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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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A Campaign of Education.

EDUCATION and evangelization go hand in hand. They were joined together by Jesus Christ in the Great Commission, and no man can put them asunder and succeed. As reported by St. Matthew, Jesus said, "Go ye therefore and teach all nations, . . . teaching them to observe all things, whatsoever I have commanded you." Thus the gospel is to present Christ to the world as the light of the intellect as well as the soul.

The truth is that the intellect is the avenue of approach to the heart, and while it is true that salvation does not depend absolutely upon intellectual processes, yet, St. Paul gives us the logical relation of the intellect to the matter of personal salvation, when he says that "faith cometh by hearing, and hearing by the word of God." "If ye know these things happy are ye if ye do them," says Christ, again recognizing knowledge as the basis of right doing and its result, personal happiness.

We must admit that many well-disposed people are far from being what they should, and come far short of enjoying many blessings that are theirs, for the simple reason that they do not know—they have not the knowledge that enables one to appropriate the good things that are in easy reach of them. There is a story, well authenticated, that a North Carolina man, for many years, made a door prop of a stone, as he supposed, which afterward proved to be an almost solid nugget of gold. Of course the fabulous value of the little object, lying for so many years about the door, meant nothing to the owner, for the reason that he was ignorant of its value. The same ignorance abounding among neighbors, made him secure in the possession of it.

This is but an object lesson of what prevails almost everywhere today. The dreariest aspect of the field as viewed from the standpoint of an intelligent, consecrated minister of the gospel is the prevalent ignorance and consequent prejudice with which he has to contend. The great mass of humanity presents one vast picture of intellectual and spiritual darkness. The people, coming in daily contact with the best things, and yet not able to discern, appreciate and appropriate them. The man in our illustration not only had a chunk of gold lying at his door, but there were rich stores of it under the surface of his fields, where, with much sweat and toil, he barely managed to eke out an existence. So the people, many of them, to whom we are sent to minister, are ignorant of the vast resources of wealth, intellectual and spiritual enjoyment, that are actually in their possession, if they could only have eyes to see. Our people do not enter with joy into the real possession of that which they have, and it remains for us to lead them into such paths of enlightening truth, as will enable them to do so, lest they forfeit what they have.

When we think of these things, how clearly the conviction comes that we are not using the means of enlightenment as we should. It will avail nothing to invoke light and at the same time neglect to remove obstructions and establish the agencies by which our people are to be brought into intelligent use of the means whereby the higher intellectual powers and spiritual impulses of the nature may be made to contribute to the happiness of living. The pulpit must take advantage of its opportunity to point out the more excellent way, even in those things that pertain to the physical comfort of man. It is not a vain gospel that makes a man aspire to be prosperous that he may make his home comfortable and attractive. Nor is it a vain gospel that awakens in the masses a purpose to be more cleanly and attractive in person. Moreover, a gospel is but half preached that does not awaken in the minds of those who hear a desire to develop all the powers of the mind, so as to be able to know things—to acquire knowledge and use it for the better enjoyment of life ourselves, the good of our fellowmen, and the glory of God. In short, a full gospel addresses itself to all sides of the problem of life, and not only emancipates the soul from the thralldom of sin, but enlightens the understanding, and makes the desert blossom as the rose.

The curse of the earth is man's ignorance, as only a little observation will prove. As we write there comes before us a picture in memory. Beside the highway, there was in the days of our boyhood, a little farm. The hillsides were gaping gullies, and along the little stream that wended its way through fertile plats of bottom, the briars and brambles invaded tbe fields, till only small strips were left for cultivation. The fences were broken down and the briars that grew along these had gone on a journey to meet those growing along the banks of the stream. The house in which the family dwelt, and all the surroundings, had a tumble-down look. There was nothing but squaller within. In process of time this man, in sheer despair, moved out and another came to dwell in his stead. The neighbors shook their heads and said he too would be doomed to poverty. But it was not so. With him he brought intelligent methods, and with industry and intelligent perseverance, the gullies were soon closed, the briars and brambles disappeared, the fences were set up again, and the waters of that stream were soon kissing beautiful grassy banks. All the premises were neat and attractive, and the newcomer was not only making a living, but was marketing a surplus, living in comfort and serving God and his country by rearing a happy family. Let us not forget Isaiah's vision of the gospel day, as one that will remove the curse from the physical world, thus showing that the gospel that saves in the fullest, completest sense is the gospel of pel of intellectual and spiritual emancipation.

The NORTH CAROLINA CHRISTIAN ADVOCATE wants to help in this great work, and we appeal to every preacher and layman to come to our help, that we may find way somehow into every home in every pastoral charge this year. There is no agency that will make a more efficient co-worker with every pastor than the church paper, and these first months of the year should be used diligently in sowing down the whole field with good literature.

An old fellow was asked the difference between a Methodist and a Presbyterian. "Well," he replied after some deliberation, "a Methodist knows he's got religion, but is afraid he'll lose it; and the Presbyterian knows he can lose it, but is scared to death for fear he hasn't got it."—President Hulley, at Chautauqua.

Those who lie in wait to discomfit others may expect to be discomfited.—Epworth Era.

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CONTRIBUTIONS.

Some Reminiscences by our Superannuates.

REMINISCENCES OF MY FIRST CIRCUIT.

REV. T. L. TRIPLETT.

Having felt and being convinced by the Holy Spirit of my call to the work of the ministry, I decided at once to join the North Carolina Conference, which met in Wilmington, N. C., November 1855. I was not present, but was engaged in teaching school, getting money to equip me for my year's work, whereever my lot might be cast. It was not obligatory upon the applicants to be present at the session of Conference. They were examined on the doctrines and discipline of the church by the Quarterly Conference, and their recommendation was presented to the Annual Conference by the Presiding Elder.

I was admitted on trial into the Conference, and sent to the Montgomery circuit as junior preacher with Rev. Z. Rush, a pure, good man, and a congenial companion. The circuit embraced all of Montgomery county east of the Uwharrie river, and extending north into the edge of Randolph county, and south into Richmond county, containing 23 regular appointments, viz: Zion, Gilead, Chamber's School House, Sardis, Pleasant Hill, Antioch, Pine Grove, Rocky Mount, Bethlehem, Thyatira, Chapel, Tabernacle, Smyrna, Mt. Olivet, Pisgah, Branson's School House, Lebanon, Union, Eleazer, Flint Hill, Shiloh, Zoar and Prospect. The preacher's salary was quite limited, a young single man was allowed only $150.00 and his traveling expenses, and a married man and wife only was allowed $300.00, and if more than that was paid to either it was deposited in what was called "the Conference fund," to supplement the deficient circuits. I made 140 pastoral visits, and in going round the circuit in zig-zags, traveled about 250 miles.

When I left father's for this circuit the snow was about three inches deep, and I reached Olin after night, a distance of thirty-five miles, a small foreshadowing of the minister's life. Other snows fell in quick succession, mixed with sleet and rain, so that it was dangerous for man or horse to travel, hence I was blockaded for two weeks; and leaving Olin as soon as my horse could travel, I plodded my way to my circuit, crossing the Yadkin river at Maury's Mill in a flat, and the same evening crossed the Uwharrie river which brought me into the bounds of my circuit.

I spent the night with ex-Sheriff Sanders, one of my members, who lived on the bank of the river in a low flat covered with snow, mud and water. I felt as sad as things looked; and while the good lady was preparing supper for the new preacher, the Sheriff being absent for awhile, I sat down and wept. Next morning was bright and lovely, and I started in search of my senior, Rev. Z. Rush. I soon found myself among the long-leaf pines, with which I was greatly delighted, seeing their long leaves waving so beautifully, giving out their Eolian music by the winds, producing joy and sadness in the heart of the lone traveler.

I soon found my co-worker, Rev. Rush, and we at once laid our plans for the years' work. We worked separate, until we found it necessary to unite our forces in order to storm Satan's fort and take his spoils.

Class meetings were held at the close of nearly every service, and it was no uncommon thing to hear shouts in the camp. When we united our forces for a combat, scores of souls were converted, and shouts went from every battlefield, "Victory! Victory!" I never served a kinder people; and I would love to visit again the battle ground. I remember well many of the old soldiers of the cross, the Bentons, Lillies, DeBerries, Scarboroughs, Chambers, Ewins, Rushes, Burnies, Lassiters, Binghams, and many others, all of whom, no doubt, have long since crossed the Jordan, and entered into their reward.

I have now entered my fiftieth year in the ministry—forty-two years in the active work, eight years a superannuate—but I have not ceased to work. I have waded through deep waters, had deep afflictions and sore bereavements, but my head has never gone under the billows. I am clinging to the Cross, and sailing under the blood-stained banner of Jesus, and hope finally to reach the port of eternal glory.

AUTOBIOGRAPHY.

REV. C. M. ANDERSON.

CHAPTER 3.

Bethlehem, I believe was the name of the church of which Brother and Sister Roberson became members. At this meeting the power of God was so manifest that there were sinners so powerfully convicted that sinners were convicted twenty miles away. One young lady who was converted at this meeting, had a sister at home, who, on hearing of her conversion, sent an earnest request for some one to come after her. On arriving at the church next day, her sister and a number of young lady converts met her, who went with them from the carriage to the altar, and was very soon happily converted. These scenes are so vivid to my mind, that my eyes fill up with tears when I think of them, fifty-two years ago.

From this meeting Brother Doub and I separated. He made an appointment for me to protract a meeting at Leaksville, while he was called off to some other place to preach. I went to Leaksville, I think it was Friday evening, and put up with Brother Benton Field, a local preacher, a most excellent man, and a very good preacher. There was no church building at Leaksville except an old, rather delapidated, and almost deserted house of worship in which I was invited to hold my meeting. On Saturday morning we went and found the house in a poor fix for occupancy by any people. But we brushed it out some and held our service in the morning, went back at night and tried to worship inside, while some parties were outside talking and shooting pebbles, and pitching little stones against the outside of the building.

I announced preaching for Sunday morning, and quite a number met us. I did the best I could trying to preach, after which I sung a solo, with the chorus, "I'm going home, to die no more." It seemed to be new to that congregation, and Sister Field, the wife of the local preacher, and, by the way, one of the best of women, commenced keeping time with one foot. As the hymn advanced she became more and more impressed with the sentiment it contained, keeping time with both of her feet, her head waved back and forth and she clapped her hands and shouted, "Glory, Glory," which electrified the whole congregation, and a dry eye could scarcely be seen in the house. Tell me not that a shout like that from a truly devoted child of God, is naught but a bauble floating upon the breezes like a phantom in the realm of the spiritual world. It was like a peal of thunder and a sweeping rain in a clear sky. Sinners all over the house were crying for mercy. Some thirty, I think, made a profession of religion at this meeting.

I left the meeting in the hands of Brother Field. Some time the next week I received a note from him. He commenced it, "Glory to God, my soul is happy," then he went on to tell me what he had experienced since I left, and what happy seasons they were enjoying. The glory of God seemed to overshadow them, while the Spirit of God environed the entire town. O, for such seasons as that, to be showered on every hillside and mountain and valley all over the land! There was such a gracious influence of the Spirit hanging over a great part of the circuit, that Christians would often rejoice as they traveled along the highways. The religion of Christ and the love of God were topics of common conversation.

HOW TO BE A SUCCESSFUL MINISTER OF THE GOSPEL.

REV. O. F. LAUGHBAUM, D. D.

The minister of the gospel should be an educated man. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves," "that the man of God may be perfect, thoroughly furnished unto all good works." The minister ought to use every means possible to become thoroughly furnished physically, mentally and morally.

Christ, our example, that matchless minister, spent nine-tenths of his life in preparing for a ministry to last but one-tenth of his life. Ministers who succeed best, and do the most permanent work, are the thoroughly educated ministers. This is a day of education, intelligence, enlightenment, and investigation. "The children of this world are in their generation wiser than the children of light." This is a day of investigation, criticism, and travel. Plunging now into the wonders of Africa; standing where the Nile threads its way into the Land of Darkness; then again where the feet of our illustrious ancestors trod; now climbing the slopes where redemption's voice was first heard and redemption's price was paid; and again in that land where every mountain, hill and valley enshrined a deity, and every fountain leaped to song, and every breeze floated the melodies of Plato or trembled to the thunderings of Demosthenes; and the object of much of this investigation is to defeat the purpose of Christianity.

"If one-half the skill, knowledge, and wisdom of the world were employed in preaching the gospel of Christ, and trying to make the world better, within ten years the last iniquity would be suppressed, and the anthem chanted over Bethlehem two thousand years ago would be echoed and re-echoed by all nations, kindred, and people, 'Glory to God in the highest, and on earth peace, good will to men.' "

A thorough education and an extensive culture bring evenness of mind, sensibility, and temper, and mastery of self and surroundings. "Wisdom is the principal thing; therefore get wisdom."

Knowledge with wisdom will give a clear

insight of humanity's needs, which is essential to a successful and efficient Christian ministry. No minister with his soul alive to the great interests of morality, to the truth and to love, as well as the unselfish joys of doing more and better work for Jesus, will neglect this important factor of success in his work. The noted evangelist, Rev. Sam P. Jones, says: "I have three questions that I would propound to any man as he stands up preaching righteousness to me. 1. Are you posted upon the subject which you are discussing? Do you know what you are talking about? 2. Do you mean kindly toward me? 3. Do you live what you preach?"

This, truly, is the sum and substance of the basis on which every minister stands, and by which his success or failure is determined.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." True education enlarges our capacities, brings noble contemplations, and results in the most refined pleasures.

Religion and religious questions belong to the highest ranges of education, and to the deepest penetrations of the most cultured intellect. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

The better class, as well as the most highly educated class of the American people are in the church today, and have a strong faith in the power of Jesus' name. Profound thinkers, eminent scholars, critical scientists, glory in laying their laurels at his feet. The most philanthropic, the most pure in life, and the most useful to the world—patriots, philosophers, and sages—all write and sing from the depths of their being—

"Bring forth the royal diadem,
And crown him Lord of all."

If you have talents; if you have power of song, power of speech; power to persuade, power in prayer, power in the home, or whatever your special qualifications are, consecrate them to the Lord and his service. Here you will find a field so large that all your consecrated powers may be exhausted therein, and yet you will only have begun to tell the story of Jesus and his love.

"Not half of that story has ever been told."

—Religious Telescope.

A WORD FROM THE YOUNG PEOPLE'S MISSIONARY MOVEMENT.

We began to prepare a leaflet of testimonies from mission study class members, as to the value of mission study. We found that a bulky pamphlet or booklet would be required to include even the best of the material at hand? The brief of it is this—the scores, yes, hundreds, of letters at hand from mission study classes show conclusively:

1. That mission study is interesting, even fascinating, and that classes have a tendency to increase in membership rather than diminish, interest likewise increasing as the study progresses. Hundreds of quotations could be made testifying to this fact, and we are unable to find a single testimony to the contrary.

2. That a considerable number of young people have been led to consecrate their lives to personal service on mission fields, who probably would never have dreamed of such service had it not been for the enlarged outlook—the world vision that came to them in the study of the world field, and of the triumphs of the Cross in mission lands.

3. That there has been a marked increase in giving on the part of members of the classes. One young laboring man, who had never given more than one dollar to missions at any one time, was so interested that before the course was half completed he had given $46.50. Others with larger incomes, who are prevented from going to the field in person, are coming to realize their opportunity in supporting substitutes on the field. Young people's societies are assuming part or all of the support of a missionary.

4. That the knowledge of the need on mission fields, is bringing the young people into sympathetic relation with the non-Christian world and as a natural result is greatly increasing the volume of prayer that ascends in behalf of mission work.

5. That missionary work affords a definite objective toward which the activities of young people can be directed, and furnishes a limitless outlet for their pent-up, latent power.

6. That the reflex influence of mission study upon the home church shows itself promptly and prominently in the re-discovery of "work at our own door", and in the re-awakening and application of powers that have long been dormant, or half buried in inactivity.

7. That if the church of the future as at present enrolled, organized and in training in the Young People's Societies, can be enlisted in the prayerful, sympathetic study of Christian missions, there will be no question about the missionary spirit and consecration of the Protestant Christian Church of the next generation.

CONCLUSION.—The study of the History of Modern Missions is one of the most interesting, inspiring subjects that can engage any active young mind. It deepens the spiritual life. It promotes intelligent prayer. It increases giving. It reacts wonderfully upon the spiritual life and activities of the local church.

QUESTION.—If hundreds of Young People's Societies have found in the study of Christian Missions that breadth of outlook and spiritual uplift, which has put new life, purpose and power into its half-slumbering organization, and made its influence felt throughout the church, why may not I take steps to secure the organization of a class in my own church during this present winter season?

THE BEST BOOKS ON JAPAN.

Three editions in three months is sufficient assurance of the popularity of the Mission Study Reference Library on Japan.

It was published with some fear and trepidation lest it prove a financial loss. The offer of $10.25 worth of the best and newest books on Japan, for $5.00, less than one-half the publisher's price, did not leave much margin for losses caused by unsold sets, etc. But the value, the quality, the brightness, the up-to-dateness of the books has secured for them a most gratifying sale.

The Library Committee of the Young People's Missionary Movement, consisting of representatives of six prominent Missionary Boards and Societies, selected nine of what they regarded as best of the recent books on Japan, the selection being made with special reference to the needs of Mission Study Classes studying "Sunrise in the Sunrise Kingdom." These books were then purchased of the Publishers in the form of flat, unbound sheets, and bound in attractive, uniform cloth binding, enabling the Young People's Missionary Movement to sell them through denominational Boards, in sets of nine volumes, at less than one-half the Publisher's price, or $5.00 per set. The following are the books that are contained in the library:

A Maker of the New Japan, by Rev. J. D. Lewis, D.D.

Japan and Its Regeneration, by Rev. Otis Carey.

Japan—Country, Court and People, by J. C. Calhoun Newton, M.A.

Evolution of the Japanese, by Rev. Sidney L. Gulick.

A Handbook of Modern Japan, by Earnest W. Clement.

A Maker of the New Orient, by William Elliott Griffis, L.H.D.

The Gist of Japan, by Rev. R. B. Perry, A.M., Ph.D.

Japanese Girls and Women, by Alice Mabel Dacon.

Dux Christus, by Rev. William H. Griffis, D.D.

Sunrise in the Sunrise Kingdom is substituted for Dux Christus when requested, for the use of Women's Missionary Societies that are using Dux Christus as a text book, and consequently prefer Sunrise in the Sunrise Kingdom for their Reference Library.

These books should be ordered only through the Denominational Missionary Board. Address Jno. W. Shackford, Methodist Mission Rooms, Nashville, Tenn.

THE MAKING OF A MINISTER.

He is not self-made or man-made. There is a divine method of calling and endowing the preacher. The great underlying lesson no teacher on earth can teach him; the conviction that is to carry him irresistibly to his work and through it, no theological seminary can impart. If the preacher's ministry is to be evangelic, vital, dynamic, it must have its origin in the "heavenly vision." The preacher is "a man sent from God." He has "heard a voice" whose commanding power he can never forget. He has been-arrested, and has tremblingly, joyously capitulated to the conquering sovereignty of the crucified, risen and glorified Christ. With his divine call and endowment, come his message, his method of appeal and his success. He will preach because he must. He will not be "a reed shaken with the wind," nor will he be clothed in soft raiment, as those in king's palaces. He will deliver his message in brave disregard of worldly treasures. Bonds and afflictions will not move him, neither will he count his life dear unto himself if only he can faithfully finish the ministry which he has received. Stripes, shipwrecks and imprisonments will not dismay him.

The man who "chooses" the ministry is unfit to assume its sacred functions. The preacher who elects to quit the ministry entirely or to preach incidentally, and at his convenience, gives proof that he was not called and commissioned of God. The heaven-called and endowed preacher will never suffer his office to be commercialized. He will never make merchandise of the Gospel. The money-making mania will be alien to his spirit. He will not soil the robes of his office by trailing them through the dust and smut of the market place.

Secular speculative schemes will appeal to him in vain. He will live the Gospel he preaches—the Gospel Jesus preached and lived; that is, he will not lay up treasures on earth.

To what a low level the ministry is being reduced in many minds! How utterly wide of the mark is all the talk we are hearing about why more bright young men are not entering the ministry, and how and why the ministry is uninviting.

Why did Saul of Tarsus enter the ministry? Did he hesitate? Did he compare opportunities, balance probabilities and reach conclusions, and decide that, all things considered, he preferred the ministry? Didn't Christ lay hands on him, overpower him and put him into the ministry?

Whom Christ wants to preach, He calls, and whom He calls He endows, and whom He endows He sends, and whom He sends goes and preaches—preaches at whatever cost.—Word and Way.

Our Correspondents.

From Derita.

Dear Bro. Blair:—We have been kindly received by our people. They furnished dinner the day we arrived and gave us just such a reception as we enjoy. On Thursday before Christmas the Trinity congregation gave us a most generous pounding. I have on my work many of the "Salt of the earth."

Trnly,

JOHN H. BRADLEY.

A Happy Visit.

Dear Bro. Blair:—I did not have time to get to your office, Dec. 14th, but I took time to run over to College Hill and breakfast and worship with the Faculty and pupils of Greensboro Female College. To see the bright faces of more than eighty boarding pupils there, made one feel that our dear old college has a great work before her.

A. D. BETTS.

Lillington, N. C.

Mt. Zion Station.

The new pastor of the above charge would not have the ADVOCATE readers to construe his silence to mean that he has not, along with other brethren, received a warm welcome. The truth is his reception has been most cordial. To serve a membership of nearly six hundred, with a splendid new brick church, is quite to his liking. His stewards have dealt generously with him, in increasing the pastor's salary. The ladies had put the house in order, and an excellent warm supper was in evidence. Hog-killings continue and the pastor's folks fare well.

Among his first duties was to bury the dead. Brother Jack Hall and sisters Ellen White and Jane Pippin have passed to their rewards. One round of visiting has been completed. Twenty one babies have been baptized, and the outlook is good.

Truly,

W. H. WILLIS.

Taylorsville, Pounding, etc.

Last night, Dec. 22nd, a large company of Taylorsville people, composed of several, if not all, the Christian Churches of the town, came to the Parsonage and were soon in the dining room unloading bundles of various kinds, upon the tables, putting some under the table. Judge Cobb, the genial proprietor of the Hotel "Aleck," introduced lawyer John L. Gwaltney, as spokesman, and he in a short speech of excellent and well chosen words, presented to us the donation. This writer was so overcome with surprise, gratitude and thankful appreciation, that the few words spoken in response must have been somewhat incoherent and broken. We all bowed together around the table thus loaded, and invoked God's blessings upon the generous givers. When the company had departed we found that they had brought us flour, ham, sugar, coffee, potatoes, turnips, pickles, salt, butter, jelly, apples, sausage, cakes, candy, and various kinds of canned fruits, and three of the party brought money. Some have been dropping in this morning, and the pounding is still going on. One brother has just brought a two-horse load of wood. Dr. J. H. Moore, at Liledown, gave us a turkey for Thanksgiving day.

Our people have bought a church that was sold at public auction at Hiddenite by the A. R. P. church. They paid $212.50 for it. This will be a strategic point. We have commenced a subscription for a new church at Taylorsville. Two $100 subscriptions head the list. We are planning to do the best year's work of our lives. We are serving an excellent people.

E. J. POE.

Taylorsville, N. C.

Resolutions of Respect.

WHEREAS, It has pleased our Heavenly Father in his unerring wisdom to remove from our mindst our beloved friend and brother S. C. Brown and exalt him to the eternal reward of a most faithful life, and whereas Brother Brown's valuable influence, wise counsels and faithful services were impartially bestowed and felt in every branch of our church. Therefore be it

Resolved 1. That we are deeply sensible of the great loss that we have sustained in the death of our brother.

2. That we will cherish his memory and hold in sacred remembrance his consistent life and will endeavor to emulate his example and hope to meet him again in the Heavenly land where parting will be no more.

3. That we tender our earnest and heartfelt sympathy to the bereaved family and implore Gods special favor and benediction upon them all.

4. That these resolutions be spread upon our church records, that a copy be sent the Christian Advocate and Catawba County News for publication, and a copy be sent to the family of our deceased brother.

SAMUEL TURNER,
C. L. TURNER,
J. A. FISHER,
J. Q. ROWE,
AMELIA TURNER.
Committee.

Mount Airy Circuit.

Dear Bro. Blair:—May be a few lines in regard to this work will be of interest to some of the ADVOCATE readers. Hence I take this opportunity of kindly asking space for same.

We arrived here on the evening of the 1st inst. and were met at the depot by Rev. J. A. Cook, and one of our stewards who carried us to our home for the night. As there is no parsonage on this work, we spent about two weeks in the pleasant home of Bro. M. S. Jones. Now we are housekeeping again in the home of Bro. Lee Matthews about three miles from town. Now that we are permanently settled, we are much pleased.

This circuit has eight as well arranged appointments as could be expected with a church house at each place. And, I think, some as good people representing each, as can be found any where. They seem to know how to take care of a pastor at any rate.

I have made a complete round of the circuit, visited about twenty-two families, and am very much pleased with the outlook for a good year. May I ask all who chance to see this, to join us in prayer to this end, that many souls may be saved before the closing of this conference year?

Trusting I shall be able to help in the canvass for our church organ, and that continued success will be yours.

I am yours for the Master,

N. B. DAGENHART.

Whittier Circuit.

Dear Bro. Blair:—Perhaps a word from Whittier charge will not be out of place, as we would like to express our gratitude to the people of Whittier for the many tokens of kindness shown us since our return to serve them another year. They gave us a very acceptable pounding to begin with, and through the special efforts of the young ladies of Whittier, the Parsonage has been furnished with a nice suit of furniture, an extra beaureau, and a good new sewing machine, something extra for a Parsonage. They have also bought paint to paint the rooms inside, so you see we are hopful this year.

We called our stewards together soon after conference to make the assessments for salary. Nearly all the stewards were present. They raised the pastor's salary a little. They adopted the assessment plan for this year, with the hope of paying out in full.

We have had our 1st Quarterly Conference, which was held at Olivet church, last Saturday and Sunday, the 24 and 25 inst. Bro. Woosley was with us and seemed to be at his best, and preached two strong and inspiring sermons for us. The stewards were ready to make a good report on quarterage paying $81.30 this month. We have also bought two good church bells and put them to ringing in the congregations since conference. They are for Olivet and Ocona Lufta churches. We are going to make special effort for the ADVOCATE during January; hope to get the alotted number of new subscribers, and the renewal of all the old ones.

JOS. J. EDWARDS.

Jonathan Circuit.

Dear ADVOCATE:—We left Big Lick and the many kind friends whom we had learned to love much, Nov. 23rd, and after a few days visit at the home of my parents at Sylva, N. C., we reached here in time to fill my appointment the 1st Sunday in Dec.

We were very kindly received and these good people have already won our hearts by their many tokens of love and appreciation. Just after we came they gave us a severe "pounding" which has lasted until now and some of the licks will last for sometime to come. We can again say with the Psalmist, "The lines are fallen unto me in pleasant places."

Our parsonage is located in one of the prettiest valleys in Western North Carolina, and the scenery is grand,—high mountains in full view from every side. We are about nine miles from Waynesville, that noted summer resort, and we will soon have macadamized roads the most of the way.

Our first Quarterly meeting was Dec. 10th and 11th. Our P. E. was present, full of hope and zeal, and gave us two good sermons. We had a good meeting, in spite of stormy weather.

We have made one full round and we have never met a more hospitable people.

Pray for us, that this may be a prosperous year and that many souls may be saved, and the kingdom of our Lord and Master be advanced.

God bless and prosper the ADVOCATE and its Editor.

Your brother in Christ,

C. E. STEDMAN.

Madison Circuit.

Dear Bro. Blair:—I feel like I would play the role of an ingrate, were I not to acknowledge the many expressions of kindness shown us since our return from Conference. There has been scarcely a day that we have not received some tangible expression of love. But Monday after Christmas day, well, it looked like Santa Claus had come, sure enough. These gifts have not been confined to our own people either, but every denomination in town has contributed to our welfare; and for all of which we are profoundly grateful, and shall pray for Heavens richest blessings to come upon the givers.

I want to say, to the brethren of the conference, that if any of you are ever read out for the Madison charge you need not shed many tears. For we have some as good people as the land affords.

Notwithstanding the unfavorable weather, Christmas day, we had a good congregation, and received five into the church on profession of faith, and also administered the sacrament of the Lords supper to a goodly number of communicants. We have received seven into the church on profession of faith, since conference. This will be explained, in part, when I tell you that we have had Rev. W. M. Bagby, of High Point, with us in a meeting. It is not necessary for me to tell you that he did some good preaching, for this goes without saying. Our people were delighted with Bro. Bagby both as a preacher and as a man. The only thing we regret is that he could not stay longer. But the weather was so extremely cold we thought best to discontinue the meeting.

Yours Cordially,

W. M. ROBBINS.

Louis Daniel Duval.

The subject of this paper, Louis Daniel Duval, who died at his home in Caroleen N. C. November 16th 1904, was born July 29th 1846, in Richmond County, Georgia.

He was converted when about 19 years old, and joined the Methodist church. He was married twice, first to Laura V. Burch, April 19th 1866. She died some years ago.

In December 1898, he was again married, to Elizabeth Gray. A son and a daughter by his first wife survive him; while he leaves with their mother, his second wife, three sweet and exceedingly bright little boys, Gray, Louis and Rodger, to cheer her heart and brighten her home.

Brother Duval practiced law for several years in Augusta, Georgia, and was very popular with his people. They sent him as a representative of his county, in the State Legislature, for two years. He became deeply interested in the cotton milling industry, and turned his attention to that business for the remainder of his life. He was superintendent of mills in Concord for several years, and had been superintending the two large mills at Henrietta

and Caroleen, for five or more years. Bro. Duval was a loyal Methodist and a sincere Christian. He was a leader in all church work, for years a faithful steward and a true friend to the preachers. He was liberal with his means and was able to contribute largely to all calls made by his church, and to other benevolences, for he received a large salary, and said he felt it his duty to contribute at least a tenth of his income to benevolence.

But the work he most delighted in was that of the Sunday-school. He was an efficient superintendent as pastors and laymen in Concord, Caroleen and other places can verify. His light stroke of paralysis which was more than a year ago, greatly impaired his powers for usefulness in Sunday-school work. Perhaps it is not too much to say that there are few, more efficient Sunday-school teachers in our conference than was Bro. Duval. He was a most unselfish man ready and anxious always to do a kindness for others, seemingly forgetful of self entirely. He was a brother to Rev. Geo. W. Duval, of the North Georgia conference, who is stationed at Cartersville.

The church on earth has lost a faithful seavant, and an efficient worker, his family a loving husband, father and brother. The mill people loved him, and feel sorrow at his death. The writer feels that he has lost a personal friend.

We talked together frequently about his physical and his spiritual condition. He told me on different occasions, that he was ready when the Lord should call him to lay down his work here, that he was not afraid to die. He expressed a wish to die at once, should he become incapacitated for work by a second paralytic stroke. The Father of mercies seems to have answered his prayer. In this respect he reminds me much of the now sainted Father Ivey. He has gone to receive the reward of the just. The world has been made better by his having lived in it.

May mercies be showered upon his widow and children.

N. R. RICHARDSON.

According to a late report, there were 331 violent deaths in New York City last year; and there were 61 indictments sent up in all these cases. In addition to the 331 violent deaths reported, and classed as homicides, more than 1000 lives were lost in the excursion steamer General Slocum disaster and the Hotel Darling collapse, in both of which cases criminal proceedings are pending.

If you have any trouble with lamps—any trouble whatever—send for my Index.

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NEWS NOTES.

The liquor license in Wilmington has been increased from $264 to $600 per year.

Mr. I. W. Somers, of Stony Point lost his store and stock of goods by fire last week. The loss was about $1250.

Senator Depew, will be re-elected United States Senator from New York, all opposition to him having been withdrawn.

The Labor Unions at Fall River Mass. voted to continue the strike in that city which has been on since July 25 of last year.

Marion N. C. has awarded the contract for putting in waterworks for that town. The work is expected to be complete about May or June.

The Tar Hell Club, a Republican social club, has been organized in Greensboro. Congresman-elect E. Spencer Blackburn is the president and leading spirit in the club.

The Southern Railway Company will donate a site for the new Y. M. C. A. building at Spencer valued at $4,000. besides giving $15,000, on the building fund. The building will cost $20,000.

A large oil Steamer, the Northeastern, was wrecked off Cape Hatteras last week. Its crew of 22 men were taken off safe, after being in the storm for 36 hours. The steamer was a total loss.

Washington, Dec. 31.—Mr. Ojeda, the Spanish minister, to-day signed with Secretary Hay an arbitration treaty between Spain and the United States similar to those already signed with other nations.

It is said that the public school committee of Raleigh township will ask the legislature to pass a compulsory school law for that township, and that other townships in the state will do the same thing.

Some of the farmers and murchants of Georgia are burning their cotton in order to raise the price. The estimated crop for 1904 is a little over thirteen million bales, and its price has fallen to about six cents per pound.

Gastonia is to have a new cotton mill. The Gray Mfg. Company of Gastonia was incorporated last week by the Secretary of State. Mesrs. Geo. A. Gray, J. H. Separk and others are the incorporators. The mill will be built immediately.

Mr. Burton Boyd of Mooresville, died at the residence of Col. D. G. Maxwell in Charlotte last week. His death was caused by his leaving two gas jets burning in his room. The sad affair is supposed to have been an accident.

The Southern Educational Association met in Jacksonville Fla. last week. Among other destinguished men from the South were Dr. Charls D. McIver and Gov. Charls B. Aycock of North Carolina. Dr. McIvery was made president of the Association.

Dr. Chadwick, the husband of the notorious Mrs. Chadwick, who, it is alleged has swindeled so many banks and bankers, has arrived in New York from France, and has gone to Cleveland where his wife is in prison. He was indicted for forgery, but has given bond in the sum of $10,000.

A very sad and tragic occurance took place in Raleigh last Thursday when R. D. Bynum shot and killed James H. Alford, his partener in a printing establishment. Alford was about 70 years old and a prominent member of the Baptist church, a most kindly man and a splendid citizen. Bynum, the slayer, has been on a debauch for some time. He was arrested in Gates county on Monday.

There is a great deal of trouble in Colorado over the late election. Upon the face of the returns, Adams, democrat, was elected Governor by 10,000 majority over Peabody Republican. The returning board, which is Republican, is throwing out a great many precincts on account of alleged frauds of the democrats, and Peabody will be seated. By thus throwing out votes, the state legislature is made republican and there is great excitement in the state and violence is expected.

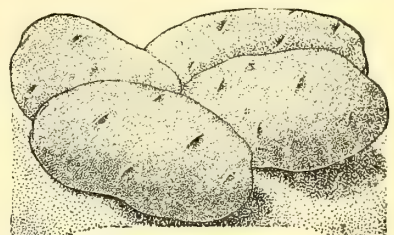
Port Arthur Fallen.

On last Sunday, General Stoessel sent a Message to General Nogi, desiring terms of surrender. The Japanese General treated the overture with great courtesy and the terms were speedily arranged on which the garrison, which had held out for about eight months under the most trying siege ever endured, was surrendered, and the Japanese army occupied the city on Tuesday. Every one will be glad to know that this agoney is over, as the suffering condition of the garrison, as well as the fearful losses on both sides beggar description. Following, as given by the associated press, are the terms of surrender:

The text of the articles of capitulation of the Port Arthur garrison signed by the commissioners representing General Stoessel and General Nogi has been made public. All Russian soldiers, marines and civil officials of the garrison and harbor are made prisoners; all forts, batteries, vessels, ammunition, etc., are transferred to the Japanese in the condition in which they existed at noon of January 3, violation of this clause to operate as an annullment of the negotiations, giving the Japanese army warrant to take free action; the Russian military and naval authorities underground and sub-marine mines, a list of military officers, of ships, and the numbers of their crews, and of civilians of both sexes, and all public positions pending arrangement for their transference. Officers of the army and navy are permitted to retain their swords and such of their personal property as is directly necessary for the maintenance of life and with one servant each may, upon signing their parole, not to take arms during the continuance of the war, return to Russia. Non-commissioned officers and privates will be held as prisoners. For the benefit of the sick and wounded Russians the sanitary corps and the accountants belonging to the Russian army and navy will be required to serve under the Japanese sanitary corps and accountants for such period of time as may be deemed necessary.

1867. Medical Relief Free. 1905.

M. J. Willis, of Crawfordville, Ind., will mail free to all sending him their addresses a package of Pansy Compound, which is two weeks' treatment, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and malaria.



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A Chance to Make Money!

I have been doing so well in the egg business that I feel it my duty to let others know now they can succeed. I sent to the Beard Chemical Co., Norfolk, Va., and obtained their Egg Preserver. I bought eggs at 8 to 10 cents per dozen and kept them until fall when I sold them for 25 to 30 cents and cleared $287. I reinvested this money each year for several years, when I had $3,872.50 as the result of my business. I have tried many ways of preserving eggs but this is the only way of keeping eggs perfectly fresh. The yolk won't stick and they look and taste just like new laid eggs. It costs only one cent a dozen to preserve them. My son made $10 to $15 a week selling the Preserver to families who want to keep a few dozen for their own use. This is a good chance for agents. Any person can get full information and free directions by writing the above firm. Every reader should learn how to buy eggs now when they are cheap and sell them when they are dear. J. W.

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nov30-26t] J. M. RESSLER, Pres.

SELECTIONS.

A Few Dont's for the Young Minister Seeking a Wife.

(John Galvin in Methodist Recorder.)

Dou't forget that many a lovely shaped woman lives crooked in her life. My brother, dreamy eyes don't always dream of heaven. I have seen them entrap a pure-souled man and bind him hard and fast to a sensual beast. The old story of "Beauty and the Beast" means more than the general reader finds. It means that mere physical charms without the controling grace of God are a snare and a curse. Such a love has never helped to develop a great or good man. It burns the ideal and pure to dust and ashes. The visible shuts out the invisible. He has become blind. He can not see the kingdom of God. All around him lies the circle of grossness, and God and all that's highest and best lies on the other side of that circle. I think the Greeks had the same thought when they painted the destroying sirens as beautiful women. Ah, my dear youug fellows, there's a beauty grander than that of a beautiful face. It is seen in the gracious manners, the modest demeanor, and in that indescribable something which mak :s us feel that in such a presence we can not be otherwise than pure. Such a woman is, indeed, "above rubies." And, when a man has found her, he has found everything. His life is complete. They will bless the earth.

And don't fall down before the good talking woman. Remember that good talkers are often poor livers. Many a talking wife has kept her husband out of a pulpit. If any man needs a wife who has learned to place "a gate of prudence before her lips," it's the minister's wife. And who can tell of the butchered sermons, knifed to death by the nagging tongue of an angry preacher's wife? Ah, the soft-speaking wife is a blessing, indeed! But the loud-mouthed woman is what Sherman said Texas was.

Don't go in for a millinery store, either. Fine dressing doesn't always mean a fine woman. I have met women who were a conglomeration of dress and fuss, and nothing more. There wasn't a real thought or feeling in the whole make-up. Such things may make "fine birds," but they generally turn out dear blrds, and not worth the caging. Dressing is all right, but overdressing is out of place, and a general affliction.

Don't, whatever else you do, don't think of marrying an unrefined and ignorant woman. Such a one will nail you to a cross and cover you with shame. You can not reform her. She has nothing within her to which you may appeal. She will misunderstand your words of help and turn them into weapons of insult and vituperation. She will never know you. Your ways are not her ways. She lives in another world of thought and feeling. Like a dog behind a fine blooded horse, she will be behind your every thought and action. She will do her best to hinder you in the race of life, but not a thing to keep up with you. Where you see something to love, she will find something to hate. The primrose to you means a message from God, a heaven sent sacrament; to her it's only a weed. But you may say you will educate her. Then begin before you marry her, or she will educate you downward. And, to be plain with you, I don't believe a naturally gross woman can be educated into a state of refinement.

Don't marry a Martha-woman. A woman who lives only for the earthly claims of the home is out of place as a minister's wife. Saving the ends of the candles and scrubbing the house isn't the highest calling in life. Believe me, such women are not famed for their hungering and thirsting after things spiritual. They are not so much troubled about the good your sermons do as about how many dollars they will produce. Such women count the biscuits and are sparing with the butter. Get such a woman, and your home won't be noted for its hospitality among the brethren. Economy may be a good thing, but good nature is better. And such a woman naturally hates books, because they cost money. That means much to a real, live preacher.

Don't marry a girl because you like her cooking. Good cooking is all right in its place, and good cooking helps to make a good preacher. But a man isn't all stomach, and a preacher's heart isn't supposed to be fixed on the things of the kitchen and pantry. For my part, I would rather sit down to a plain meal with a loving woman from whose lips flows sparkling thoughts than eat of the best with a mere cooking machine. Oh! my young brother, there will come days when the flesh pots of Egypt shall fail to satisfy! Your soul will sigh after soul food, and that can only reach you through the mind. Let your wife feast with you. And, such a wife doesn't receive her diploma at the kitchen range.

Now don't jump to the other extreme and simply marry a young woman because she is talented. First find out what you yourself means by the word talented. Do you mean that she has an all round and natural gift of doing things as they should be done? or do you mean she has machine skill? I have met with women who could hammer on a piano, but who couldn't draw forth that divine something which we term music. And I have seen some who were all music and no sense. Don't forget that talented often means a lopsided creature—too much development in one spot. Freaks may be useful in a show, but never as wives.

A good, gracious, modest and religious woman is what every minister needs. She will fit into every day in the calendar as well as on special occasions. And, when you have reached the last day, if she is alive, you will give her your last look and your last thought, and your last word will be—my wife.

Church Officials and the Church Paper.

The bishops of the M. E. Church, it seems, have recently recommended that no man be proposed as an official who does not take a church paper, and here is what The Interior, of Chicago, a Presbyterian paper, and one of the best of our exchanges, has to say on the subject: "The Methodist bishops have recommended that no man be elected to office in any Methodist congregation unless he takes a church paper. There's logic in that. A church member who is not a reader of some journal that tells weekly of the world-wide work of Christ's people sees, to use the Apostle Peter's phrase, only what is near.' He may be well informed about the local parish, but he won't be planning the best things for it, because he lacks the suggestive advantage of knowing what other Christians are doing in like situations in other parishes. And he is sure to be lax in all points where he ought to be connecting up the effort of his congregation with the effort of the denomination at large, beeause without knowledge of what the denomination is doing, there is no possibility of his knowing where and how and why he and his neighbors ought to take hold to help. The ideal church officer takes a church paper and reads it; there can't be any question about that proposition.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

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Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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The Quiet Hour.

The Prayer of Life.

Lead me, O God, in life's brave, early day,
While skies are clear and all the world is gay;
So many hurtful blooms my vision greet!
So many paths diverge to lure my feet
Far from the peaceful, sinless road astray!

And when the morning can no longer stay,
And songs are mute, and noontide's fervent ray
Upon the weary track must fiercely beat,
Lead me, O God!

Nor leave me when the eventide shall lay
Upon life's happy field its vapor gray;
Clasp my hand in thine more close and sweet
Than thou hast even held it; and, while fleet
The night is falling, down the unknown ways,
Lead me, O God!

—Henry J. Stockard, in News and Observer.

"He Careth for You."

We are under the protection of a loving Father whose watch care extends to each individual. He is acquainted with all our peculiar circumstances, and understands our particular and special needs. Nothing escapes his notice. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are numbered. Fear not therefore: ye are of more value than many sparrows." When we are tempted to think that our Father does not regard us, we should remember the price which he has paid for us, and surely he will not forget that which has cost him so terrible a ramsom. Listen to his own words: "Can a woman forget her suckling child, that she should not have compassion for the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy wall are continually before me."

"Our God is a tender, merciful father. His service should not be looked upon as a heart-saddening, distressing excercise. . . . . The Lord desires his children to take comfort in his service, and to find more pleasure than hardship in his work. He desires that those who come to worship him shall carry away with them precious thoughts of his care and love, that they may be cheered in all the employments of daily life." As we sometimes feel almost everwhelmed with daily struggle, we can find fresh courage in these gracious words: "Casting all your care upon him; for he careth for you."

"How sweet my Saviour to repose
On thine almighty pow'r!
To feel thy strength upholding me,
Through ev'ry hour!
"It is thy will that I should cast
My ev'ry care on thee;
To thee refer each rising grief,
Each new perplexity;
"That I should trust thy loving care,
And look to thee alone,
To calm each troubled thought to rest,
In prayer before thy throne."
—Advent Review.

Why There Must be Shadows.

Loftier destinies compel some present darkness, just as mountains cast a shadow. If life were never to go to a higher stage, always to stay on the present level, we might be able to see everything clearly, and understand everything perfectly even now. A boy complained to Thomas Arnold because certain lessons were so difficult, and, so far as he could see, useless. Arnold said: "I cannot make you understand now of what use these things are going to be to you, but you know I am your friend. Well, as your friend, who knows what you are going to need, I want you to go through this darkness?" Trouble and labor and weariness are simpler ways up the mountain of loftier destinies. Tears may be given to wash our eyes, that we may see these loftier destinies more clearly.

"The grave itself is but a covered bridge
Leading from light to light through a brief darkness."

Rejoice then, even in the difficult and darkened ways; the reason in them is just larger, loftier life.—Selected.

A Love Service.

Have you, my dear comrade, been serving the Lord blindly and slavishly, simply because it is your duty, and yet with a constant feeling of unrest and unfitness? O, how he loves you, and wants to catch your ear, and draw you into a glad love service!

"But I am so weak and faulty, I have failed so often. Surely, the Lord must be discouraged with me," you say. No, no, not if you are in earnest, any more than your mother was discouraged with you when as a little toddler just learning to walk, you fell again and again. She did not cast you off, but picked you up, and kissed the knees and nose that were bumped, and loved you more than you dreamed. And in all your other failures she still bore with you and hoped for you. So it is with Jesus. Let this love constrain you. "We love him because he first loved us." Trust him. Give yourself wholly and heartily to him, and be sure you serve him for love, and you will have learned the secret of a holy, happy life.

"O let Thy love my heart constrain,
Thy love for every sinner free;
That every fallen soul of man
May taste the grace that found out me;
That all mankind with me may prove
Thy sovereign, everlasting love."
—Lieutenant-Colonel S. L. Brengle.

A Sunday Meditation.

BISHOP VINCENT.

The ringing bells call me to Thy house, O Lord, on this day set apart for thy worship.

All days are thine, O Lord, and in all the ways of life, and in all places, I may truly adore thee.

But on this day, and in thy house, where thy people assemble in thy name to honor thee and to hear thy Word, there are treasures of grace and strength and peace for all the other days and for all the other duties of llfe.

Therefore, O Lord, hear thy servant, who now goes forth for this blessed season of public devotion and instruction.

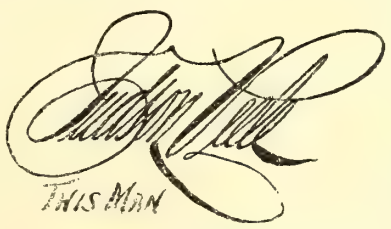
I surrender myself to thee; I leave behind me all worldly cares and studies; I go to thy house to join with thy people in loving and reverent devotion, and as we shall together praise thy name, hear thy Word, plead thy promises, and consecrate ourselves to thy constant service, do thou pour out upon us, O Holy Father, thy blessed Holy Spirit, through Jesus Christ our Lord. Amen.

A Gray Morning.

I rather like on some fine morning, after a long series of bright days, to find the sky all gray, and nature, as it were, resting from her festival days in melancholy calm. It is like that today. An immense, motionless veil, without folds, covers the whole of the sky; the horizon has a crown of bluish vapor; not a breath is stirring. By reason of the silence distant sounds reach the ear; they are laborers' songs, children's voices, the cries of horses and animals and now and again the barking of a dog, I don't know where, and the cocks answering each other like sentinels. In my heart also all is calm and restful. A gray and somewhat gloomy veil is stretched over my soul, like the peaceful clouds over nature. A great silence is there, and I hear, as it were, the voices of a thousand sweet and tender recollections which rise in the distance of the past and come and whisper in my ear.—Maurice de Guerin.

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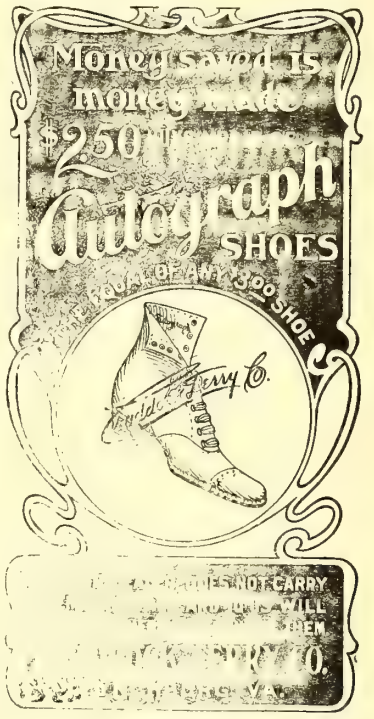
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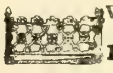
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North Carolina Christian Advocate

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Six Months - - - - - - - .75

To all preachers of the gospel at $1.00 a year.

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Office: 108½ West Washington Street.

OUR PREMIUM OFFER EXTENDED.

Our subscribers have responded pretty well to the call to help increase the circulation of the ADVOCATE. During December they send us 25. This leaves 475 that we hoped to secure through their help. In order to stimulate effort, we extend the offer of the fountain pen throuh the month of January. Let every subscriber make an effort to secure one more. Pay up your own subscription one year in advance and send one new subscriber at the regular price $1.50 and we will mail you the pen complete free of cost. Let the work go right on and let us have 475 more new subscribers during January on this proposition.

WALNUT STREET CHURCH.

This church is located on Walnut Street, Proximity, a suburb of the city of Greensboro. Rev. J. A. Bowles is preacher in charge, now entering upon the work of the third year of his pastorate. This is, in many respects, one of the most pleasant and interesting charges in our conference. The church was organized about eight years ago, and has gradually grown in strength, but never so rapidly as during the past two years. There are now more than three hundred members, and the church has all the organizations of an up-to-date Methodist congregation. The Sunday-school is doing exceptionally fine work.

Last Sunday had been specially set apart for the installation of the new Board of Stewards, and a large congregation gathered. The day was beautiful and everything conspired to make the services and the occasion profitable. A special sermon was preached by the editor of the ADVOCATE from Acts, 6:4. The preacher gave emphasis to the importance of a ministry devoted to the one work of this holy calling, and endeavored to show that in the providence of God, laymen of character, piety and business tact are to be set apart to co-operate with him, thus saving him from overwork and secularity. At the close of the service a fine body of men presented themselves at the altar, and were formally installed as the Stewards of the church for the ensuing year, after instructions as to the duties of the office by the pastor. We feel that this special service will prove to have been one of great profit, and we hope the time is not far away when such installation services will be held in every congregation.

LET THERE BE VIGILANCE.

Last Saturday witnessed the last of the open saloon in some of our larger cities and towns, at least for the present. We trust that it will prove to be the last that will ever be seen of these dens of iniquity in these cities. Charlotte, Newbern and Greensboro, among the larger places, went dry by the verdict rendered at the ballot box last summer.

Now we must all admit that prohibition is simply on probation for two years, and the battle will no doubt be to fight over again as soon as the law will allow the question to be opened. There are hundreds of the enemy whose chief employment will be to do everything possible to discredit the law. They have prophesied failure, and now, with all diligence, they will work to bring this prophesy to pass. If they can find bums and vagrants to take up the jug trade in back alleys and under cover of darkness, they will not hesitate to stoop so low as to hire their services, if by doing so they may make a show of the demorilizing effects of the "blind tiger." This is according to the history of the past in every community where prohibition has been tried.

The only hope, therefore, is to organize a merciless crusade against the blind tiger—to show no white feather amid the din and confusion that is certain to prevail for awhile. It will not do to admit defeat every time our enemies cry out that we are whipped. There will be ample gusto and big talk every time some poor devil turns up drunk, and the papers (some of them, not all, thank God) will noise it abroad that North Carolina towns and cities are consuming more liquor a la blind tiger than they ever did with open bar-rooms, and the people, the poor, down-trodden people are getting no revenue. So it will be necessary to have a vigilance committee, not only to break up the jug peddlers, but one to look after the stalwart lairs and see that they do not turn the tide of public sentiment by misrepresentation of facts and figures. It will still be necessary to show the people how that one open saloon can pour out more death and ruin in the community in one day than all the blind tigers can do in a whole week.

With an honest fair test, we believe the law is safe, and that the trial of two years will make it a fixture. Let us see to it that there is fair play.

THE OFFICE OF STEWARD.

In the Methodist church the steward is in charge of such interests as, in a number of denominations, are committed to the deacon. Bishop McTyeire rightly says that "the steward is the commissary of the church militant, and by his non-action can contribute more to defeat than all the strategy of the enemy." As such he stands between the pastor and his support, and we know of no situation more painful and embarrassing than that of a pastor who is conscious of having a board of stewards a considerable number of whom are either indifferent or hostile to his liberal and prompt support.

Next to that of the ministry, there is no office in the church of God imposing more serious responsibility upon the incumbent. The functions are not all secular as some seem to suppose. Unfortunately the notion is abroad that any good collector will succeed in this office, and that all the work required of a steward is to see that the money is collected for the support of the pastor; whereas the office has a spiritual function, requiring, first of all, the profoundest Christian experience. "Let the stewards be men of solid piety," says our book of discipline, and if it be enquired why this requisite, we answer in the language of the same book that it is required of them "to seek the needy and distressed in order to relieve and comfort them; to inform the preachers of any sick or disorderly persons; to tell the preachers what they think wrong in them." Who but a man of the deepest piety is sufficient for these things? Even a Class Leader will require no greater degree of grace than one charged with the delicate duty of coming sometimes face to face with the minister to tell him frankly and in the fear of God of some fault that is seriously hindering him in his work. We submit that there are possibly very few in this office who reach up to the lofty state in which a man can perform such a duty with success. As it required great courage and tact on the part of Nathan to rebuke the king and at the same time save him, so it will be required of the steward who undertakes such a delicate duty. Only men who are full of the Holy Ghost and of faith can do this.

While on this subject let us exhort the stewards to be liberal in their estimates for the support of the ministry. If our preachers are to give themselves continually to the word of God and to prayer, as we expect them to, we must not leave them hampered and embarrassed about the matter of support. With the large membership in all our pastoral charges, there is no reason why the pastor should not be amply provided for without a heavy draft upon any one. Let the stewards remember that a narrow policy on their part will defeat the liberality of the people, and estop them from giving the pastor the liberal support that would otherwise be accorded him. We have seen instances of this narrowness where it was plainly manifest that the preacher would have faired better if there had been no board of stewards.

Such cases, however, are rare. As a rule our stewards are in sympathy with the sentiment favoring liberal support of the ministry. Their fault is a timidity that deters them from going before their congregations and asking for larger things. They fail to realize that we must ask for and expect larger things of our people to inspire the courage and faith and self-respect that always determine to do. They too often become a sort of unconscious victim of the intimidation of a few skinflints in the congregation who talk much and pay little. Whereas, on the other hand they fail to realize that there is a much larger but less talkative constituency who are ready to endorse and co-operate with them in devising more liberal things. "Let the stewards be men of solid piety, who both know and love the Methodist doctrine and discipline."

Intelligence is another requisite of the Steward which we must not overlook. How can a man do if he does not know? How can a man know unless he has the means of acquiring knowledge? These are questions that ought to throw the search-light into the heart of any man who has undertaken to do the work of a steward, and yet knows nothing of our book of discipline, and provides himself with no books or periodicals calculated to give him an intelligent conception of the doctrines, polity or doings of his church. When our officials are in intelligent relation to their church, as they should be, their work will be done efficiently, and no interest will suffer.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to January 3, 1905.

ASHEVILLE DISTRICT.		
Hendersonville ct., Rev. W. H. Perry,	1	
Marshall circuit, Rev. W. B. Lyda,	2	
	—	3
FRANKLIN DISTRICT.		
Murphy circuit, Rev. S. E. Richardson,	1	
	—	1
GREENSBORO DISTRICT.		
Randolph circuit, Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	1	
Uwharrie circuit, Rev. B. F. Fincher,	20	
Walnut St. church, Rev. J. A. Bowles,	3	
	—	25
MOUNT AIRY DISTRICT.		
Rockford circuit, Rev. J. W. Long,	2	
Elkin station, Rev. H. C. Sprinkle,	2	
Wilkesboro station, Rev. R. L. Ownby,	1	
Pilot Mountain ct., Rev. J. M. Rowland,	10	
	—	15
MORGANTON DISTRICT.		
Henrietta and Caroleen, Rev. N. R. Richardson,	4	
	—	4
SALISBURY DISTRICT.		
Mt. Pleasant circuit, Rev. T. E. Wagg,	1	
	—	1
STATESVILLE DISTRICT.		
Statesville station, Rev. H. K. Boyer,	2	
Rev. T. L. Triplett,	1	
	—	3
SHELBY DISTRICT.		
Shelby station, Rev. Geo. D. Herman,	5	
	—	5
Total from districts,		59
Secured by old subscribers,		25
Total,		84

If there are any omissions in the above report we will thank the brethren for notice of same by postal card. Let our next week's report show large figures.

NOTES AND PERSONALS.

WE DESIRE the postoffice address of Rev. M. Y. Self.

MR. R. M. PHILLIPS, of the Morning Post, was in the city Monday.

REV. HAROLD TURNER addressed the Royal Arcanum at Winston last Friday night.

DR. H. F. CHREITZBERG and daughter were in the city last Saturday.

A NOTE FROM Rev. J. W. Bradley, of the North Carolina Conference, announces the serious illness of his sister at Monroe, Louisiana. Latest reports indicate decided improvement, and it is hoped she will be entirely recovered soon.

REV. WALTER HOLCOMB has been resting for some time with relatives at Statesville. A note from him informs us that he will go to Ocala, Fla., this month to hold a union meeting, thence to Dallas, Texas, to hold a meeting in our First Church of that city.

WE HAVE THE Journal of our last Annual Conference. Rev. W. L. Sherrill, as usual, has given careful attention to the editing of the Journal, and had them in the hands of the preachers for distribution by the Christmas Holidays. Thanks to our faithful and efficient secretary.

REV. E. C. GLENN, after resting at his home in this city for a few weeks, is now ready for work among the brethren. Brother Glenn is well-known as one of the best helpers in revival work, and those needing his services will do well to write early for an engagement.

A BRIEF MESSAGE from Rev. J. H. West, presiding elder of the Morganton District, last week, announced the death of his father, which occurred in Asheville on Tuesday morning, December 27. The funeral took place in Asheville on Wednesday. Brother West was about 80 years old. May the grace that sustains be given to the bereaved.

WE HAVE A communication from "Miller's Creek Friends," which we would be glad to publish, but cannot till some responsible name is sent. Let some one of those good friends there give us their name, not for publication, but as a guarantee to us. It may be well enough for us to remind our correspondents that we can publish no communication which is not accompanied with the name of some one willing to be responsible for such communication.

CENTENARY CHURCH, Winston, has adopted the plan of consolidating all financial claims, including salaries and conference collections, and apportioning to the members. A bulletin, announcing all services, is issued in advance of the Sunday service, and a programme of the services, including Hymns in full, is published. There is space for any special message and exhortation desired. The Christmas bulletin was sent out in beautiful and appropriate illuminated covers, and was quite attractive. We like the plan, and are glad to see the church responding to Dr. Chreitzberg's wide-awake and progressive ideas. Among other things, the bulletin for December 18, had a stirring exhortation to the members to take and read the North Carolina Christian Advocate.

WE RECEIVED LAST WEEK the announcement of the marriage of Miss Mary Emery, daughter of Mr. L. E. Murray, of Burlington, N. C., to Rev. Robert Eugene Hunt, of the North Carolina Conference, which took place in Burlington on Thursday, December 29. Brother Hunt is a son of the late Rev. Moses J. Hunt, of the North Carolina Conference, and is stationed at Rocky Mount. We feel a special interest in this young couple, as Brother Hunt was formerly an employe of the ADVOCATE office. May heaven's blessings rest upon them.

REV. J. M. ROWLAND, pastor of the Pilot Mountain Circuit, deserves special mention as having sent in a club of ten new subscribers with the cash. Thus he is the pioneer in club-making for the campaign just opening, and he says this is but the beginning of the good work on his large circuit. Very few ADVOCATES have been going into the territory embraced in this charge, and if Brother Rowland is not disappointed in his expectations there will be near a half a hundred going there before the buds of spring put forth. More and better than all, there will be a budding of new life in those churches.

A MATTER OF HONOR.

The last General Conference, believing that the Epworth Leagues of our Church were ready to pay the expenses of their own administration, ordered the General Board to assess ten cents per member each year on the Leagues for this use. The General Minutes show nearly four thousand Chapters as in every way active last year. Of these four thousand only about one thousand have paid the assessment. This leaves from twenty-five hundred to three thousand that have failed to answer the call. Believing that the Leagues would readily and gladly meet this obligation, we went forward and took official and personal responsibility for a vigorous administration. The result has been that the League and the Era have been put on high ground. The Era takes its place with the great journals of the day. It is free from debt; but the Leagues have permitted their own fund to lag, and as a result the General Secretary is carrying on January 1st of this year an embarrassing balance against this assessment. This balance has been incurred in the administration of the Office and to make the Era and the League a success. The obligation on him is both personal and official. It is a trivial matter for our Leagues. An average of fifty cents from each League would pay it, but for one man it is too much. Let our Leagues, therefore, take this matter up at once. Send all or a part of your assessment immediately. Take a collection in true Methodist style, and send it on to be put to your credit. The obligation is a sacred one. Meet it, and the League will go grandly on.

H. M. DUBOSE.

January 1st, 1905.

TO THE FRIENDS OF TEMPERANCE.

The Executive Committee of the Anti-Saloon League authorizes me to call a Convention of the Friends of Temperance at Raleigh, Thursday, January 19, 1905. The Convention will be called to order and organized at noon January 19, 1905.

The objects of this meeting will be:

1. To form the program of the Temperance forces for 1905.

2. To make our present organization more effective by devising means to put a Superintendent in the field for all his time, who by visiting local organizations can greatly strengthen our present strong array of forces.

3. To give emphasis to certain improvements in our present legislation desired by the General Assembly which will then be in session.

4. To resist the efforts of the organized distillers and saloon-keepers to set our cause back. They have not hesitated to publish their intentions, and they have gone to work earnestly. In times past they have won by fighting after they had lost their first battle, and they are encouraged by the hope that our victories these last two years have brought us into the usual over-confidence and carelessness. For once let it not be so.

5. To plan the spring local option campaign, whereby we hope to expel the saloons from twenty-five more towns in North Carolina and so break the backbone of the liquor power.

6. To discuss any other propositions or plans that the members of the Convention may bring forward. It will be a free meeting; and its object will be to reflect the temper and the will of the friends of Temperance in North Carolina.

All the friends of Temperance are urged to come. We shall allow each county voting strength in proportion to the number of members of the House of Representatives in the General Assembly—say ten votes for each member.

We invite every Anti-Saloon League, every county or township executive committee, every temperance organization, Woman's Christian Temperance Union, etc., etc., to send a strong delegation.

The Convention will last two days, if necessary.

We have applied for reduced rates on the railroads and special rates in the hotels. For announcements relative to these matters watch the newspapers. For other information write to me.

This Convention will largely determine the character of our progress in the temperance cause for years to come. It will tend to make good our present position and to strengthen the plans for advancing our cause in the future. If largely attended and enthusiastically supported, the Commonwealth will take notice that we are neither over-confident nor indifferent, but are ready for battle. If not, there will be reaction and discouragement.

It is, therefore, your duty as a friend of temperance, and the duty of every temperance organization to be represented in this the most important meeting in the history of Temperance in North Carolina. We have the enemy in our power. Let us not relent until we shall have made the conquest complete.

JOSIAH WILLIAM BAILEY,
Chm'n Executive Committee,
Raleigh, N. C.

THE TEACHING PROFESSION UNDERPAID.

The Forceful, Wide-Awake Teacher in Demand in Other Callings.

It is a well recognized fact that the teaching profession is less adequately compensated than any other and that no other calling includes in its ranks so many underpaid men of force and talent.

It is also true that the forceful, wide-awake teacher is in demand more and more in other fields of endeavor just as honorable and far more remunerative.

In the world of business, there is a great educational work going on, which the born teacher is admirably adapted to, and which affords ample scope for usefulness and at the same time presents the largest opportunities for material advancement that are to be had in business.

The great business of writing life insurance is a profession and an honorable one, and the man who is successfully engaged in it is no less an educator than the school teacher. His work is to educate men to the appreciation of the benefits of life insurance, and as he advances in his profession his work is enlarged to educating other men in this art of demonstrating to other men the advantages of life insurance.

The results of this work of education in which the life insurance solicitor is engaged are far-reaching in their beneficence, and with the world's progress, the time is coming when every home in the broad land will have thrown around it the protecting arm of life insurance. Its chief beneficiaries are the women and children of the country, and as the life insurance solicitor pushes his work of education, the man who does not provide by life insurance for those who are dependent upon him will be regarded as shiftless and criminal, and hostility to life insurance will become a badge of ignorance.

This is the work of education into which the industrious, resourceful teacher may step and find himself independent.

The Southern Loan and Trust Company, of Greensboro, N. C., is an old line legal reserve company with a surplus to policyholders of $230,000.00. At the same time it is a home company and affords to him who wishes to enter the business of life insurance the best opportunities that are to be had for advancement and promotion.

This is a day of doing things and of doing things ourselves, and the life insurance company that keeps at home the moneys entrusted to it, and that contributes to the upbuilding of, instead of being a drain upon the State in which it is located is the life insurance company of the future.

Correspondence is invited with any one desiring to enter the field of life insurance soliciting.

Address A. W. McAlister, Manager.

WINSTON DISTRICT NOTICE.

The District Stewards of the Winston District will meet in Centenary church, January 12th, 1005, at two o'clock p. m. Let all be present.

J. R. SCROGGS, P. E.

The District Stewards and the pastors of the Waynesville District will hold their annual meeting at Canton, January 6th.

C. F. SHERRILL, P. E.

The Family Circle.

Duty of Father as Well as Mother to Make the Little Ones Happy at Christmas.

"Have you seen my table decorations for the children's Christmas?" said one bright joyous little mother to another. "No, how I should love to see it," "Come right in—oh! I never saw any thing so bright and happy as the children at Christmas breakfast. They hadn't any idea how Santa Clause would dress the table. Have such a beautiful idea for next Christmas!" and she chatted on—so full of love and good will for her house-hold's happiness. I only had the usual holly wreaths and a Christmas tree—my husband thinks it folly to spend a penny for holly or Christmas decorations and enjoys it not at all, so I do as little as possible to keep him from scolding on Christmas-Day. I just bubble over with Christmas enthusiam and plan the happiest ways for my little ones, but there are so many grown folks at our house who don't believe in children being heard or seen, at Christmas time especially, that I can not do more than the old routine—hanging up their stockings and keeping the children in a small bedroom all the holidays—make them wait at our meals so the grown people will have a good time. It is not like I want it, but what can I do?" How my heart goes out to that little mother, more particularly to those dear little ones! Who was the central figure in the ancient Christmas—a little Child! Were gifts brought to old men at that first beautiful Christmas tide? No! the old brought gifts to the young Child. The angels sang their Christmas anthem to the delight of the mother and father because of this Child! Lesten, ye father's and older children; make Christmas time the happiest time for the children—make home a heaven—to do that "ye must become as a little child"—enter into mother's plans for the joyous surprise on Christmas morning. Don't sulk and call it all "Tom-foolery"—remember it was the old wise men who brought their gifts of gold, frankincense and myrrh to the Child on Christmas Day.

Show in your heart and life that you wish "peace]on earth, good will toward men."

If the grown sons come home from college, make them to enjoy the Christmas spirit of giving instead o-receiving. If John can not be pleasant to his baby brother, but insists upon teasing him by kicking his toy train over board—or Samuel insists that the warm library is not for children and toys—but shuts them out in the cold hall and locks the door, so he and his older brothers and perhaps a half dozen boy friends can play cards round the good fire, or smoke cigarettes or eat up all the children's "goodies" left in their stockings for another time—or filling the hearth with orange peel and nut hulls and stems of raisins for mothers to clean up; I say if these "grown ups" can not do right it is father's duty to his little ones, to his wife and to his home—to see that they are boarded out during the holidays since eating is all they crave. That is not the true Christian feeing or idea for the older to domineer over the young, especially at Christmas tide—but rather let the older "bow down and worship the child" as did the wise men of old

A SUBSCRIBER.

His Mother's Prayers Saved Him.

O, the saving power of a mother's prayers! It cannot be estimated. Children may grow up apparently indifferent to their home-training; they may even become vile and profligate; but the memory of the family altar, the father's Bible and the mother's prayers will cling to them. These thoughts should encourage Christian parents to live consistently in the presence of their children, and to persist in maintaining the family altar.

Dr. J. Wilbur Chapman relates the following incident, which is in point right here:

"One of my dearest friends was a profligate until he was a man grown. In a great western city he had determined to take his life, threw himself down on his bed just to collect himself before the awful deed, and jarred a little book off from a shelf just above his bed, and it struck him in the face. With an oath, he threw it from him, and then it dawned upon him that it was his mother's Bible, given him to read. He walked across the room to pick it up, just to show her some mark of respect, and read upon the flyleaf, written in her own hand, 'Dear boy, you can never get away from your mother's prayers.' Instead of becoming a self-murderer, he became one of the country's greatest preachers.

"O, for a revival of the old custom of having a family altar in the home, where the fathers act as priest, and the mothers as a saint; we could stir the whole country for Christ. I wish that we might dig again the well that our fathers digged before us, and make homes heaven."—The Religious Telescope.

The Ceremony Interrupted.

Bishop Candler of Georgia recently told one of the national law-makers from that state an experience he had when he first began to preach the gospel and tie nuptial knots, says the Washington Times.

"One day I was called on and engaged to marry a couple in one of the out-of-the way districts. I found the house a rudely constructed log affair, with but one room and a loft above, which was entered by a ladder and a trap door. A big table was in the center of the room, and it was loaded with good things to eat, everything having been cooked on an open fire place which took up nearly all of one side of the room. The bride and groom lined up and I was proceeding with the ceremony, and while in the most impressive part of it, the old lady poked her head out of the trap door in the loft and called:

" 'Sally, turn them chickens and jag 'em with a fork.'

"The command was obeyed by the daughter, she leaving the trembling bridegroom while she jagged 'em with a fork. I could not help laughing at the ludicrousness of the whole affair, and I have never witnessed a marriage ceremony since without remembering this experience"

The Bright Face.

There is nothing that conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door. If the light of love shines, it lightens the load and brightens up the outlook. The bright, sunny face in the home is a power for good that cannot be estimated. There is nothing like the cheerful, happy frame of mind which it helps to bring about.

So, dear ones of the household, wear happy, sunny faces, and see what wonders they will work when there are fretting, anxious cares and uncomfortable people about to deal with. Many annoyances come every day, none of us is exempt from. The vexations of life are necessary to disciplins us. Let us be sure that, in the end, they make our faces to shine.—Selected.

A Frightened Horse,

Running like mad down the street dumping the occupants, or a hundred other accidents, are every day occurrences. It behooves everybody to have a reliable Salve handy and there's none as good as Bucklen's Arnica Salve. Burns, Cuts, Sores, Eczema and Piles, disappear quickly under its soothing effect. 25c. at all Drug Stores.

CHRISTMAS :=: HOLIDAY
EXCURSION RATES
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Southern Railway
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Account Christmas and New Year Holidays, Southern Railway will sell tickets at extremely low rates.

Dates of sale of tickets to the general public, December 23, 24, 25 and 31, 1904, and January 1, 1905, with final limit January 4, 1905.

Dates of sale of tickets to students and teachers, upon presentation of Certificate signed by the Superintendent, Principal or President of Schools and Colleges, December 17 to 24, inclusive, with final return limit January 8, 1905.

For information as to rates, schedules, sleeping car accommodations, etc , ask any agent, or R. L Vernon, T. P. A , Charlotte, N. C; J. H. Wood, D. P. A., Asheville, N C.; S. H Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Taylor, Gen'l Pass. Agent, Washington, D C.



Write Insurance at Home.

Wanted fifty young men in various sections to solicit Life Insurance in their own community. Good contracts to sell and tip top commissions for business.

Write **Cavenaugh & Moore,** Gen'l Agents for the Washington Life Insurance Company, Raleigh, N. C.
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King's Business College
Capital Stock, $30,000.00.

Because—When you think of going off to school write for College Journal and Special Offer of the Leading Business and Shorthand Schools Address KING'S BUSINESS COLLEGE, Raleigh N. C., or Charlotte, N. C. [We also teach Bookkeeping, Shorthand, etc., by mail.]
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Ladies Only.

It Is Women Who Need Most Relief From Little Irritating Pains and Aches.

Dr. Miles' Anti-Pain Pills are for women.

Woman's delicate nervous organism tingles to the least jarring influence, and some ache or pain is the result.

The remedy is at hand—
Dr. Miles' Anti-Pain Pills.

They act most marvellously on woman's nervous organism, and relieve and cure the pains to which she is a martyr.

Headaches, neuralgiac pains, monthly pains, and all kinds of pains disappear, as if a gentle hand had lightly soothed them away. Dizziness, Rush of Blood to the head, Toothache, Backache are all cured by these "Little Comforters."

Cured without danger of disagreeable after-effects; cured quickly; cured without unnatural action on liver, stomach, or other internal organs.

Dr. Miles' Anti-Pain Pills please the women, and the children take them because they are easy to take and soothe all their sufferings.

"For years I had spells of sick headache, at times suffering untold agonies. I could not endure any excitement. Going to church, and even visiting, brought on these terrible spells. I tried numerous remedies without relief until I tried Dr. Miles' Anti-Pain Pills, and they have cured me. When I feel symptoms of sick headache I take a pill and ward off the attack. When I am tired and nervous, a pill soothes me."—MRS. SARAH WATKINSON, Blairstown, Ia.

Price, 25c a box. Never sold in bulk.

FREE Write to us for Free Trial Package of Dr. Miles' Anti-Pain Pills, the New Scientific Remedy for Pain. Also Symptom Blank. Our Specialist will diagnose your case, tell you what is wrong, and how to right it, Free. DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

Get in the Habit
OF STOPPING AT
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FOR THE BEST
FOUNTAIN DRINKS and ICE CREAM.

Helms' Cold and Grippe Capsules cures colds and La Grippe. Price 25c. a box.

Helms' Croupaline cures your child of croup and colds. A box should be in every household. Price 25c. a box.

Helms' Headache Powders—4 doses 10c.,—and other popular remedies.

Everything in the Drug Line.

Prescription work a specialty.

J. D. HELMS.
310 South Elm Street,
Opposite McAdoo House.
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The Newest Styles

OF JEWELRY, WATCHES, STERLING SILVER AND PLATED WARE. Clocks that will run, and a large assortment of fine Pocket Books, Cut Glass Ware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.
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BELLS
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR PRICES AT A LOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

Our Little Folks.

Willie's Ride.

Willie was a very small boy, but his father wanted him to be brave and manly, and was always ready to encourage him in anything that would help to make him so. As they lived in the country, riding on horseback was one of the things he would need to know.

One evening, when Mr. Lennox came home, Willie begged to be allowed to ride the horse round to the stable.

His father said yes, and dismounting, tossed the little fellow up into his place and, putting the bridle into his hands, charged him, whatever happened, to hold fast to the bridle and stick on.

As Don and Willie trotted soberly off, the father went through the back way to get Don's supper and bed ready by the time they got there.

Going, presently, to the door, to see if they were coming, he gave a startled "Whew!"

For they were indeed coming—in a sweeping gallow.

Willie's hat was gone, and his hair flying in the breeze, but his father was thankful to see he was holding fast to the bridle with both hands, and that his chubby little bare feet were clingihg securely to the horse's side.

Willie gave a little sigh of relief as they approached the stable door, and he saw his father standing, with calmly folded arms, watching them.

"If father isn't scared I won't be, either," thought Willie, and called out bravely:

"Father, must I keep sticking on?"

"Yes, keep sticking on, and hold fast to the bridle," the father replied steadily.

"All right!" the little fellow called back as Don swept past, while the father, with trembling faith and love, was asking God to take care of his little boy.

What had nettled the usually good-natured steed nobody ever knew. But, after passing the stable door, his pace began immediately to slacken, thinking of the supper he was leaving behind. And, before they were well out of sight, the plucky little fellow on his back had courage to pull to the right, and let him know it was time to be going home.

Don promptly obeyed this time, and walked back at his accustomed quiet gait.

"Father, I did stick on, didn't I!" Willie said, proudly, as he tumbled off into his father's arms.

"Thank God, you did, my boy!"

Then Willie knew the reason his father could be so brave for his little boy was because he was asking his heavenly Father to take care of him. —Annie E Wilson

For Mother.

He was only a mite of a boy, dirty and ragged, and he had stopped for a little while in one of the city's free playgrounds to watch a game of ball between boys of his own and a rival neighborhood. Tatters and grime were painfully in evidence on every side, but this little fellow attracted the attention of a group of visitors, and one of them, reaching over the child's shoulder as he sat on the ground, gave him a luscious golden pear. The boy's eyes sparkled, but the eyes were his only thanks as he looked back to see from whence the gift had come, and then turned his face away again, too shy or too much astonished to speak. But from that time on his attention was divided between the game and his new treasure. He patted the pear, he looked at it, and at last, as if to assure himself that it was as delicious as it appeared, he lifted it to his lips and cautiously bit out a tiny piece near the stem. Then with a long sigh of satisfaction and assurance he tucked the prize safely inside his dirty little blouse.

"Why don't ye eat it, Tony?" demanded a watchful acquaintance.

"Eat it? All meself? Ain't I savin' it for me mother?"

The tone, with its mingling of resentment and loyalty, made further speech unnecessary. Whatever else Tony lacked, and it seemed to be nearly everything, he had learned humanity's loftiest lesson; he held mother dearer than self, and knew the joy of sacrifice.—Baptist Young People.

How Many Can You Guess?

Why is bread like the sun? Because when it rises it is light.

Which was the largest island before Australia was discovered? Australia.

What trade should be recommended for a short person? Grocer (grow, sir).

Why is the letter A the best remedy for a dead woman? Because it makes her hear.

When is money wet? When it is dew (due) in the morning and missed (mist) in the evening.

If Rider Haggard had been Lew Wallace, who would "She" have been? She would have "Ben Hur."

If the alphabet were invited out to supper, which of the letters would get there late? All those letters which come after "t."

Which is the most dangerous season of the year to walk in the woods, and why? In the spring, because the trees shoot, the flowers have pistils, and the bullrush is (bull rushes) out.

What is the difference between the Prince of Wales, an orphan, a bald-headed old man, and the gorilla? The first is an heir apparent, the second has ne'er a parent, the third has no hair apparent, and the fourth has a hairy parent.—Great Thoughts

Don't Waste Your Powers.

Youth is the time to do solid reading. If we fritter the hours of youth away over newspapers and novels, we need not expect to have cultivated minds. The fresh mind, the quick memory of young years are given to us to use on the best things in literature. When we waste them on trash, instead, we are throwing away powers that never can be regained.—Selected.

☞Please examine the label on your paper; by so doing you will know when to renew.

Rheumacide

GETS AT THE JOINTS FROM THE INSIDE

CURES TO STAY CURED.

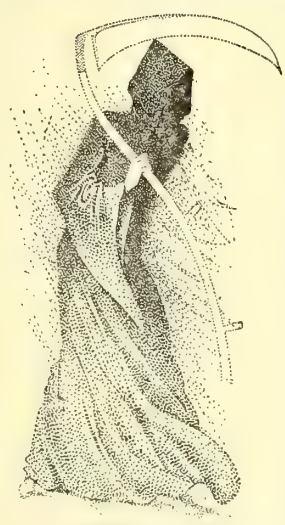
NOT the temporary improvement resulting from dangerous mercury, opiates, alcohol, or potash; not the momentary relief from sharp pain given by liniments; but a searching cleansing of the blood that clears the system of every vestige of the disease, and absolutely

CURES RHEUMATISM.

We know that it *should cure* because it is compounded in the most scientific manner, of purely vegetable drugs that cannot harm, but build up the entire system. We know that it *does cure* because hundreds of those cured have written us that it has

CURED AFTER ALL OTHERS FAILED.

Free sample bottle from BOBBITT CHEMICAL CO., BALTIMORE.
YOUR DRUGGIST SELLS RHEUMACIDE.



The Grim Reaper

PNEUMONIA

claims thousands of lives every year. This terrible malady is admitted by the medical profession as the most dangerous and quickly fatal disease known. Skilled physicians are baffled by it and many admit that their efforts to cure have always resulted in failure.

GOWAN'S PNEUMONIA CURE

is the only known specific for this fearful disease. It is applied externally, gives immediate relief, allays fever, scatters congestion and effects quick and permanent cure. Hundreds of people have voluntarily testified to its wonderful effectiveness where all other remedies failed. Its value cannot be measured in money.

Sold by Druggists, $1 a Bottle.

Mr. W. T. Carter, Travelling Auditor So. Ry., says: "I consider Gowan's Pneumonia Cure one of mankind's greatest blessings. My 17-year-old son was extremely ill with Pneumonia; your Cure was used and in 3 days all fever had left; on the fifth day he wanted to get out of bed."

Mr. J. W. Hollingsworth, a well known merchant of Louisburg, N. C., says: "Gowan's Pneumonia Cure saved the life of one member of my family and cured another of Pneumonia."

If your druggist cannot supply you, write to
Gowan Medical Co., *Durham, N. C.*

The Security Life and Annuity Co.

Guaranty Capital, $100,000.00. | Legal Reserve. | Home Office Greensboro, N. C.

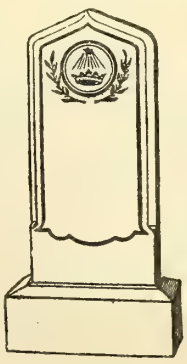
THE IDEAL LIFE POLICY takes the place of the bread-winner. Our Annuity, Disability and Endowment Policy provides a guaranteed annual income for the widow and orphans, for the mother or father, and for the insured in old age.

HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

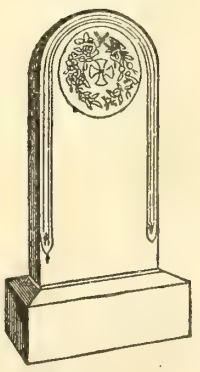
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jan22-1y. **G. A. GRIMSLEY, Secretary.**

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Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, GREENSBORO, N C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

To-morrow.

"King Hassam, well belov'd, was won't to say,
When aught went wrong, or any labor failed,
'To-morrow, friends, will be another day!"
And in that faith he slept, and so prevailed,

"Long live his proverb! While the world shall roll
To-morrows fresh shall rise from out the night,
And new baptize the indomitable soul
With courage for its never ending fight.

"No one, I say, is conquered till he yields;
And yield he need not while, like mist from glass,
God wipes the stain of life's old battlefields
From every morning that he brings to pass.

"New day, new hope, new courage! Let this be,
O soul, thy cheerful creed. What's yesterday,
With all its shards and wrack and grief, to thee?
Forget it, then—here lies the victor's way!"

Good Resolutions for 1905.

I will secure one new subscriber to the Woman's Missionary Advocate if I have to pay for it myself.

I will plan my work so that I can go to the missionary meeting.

I will ask some woman who does not go to our meetings to go with me.

I will lay by each week something for foreign missions.

I will read two missionary books this year.

I will pray for missions definitely, earnestly.

I will talk of missions in my family and among my friends.—Adopted from Helping Hand.

The "Book Unread."

"A flower unblown; and book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed,—
This is the year that for you waits
Beyond Tomorrow's mystic gates."

The "book unread" of the year that before us waits must be of our own writing. Its pages are blank now. What shall we write thereon? Shall it be a year of happiness and helpfulness? Shall it be a year of unselfishness, of thoughtfulness for others, of good deeds done in the name of the Father of us all? Shall it be a year of greater consecration to Christ, a better knowledge of His Word, and a greater desire to do His will?

Or shall it be a year of self-interest, of striving for nothing but the things of this life? If this is your desire for the year that before us waits, it cannot be a year of the highest happiness for you. It will be a year of triumph for the lower nature of him who seeks not the good of his brother man.

Shall it be a year for the triumph of low spirits, of moroseness, of pessimism, rancor, envy, and other evil passions? Shall the pages of the "book unread" be filled with that which coming generations may read with profit and pleasure?

Writing of the influences of evil passions on our lives, some one has said: "Exercise them as David did the gloom and madness of poor King Saul with the cheeriest music you can strike upon your harp, albeit your instrument have no more compass than a jewsharp. Even though you carry and must carry to the grave—as so many others—your thorn in the flesh that will not out, let it prick you and let it prick others as little as possible. St. Paul had a like thorn in his flesh, but he did not keep pressing it in deeper and deeper, and so making it pain worse and worse. He bravely said, There you are, and there you will be for the rest of your life. That's your affair. Mine is to turn resolutely away and cry to God, 'Thy grace is sufficient for me,' and then try to make it sufficient."

In the spirit of St. Paul let each one of us try to say from the heart:

"This New Year Thou givest me,
Lord, I consecrate to Thee,
With all its nights and days!
Fill my hand with service b'est,
Fill my heart with holy rest,
And all my life with praise."

—Selected.

Paul's Goal—Perfection.

Nothing less would satisfy the eager apostle. He did not consider that he had reached it, by any means, but he was enamored of it, and would bend every energy to its attainment.

Let us be thankful that Paul had no lower ideal, He could and did reach high levels, and might easily have satisfied every aspiration short of the highest. But he has left us the inspiration of a noble discontent, straining every power of his life to outdo his own past, using yesterday only as a point to steer by.

The explanation of Paul's high aim is simple, but sufficient. Christ laid hold on his life for this very thing. His Lord had called him to seek perfectness; what smaller thing could he do, without disobedience? Only so could he be perfect in purpose and blameless in effort. Truly, to him the good would have been the enemy of the best.

In what are we different from the great preacher to the Gentiles? Are we called to poorer things? Has the same Lord who apprehended him for the life complete put bands of love on us for anything less than that?—Epworth Herald.

A Plain Statement,

WHAT THE COMBINATION OIL CURE DID FOR MR. MORRISON.

Tarentum, Pa., July 7, 1904.

Dr. D. M. Bye Co., Indianapolis, Ind.

DEAR SIRS—Mr. Paul Morrison, of Hite, Pa., asked me to write to you again and tell you that the cancer, which was on his jaw, is out, and the place is healed nicely. There is a depression where the cancer was, but it does not look bad and will not leave a large scar. He told me to thank you kindly for your services and the interest you took in his case. Respectfully yours,

MRS. ROBERT KENNEDY,
No. 515 East 9th Ave., Tarrentum, Pa.

There is absolutely no need of the knife or burning plaster; no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Drawer 500, Indianapolis, Ind.

Trellis Tomato.

Grows 15 feet high. Each plant bears from 1,500 to 2,000 tomatoes. One vine will supply an entire family all summer. The most wonderful Tomato in the world. Photo of my plant and package of seed with full directions for eight 2-cent stamps. Address

MRS. FRANK HOLT, 5 Military Park,
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WANTED MEN AND WOMEN TO SELL A

Self Wringing Floor Mop.

Sells itself. Pays $3 to $8 daily.

Will give exclusive sale of county to right party.

T. G. JOHNSON,

Temple Court Bld'g. ATLANTA, GA.
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Quarterly Meetings.

ASHEVILLE DISTRICT—1ST ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Nov.	19	20
Bethel	"	26	27
Swannanoa, Bethesda	Dec.	3	4
Hendersonville circuit, Saluda	"	10	11
Hendersonville station	"	11	12
Central	"	17	18
Marshall circuit, Marshall, Dec. 31,	Jan.		1
Hot Springs, Hot Springs	"	1	2
Cane Creek circuit, Patty's Chapel,	"	7	8
Ivey circuit, Mar's Hill	"	14	15
Burnsville circuit, South Toe	"	17	18
Bald Creek circuit, Boring's Chapel	"	21	22
Haywood Street	"	28	29
Riverside and Weaverdam, Riverside	"	29	30
Old Fort circuit, Old Fort	Feb.	4	5
Weaverville ct., Alexander Chapel	"	11	12
Weaverville station	"	12	13

CHARLOTTE DISTRICT—1ST ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Dilworth and Big Spring	Nov.	20
Calvary	"	20
Epworth and Seversville	"	27
Brevard	"	27
Trinity	Dec.	4
Tryon Street	"	4
Pineville, Pineville	"	10 11
Matthews, Indian Trail	"	17 18
Monroe circuit, Center	"	24 25
Monroe station	"	25 26
Morven circuit, Morven	Dec. 31, Jan.	1
Wadesboro station	"	1 2
Ansonville, Ansonville	"	7 8
Lilesville, Lilesville	"	14 15
Derita, Derita	"	21 22
Clear Creek, Bethel	"	28 29
Polkton, Marshville	Feb.	4 5
Waxhaw, Waxhaw	"	11 12
Weddington, Weddington	"	12 13
Hoskins	"	19 20
Chadwick	"	19 20

GREENSBORO DISTRICT—1ST ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Centenary	Nov.	20
Greensboro, West Market	"	20
East Greensboro, Holt's Chapel	"	26 27
Greensboro, Walnut Street	"	27
High Point, Washington Street	Dec.	4
High Point, S. Main Street	"	4
Uwharrie, Siloam	"	10 11
Randolph, Old Union	"	17 18
Randleman, St. Paul	"	18 19
West Greensboro, Muir's Chapel	"	24 25
Greensboro, Spring Garden	"	25
Ruffin, Ruffin	Dec. 31, Jan.	1
Asheboro circuit, West Chapel	"	7
Asheboro station	"	8 9
Wentworth, Salem	"	14 15
Reidsville, Main Street	"	15 16
Coleridge, Rehoboth	"	21 22
Ramseur, Ramseur	"	21 22
Pleasant Garden, Pleasant Garden	"	28 29
West Randolph, Pleasant Grove	Feb.	4 5

SHELBY DISTRICT—1ST ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

Lincolnton station	Nov.	27 28
Gastonia, Main street	Dec.	4 5
West End and Ozark at Ozark	"	4 5
Lowel circuit at Ebenezer	"	10 11
McAdenville station	"	11 12
Bessemer City at Bessemer City	"	13
King's Mountain station	"	17 18
El Bethel and Salem at El Bethel	"	18 19
Mount Holly at Mount Holly	"	23
Lowesville at Hill's Chapel	"	24 25
Rock Springs at Bethel	"	27
Lincolnton circuit at Trinity, Dec. 31,	Jan.	1
Cherryville at Cherryville	"	3
South Fork at Palm Tree	"	7 8
Stanly Creek at Stanly Creek	"	11
Polkville at Rehobeth	"	14 15
Belwood at St. Paul's	"	17
Shelby station	"	18
Shelby circuit at Earls	"	19

The District Stewards will meet in the church in Shelby, Friday, Jan. 20, 1905, at 2 p. m.

FRANKLIN DISTRICT—1ST ROUND.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Nov.	26	27
Dillsboro and Sylva, Sylva	Dec.	3	4
Franklin circuit, Salem	"	10	11
Glenville circuit, Cashiers Valley	"		15
Webster circuit, Webster	"	17	18
Whittier circuit, Olivet	"	24	25
Macon circuit, Union	Dec. 31,	Jan.	1
Robbinsville, Robbinsville	"	7	8
Bryson City, Maple Springs	"		10
Andrews station	"	14	15
Murphy circuit, Peach Tree	"	21	22
Murphy station	"	28	29
Hiawassee circuit, Notla	Feb.	4	5
Hayesville circuit, Ledford	"	11	12

District Stewards Meeting at Franklin December 7, 1904.

MT. AIRY DISTRICT—1ST ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	Dec.	3	4
Wilkes circuit, Beulah	"	6	7
North Wilkesboro station	"	10	11
Wilkesboro station	"	11	12
Jonesville circuit, Jonesville	"	17	18
Mt. Airy station	"	25	26
Yadkinville ct, Yadkinville, Dec. 31,	Jan.		1
East Bend circuit, East Bend	"	7	8
Rockford circuit, Rockford	"	14	15
Mt. Airy circuit, Epworth	"	21	22
Pilot Mountain ct., Pilot Mountain	"	25	26
Stokes ct., Mt. Pleasant	"	28	29
Sparta circuit, Sparta	Feb.	4	5
Laurel Springs ct., Laurel Springs	"	7	8
Helton circuit, Greenwood	"	11	12
Creston circuit, Sutherland	"	14	15
Watauga circuit, Henson's Chapel	"	16	17
Boone circuit, Boone	"	18	19
Jefferson circuit, Jefferson	"	21	22

At each place the Quarterly Conference will meet on the first day, and love feast and the sacrement will be held on the second day, the preachers will please arrange for these meetings.

The District Stewards will meet at North Wilksboro on Dec. 15th at 1 P. M.

MORGANTON DISTRICT—1ST ROUND.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Nov.	19	20
Cliffside, Cliffside	"	26	27
Henrietta and Caroleen, Henrietta	"	27	28
Connelly Springs, Rutherford Col.	Dec.	3	4
Morganton circuit, Salem	"	10	11
Rutherfordton sta., Rutherfordton,	"	17	18
Forest City circuit, Forest City	"	18	19
Table Rock circuit, Obeth	"	24	25
McDowell circuit, Murphey's Chap.	Dec. 31	Jan.	1
Spruce Pine, Greenlees Chapel	"	7	8
Bakersville circuit, Bakersville	"	8	9
Elk Park circuit, Cranberry	"	14	15
Marion & Providence ct., Marion	"	21	22
Broad River circuit, Providence	"	28	29
Green River circuit, Lebanon	Feb.	4	5
Thermal City circuit, Thermal City	"	11	12
North Catawba ct., Green M'nt'n	"	18	19

STATESVILLE DISTRICT—1ST ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Hickory station	Nov.	26	27
Clarkesbury circuit at Mt. Bethel	Dec.	3	4
Iredell circuit at Turnersburg	"	4	5
Mooresville circuit at Salem	"	10	11
Mooresville station	"	10	11
Mount Zion station	"	11	12
Troutman circuit at Bethlehem	"	17	18
West End station	"	18	19
Lenoir circuit at Zion	"	24	25
Lenoir station	"	25	26
Caldwell circuit, Hudson	Dec. 31, Jan.		1
Granite Falls station	"	1	2
Statesville circuit at New Salem	"	6	7
Statesville, First Church	"	7	8
Alexander circuit at Taylorsville	"	13	14
Stony Point circuit at Bethel	"	20	21
Maiden circuit at Maiden	"	28	29
Newton circuit at Newton	"	29	30
Catawba circuit at Catawba	Feb.	3	4

SALISBURY DISTRICT—1ST ROUND

D. Atkins, P. E., Salisbury, N. C.

Concord, Central	Nov.	26	27
Concord, Epworth	"	27	28
Lexington	Dec.	3	4
Lexington Mission	"	4	5
Linwood, Linwood	"	10	11
Mt. Pleasant, Mt. Pleasant	"	17	18
Salem	"	18	19
Salisbury, First Church	"	24	25
Salisbury, Main Street	"	25	26
Holmes Memorial	Dec. 31,	Jan.	1
Spencer	"	1	2
Salisbury circuit, Shiloh	"	7	8
Gold Hill, Gold Hill	"	8	9
Albemarle circuit, Stony Hill	"	14	15
Albemarle	"	15	16
New London, New London	"	21	22
Jackson Hill circuit, New Hope	"	24	25
Norwood	"	28	29
Cottonville, Mt. Zion	"	29	30
Big Lick, Love's Chapel	Feb.	4	5
Concord circuit, Mt. Carmel	"	11	12
Concord, Forest Hill	"	12	13
Woodleaf ct., Ebenezer	"	18	19
China Grove ct., Harris Chapel	"	19	20

District Stewards will meet in First Church, Salisbury, Dec. 29, 1904.

WINSTON DISTRICT—1ST ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Centenary	Nov.		27
Winston, Burkhead	"		27
Walkertown, Walkertown	Dec.	3	4
Danbury, Danbury	"	10	11
North Thomasville, Zion	"	17	18
Thomasville, Thomasville	"	18	19
Winston, Grace	"		25
Southside and Salem	"		25
Lewisville, Lewisville	Dec. 31,	Jan.	1
Davie, Hardison	"	7	8
Mocksville, Mocksville	"	7	8
Cooleemee, Cooleeme	"		8
Madison, Madison	"	14	15
Stoneville, Stoneville	"	15	16
Farmington, Farmington	"	21	22
Advance, Advance	"	22	23
Davidson, Centenary	"	28	29
Leaksville, Leaksville	Feb.	4	5
Spray, Spray	"		5
Kernersville, Kernersville	"	11	12
Summerfield, Summerfield	"		17
Stokesdale, Tabor	"		18
Forsythe, New Hope	"	25	26

WAYNESVILLE DISTRICT—1ST ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Brevard station	Dec.	3	4
Jonathan at Davis' Chapel	"	10	11
Sulphur Springs at Balm Grove	"	17	18
Waynesville stiaon	"	24	25
Clyde at Clyde	Dec. 31,	Jan.	1
Canton station at Canton	"	7	8
Mills River at Mills River	"	14	15
Leicester at Brick Church	"	21	22
Haywood circuit at Crab Tree	"	28	29
Canton circuit	Feb.	4	5
Brevard circuit at Greenwood	"	11	12
Spring Creek at Spring Creek	"	18	19

Preachers' and District Stewards' meeting at Canton Friday, January 6th.

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

The Little Sister of the Poor.

Amid the city's dust and din
Your patient feet have trod;
Wherever sorrow is or sin
You do the work of God.

You seem in many a shadowed place
A glory from above,
The peace of heaven in your face
And in your heart its love.

Your brow is lined with others' cares,
And aches for others' needs;
You bless the dying with your prayers.
The living with your deeds.

You sow the wayside hope that lives
Where else were only dearth:
Your love is like the rain that gives
Heaven's secret to the earth.

The pitying thoughts that fill your eyes,
And rob your years of rest,
That lead you still where misery sighs
And life is all unblest,

Are as the tears that angels shed
O'er darkened lives forlorn—
Stars in the gloom till night has fled,
And dew on earth at morn.

—A. St. John Adcock.

Glad Tidings.

In the eighth chapter of Matthew we read that when Jesus entered into Capernaum a centurion came to Jesus entreating Him to heal his servant, who was lying at his home, sick of the palsy. A certain writer commenting on this incident says: "Towns are differently excited by different visitors. If some great athlete comes all persons interested in athletics are filled with a desire to see his performance. When Jesus Christ went into a town all the sick people, all the broken-hearted, the helpless and the weary, felt a thrill of expectation and hope. Think of a man entering a town whose very presence sends a Gospel to the broken hearted—that is the man I want to see."

This is how Jesus Christ endears Himself so much to my heart. It is not that I am thrilled by His mighty miracles, or astounded by much that is wondrous in Himself and His works, but because He took our infirmities and bore our sicknesses and goes up into the sick chamber, though a leper be in it, and though a pestilence too foul for my mother to face be filling the camber with its fatal contagion. This is the Christ to whom I call you.

Know Him by the depth and tenderness and incessancy of His sympathy and love, and fall down before Him, not forced to your knees by some doctrinal pressure, but because constrained by an understanding of your own heart—of your soul's deep need.

Whatever your complaint is of mind, body, or estate, you may take it to Jesus Christ. Go and tell Jesus everything. I like every day to have a long talk with Him, on the streets, in the house, everywhere—just telling Him what I did yesterday—a fall, a sin, and how foolish I was—and asking Him to keep me this day without sin, and telling Him all my troubles; putting my whole, broken life into His care, and He always heals me with rest and with renewed strength.—Mission Bulletin.

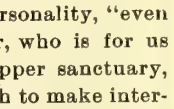
The Living Hope.

The risen Christ is the hope of the believer—Christ, not in the heavens, but in the heart. And this hope "we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." There is a saving power in this hope, for it is not a theory, or dogma, or experience, but a divine personality, "even Jesus, the forerunner, who is for us entered" into the upper sanctuary, and there "ever liveth to make intercession for us." "Christ in you (is) the hope of glory." The glory of which the apostle speaks is an inheritance imperishable, unfading, eternal, and it is formed within thro' the resurrection power of our Lord. Here, by the transforming power of his Spirit, we are fashioned after his likeness; there we shall see him as he is. Well may the stalwart Peter, while passing through the fiery furnace of trial and persecution, joyously exclaim: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—Christian Uplook.

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in any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y, as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

Rev. GEO. G. SMITH,
Macon, Ga.

Are you in debt in any way?

Is your home or other property mortgaged? If so, upon this mortgage or indebtedness you are now probably paying six per cent. interest per annum. Should you die, this indebtedness would have to be paid either by your wife or administrator of your estate. If it were the former, could she do it? If it were the latter, would not your estate have to be sacrificed at forced sale? Or would all you have paid on the mortgage be lost? These questions are asked merely for the purpose of presenting to you a solemn fact. Have you ever thought of it seriously?

Suppose the holder of the mortgage should come to you and propose to increase the rate of interest to 7½ or 8 per cent., with the understanding that if you died before the debt was paid he would voluntarily cancel mortgage and give your home to your wife free of all encumbrances, or cancel all indebtedness against your estate and leave your administrator with an estate clear of debt, WOULD YOU ACCEPT SUCH PROPOSITION? If so, fill out the attached coupon and mail to **Box 867, Greensboro, N. C.,** when all particulars will be mailed to you.

Write Today.

P. O. BOX 867 :—

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Please mail to me particulars regarding plan for guaranteeing the payment of mortgages in case of death.

NAME, ...

ADDRESS, ...

AGE, ...

The Farm and Garden.

Farm Lands as a Profitable Investment.

A friend was calling our attention the other day to the fact that farming land is advancing in price in Catawba County in full proportion with the advance in farm produce. Land that could be bought ten or twelve years ago at $15 to $25 an acre, now readily brings $30 to $50. And there is very little to sell at these figures. Especially is this true within six to eight miles of Newton.

And there is nothing surprising about this. Merely as an investment, nothing now yields better interest on money than farming lands. A Newton man told us the other day that he will get $200 from a twenty-acre field five miles from Newton. It was planted in cotton and the owner gets the third. This is $10 an acre, or 10 per cent interest on his land if valued at $100 an acre, or 20 per cent if valued at $50 an acre. This is not an unusual case. We could name numbers of them. In fact, we think that nearly every land-owner will find, on calculation, that this is about the interest he will get this year on land he has rented to cotton farmers. And if the land-owner is making such a nice interest on his rented farm lands, the farmer who works his own land is certainly on the top of the wave of prosperity. Cotton at 10 cents a pound and wheat at $1.40 a bushel, are making the farmers of this county independent. Most of them have sold enough cotton to pay up their obligations and are holding the balance for the expected winter advance.—Newton Enterprise.

Southern Opportunities.

My recent trip to the trucking regions around Norfolk, Va., and through North Carolina has again impressed me with the fact of the great natural and climatic advantages of those Southern sections. It is true that here at home we have a plentiful supply (almost everything imaginable in the line of vegetables and fruits, and things of choicest quality, too) for five months of the year, but for the other seven months we are more or less closed in—have to eat and feed everything raised in the five months of plenty, and see our earnings burnt up in coal or wood so we can keep warm. No doubt the opportunities to make a good living on even a small farm much more easily than here at the North exist in many of those more southern localities, as, for instance, around Norfolk, Va., with its nearness by water and rail to Northern markets. Land of proper quality and texture is plentiful, and its fertility more cheaply kept up by means of legumes and chemicals than further north. But we do not find the small farms; we miss the happy homes of well to do people of moderate means and income—people who can make a good living, with something to lay up for a rainy day, by growing ten, fifteen, twenty or thirty acres of vegetables or fruits It is either all or nothing—the big planter who grows hundreds of acres of vegetables, or the colored man who raises a few acres of sweet-potatoes, etc., on shares. Some of these days that country will be more densely populated, and the time of the many happy homes of small farmers will come. Under the present social conditions there a Northern man could not think of going there to start in on a small scale alone. It might be done by going in colonies. Some of these seem to be already an assured success here and there along the coast region clear down to Florida.

Meat on Farms.

Roast pork and roast pig are favorite dishes, and the farmer never misses the pork from his table even when other meats are lacking. He can just as easily and cheaply have roast duck as roast pork. In proportion to food consumed, the duck will cost no more than the pork, and a four-pound duck can be put on the table in eight weeks from the time it is hatched. The farmer who raises one hundred ducks can have roast duck twice a week nearly every week in the year, and he does not have to pickle the meat to keep it. The duck can be raised on any kind of food that the hog will consume, and the farmer can have a market for his ducks at home, leaving him the pork to sell. What would a farm be that did not contain a flock of fowls? The eggs are considered as adjuncts to the farm, and they enter into many of the household dishes. In estimating the profits from poultry, the eggs and poultry consumed by the family should be given the same value as though such supplies were purchased. The "family" markets in the United States excel all others, and no farmer should sell his eggs and live on something less desirable, but he should enjoy the same luxuries as those who are willing to have the best in the cities.

Land Too High for Farmers.

When does land become too valuable for farming purposes? That question demands an answer from some people. A few days ago a farmer said: "I have been offered $40 an acre for sixty acres of land. I think I shall sell and invest in stocks or bonds that will pay a certain income. I can't afford to farm on land at that price. A few years ago I paid $9 an acre for it." That land was out of reach of town limits. It cannot be cut into building lots. That was a good farmer. He had improved his land which was much run down when he bought it. He deserved the increment in price. But should a farmer sell his land when it reaches such a value that he can make more money by investing otherwise? We answer in the negative unless in the case of real estate dealers who buy to sell again. Farmers should not sell their land unless they are land poor. If by improving the soil the price rises, keep on with the improvement, so that it will be profitable to cultivate land worth $100 an acre. Then the value of a comfortable home, neat, attractive, the rallying place of children cannot be estimated in dollars. Do not sell if you can hold and improve and beautify.—Exchange.

A Costly Mistake.

Blunders are sometimes very expensive. Occasionally life itself is the price of a mistake, but you'll never be wrong if you take Dr. King's New Life Pills for Dyspepsia, Dizziness, Headache, Liver or Bowel troubles. They are gentle yet thorough. 25c, at all Drug Stores.

SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, **free of any charge**, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble You can **cure yourself** at home **without the aid of any physician. It will cost you nothing** to give the treatment a trial, and if you decide to continue it will only cost you about **twelve cents a week.** It will not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it—that is all I ask. It cures all, young or old.

☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well.** Write today, as this offer will not be made again. Address

MRS. M. SUMMERS. Box 185 Notre Dame. Ind.. U. S. A.

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Special discount to Ministers.

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

BROOKS.—Died in Ansonville, N. C., Nov. 28, 1904, George B. Brooks, son of W. Dorsey and Mary Brooks, aged 22 years and 25 days. He professed faith in Christ at the early age of 14, and living in the atmosphere of a Christian home, and inheriting a natural fondness for parents and home, it is no wonder that he lived a more than ordinarily exemplary life. It is said no one ever heard him use a profane word, or saw him associate with wild and thoughtless boys in their wicked ways.

His last illness, though long and severe, running through six months, was borne with becoming patience. Now he enjoys that holy rest and perfect health, which I trust his deeply bereaved parents and loved ones shall finally enjoy with him in the "sweet bye and bye."

It was my mournful privilege to perform, as my last official act before leaving Anson for this my new field of labor, the solemn funeral rites over his mortal remains in the old Concord cemetery where lie the dust of so many of God's chosen ones.

J. T. STOVER.

LILLY.—Mrs. M E Lilly, wife of Capt. S S. Lilly, was born July 16th, 1837, and departed this life Nov. 1st, 1904.

She gave her heart to God in her childhood and gave her life to Him in sweet, humble, gentle service. She was a great sufferer for years, but bore her suffering so meekly and patiently that few realized the extent o her suffering.

Sister Lilly was married on the 13th of May, 1858. She was the mother of six children, five of whom and her husband live to mourn their loss.

Sister Lilly was an affectionate wife, a tender, loving mother, a kind neighbor, and a true friend. She never tired in trying to make those around her happy, and now God has taken her to her reward.

God bless the bereaved ones and give them the blessings of His comfort. G. G. HARLEY.

REED.—Mrs. Jessie Wingate Reed passed away at her home in Biltmore, N. C., Dec 10, 1904, at the age of 50 years. While quite a child she was converted and joined the Methodist E. Church, South, remaining a most useful and consistent member until her death. In June, 1873, she was married to lawyer Samuel H. Reed of Asheville, who, with two daughters and two sons, remain to mourn her death.

Early in the year 1892 Sister Reed and family came to Biltmore to make it their home. She was then a member of Central church, Asheville. But she at once became interested in having a church at Biltmore. She gathered around her a band of noble, Christian women, and in her parlor was organized the Ladies' Aid Society of Biltmore. Three years later the house in which we now worship was dedicated to Almighty God. Since that day Sister Reed has been one of the most loyal, liberal and spiritual members of Biltmore church.

For several years she has been a sufferer, but no word of complaint has ever been heard from her. Thoughtful of others until the last hour she planned and prayed.

Several months ago Sister Reed realized that she would doubtless pass over the River before another spring. Several times she said that she would be gone perhaps before February came. But calmly and sweetly she waited the hour with a sweet trust and faith in the Christ. You could usually find her with the Bible open at the 23rd Psalm reading "The Lord is my Shepherd." So she did not fear even though He led her into the valley of the shadow of death; but with a mind as clear and strong as when in perfect health, Sister Reed stepped down into the valley in perfect peace. Rev. G. W. Crutchfield, a former pastor, Rev. W. F. Staley, the Baptist minister, and the writer, conducted the funeral services on Monday, Dec 12, and about noon laid her body in Asheville cemetery.

L. B. ABERNETHY.

Biltmore, N. C.

Tribute of Respect.

WHEREAS, The members of Linwood M. E. Church and Sunday-school have sustained a loss in the death of John S McCrary; be it resolved

1st. That while we bow in humble submission to the will of God who doeth all things well—and while we cherish the hope that our brother has passed from labor to rest, yet we feel keenly the loss of a true friend and faithful co worker.

2nd. Brother McCrary was a kind and obliging neighbor, and as a member of this church he was faithful to her interests and was ever ready to lend a helping hand in all her enterprises.

3rd. That we offer this modest tribute to his memory, and tender to the bereaved family our sincere sympathies, and pray that God will sustain and comfort them in this sore trial.

4th. That a copy of this be furnished the family of deceased, and also to the North Carolina Christian Advocate with request to publish same.

J. W. FITZGERALD,
W. A. COX,
A. K. LEONARD,
B. A. WILSON.

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Cabbage Plants for sale, and now ready for delivery. Early Jersey Wakefield and Charleston Large Type Wakefield are the two earliest sharphead varieties and head in rotation as named. Succession, Augusta Trucker and Short Stem Flatch Dutch, the 3 best flat-head varieties and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1000; 10,000 and over, $1 per 1000. Terms: Cash with order; or plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina Sea Coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 lbs. per M., and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed houses in the United States. I will refund purchase price to any dissatisfied customer at end of season.
OUR COTTON SEED. Lint of our Long Staple variety of Sea Island Cotton sold this year in Charleston on Dec. 2, at 32c. per pound. Seed $1.25 per bu.; lots of 10 bu. and over $1 per bushel.
My specialty: Prompt Shipment, True Varieties, and Satisfied Customers. I have been in the plant business for thirty-five years.
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Christian Advocate

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Trinity College N C

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One More Message.

To the Preachers and Laymen.

IT REQUIRES line upon line—much repetition—to get any matter of importance thoroughly into the minds of those who read the papers. We are not going to repeat, verbatim, our former exhortation on the extension of the circulation of the ADVOCATE, but there are some things that need to be definitely stated, and we hope every reader of the paper will carefully note and consider these things:

1st. The editor of the ADVOCATE has no personal interest in the paper, more than other members of the Conference. He owns no stock, and holds his place like any itinerant, subject to the will of the Conference and the appointment of the Bishop.

2. Prior to the Conference of 1901, held in the town of Gastonia, the editors of the paper were the owners of large amounts of the stock of the publishing company. At the Conference of 1900, held in the city of Greensboro, the Conference purchased 55 shares of the stock, thus gaining absolute control of the management of the paper, and at the following Conference, the rest of the stock held by the editor was sold to Mr. D. B. Coltrane, of Concord, who holds this for the benefit of the Conference, ready to be turned over at cost at any time the Conference may see proper to take it up. At our last Annual Conference, it was ordered that the remaining shares, held in small amounts by a few individuals, be taken up for the Conference by the treasurer of the Conference Trustees.

3. Whatever profit may accrue from the publication of the ADVOCATE is of course divided among the stockholders. The Conference, being the largest stockholder, of course receives the largest share of the dividends, the amount paid to the Conference last year being $220.00. This is appropriated by the Conference to the fund for superannuated preachers, widows and orphans.

4. It appears from the foregoing that every subscriber to the ADVOCATE becomes a contributor to this benevolent fund, provided he pays anything more for the paper than the actual cost of publication. Therefore, those who are in prosperous circumstances should not complain, but rather be glad of the opportunity of paying a little more than the actual cost of publication, seeing that the profit is used in helping to support the beneficiaries of our Conference fund.

5. There are numbers of our very best people who love the church and who would grieve to have to give up their church paper, yet whose circumstances are so straitened that they can scarcely meet the absolute demands of a living. Those in prosperous circumstances should not object if such are allowed to take and read the paper at the nominal rate of $1.00. They ought rather to be glad that they can contribute something to help in such a laudable work.

6. There are sections in our mission fields, and in country congregations, and newly established manufacturing towns, where our people have not been sufficiently developed to appreciate the importance of reading the church paper. The old subscribers in our larger and more favored communities should not object to the plan of doing some mission work in these places by clubbing the paper at the $1.00 rate while they continue to pay the regular rate of $1.50. They will not when the matter is intelligently set before them.

7. A church paper cannot be conducted on precisely the same principles that the secular paper is conducted upon. We have to reject many lines of advertising that yield the best revenue to the secular paper. Their income from the advertising of operas, theatrical performances, distilleries, and other morally objectionable things, is immense, while they have the whole line of legal advertising, almost exclusively to themselves. Besides, they are printed on paper costing about one-half that of the religious paper. If we were to use such stock in printing the ADVOCATE we would be scorned by our most intelligent people, and would lose their patronage. For these reasons, if for no others, the price of the religious paper must always be higher than that of the secular.

8. There is no good reason why we of the Western North Carolina Conference should not have our church paper in at least 8,000 or 10,000 homes. We should be ashamed to know that our sister, the North Carolina Conference, should have outstripped us in this particular. They, with only about 70,000 members, now claim a circulation of nearly 8,000 for the Raleigh Christian Advocate. We have a membership of nearly 80,000 and have a circulation of only 4,500. Can any one tell why this western end of the State, with all of its push and energy and enterprise, should, in any sense, fall behind the east? Our people are harmonious, the report is that the people are [illegible]d with the ADVOCATE, both as to matter and appearance. The subscription price is the same. Can we excuse ourselves longer to be behind in this respect?

9. A large increase in the circulation of the ADVOCATE is a vital matter just now. No pastor or intelligent layman should rest till the subscription is doubled in his charge. The success of our forward movement on all lines is largely dependent upon the introduction of the church paper in the homes of our people. No advanced position on the subject of missions, education or other vital matter can be maintained without this. This is the season for entrenching and fortifying ourselves in the positions we have taken. Let us be sure to make good use of the opportunity.

10. The preachers in charge of work and the presiding elders are our main dependence in the work of extending the circulation of the paper. The laymen, especially those in official position, will make a good second and support in this work. We appeal to these now to come to our help, and with such an army of helpers, we feel assured of success.

Then you think the Judge will be satisfied if you say, "Lord, I had so many names in my visiting book, and so many invitations I could not refuse, that it was impossible for me to attend to those things."—George Macdonald.

Real character is not outward conduct, but quality of thinking. The teaching of the Great Exemplar on this point was positive, but the world has ignored its scientific exactness.—Henry Wood.

CONTRIBUTIONS.

Some Reminiscences by our Superannuates.

MY FIRST CONFERENCE.

Held at Halifax Cuurt House, Va., in the Autumn of 1843.

REV. S. H. HELSABECK.

At the fourth quarterly meeting for the Stokes circuit, David W. Doub, first cousin to me, and myself applied for license to preach and also for recommendation to the North Carolina Conference for admission. Not being full-handed we had made our own saddle bags, and knowing that we had to carry our all in them we made them roomy. Thus prepared and telling loved ones good by, we started to Conference.

After several days travel we fell in with Bishop Thomas A. Morris and other preachers. Our crowd increased fast so that by the last night before reaching the seat of Conference, we had to be divided out to different places for lodging. We had a peaceful session. Doub and myself were admitted. When our applications were under consideration, Bishop Morris said, "if there is any sign in large saddlebags they will make good preachers." Well, Bishop Morris was heavily built, fleshy, medium height, fair complexion and very pleasant in his manners. Not a great preacher, but simple and plain without any effort at oratory or show. He was a good presiding officer.

I was impressed by the old preachers of the conference. James Reid, Alfred Norman, Hezekiah G. Leigh, Peter Doub, John T. St. Clair, Robert I. Carson, David B. Nicholson, Joseph Goodman, Henry Grey, R. T. Bibb and others. I felt a reverential awe toward these veterans of the Cross. They are all now resting from their labors and their works do follow them.

John Rich, a native of Davie county, and John Todd Brahme were the brilliant and rising young men of the conference. I heard Rich at this session preach a sermon that so impressed me that I not only remember his text but portions of his sermon. His text was "the way of trangressors is hard." Both these were wonderfully gifted and both died early. Rich fell a victim to that terrible disease, consumption. He lingered for a time fighting hard for life, but he had to succumb. His mortal remains are buried in Midway church graveyard awaiting the resurrection of the just. D. W. Doub died in 1862. N. H. D. Wilson, another classmate, has gone to the other side. Also Evan E. Freeman, a sweet-spirited man and excellent preacher, has gone from labor to reward. So all my classmates are gone before and have left me to toil and suffer awhile longer. Good is the will of the Lord.

My first appointment was to the Mocksville circuit, with the Rev. T. S. Campbell as my senior. The circuit covered all the territory now occupied by the following pastoral charges: Farmington circuit, the Advance station, the Davie circuit and the Mocksville station, the Salisbury circuit and the Salisbury station. Salisbury was not a station then. Such was my first conference and my first appointment.

I have attended many conferences since then, most of them harmonious, but also some stormy ones. Notably the session at Pittsboro in 1854, over which Bishop Geo. F. Pierce presided. On that occasion Doctor Wm. A. Smith, Doctor Leroy M. Lee, and Doctor Charles F. Deems had the unhappiest conflict I ever witnessed. We were kept over two Sundays, or two weeks in all. The sad effects of that fight of the giants have not altogether ceased to this day. All who witnessed this sad trial are gone except myself and perhaps P. J. Carraway.

May we reach that world where there will be eternal peace.

THE FORMER TIMES AND NOW.

REV. C. C. THOMPSON.

Solomon said: "There is nothing new under the sun." Of course he was speaking of nature, and natural things, which have been the same in all ages.

There are no new laws, no new results, no new tendencies, developed by the progress of modern civilization.

The four seasons, seed time and harvest, infancy and old age, sin and righteousness, are now as of old.

Nature and natural things are as immutable as God.

There is a sense in which this statement of Solomon may be applied to man, both as to his animal and moral nature. We are surprised in reading ancient history, to find that "the things that are, have been."

We expect, naturally, to find under the forces of modern civilization and methods, men fundamentally different from what they were in the days of Christ. But do we?

For instance, we find that the demands of the church upon the ministry, touching certain qualifications, due to a want of vital Godliness, and a proper conception of both the church and the ministry, obtained in the Jewish church about the same as we find it today.

They had popular and unpopular priests in the church then as we have them today, and the very same rules were applied then as now, to determine to which class he belonged. Then, as now, the popular man with the masses need not be a man of brains, nor of deep piety; but he must have "drawing qualities."

Many a priest of learning and piety saw his "laurels plucked" by a man of far less ability and piety, simply because he could "play the clown" and would wink at sin. Sensation then, as now, was the winning card in a lifeless church. This performance consisted in bodily contortions, strange and unlegitimate interpretations of God's word, etc.

So it became an unwritten law that a popular priest must have certain well developed qualifications about as we find them today.

1. He must be a man of fine physical appearance. For how could he succeed, no matter what his ability might be, if there were anything in his appearance to detract from what he might say? And this is no mean qualification. The good prophet Samuel was greatly influenced by the fine military looking sons of Jesse. He saw in them the noble qualities for a king, but God did not. If either of them could have added the sterling character of David to his fine physique, he would have been the man.

Paul keenly felt the want of this qualification, as have thousands of others since. Human nature and self-pride resent anything like a bodily defect.

While some of the greatest men of the world, both in the State and church, have been men of mean stature, yet these very men could have accomplished more with this qualification added.

But a fine personal appearance, with a fine voice are often substituted for brains, then they become a curse.

The only big thing about some men filling big places is the physical man.

The writer has known men of fine minds, of extraordinary equipments, handicapped because of personal appearance.

2. A popular priest must, also, be a man of pleasant address, especially he must have a pleasant voice. It mattered not so much what he said, or how he said it. "His voice must be like the bridegroom." "It must be as sweet as milk and honey."

Again we remark that this is an essential qualification in priest or preacher in order to his best work; and every man should so cultivate his voice that all objectional features may be overcome.

One of the greatest blessings God ever gave man was the power of speech. And that his voice might be the more effectual, he fixed in man's ear and heart notes to correspond and respond to every note of music in the human voice, and a discord in the voice—deformity of speech—sends a discord through the very brain of the hearer? A resping voice is awful to hear, especially from month to month. But even a pleasant voice without thought is an empty thing.

3. He should be a man full of self-confidence. This is necessary in any man in order to his best work, provided it is seasoned with true modesty and common sense. But how disgusting to see a man "full of self." Yet, this helped to make a popular priest with the masses. It is the rarest thing that you find a man flaunting an air of "I know it," but that is a hypocrite. The man that knows it, and knows he knows it, is a dangerous man to follow.

4. He must by all means be a conciliatory man. He must be wise enough not to discuss or denounce things that involve his hearers. And they hesitated not to warn him of the dangers of such a course. They called his attention to many instances where men had suffered for daring to do such things. They would refer him to Moses, loved by all, yet who had been so unguarded in his charges of sin to Israel, that God would not let him lead them into Canaan, the promised land.

This awful judgment still awaited the expounder of the law who would dare to accuse Israel of sin.

They also referred him to the case of Elijah, who, in an unguarded moment, had charged Israel with breaking the covenant, and for this grievous mistake, was at once displaced by Elisha. They told him to beware of the rock over which this otherwise good man stumbled (into heaven).

And lest these references might not serve to keep him in place, they referred him to the sad case of the good old man Isaiah, who because he charged sin to Israel, God took a live coal of fire from off the altar, and severely burned the prophet's lips, for giving expression to such words.

This seemed to be quite enough to keep him in line—the danger of not being permitted to lead his people to Canaan; the danger of loosing his place, and the danger of getting his lips severely burned, was quite sufficient, indeed, for a man who cared more for the praise of men than the endorsement of heaven.

5. He must also "have the courage of his convictions." He must fearlessly express his opinions of the law, and give it as much as possible, a different meaning than that which is commonly held. He must introduce new ideas and doctrines. He must throw in considerable Greek with his Hebrew, that the people may know that he is a master. In other words, he must think for himself, and be free to express his opinions.

In the name of common truth, how much does this all differ from what we find in many places today?

The present almost convinces one that history really repeats itself.

Ukiah, Cal.

"A QUESTION OF PRIVILEGE."

REV. JNO. R. BROOKS, D.D.
(In Central Methodist.)

MR. EDITOR.—During the late session of your conference at Franklin, Dr. P. H. Whisner, in presenting the cause of church extension, said that the Western North Carolina Conference is the only one of the large conferences that is behind yours in her contributions to benevolent purposes, leaving the impression that ours is really behind yours in this matter. Not being present at the time, I failed to hear the Doctor's statement, but, on asking him of it later, he replied that "figures which do not lie" show that our conference contributes a smaller amount per capita to these purposes than does yours. Not having had either time or opportunity for speaking to the question on your conference floor, I respectfully ask for space in your paper to show that, while "figures may not lie," they sometimes "handle the truth rather carelessly," if not misleadingly. Before doing so, however, I would beg pardon of my generous host for such apparent disregard of the proprieties of the occasion as is involved in unfavorably contrasting her record with that of her guest's conference. Dr. Whisner must be held responsible for the seeming discourtesy.

As Dr. Whisner was pleading the cause of church extension, the presumption is that he was trying to show that we are behind you in our contributions to that and similar purely benevolent objects. But, in seeking to do so he must have appealed to figures which tend merely to show that we are behind in our contributions to the support of the ministry at home or to the "amount raised for all purposes," as our statisticians put it. But the latter amount is not always a true index to the normal and ordinary liberality of a congregation. For, what is contributed for "building and repairing and furnishing churches and parsonages" is included in this amount. But a congregation may, under pressure, contribute more for these purposes in one year than it will for the next ten or twenty. Hence, your statistics show that your Conference paid more than twice as much for "other objects" in 1902 as it did in 1903.

Nor is what we pay for the support of the ministry as purely a benevolent contribution as is what we contribute for missions, church extension, etc. For that is paid largely as a quid pro quo for services rendered ourselves or our families by the pastor. But what we contribute to the five "benevolent collections" —for conference claimants, education, foreign and domestic missions and church extension —comes nearer to indicating the measure of our liberality to God's cause—that to missions and church extension probably nearest of all, as we hardly expect any material return for those.

Now, let us turn to the figures and see what they tell us about the liberality of our two Conferences. I take them from the journals or minutes of the Louisville and W. N. C. Conferences of 1903, counting lay members, local preachers and traveling preachers as "members" of our church within these Conferences. They show:

1. That in 1903 your Conference contributed (1) for "all purposes," 22 per cent. more per capita than did ours. (2) for the support of the ministry—Bishops, Presiding Elders and Preachers in Charge—15 per cent. more, and (3) for the support of the ministry and the five (5) collections noted above combined, about 6 per cent. more.

2. They show that in the same year the W. N. C. Conference paid (1) for the five (5) collections noted above, 20 per cent. per capita more than yours did, (2) for foreign missions 36 per cent. more, and (3) for church extension 37 per cent. more.

Our Conference paid $15,226.71 for foreign missions, that being $1,226.71, or nearly 9 per cent. more than we were assessed. While yours paid only $7,092,74, that being $3,671, or 51 per cent. less than your assessment. Our 78,579 members paid about 114 per cent. for that cause more than did your 50,132 members. Dr. Whisner had better look after his laurels, for we paid 115 per cent. more for church extension than you did notwithstanding the fact that his headquarters are in the metropolis of your State and Conference.

It would seem, then, from the above showing that, while Dr. Whisner's figures may not in form "lie," they are in fact adapted to and do mislead. For he was trying to "whoop" you up on your contributions to such purely benevolent purposes as church extension, and not on your support of the ministry, etc. And his reference to the W. N. C. Conference was adapted—not designed, of course—to make the impression that we are behind you in our support of the cause he was specially pleading.

Now, Mr. Editor, if my rights under the "question of privilege" are not "exhausted," I would like, respectfully, to suggest that, all things else being equal, you ought to pay more per capita for the support of the ministry, etc., than we do. Our conference embraces the whole mountain section of the State, where the poor, ignorant "mountain whites," of whom we read so much in some Northern papers, live. Most of the territory of some four of our eleven Presiding Elders' districts is mountainous, and hence comparatively unproductive and difficult of cultivation. One of your fine horses from the Bluegrass section could hardly climb the mountain sides that we try to cultivate. And if he should succeed in doing so it is doubtful if he could stand after getting up there. One of our mountaineers once said, in the language of exaggeration, of course, that in planting their corn the farmers had to stand in the valley below and "shoot" the grains up into the steep mountain sides above, not stopping, however, to tell us how they got the resulting crops from the fields. On the other hand, I am told that the "mountain whites" of your State live within the bounds of the Kentucky Conference, and that while the latter also has the best Bluegrass section of the State, you have vast stretches of "pennyroyal" fields that are more productive and more easily cultivated than are our own mountain sides.

It may not be amiss for me to add that we are trying over here to look after the spiritual as well as the financial interests of our people. Last year there was a reported net increase in membership of 3,535—5 per cent.—against yours of 1,234—not quite 3 per cent.

Notwithstanding the above, Mr. Editor, I want to say that you have a great conference —great in past achievements, great in present resources and great in promise of future usefulness. I noted with pleasure at Franklin that one of your districts reported "paid in full" this year the assessment for foreign and domestic missions. Five years ago our first district did that. Last year eight of them reported a surplus on foreign missions and six of them on domestic, among them three mountain districts. The eight reported a sufficient surplus to bring the other three out and have $1,526 over on foreign missions. If my friends, Drs. Whisner and Tigert, will continue to "whoop the boys up", you may overtake us after awhile.

With pleasant recollections of my association with you and the other good brethren at Franklin, with grateful acknowledgments for social courtesies from my excellent hostess and her charming daughters, Mrs. and the Misses Walker, and Mr. and Mrs. McGoodwin, and for special kindnesses from Drs. Gross Alexander and W. W. Pinson and the Revs. S. H. Lovelace and H. C. Morrison, and with best wishes for all, I remain, Mr. Editor, sincerely, your friend.

Reidsville, N. C., Oct. 13, 1904.

SELECTIONS.

Remedies in sickness, love in trouble, devotion in privation, comfort in weakness, tears in sorrow. God has created all these; and knowing, perhaps, that I may fail to find them, he has given commandment to some privileged servants to love, console, soothe and help me, saying to them: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it as unto me." O, welcome, then, the friendly voice, which in the midst of trouble, speaks to me of hope; I will receive with gratitude the care which affection presses upon me. With thankfulness I accept the time devoted to me, privation borne for my sake, and I will pray God to bless these kind friends, and ask him to say to them words such as these: "All that thou hast done for mine, I will repay thee a hundredfold."—Selected.

It is not only a part of the wisdom of happiness, but it is absolutely essential to the conditions of any true work in the world, to so live that one may not be too greatly affected by the attitude of other people. A man's life is, after all, primarily between God and himself.—Lilian Whiting.

What does your anxiety do? It does not empty tomorrow, brother, of its sorrow; but ah! it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.—Ian MacLaren.

There are some good, but unfortunate, souls who negative all the results of their zeal and devotion by unhappy tempers and a disposition to have their sweet wills at the cost of whatever else.—Epworth Era.

Give half the time which you are accustomed to spend in criticising the work of others to helping them, and you will soon find far less to criticise.—Exchange.

Our Correspondents.

Methodism in Wilkes County.

At the recent session of the Annual Conference in Charlotte the work in Wilkes county was divided so as to make two stations and one circuit instead of two circuits as formerly. The further development of Methodism in this section demanded more workmen in the field and we now have four preachers in the county as against two last year. Already, as I believe, the wisdom of this new arrangement is being demonstrated in the added enthusiasm in, and the broader plans for, the new year's work.

At North Wilkesboro Station the church has given its pastor, Bro. W. F. Elliott, a hearty welcome and he is already in high favor with his people. He is domiciled in a comfortable parsonage, liberal provision has been made for his support and both he and his people are encouraged with the prospect of a happy and successful year's work.

Bro. B. F. Hargett is in charge of Wilkes circuit, with Bro. R. L. Fruit as assistant. They have each, since conference, made a complete round on the circuit of nine churches and are both in favor with their people. The stewards have made an assessment on the churches which, in addition to the $225.00 appropriated by the Board of Missions, makes adequate provision for their support. They have a large and promising field, and with the new organization are expecting a year of growth and enlargement.

Your scribe, who served the Wilkesboro circuit for the four and a half months preceding conference has the privilege of being preacher in charge of Wilkesboro Station. His people have accorded him a gracious reception and have, since his return, given him numerous tokens of their loyalty and regard, notable among which was a gift, on Christmas eve. of a liberal purse. This charge includes a goodly number of intelliget, consecrated and liberal Methodists who have great faith in the future of Wilkesboro Methodism and who will loyally support the pastor in all enterprises seeking the development of the church.

Brother Cook, our presiding elder, came to us on Dec. 5th and spent nearly two weeks in the county, preaching with great acceptability, holding the first quarterly conference for each of the three charges and presiding over the District Steward's meeting on the 15th. He, too, is very hopeful regarding the future of Methodism in this section under the new conditions and left with us the helpful inspiration of his faith and zeal.

We have reason for the faith that is in us that we will meet all claims in full, including the quota of new subscribers for the ADVOCATE assigned us.

"The best of all is, God is with us!"

Sincerely,

RICHARD L. OWNBEY.

Ansonville Circuit.

Dear Bro. Blair:—For the first time since I joined the conference from the Charlotte District in 1879 I find myself serving a charge in the bounds of my home district. At the last Annual Conference I was assigned to the Ansonvillee circuit. Accordingly we packed our goods, bid farewell to our many friends at Kernersville and set our faces toward the south. We arrived here safely on Friday Dec. 2nd notwithstanding the inclement weather, found quite a number of the good people of Ansonville and community awaiting us at the parsonage who soon made us feel at home and among friends. A good supper had been prepared, to which we did ample justice. We felt with the Psalmist "The lines are fallen unto me in pleasant places; yea, I have a goodly heretage."

Having had the pleasure of meeting face to face the friends at each appointment I feel that the outlook for 1905 is favorable for good years work. As is the case anywhere in the Masters vineyard there will be no reason for inactivity. The consecrated heart and hand will find enough to engage their sympathies and service. The parsonage, purchased last year, is commodious and well located, as near the center of the work as could well be.

The many acts of kindness shown us from different portions of the circuit, culminated last Friday night in a genuine orthodox pounding by the Ansonville friends. It was not confined to the Methodist church but seemed to have been a community affair. All denominations and all ages being represented, Methodist, Baptist, Episcopalian and Presbyterian. The little children of very tender years and the grand parents, the young ladies and gentlemen and those of maturer years. They came in a body and brought many things useful which are duly appreciated.

We begin the year pleasantly and with bright prospects and hope to do our very best work for this good people.

May the Great Head of the church give the health, strength and grace needful for this work.

Cordially,

W. S. HALES.

The Pounding at Granit Falls.

While the people of Granite Falls have not forgotten Brother Callahan their former pastor, who was deservedly held in very high esteem by them, and who still holds a pleasant place in their memory and in their hearts' affections; they have with open arms accepted Brother W. B. Evans as their pastor, and as an appreciation of his presence and services among them, quite a number of the good people on last Monday night marched into the parsonage bringing with them some of the things necessary to make the dining table more attractive. Brother Evans and his wife were completly suprised. But when the packages had been placed on the table and he had time to take his reckonings in a few very appropriate remarks, he told the people how his own and his wife's hearts had been gladdened by the many tokens of kindness which they had received since they had been among them.

But 'twas not
The night before Christmas when all through the house
Not a creature was stiring not even a mouse
But the night after New Year, a party 'twas found
Went straight to the parsonage with pounds, and to pound.
To pound their own preacher; but not to give pain.
The first ones that got there just knocked on the door
And then they kept coming and still they came more;
Until they had filled up the room and the hall,
With old folds, and young folks, and big folks and small.
And the preacher seemed taken so much with surprise,
He hardly knew whether or what to surmise.
He had on his slippers he'd put off his shoes
The wife had fixed baby for bed and a snooze.
But the party passed on the dining room sought
And laid down the packages which they had brought.
The preacher by this time had dismised his fears,
And then began hustling to get out some chairs:
For he had discovered, that nothing was meant,
But peace and good will sir, and now seemed content.
So after the pounding he did not seem mad,
But said to the people "I surely am glad."
For the pounding they gave, had not made him sore.
And so if they want to they'll pound him some more.

P. L. TERRELL.

Jan. 4th 1905.

South Atlantic Missionary Conference.

The time has arrived for aggressive work on the part of pastors and presiding elders looking to the securing a large attendance from our conference at the South Atlantic Missionary Conference at Asheville next May. Dr. Ward reports progress on the making of the program. Speakers of national reputation from both within and without the church will be present. Our own conference will furnish its quota, of course.

Dr. Ward appoints for our conference the following committee on delegation. A. W. Plyler, J. E. Woosley, C. F. Sherrill, J. H. West, R. M. Hoyle, J. H. Weaver, D. Atkins, J. E. Thompson, J. R. Scroggs, J. A. Cook, S. B. Turrentine, Mrs. L. W. Crawford, and Mrs. T. F. Marr, with the conference secretary of missions as chairman.

The following is the basis of delegation: All itenerant and local preachers, all members of conference boards; three delegates from each charge elected by the quarterly conference; four delegates from each church school; the superintendent and one elected from each Sunday-school; the president and one elected from each Epworth League; the president and one elected from each Womans Foreign Mission Society and the same from each Home Mission Society, and the conference organization of the latter two societies. Let the names of all delegates be sent to the undersigned at Cornelius as soon as elected, who will return credential cards.

Truly,

W. H. WILLIS, Conf. Mis. Sec.

The Danish Steamer, Morpesia, was blown up at sea, killing eleven of the crew. She carried a cargo of 45000 gallons of Naphtha, which exploded.

From Jonesville.

Brother Blair:—As I have not written the ADVOCATE anything concerning my work, I will attempt a word. First of all I want to say through the ADVOCATE, that, I have never met a nobler, more generous people in all my travels than I find on the Jonesville circuit. I feel greatly encouraged in the outlook for the year. Because of the deep snow and cold, we nearly failed on our 1st quarterly meeting, the presiding elder was with us however, and preached a good sermon, (which is just like him) Brother Cook, is in favor with our people. The Jonesville circuit has given the presiding elder a hearty welcome and we feel we shall have their support and co-operation. We have up to date, visited, more than thirty families, in which we have had prayers, reading the Word before leaving, and singing the old methodist songs, which seems to be a supprise to some, but an agreeable one.

T. H. STIMPSON.

Swannanoa Circuit.

Dear Brother Blair:—Perhaps some of the former pastors of Swannanoa Circuit will be glad to learn since last conference the people have paid the debt on the new parsonage at Biltmore and now have two parsonages one at Swannanoa and one at Biltmore, both free of debt. We also have a good church building at every regular preaching place, all of these paid for and in good repair. We begin this week, with Rev. L. R. Huddleston as assistant pastor, and hope to push the work of the Master, on Swannanoa Circuit with all our might. All our official membership but two take the ADVOCAT.

Yours sincerely,

L. B. ABERNETHY.

Big Lick Circuit.

Dear ADVOCATE:—We left Cedar Falls and the many kind friends whom we had learned to love much, Nov. 23rd, and reached Big Lick the same day. I preached my first sermon at Loves Chapel the first Sunday in December. We were kindly received and these good people have already won our hearts by their many tokens of love and appreciation. The first week of our sojourn here was spent in the hospitable home of Dr. F. E. Hartsell. Just after we moved into the parsonage the good people of both denominations (methodist and baptist) gave us a severe "pounding" which has lasted untill now. God bless these donations and help us to be able to repay them by our service. We are twelve miles from Albemarle west. We have made two full rounds and have been into several homes and find them very hospitable. We are hoping and praying for a prosperous year and we believe that the good Lord will give it to us.

God bless the ADVOCATE and its Editor.

Your brother in Christ,

JOSEPH FRY.

Notice.

The members of our conference at Charlotte who contributed to the fund for the relief of our dear afflicted brother, H. L. Atkins, did a graceful Christian act which was a credit to every one who made to him an offering.

I was authorized by the Conference to take charge of the fund and to col-

lect all the unpaid subscriptions by January 1st 1905. Immediately after Conference I sent to Mrs. Atkins a check for $357.55 which was all that had been paid in to that time. A little more than $100.00 is still due and I shall thank the brethren who have not paid their pledges if they will remit the amounts due as soon as possible to me to Asheboro, N. C. so that I can promptly settle in full with Bro. Atkins.

Fraternally yours,
W. L. SHERRILL.

A Correction in the Journal.

EDITOR OF THE ADVOCATE :—I wish to correct an error which appears in the Journal of last year, page 63. In the report on Church Property from First Church, Statesville District, it appears that there is a debt on the parsonage of $512.00, when in fact as my duplicate report shows there is no indebtedness on either church or parsonage. Under the head, "Value of other Church Property," there is a blank, where we should be credited with $5,-120.00. This amount includes the District Parsonage fund.

H. K. BOYER.

Rock Spring Circuit.

The New Year for Rock Spring Circuit, I think, is full of hope and promise. The people are kind and co-operative. We were met upon our arrival, Nov. 30th, 1904, by a large number of friends and a bountiful dinner, which served to strengthen our faith in the goodness of God and the kindness of man. It is represented to be among such a cordial, loyal people.

J. W. CLEGG.

The Seed Question.

One of the prerequisties for successful gardening and farming is the use of seeds of known vitality and quality. It is not enough to have good soil, excellent fertilizer and perfect cultivation. Such a combination of conditions assures fair returns unless the seeds used are without vitality; and nearly any sort of seeds will germinate to some degree. But to get perfect results it is essential that the farmer aud gardener assure himself that the seeds used will not only germinate, but that they will produce the best possible quality of produce. This can not be done by using seeds of government distribution, bought indiscriminately and distributed for the sake of political influence. Nor can it be done by depending upon the doubtful seed supply of druggists and merchants who handle seeds on commission. For certain results it is best to go to some such reliable house as Johnson and Stokes, Philadelphia, who make a scientific study of seed culture, developing each kind of seed to its highest perfection. Inferior seeds are a curse to the farmer and trucker. The wise planter will be sure of the quality of his seeds before planting.

NEWS NOTES.

A new building and loan association has been organized at Gastonia.

Gov. R. B. Glenn was inaugurated governor of North Carolina to-day.

Lloyd Lowndes, ex-Govenor of Maryland, died at his home in Cumberland, Md., last Sunday.

Ex-Govenor Claflin of Massachusetts died of old age at his home in Newton, Mass., January 5th.

The Mount Prospect school building, in Union County valued at $2000.00 was consumed by fire last week.

W. D. Crum, colored, has at last been confirmed by the U. S. Senate as collector of the port of Charleston.

D. P. Dayvault and Brothers of Cooleemee have failed in business; assets $100,000, liabilities $150,000.

Alva Adams, democrat, has been declared the governor elect of Colorado, after much wrangling over the matter.

The total number of men made prisoner of war by the surrender of Port Arthur is: Officers, 878; privates, 23,491.

The Thornwell Orphanage in South Carolina, was the recipient of a bequest of $5000.00 from the will of Senator McCall of South Carolina.

At the New Year reception at the White House, the president and his wife received 7718 people, 1000 more than on New Year.

The farmers of Asher, Oklahoma, are said to have burned 60 bales of cotton last week in a vain effort to raise the price of the staple.

A bill has been introduced in the general assembly, amending our divorce law. The proposed law repeals all the laws passed since 1883.

Three alleged bank robbers have been taken prisoners at Rochester, New York. They are supposed to be part of a gang working the South.

Salisbury is to have a new daily paper, known as the Evening Post. Mr. John M. Julian, former editor of the Salisbury Sun, is to edit the paper.

There was an explosion in the boiler of the tow-boat Defender on the Ohio river near Huntingdon, W. Va., on Jan. 4th, and as a result eight men were killed.

The storm last week was very severe in New York and throughout the entire North. Traffic was almost entirely suspended on account of the snow.

Nan Patterson, the alleged murderess of Caezar Young, has been refused bail. It is said that upon learning this fact, she became hysterical, and her father collapsed.

The Southern Railway is preparing to build a handsome new station at High Point. It will be located between Main street and the present waiting rooms.

A new banking institution known as the Citizens Banking and Trust Company has been organized at Concord. The bank hopes to be ready for business next week.

The commissioners of Rockingham have refused to grant license to sell liquor in that place, and so there is another "dry" town added to the list in North Carolina.

The residence of Frank Noewski, a polish miner in Morris Run, Pa. was consumed by fire last week, and the entire family of ten with the exception of one son, lost their lives.

The General Assembly of North Carolina met last Wednesday. Mr. C. A. Webb was elected president pro tempore of the Senate, and O. H. Guion, speaker of the House.

Mr. M. L. Rice, of Stokestand, lost his store by fire last week. The fire was caused by the explosion of a kerosene lamp. Loss, $2000.00, partially covered by insurance.

A dispatch from New York says that the British steamer Zamberi, loaded with cotton from Savannah, put into port at New York with her cargo on fire and several of her men sick.

The town of Scotland Neck has gone dry. The commissioners have revoked the license issued about two weeks ago. Roxbone is dry, also, because of the refusal of the Commissioners to grant license.

Hugh McRae and Co. has purchased Bluetts Falls on Pee Dee river eight miles from Rockingham for the purpose of developing the water power, and distributing it by means of electricity.

William H. Baldwin, Jr., president of the Long Island Railroad died last week at his home on Long Island. He was at one time connected with the Richmond and Danville, now the Southern Railway.

Greenville has been visited with a disastrous fire. Two tobacco warehouses, four prize rooms, several smaller houses, and half a million pounds of leaf tobacco. The loss is estimated at $60,000; insurance $40,000.

Mr. V. C. McBee has been made co-receiver with W. I. Edwards of the Carolina Northern railroad in the state of South Carolina. They had previously been made receiver of the same road in North Carolina.

A fire occurred at Rockingham last Saturday in which property worth $18000.00 was consumed. The insurance was light compared to the loss. Among other losses, thirty horses and mules were destroyed.

A dispatch from New York to the Charlotte Observer states that Brodie L. Duke, who recently married Miss Alice Webb of Chicago, has been placed in a sanitarium in New York, presumably for mental trouble.

Reese Blair, ex-member of the Legislature from Montgomery county, while on his way to Aberdeen on a gasoline railway velocipede to catch the train for Raleigh, was struck by a special train on which was President Henry A. Page, of the Aberdeen and Asheboro Railway, and badly hurt, narrowly missing instant death. He was thrown a considerable distance. He is now in the hospital in Raleigh.

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The Quiet Hour.

A Half Hour Among Mr. Wesley's Preachers.

From Atmore's "Methodist Memorial."

THOMAS P. WALTER.

This volume, printed in 1801, is dedicated to "My Venerable and Respected Fathers and Brethren, the Preachers Late in Connection with the Rev. John Wesley, Deceased, by Their Affectionate Brother and Companion, in the Kingdom and Patience of Jesus Christ, Charles Atmore."

It is a volume of over 500 pages, containing a preface, postscript, introduction, index, conclusion, and a valuable chronological table of the 484 itinerant preachers "now laboring in the Methodist Connection," with the year they began to travel. The body of the work sketches the lives, characters, and deaths of nearly two hundred preachers and ministers.

Mr. Atmore declares that the design of these memoirs is to rescue some of these excellent characters from that obscurity into which they have fallen, and to present these striking examples of the power and prevalency of Divine truth before our eyes, that we may be animated and encouraged in our spiritual warfare, and may imitate their humble faith, their fervent love, and their holy zeal in the salvation of souls. He also gives generous recognition to many pious and respectable ministers who mightily aided the Methodist preachers, and "cordially wish them good luck in the name of the Lord."

The reader will relish the direct, discriminating, fervent, fearless comment of Mr. Atmore as he portrays the characteristics of these heroes for Christ's sake. In the presence of such profound piety one can not but catch an holy inspiration and breathe a fervent prayer for a like precious faith.

It is our purpose to select some of the best of these sketches and present them for our betterment. Mr. Jos. Cownley, who was converted under the preaching of Mr. Wesley, called in 1749 to Bristol, where he became an "itinerant preacher," was called by Mr. Wesley "one of the best preachers in England." For nine years he successfully toiled, "both in the kingdom and in Ireland." He was then taken sick with a fever, which developed a pain in his head, from which for thirty years, either night or day, he had not been free! He was a man of eminent piety, of great reading, and possessed of a fund of Divine knowledge. "After preaching several thousand sermons in Newcastle-upon-Tyne' in the course of forty years, it was generally remarked, Mr. Cownley has always something new." This is a direct contrast to what is affirmed of Wm. Brammah, a plain, honest man, of deep piety, with small talents for the ministry, yet whose preaching won some hundreds to Christ in Yorkshire and Lancashire: "Hear Mr. Brammah once, and you will hear all he has to say, let his text be what it will." The victory over death, which these first Methodist preachers enjoyed, was wonderful. The Lord's-day before his decease the consolations of God were so sweet that his cup of joy ran over. "I feel," says he, "such love in my heart that if I were carried to the chapel, I could sit and preach to the people." He waited death. "Unseen power beat him on the breast, and the watchers who heard the blows," upon examination found his breast quite black with the strokes he received.

Mr. Wesley, on learning of these dreadful circumstances, "refused to read the funeral service over his body."

It gladdens one's heart to read of John Furze, born 1717, at Wilton, near Sarum. At ten, subject to deep religious fears of death and hell; at fifteen, a constant communicant of the Church. Still longing, he cried unto the Lord who saved him. This, too, before he knew aught of the Methodists. Having occasion to speak before a company of Dissenters, fourteen were convinced of sin. His own wife bitterly opposed him. On one occasion she struck him in the face and beat out one of his teeth. With holy meekness and patience he picked up the tooth, placed it in her lap, and without a word left her! The Lord convicted her; she earnestly sought pardon, and found it. She willingly let him become an itinerant, though he left her with several children. In all her letters to him, she said, "I find difficulties, but let not that distress you. I am content. Go straightforward in the work God has called you to." His abilities were moderate, his zeal a flame, a bold defender of the doctrines of Methodism. Both in Lancashire, Cheshire, and Manchester God gave him great revivals. While in Manchester the following incident occurred: A poor woman, living about ten miles from there, hearing some one say, "We have been there and have found the Lord," told it to a neighbor, and said, "I wish I could go to Manchester and find the Lord." Her neighbor said, "Then why do you not go?" She replied, "I have got no shoes." Her neighbor answered, "I will lend you mine." She said, "Then I will go." She accordingly went to Manchester, but knew not where to go. Seeing a gentleman in the market-place, she asked him, "Where is it that people go to find the Lord?" He said, "Among the Methodists, so far as I know." She asked, "Where are they?" He answered, "Come, and I will show you." He took her to the chapel, and said, "Go in there." A person came to her, and asked what she wanted. She said, "Is this the place where the people find the Lord?" One of the leaders (John Morris) came forward, and placed her in the center, and advised her to look at none but the preacher. She took his advice, and about the middle of the sermon she exclaimed, "Glory be to God, I have found the Lord!" This she repeated over and over, being filled with joy unspeakable. After seventeen years of victory she died in holy triumph.

John Cowmeadow was an itinerant from 1783 to 1786, "when the Lord removed him from labor to reward." Mr. Wesley says: "Sunday, Novmber 5, 1786, I buried the remains of John Cowmeadow, another martyr to loud and long preaching. To save his life, if possible, when he was half dead, I took him to travel with me, but it was too late."

The case of Peter Dean calls for serious consideration. In 1777 he was admitted to the Methodist Connection, and was appointed to the Norwich Circuit. But he only continued in the work for one year. He then married a lady of wealth, went to London, engaged in business in which he failed, retired to Newington Butts, where he shortly afterwards died. On his deathbed he confessed that his only motive in commencing an itinerant life was to obtain a rich wife. "The Lord has given me my desire and His curse with it, and now I am ruined forever." In horror, in black despair he died.

Perhaps of all the memoirs given by Mr. Atmore, none are more marked than that of Chas. Perronet, the son of Rev. Vincent Perronet. He was distinguished for strength of understanding, feebleness of constitution (Mr. Wesley says buried alive by continual sickness), and a deep acquaintance with the mysteries of God. In 1770, Shoreham, one of the worst of all places, was visited with a great revival of religion, in which he was the leader. For twenty-six years he was derided for the sake of Methodism. All labor seemed to be lost. Then came a shower. Three years after that a flood, "and now every day is bringing greater things to pass." "If any seem near their end, their ungodly friends inquire if they are fit to die, and advise them to turn Methodists as the best thing for dying well. Such is the saving efficacy of Jesus that where His name is preached it diffuses grace to those who are far from God." The revival reads like a leaf from the Acts of the Apostles.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should neuer be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contain no mercury, and is taken internally, acting directly upon the blood and mucous surfaces ot the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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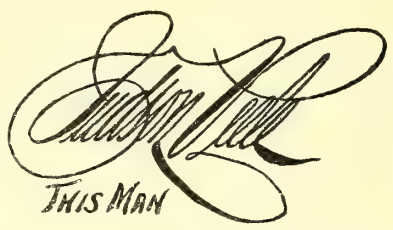
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OUR PREMIUM OFFER.

During the month of January, to any subscriber to the ADVOCATE who will advance his own subscription one year and secure one new subscriber at the regular subscription price, $1:50, we offer a Fountain Pen complete, by mail, as a premium. This offer is made to induce our subscribers to help extend our circulation.

MISS BLODGETT AT WEST MARKET STREET CHURCH.

Miss Blodgett, who received her training at the Moody Bible School, began on last Sunday afternoon a series of Bible studies at West Market Street church. The work is done under the auspices of the Young Women's Christian Association, and is intended for the benefit of Sunday-school teachers of all denominations throughout the city.

The work will be continued for three weeks on Sunday, Tuesday, Wednesday, Thursday and Friday afternoons. There was a large and representative audience on last Sunday afternoon, and it is hoped that the interest will increase.

THE HANDBOOK IS READY.

The North Carolina Methodist Handbook for 1905 is now ready for shipment.

It contains so much more and more costly reading matter than formerly and the illustrations are so much more numerous and costly, that we have made a book which according to merit and strict business demands cannot be sold for 25 cents per copy. There is in it nothing that can be found in the Conference Journals. The table furnished by Rev. W. H. Willis, is alone worth 25 cents, not to speak of the rich biographical and historical matter; and the pictures.

Yet we will send the book to any address for 25 cents and four cents for postage. We wish to place this publication in every Methodist family in the State.

Send in your order at once to Rev. J. M. Downum, Agent, Statesville, N. C.

SPRING GARDEN STREET CHURCH.

This church is located on Spring Garden Street, this city, and within about two hundred yards of the State Normal and Industrial College for women. It was organized about four years ago, with Rev. L. W. Crawford, D.D., as pastor in charge. In fact, Dr. Crawford began the work there some months before the church was formally opened and organized.

Rev Harold Turner was appointed to this charge at our recent Annual Conference, and has taken up the work with great hope and enthusiasm. He begins his work with a membership of about 150, and a good Sunday-school. This membership, though small for an independent charge, includes some of the best, most zealous and consecrated Methodists of the city. The only handicap, as we see it, is the want of a more attractive and commodious house of worship in, perhaps, a more desirable location. That section of the city is rapidly growing as a residence section, and with the pursuit of a wise policy on the part of the Methodists, there will some day be a strong congregation there.

We had the pleasure, on last Sunday evening, of supplying for Brother Turner, while he held forth in the service for the young women of the Normal College. There was a fairly good congregation, notwithstanding the cold weather, and the service was spiritual. The singing was specially good, led by our former parishioner, Brother L. F. Hanes. Brother E. L. Sides, whose young ideas we tried to teach how to shoot when but a boy of tender years, is also an earnest official member of this church. We greatly enjoyed a taste of fellowship in this plucky little congregation, and we hope to see and know more of them in the future. We have already heard high praise of Brother Turner and his work.

A GOOD PLAN.

Rev. W. H. Willis is one of our systematic and thorough pastors. He is just now making an earnest canvass of his congregation at Mt. Zion for the introduction of the paper into all his homes. Last week he had us send to each of fifty-five families, a sample copy of the ADVOCATE. At the same time he sent each the following circular letter:

"MY DEAR BROTHER:—I have requested that a sample copy of our conference paper, the Christian Advocate, be sent you. Please read the copy through. On pages 4 and 9 you hear weekly from the preachers. Page 6 is good for rainy Sundays. 10 and 11 will furnish the children healthful reading. 14 is full of farm suggestions. 1 and 8 is always crowded with live editorials, and you will find other interesting things.

Do you think that the weekly visits of this paper for a year will be worth to your Christian home $1.50? Your pastor thinks so. If not for a year, suppose you send fifty cents for a four months' trial subscription?

All profits from the paper will go to our superannuates.

Now I have carefully considered your case, and will feel that I am rendering you real service, in sending you this weekly visitor.

Next Sunday I preach on "Reading." Come.

If not present drop me a postal.

These of your brethren are now readers of the Advocate:—"

Here follows a list of the names of all the families already taking the paper. We believe such a canvass as this will bear good fruit, and we shall be disappointed if Brother Willis does not double the number of subscribers.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to January 10, 1905.

ASHEVILLE DISTRICT.		
Hendersonville ct., Rev. W. H. Perry,	1	
Marshall circuit, Rev. W. B. Lyda,	2	
	—	3
FRANKLIN DISTRICT.		
Murphy circuit, Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	2	
	—	3
GREENSBORO DISTRICT.		
Randolph circuit, Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	1	
Uwharrie circuit, Rev. B. F. Fincher,	20	
Walnut St. church, Rev. J. A. Bowles,	7	
Pleasant Garden ct., Rev. J. T. Stover,	1½	
	—	30½
MOUNT AIRY DISTRICT.		
Rockford circuit, Rev. J. W. Long,	2	
Elkin station, Rev. H. C. Sprinkle,	2	
Wilkesboro station, Rev. R. L. Ownby,	1	
Pilot Mountain ct., Rev. J. M. Rowland,	20	
N. Wilkesboro sta., Rev. W. F. Elliott,	2	
	—	27
MORGANTON DISTRICT.		
Henrietta and Caroleen, Rev. N. R. Richardson,	4	
	—	4
SALISBURY DISTRICT.		
Mt. Pleasant circuit, Rev. T. E. Wagg,	1	
Cottonville ct., Rev. T. T. Salyer,	5	
Big Lick ct., Rev. Joseph Fry,	1	
	—	7
SHELBY DISTRICT.		
Shelby station, Rev. Geo. D. Herman,	5½	
Lowell ct., Rev. J. H. Bennett,	3	
	—	8½
STATESVILLE DISTRICT.		
Statesville station, Rev. H. K. Boyer,	2	
Rev. T. L. Triplett,	1	
Mooresville ct., Rev. W. S. Cherry,	1	
Clarksbury ct., Rev. W. O. Rudisill,	1	
	—	5
Total from districts,		88
Secured by old subscribers,		28
Total,		116

Let all take notice that we count all six months' subscribers as ½. It requires two such to count one.

If there are any omissions in the above report we will thank the brethren for notice of same by postal card. Let our next week's report show large figures.

NOTES AND PERSONALS.

REV. J. J. BARKER, a supernumerary member of the North Carolina Conference, is now a resident of Greensboro, and will engage in the insurance business.

REV. J. C. KIRKMAN, of the Columbia River Conference, Methodist Episcopal church, and stationed at Spokane, Washington, is now visiting his mother at Friendship, this county, and relatives in this city. He is a brother of our popular Register of Deeds, Rev. A. G. Kirkman. He called to pay his respects to the ADVOCATE on Saturday morning. We greatly enjoyed his visit. He has been a constant reader of the ADVOCATE in his far western home. He went west thirty-nine years ago.

REV. W. R. RICHARDSON, D.D., has resigned as editor of the Southern Christian Advocate, published at Spartanburg, South Carolina. Dr. Richardson has served in the capacity of editor for the South Carolina Conference for three years, and has rendered good service, and retires with honors. He has been appointed to our church at Pulaski, Tennessee, to fill the vacancy occasioned by the death of Rev. L. R. Amis, of the Tennessee Conference. Our best wishes go with Dr. Richardson in the noblest work of a Methodist preacher, that of being a pastor.

WE REGRET the oversight by which we omitted to make a note of the death of Mr. C. A. Grissom, father of Rev. W. L. Grissom, of this city, which occurred at his home on the Battle Ground road just beyond the city limits on December 27th. Mr. Grissom was a native of Montgomery county, where he has resided all his life till a few years ago he removed to Guilford. He was, for many years, a member of the Methodist Episcopal church, South, and died in the faith. His funeral was conducted by Rev. Dr. J. J. Renn, of the West Greensboro circuit, and his remains laid to rest in Green Hill cemetery. May the grace that sustains be upon the widow and children left behind.

THE STATE LEGISLATURE met last Wednesday, January 4th, and organized. Mr. O. H. Guion, of Newberne, was chosen speaker of the House. Other principal officers elected were Frank D. Hackett, Wilkes county, principal clerk; M. D. Kinsland, of Haywood, engrossing clerk; J. H. Kerr, of Caswell, doorkeeper; David Jones, of Pitt, assistant doorkeeper. In the Senate C. A. Webb, of Buncombe, was elected president pro tem; A. J. Maxwell, of Lenoir, principal clerk; Walter L. Cahoon, Elizabeth City, reading clerk; J. W. Simpson, of Rutherford, engrossing clerk; L. B. Pegram, Raleigh, doorkeeper. We are glad to see our good brother Hackett chosen again as principal clerk. He is a good

Methodist, and no better man could be found for the work.

A CABLEGRAM from Shanghai, China, received at Durham on January the 4th, announced the death, in that city, of Mr. John McTyeire Flowers, son of Colonel and Mrs. G. W. Flowers, of Durham, but recently of Taylorsville, N. C. The Durham correspondent of the daily press says, "he was born in Taylorsville, N. C., December 26, 1879. Six brothers and one sister survive him. Mr. Flowers became known to the people of Durham as a student in Trinity College, from which he was graduated with high honors in the class of 1900. He was one of those students whose influence was not confined strictly to the college community, but who became known to and esteemed by a host of friends in the city of Durham. During his college course he showed extraordinary faculties of mind as well as rare powers of leadership, and the high place he held in the confidence of his fellow-students was shown by their choice of him to represent the college in various contests." The ADVOCATE extends the deepest sympathy to the bereaved family, numbered among our warmest personal friends for many years.

BOOK NOTICES.

HOW TO ATTRACT AND HOLD AN AUDIENCE, by J. Berg Eserwein. Hinds & Noble, New York. $1.00, postpaid.

This is a book we can heartily recommend to all persons who desire to successfully address public audiences. It will prove of great value to those who have not made a special study of logic and rhetoric under some competent instructor. The author says in his "Foreword", "This treatise aims to be suggestive, not exhaustive; practical, not theoretical; popular, not technical. . . . . The methods of the elocutionary manual have been discarded. Common sense is a better substitute. The expositions and explanations are designed to be plain and straightforward, assisting the speaker to find his way to the hearts of his audience." This promise is kept to the end of the volume in a style that happily combines entertainment and instruction. The scope of the work as indicated in the table of contents is: I. The Theory of Spoken Discourse. II. Preparation of the Discourse. III. Preparation of the Speaker. IV. Delivery.

THE RELIGION OF THE INCARNATION. The Cole Lectures of 1903, by Bishop E. R. Hendrix, D.D., LL.D., Smith and Lamar, Nashville, Tenn., and Stone and Barringer, Charlotte, N. C. $1.00 net.

This is one of the most edifying and helpful books issued by our denominational press in recent years. Written in the clear, chaste style so characteristic of the gifted author, with the elimination of all technical terminology it is a delightfully readable book for the layman as well as the minister. The arrangement of the argument is logical and cleniactical; its basis while true to our traditional theology is reinforced by the best product of recent discussion and translated into the terms of modern thought. For the busy man who finds it impossible to read many books there is brought together in these pages the golden grain carefully winnowed from many sheaves. There is no lengthy and learned attempt to solve the mystery of the Incarnation but that mystery is so illuminated as that the humiliation of Jesus is made to appear inherently glorious and effective. The motive and the purpose rather than the mystery of the manifestation of God in Christ Jesus is the burden of these pages and within these limitations the position that "The religion of the Incarnation is the religion of Humanity," is clearly maintained. But this "religion of Humanity" while finding its beginning in the Incarnated Christ, is only completed in the ascended Lord. "Our ascended Lord fills all things with his glory because he first filled all things with his presence and love. Touchstone of human hearts he has swept the universe of being that he may draw all men unto himself. Nay, he has so realized for them through his incarnation the meaning of humanity that we are compelled to acknowledge that he could not be held of the bonds of death, but must be received up into heaven, so he must bring with him all who hear his voice."

North Carolina Methodism.

Rev. Walter Holcomb, evangelist, left last week for Ocala, Fla., where he is now condcting a union meeting.

Rev. B. F. Hargett preached an excellent sermon at the Methodist church Sunday night —Wilkesboro Chronicle.

We are glad to note that Rev. T. A. Boone, who has been confined to his bed for several weeks, is now able to sit up.—Concord Times.

Rev. W. F. Elliott writes: "We are starting off nicely at North Wilkesboro and are sure quite a good deal will be done by this church this year.

Messrs. C. J. Howell and B. S. Womble have been chosen to represent Trinity College in the Trinity-Randolph-Macon debate, February 22, 1905.

Rev. Dr. Winecoff, pastor of Central M. E. church at Mt. Airy, passed through the city this morning on his return from a visit to Bishop Smith at Norfolk, Va.—Winston Sentinel, 1st.

Mr. Mason Lillard is now with the Chatham Manufacturing Company. Mr. Lillard is said to be a gentleman of fine business qualifications and will be able to render valuable service to this enterprising firm.—Elkin Times.

Two presiding elders preached in Central Methodist church last Sunday, Rev. J. D. Bundy of the Washington, N. C., district, who was visiting his brother, Mr. S. B. Bundy, preached at 11 o'clock a. m., and Rev. J. E. Thompson of the Charlotte district at 7 o'clock p. m.—Monroe Journal.

Rev. W. L. Sherrill, of Asheboro, writes: "I have started out very encouragingly here. The people have made a liberal allowance for my support and have bought a very nice 7-room cottage for a parsonage and have raised most of the money already to pay for it."

Rev. Jas. Willson, who is now located at Kernersville, was in town this week closing up some business affairs and will return to Kernersville today. Mr. Willson has sold his grocery business in the Bank building to Mr. W. H. Powell, who has had charge of it for some time.—Statesville Landmark.

The Charlotte Observer, on Monday, gave an extensive report of the sermon preached by Rev. D. L. Reed, the pastor, to his congregation at Calvary on Sunday morning. Concluding, the Observer says: "Mr. Reed's sermon was plain, pointed, intensely practical, and withal very interesting. He has an easy address, is pithy, with a little streak, now and then, of innocent and perhaps partly unconscious humor."

At the meeting of the trustees of the Methodist district parsonage fund Saturday the offer of Mrs. T. A. Gill to sell her house and lot, known as the Foster property, corner Front and Mulberry streets, for $2,000 was declined, and the counter proposition of the trustees, $2,000 for that property and the lot back of it facing Mulberry street, was declined by Mrs. Gill. No further action was taken in regard to purchasing a district parsonage.—Statesville Landmark.

A letter received from Rev. A. W. Jacobs last Wednesday informs us that he is much improved in health, and that he and wife would go to their new work at Yadkinville the latter part of last week. Mr. Jacobs asks the prayers of his friends, and especially the preachers, in his behalf. He has spent sixteen years of service in the Franklin District, one in Waynesville District, two in Asheville District, and now goes to the Mt. Airy district. The Press wishes him and family both pleasure and prosperity in their new field.—Franklin Press.

Brother J. R. Paddison writes: "Central church, Mt. Airy, has also adopted the plan of consolidating all financial claims including salaries and conference collections and apportioning to the members. We think this the best plan, as it relieves the pastor of a great deal of work in getting up his conference collections, and allows him more time to devote to his ministerial work. Brother Winecoff is starting off well. Large congregations attend every service, and our people are pleased with him, and we are looking and praying for a good year under his ministry."

Rev. C. F. Sherrill and his wife thus write of the people of Waynesville: "We wish to express, through your paper our appreciation of the hearty and continuous kindness of the people of Waynesville. We were brought under lasting obligations to them for their large and generous subscriptions to the District Parsonage and the handsome way in which the ladies furnished it. The latest expression of the love of this kind people is a pounding. Old and young of our church and others, gladdened our home with their presence. We have never more highly appreciated a pounding. Waynesville is the Switzerland of America; and its people are a lovely people. Our hearts return to them in love and prayerful wishes for their kindness to us."—Waynesville Courier.

No one can visit the State Library or even read the last biennial report of the expert librarian, Mr. M. O. Sherrill, without coming into the pleasing consciousness that the State Library, which is such an important institution, is being fostered and developed in accordance with the highest and truest demands. The classification of books in 1899, when the present librarian took charge, showed 22,617 on hand. On November 30, 1904, there were on hand 36,816 volumes, an increase in five years of 14,199 volumes. Quite a gratifying increase. We were surprised to learn that many of the books and papers are stored in the basement of the Agricultural Building on account of lack of room in the Library. It is poor economy on the part of the State, either to crowd the Library or fail to protect the books from fire. The recommendations of Mr. Sherrill, the librarian, are wise, and should be heeded.—Raleigh Christian Advocate.

LAST WEEK we had a note of special commendation for the work of Rev. J. M. Rowland, of the Pilot Mountain circuit. Before closing the forms, but too late for a special note, we received another club of ten from him, with the cash, and just at the last moment a club of 20 from Rev. B. F. Fincher, of the Uwharrie circuit, with two renewals, and the cash to pay for all. Last year Brother Fincher was among those who did the best work for the ADVOCATE and his report showed that he made one of the finest reports at the last Annual Conference. For instance, the minutes show that he secured all the conference collections in full, with a considerable overplus on missions, while his salaries were overpaid by a large amount. This shows that the fears of those who will not press the ADVOCATE circulation for fear of a loss at other points, are groundless. In this it may be truly said, "He that soweth sparingly shall reap also sparingly;" and again, "He that will save his life shall lose it." When we have learned how to tap the real spring of benevolence in the hearts of our people, the treasury of the Lord will overflow. This we shall have done when we put them into intelligent sympathy with the current work of the church. This is the mission of the church paper.

REDUCED RATES TO TEMPERANCE CONVENTION AT RALEIGH, JANUARY 19-20.

Mr. W. H. Fitzgerald, Commissioner Associated Railways (Atlantic Coast Line, Seaboard Air Line and Southern Railway) advises that a rate of a fare and a third plus 25 cents will be allowed on account of our Convention.

The reduction will be granted on your return ticket. That is, delegates will pay full price for ticket to Raleigh. At Raleigh they will receive certificates which will entitle them to purchase return ticket at one-third regular price.

J. W. BAILEY, Chm'n.

HANDBOOK NOTICE.

DEAR BRO.:—Please say in the ADVOCATE that the North Carolina Methodist Handbook will be out in a few days. I will then send to those who have subscribed. Let all send in their orders at once.

Yours faithfully,

J. M. DOWNUM.

Statesville, N. C., 1-7-'05.

The Family Circle.

The Wealthy Christian.

I have a great admiration for a wealthy Christian gentleman—no one can have more. Furthermore, it is not a sin to be a rich man Money—riches—is very much needed in the world to carry on great enterprises which go to the furtherance of civilization and the Christianization of the world. When money is earned by consecration for doing good, and is consecrated in love to help others, then the dollar is some use in the world There are wealthy men and women who have the true consecrated spirit of service—help Thank God for them.

There seems to be a disposition on the part of some essayists and preachers to place some men of very large wealth on a high pedestal in the church because they are members therein.

In a recent paper read before a church association, the essayist tried to prove the potency of wealth in a peculiar manner. He seemed to breathe words of condemnation towards the laboring classes. He quoted names of millionaires galore that are on church rolls. Among them at least one was commended who has become odious by the use of his money and the way he obtains it, to say nothing of his reputed life morally. This man has been mentioned by those outside the church, showing that his influence stands in the way of others coming into active Christian work. A young man said to me a few days ago, in speaking of the essay, it is a shame and disgrace to allow such a man to belong to the church.

A real Christian business man is not only dignified, but courteous at all times and under all circumstances. If you go to his office, home or place of business, he meets you cordially, even if you do call for some charitable or benevolent object. He hears you calmly and with due respect, whatever your errand may be, and, if your request be not granted, you go away feeling you have met a Christian gentleman. He has won you for a friend, though your visit has not won the dollars you sought.

Alpheus Hardy, the business prince, never turned the meanest beggar away without a hearing. A solicitor for alms was heard to say, on leaving his office one day, "Mr. Hardy is a gentleman if he did not give me a dime." He had won even the beggar's respect by a gentlemanly refusal.

Think of the work and influence of one business man in the church. Study the life of Alpheus Hardy—always doing something for the Master. He took Christ into his business in all his daily walk and conversation. The benediction which came from his look and word and hand no one will ever forget who had the privilege of meeting him. Many rise up to-day, and call his name blessed. He loved him. His time and money were spent freely in helping the worthly poor, in lifting up the fallen, and cheering the grief-stricken and weary ones. In all branches of church work Alpheus Hardy was found with ready, helping had. There should be thousands more like him—what a mighty power they would have for the upbuilding of the world in righteousness. Estimate if you can the education of one man through the help of Alpheus Hardy—Neesima. What an inspiration this man has been to the Japanese nation. Educated by Hardy in the schools of America, he returned to his native land to inspire and help his countrymen on to higher levels of education and with it civilization. There has probably never been an equal in the history of the world to the work of Neesima. Look at the army and navy of Japan to-day, driving the Rustian Bear to defeat at all points In the history of the world there has been nothing to equal it. Is it not true that in a large sense this victory of Japan can be attributed to a business layman in educating a son of the empire? The very name "Doshisha" has electrified the Christian world. One man inspired of God to do his best for mankind, having brought the power for inspiration into the heart and life of a once ignorant and uneducated man—through him to a whole nation.—D. Gilbert Dexter.

The Prayer-Meeting.

Some years ago we had for a neighbor in the suburbs a humble German laborer who worked in a stone quarry which was a long distance from his home; but upon the night set aside for social prayer he would be seen starting upon his long walk to his distant church, lantern in hand, as regularly as he was to be seen in the early morning departing with his dinner pail for his still more distant place of toil. It is more than probable that the little prayer-meeting in his obscure church would have been found by critical persons unedifying and even "dull"; but he loved it. Had anybody asked him why he attended, he would have been as much astonished as to be asked why he kissed his little Gretchen, or danced his Fritz upon his knees. It was a part of his nature; that was all. The artist paints because he is happiest when painting. The singer sings because the soul longs for expression, not repression. The mother hugs her baby, and the child of God prays in company with his brethren, because in the expression of deep, tender emotions each finds a natural and instinctive delight. The prayer meeting will only "die out" when the affections which support it die.

Christians who attend prayer meeting are not all the while worried about its "results." Grace is not offered before meat for the sake of "results," but because to offer grace is the right thing. We do not ask how many are at the table; why should it disturb us that the number at a prayer-service is small? We go to our secular labor in the morning and continue it until the evening. Some days business is dull, and some days there may be bustling activity. But we are not governed by the immediate conditions of the service. Social prayer is a duty as well as a grateful expression of our religious emotions. That is another sufficient reason for keeping up the service whether we have "a good meeting" or not.

But the result of social prayer must not be depreciated, much less denied. It is a means to an end. One does not realize the results at every service; but the end is accomplished by and by. Just now the Russians and the Japanese are firing balls and bullets whose aggregate weight is far greater than the weight of all the men killed in battle. What a reckless expenditure of ammunition! So many prayers; so few conversions? Yes; and we may say: So many bullets and so few men killed. But without the firing no triumphs would be won. War wins. Prayer wins—in the end.

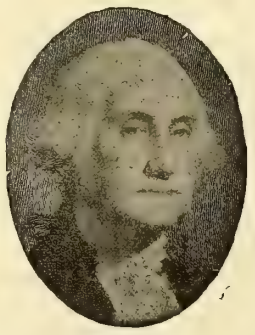
Social prayer has been particularly characteristic of American churches. American believers in the layman. We do not foster class distinctions. We can and do meet as brethren before God. No other churches have just such meetings, and in no country has religion been such an active, aggressive, triumphant force. Ours has been a country of revivals because a land of prayer meetings. Keep up the week-night service and the revivals will return. Let its fires die out and revivals die with them. There is in every church a faithful few who never think of ceasing the prayer meeting; and while they are few in comparison with the whole enrollment, they never were more numerous than now. They will see the King in his beauty when he comes; and he is coming, by and by —The Interior.

A Notre Dame Lady.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacement, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, pain in the Back, and all Female Troubles, to all addresses. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs M. Summers, Box 410, Notre Dame, Ind.

A Frightened Horse,

Running like mad down the street dumping the occupants, or a hundred other accidents, are every day occurrences It behooves everybody to have a reliable Salve handy and there's none as good as Bucklen's Arnica Salve Burns, Cuts, Sores, Eczema and Piles, disappear quickly under its soothing effect. 25c. at all Drug Stores.



Write Insurance at Home.

Wanted fifty young men in various sections to solicit Life Insurance in their own community. Good contracts to sell and tip top commissions for business.

Write **Cavenaugh & Moore,** Gen'l Agents for the Washington Life Insurance Company, Raleigh, N. C.
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Wakeful?

Sleeplessness Is a Sign of Nerve Trouble and Should Be Looked To.

There are three different manifestations of sleeplessness.

First, hardly to sleep a wink all night, second, to lie awake a long time before falling asleep; third, to fall asleep soon, waking up after several hours and then find it hard to sleep again.

They mean that somewhere in the nerve fibres, somewhere in the brain cells, somewhere in the blood vessels that carry blood to the brain, something is radically wrong, and must be righted, or the end may be worse than death.

To right it, take Dr. Miles' Nervine.

Some other symptoms of nerve trouble are: Dizziness, Headache, Backache, Worry, Fretfulness, Irritability, Melancholy, Lack of Ambition.

They indicate diseases which may lead to Epilepsy, Fits, St. Vitus' Dance, Nervous Prostration, Paralysis, Insanity.

Nothing will give such quick and lasting relief as Dr. Miles' Nervine.

"My husband had been sick for weeks, could not sit up to have his bed made. With all the medical help we could get he continued to grow worse. He could neither sleep or eat. Our baby girl was sent away, and all callers barred, because he could not stand a bit of talking. I read of a case of nervous prostration cured by Dr. Miles' Restorative Nervine. We began giving it to him, and in a few days he was able to be dressed. From that time he steadily improved. Nervine saved his life."—MRS. A. G. HASKIN, Freeville, N. Y.

FREE Write to us for Free Trial Package of Dr. Miles' Anti-Pain Pills, the New Scientific Remedy for Pain. Also Symptom Blank. Our Specialist will diagnose your case, tell you what is wrong, and how to right it, Free. DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

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BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OVER 1,000 IN USE. TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Please mention this paper.

Our Little Folks.

Never Be Above Your Business.

"Frank," said the head clerk to a young man in a large carpet establishment, "take this roll of carpet over to Mr. Craft's and see whether the pattern will suit. You may just as well take a rule and measure the room while you are there."

"All right," replied Frank, putting on his coat and hat. But when he noticed the size of the roll, a sample one containing about five yards, he exclaimed: "You surely don't expect me to carry that big roll, do you?"

"It's only a sample, and Mr. Craft is in a hurry for it," replied the clerk.

"But what are the boys here for? I think you might send one of them over with it. If there is anything I detest, it is carting bundles around town."

The proprietor, who happened to overhear part of the conversation, told the clerk, privately, to let the young man go and take the measurements, and to send the carpets after him

Frank had arrived at the house and was busy at his work when a man came to the door with a roll of carpet under his arm, and was shown into the room where he was. Looking up, Frank was surprised to recognize his employer with a roll of carpet in his arms.

"Here is the carpet, young man. I hope I have not kept you waiting for it. If you have any other orders, I'll take them now," he said as he sat down the roll.

The young man was so astonished that he hardly knew what to say, and stood staring in amazement at his employer, who left the room with a polite bow.

"Well, did you get the carpet this afternoon?" asked the clerk, laying his hand on the young man's shoulder, when the latter returned.

"Yes," said Frank, looking up from his desk. "But do you know I cannot understand why Mr. Green brought it around. I was never more surprised in my life."

"Well, Mr. Green told me to ask you to step into his office when you returned."

"My boy," said his employer as he entered the office, "I overheard your conversation this afternoon, and what I did was for your benefit. A man should never be above his business—that is, too proud to give personal attention to the smallest detail. He should be prepared to perform any duty that comes legitimately, and to obey orders from those in authority. You should consider no part of a business too unimportant for you to give it attention. Fetch and carry for yourself rather than miss a single point or risk the loss of a customer. Never be above your business."—Selected.

Keep Your Own Counsel.

It is an old saying among schoolboys and college men that "the fellow who keeps his mouth shut is always the big man;" that he who deliberately says little quickly wins for himself the name for wisdom. Such statements are quite as true in the outer world, to a certain degree, as they are in college and school. The pith of the matter is, that if in any way you arrive at a position of any importance, the less you talk to every one, the more credit you receive for care, for thoughtfulness, for sound, well-considered opinions. Here is nothing which urges a boy to have no opinions, or to never express them; and in fact this "wise silence" at school and college as often, perhaps, covers up an empty mind as it does the wisdom of Solomon. There is, however, a good rule to follow, which may be given briefly, to the effect that it is well to say little until you have thoroughly made up your mind, and then not to hesitate in your statements. The temptation of the average man is to express some opinion at once, but if that is changed later, the full force of the final opinion is lost.

Let others do the wrangling. Your opinion will have all the more influence if you come out with it at the close of the discussion, when not only are the others considerably in doubt as to what they do want, but you have also had the advantage of hearing many sides of the case.

That is to say, that in your daily behavior toward the others in school it is well to keep your "talk" in reserve. It is a habit easily acquired and one which in the end works both ways—it adds to the value of your advice, because the advice is better considered, and it gives the advice an added value so far as others are concerned, because when you only say a little, that little has the more consideration.—Harper's Round Table.

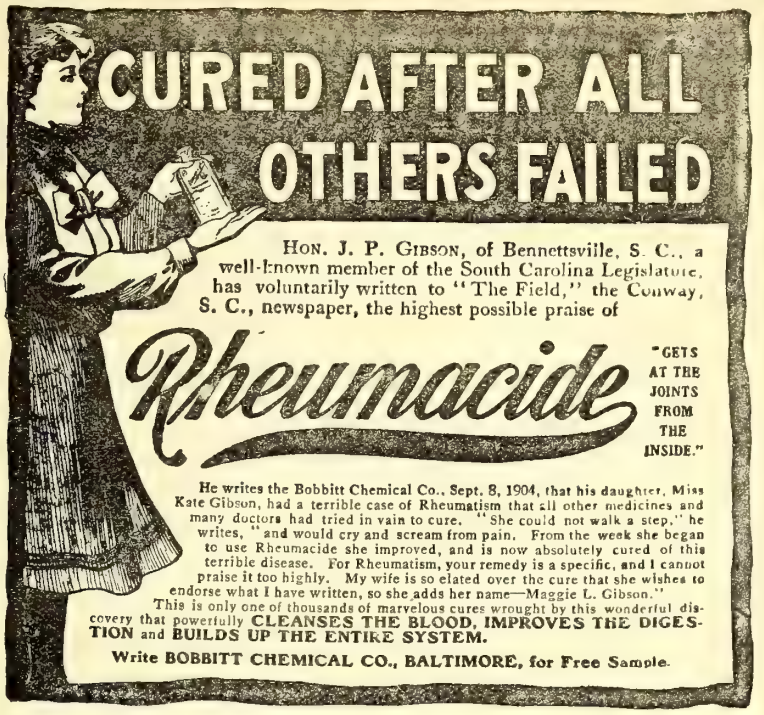
A Mile of Ladder.

Theodore Waters, describing in Everybody's Magazine for September the deepest copper mine in the world, writes:

"Under the law it is necessary to maintain ladders in all mines, however deep, so that in case of accident to the hoisting machinery the miners may be able to climb up.

"These ladders, in a mine a mile deep, were distinctly awesome. The shaft was covered, but the trap door was removed so that I could peer down the hole. The first few rungs quickly succeeded each other into darkness, but a moving light far below showed that they continued on down below the limit of vision. The light came from a lamp in the hat of a workman probably making repairs, but whether it was one hundred or one thousand feet down was impossible to determine. It was not exactly a reassuring sight. The idea that a man was climbing a ladder a mile high, and the possibility of his encountering loose rungs in the darkness, invited my perturbed comment.

"'Oh, that is nothing,' remarked a workman 'It is not one ladder, but a succession of ladders, and there are plenty of levels to rest upon. Why, the roller boys in the incline-shafts often slide down the cables to save time.'"



GOWAN'S PNEUMONIA CURE

Cures Throat and Lung Affections.



Coughs, Colds, Sore Throat, Congested Lungs, etc., should be treated at once as such affections are very liable, if neglected, to develop into Pneumonia or Consumption. Gowan's Pneumonia Cure is a safe, speedy and certain cure for all such conditions and the only known reliable remedy for Pneumonia. It is applied externally, gives immediate relief and effects a prompt and permanent cure.

Sold by all Good Druggists, $1 per bottle

Mr. M. M. Ansley, T. F. & P. A., Atlanta & West Point R. R., Atlanta, Ga., says: "I have used Gowan's Pneumonia Cure in my family and do not hesitate to say that for coughs, colds and croup, it has no equal. I would not feel safe without a bottle of it within easy reach."

Mr. E. H. Lea, Agent So. Ry., Richmond, Va., says: "I have used Gowan's Pneumonia Cure in my family with most gratifying results, especially for chest colds and coughs. I find it a most excellent remedy."

If your druggist cannot supply you, write to

Gowan Medical Co., Durham, N. C.

The Security Life and Annuity Co.

Guaranty Capital, $100,000.00. } Legal Reserve. { Home Office Greensboro, N. C.

THE IDEAL LIFE POLICY takes the place of the breadwinner. Our Annuity, Disability and Endowment Policy provides a guaranteed annual income for the widow and orphans, for the mother or father, and for the insured in old age.

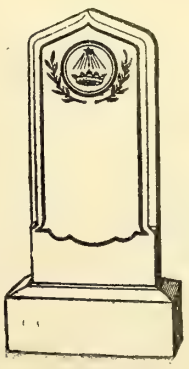
HOW IT WORKS.

WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.



Cherokee Marble Works
(INC.)

MANUFACTURERS OF

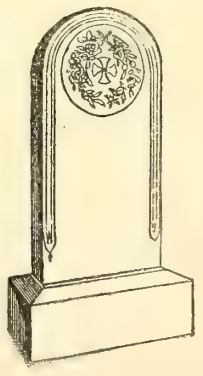
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for cemetery or building. Get our prices on anything you want in our line. Send for catalog. Mail orders a specialty.

Yards at Asheville and at Murphy.

F. A. GENNETT, Manager,
MURPHY, N. C.



Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

All communications for these columns, and letters to the Conference Corresponding Secretary should be addressed to Reidsville and not Greensboro as heretofore.

Treasurer's Report.

We call special attention to the report of the treasurer for the third quarter. Be careful also to read between the lines, for the story is significant.

Open Letter from Mrs. Trueheart.

NASHVILLE, TENN., Dec 28, 1904.

DEAR SISTER:—I write to give you some account of our work at the close of this year, and to wish you every joy and prosperity for the coming year, 1905. Our work grows—and thankful we are to have it grow—but growth means larger appropriations, and larger appropriation means larger gifts from individuals and Societies. The purchase of property in Juiz de Fora, which was secured at greatly reduced rates brought letters to the office from nearly every missionary, both of the General Board and ours, full of congratulations and thanksgiving. As you know we had to buy or be turned out of Juiz de Fora, where for fourteen years much had been accomplished. Of course cash was necessary to buy the property which was put up at auction, but we could not afford to lose the hold we had upon the city, which had been gained by hard work and heavy expenditures. The rent was high, which will now go toward liquidating the debt, which with transfer fees and interest for one year amounts to something over nine thousand dollars. In order to save the exhorbitant interest charged in Brazil, our Treasurer was authorized to negotiate a loan of $6,000. If the December remittances had been what we hoped; no borrowing would have been necessary. The Board having authorized the purchase could do nothing more than authorize the loan I believe God's hand was in it all and great good will result. Each Conference Society adding something to its pledge will meet all indebtedness.

Dr. Polk and Miss Richardson sailed from Vancouver on the 26th, last Monday, for China Pray that they may have a safe journey. Miss Waters and Miss Tarrant, each having had permission to come home to recruit, will leave China about February 1. Miss Cary may come home with them, if not, she will return in June.

The Calendars are ready, and contain pictures of our new missionaries, in addition to the others The calendars are valuable to us as showing changes in appointments as well as calling for special prayer at set times, not that we do not pray specially every day for our work and workers, but because on certain days there is a concert of prayer, that where two or three agree as touching one thing, God will answer.

Study classes in Dux Christus are being formed and quite a number have supplied themselves with books. I hope you read the complimentary notice of Life and Letters of Laura A. Haygood in the Nashville Advocate. We have not sold copies enough to pay the publishers. All over meeting the expenses of publication will be turned over to the equipment of the Laura A Haygood Memorial in Soochow.

Miss H. Norville is now well and ready for work. Miss Nannie E. Holding and her sister are well and will return to Laredo in a few weeks. Miss Roberts needs at least one year's rest and should have it. Miss Case has returned to the City of Mexico The Mary Keeler will open New Year. Mrs. Cobb will return sometime in January unless detained in Texas Mrs Campbell has been visiting in South Georgia Conference Society, and will go next to the North Mississippi.

The missionaries in Korea have been permitted to return to Songdo and Wonsan.

Sincerely,
S. C. TRUEHEART.

Third Quarterly Report, W. F. M. S., Sept. 1 to Nov. 30, 1904.

DISTRICTS.	Dues.	Pledge.	F. Bumpass Mem.	Women.	Bible	Thirty.	Circle of	Fund.	Conf. Ex.	ships.	Scholar	Total
Asheville,	32 35	64 88						2 35				99 58
Charlotte,	82 85	60 33					75 00	4 70				222 88
Franklin,	5 55	7 46										13 01
Greensboro,	57 05	277 55	1 30					3 00				338 90
Morganton,	16 15	17 40						1 25				34 80
Mount Airy,	13 90	20 00						1 00				34 90
Salisbury,	58 75	22 64	5 00				63 25	5 50				155 14
Shelby,	39 77	48 80	1 45				46 50	4 25		9 00		149 77
Statesville,	26 50	21 75					13 50	3 25				65 00
Waynesville,	8 55							1 25				9 80
Winston,	23 55	60 07		90				2 25		1 85		88 62
Total Adult,	364 97	600 88	8 65			198 25		28 80		10 85		1212 40
" Golden Links,	74 65	58 38						3 90				136 93
" Light Bearers,	127 32	148 07	1 00					6 95				283 34
Grand Total,	566 94	807 33	9 65			198 25		39 65		10 85		1632 67

RECEIPTS.

F. Bumpass Mem. on hand,	$ 6 90
Conf. Ex. Fund on hand,	89 59
Collected for Conf. Expenses,	39 65
" for F. Bumpass Mem.	9 65
" for other purposes,	1583 47
	$1729 26

DISBURSEMENTS.

Paid Ex. Miss Richardson,	$ 10 90
" Printing Minutes,	79 80
" Conf. Treas. Expense,	10 00
F. Bumpass Mem. retained,	16 55
Conf. Ex. Fund "	28 54
Scholarships "	10 85
Sent General Treasurer,	1572 62
	$1729 26

MRS. P. N. PEACOCK, Treasurer.

Cancer on the Back

YIELDS TO THE COMBINATION OIL CURE.

Hopewell Junction., N. Y., May 26, 1904.
Dr. D. M. Bye Co., Indianapolis, Ind.

DEAR SIRS—In reply to your letter just received I will say the cancer is all healed. I am very grateful to you for what you have done for me, and will use my influence your way, should I hear of any one suffering from the diseases you treat.

Yours respectfully,
MRS. HANNAH KETCHAM.

No need of the knife or burning plaster, no need of pain or disfigurement, the Combination Oil Cure for Cancers is soothing and balmy, safe and sure. Write for free book to the Home Office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

☞Please examine the label on your paper; by so doing you will know when to renew

Quarterly Meetings.

ASHEVILLE DISTRICT—1ST ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Nov.	19 20
Bethel	"	26 27
Swannanoa, Bethesda	Dec.	3 4
Hendersonville circuit, Saluda	"	10 11
Hendersonville station	"	11 12
Central	"	17 18
Marshall circuit, Marshall,	Dec. 31, Jan.	1
Hot Springs, Hot Springs	"	1 2
Cane Creek circuit, Patty's Chapel,	"	7 8
Ivey circuit, Mar's Hill	"	14 15
Burnsville circuit, South Toe	"	17 18
Bald Creek circuit, Boring's Chapel	"	21 22
Haywood Street	"	28 29
Riverside and Weaverdam, Riverside	"	29 30
Old Fort circuit, Old Fort	Feb.	4 5
Weaverville ct., Alexander Chapel	"	11 12
Weaverville station	"	12 13

CHARLOTTE DISTRICT—1ST ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Dilworth and Big Spring	Nov.	20
Calvary	"	20
Epworth and Seversville	"	27
Brevard	"	27
Trinity	Dec.	4
Tryon Street	"	4
Pineville, Pineville	"	10 11
Matthews, Indian Trail	"	17 18
Monroe circuit, Center	"	24 25
Monroe station	"	25 26
Morven circuit, Morven	Dec. 31, Jan.	1
Wadesboro station	"	1 2
Ansonville, Ansonville	"	7 8
Lilesville, Lilesville	"	14 15
Derita, Derita	"	21 22
Clear Creek, Bethel	"	28 29
Polkton, Marshville	Feb.	4 5
Waxhaw, Waxhaw	"	11 12
Weddington, Weddington	"	12 13
Hoskins	"	19 20
Chadwick	"	19 20

GREENSBORO DISTRICT—1ST ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Centenary	Nov.	20
Greensboro, West Market	"	20
East Greensboro, Holt's Chapel	"	26 27
Greensboro, Walnut Street	"	27
High Point, Washington Street	Dec.	4
High Point, S. Main Street	"	4
Uwharrie, Siloam	"	10 11
Randolph, Old Union	"	17 18
Randleman, St. Paul	"	18 19
West Greensboro, Muir's Chapel	"	24 25
Greensboro, Spring Garden	"	25
Ruffin, Ruffin	Dec. 31, Jan.	1
Asheboro circuit, West Chapel	"	7
Asheboro station	"	8 9
Wentworth, Salem	"	14 15
Reidsville, Main Street	"	15 16
Coleridge, Rehoboth	"	21 22
Ramseur, Ramseur	"	21 22
Pleasant Garden, Pleasant Garden	"	28 29
West Randolph, Pleasant Grove	Feb.	4 5

SHELBY DISTRICT—1ST ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

Lincolnton station	Nov.	27 28
Gastonia, Main street	Dec.	4 5
West End and Ozark at Ozark	"	4 5
Lowel circuit at Ebenezer	"	10 11
McAdenville station	"	11 12
Bessemer City at Bessemer City	"	13
King's Mountain station	"	17 18
El Bethel and Salem at El Bethel	"	18 19
Mount Holly at Mount Holly	"	23
Lowesville at Hill's Chapel	"	24 25
Rock Springs at Bethel	"	27
Lincolnton circuit at Trinity,	Dec. 31, Jan.	1
Cherryville at Cherryville	"	3
South Fork at Palm Tree	"	7 8
Stanly Creek at Stanly Creek	"	11
Polkville at Rehobeth	"	14 15
Belwood at St. Paul's	"	17
Shelby station	"	18
Shelby circuit at Earls	"	19

The District Stewards will meet in the church in Shelby, Friday, Jan. 20, 1905, at 2 p. m.

FRANKLIN DISTRICT—1ST ROUND.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Nov.	26 27
Dillsboro and Sylva, Sylva	Dec.	3 4
Franklin circuit, Salem	"	10 11
Glenville circuit, Cashiers Valley	"	15
Webster circuit, Webster	"	17 18
Whittier circuit, Olivet	"	24 25
Macon circuit, Union	Dec. 31, Jan.	1
Robbinsville, Robbinsville	"	7 8
Bryson City, Maple Springs	"	10
Andrews station	"	14 15
Murphy circuit, Peach Tree	"	21 22
Murphy station	"	28 29
Hiawassee circuit, Notla	Feb.	4 5
Hayesville circuit, Ledford	"	11 12

District Stewards Meeting at Franklin December 7, 1904.

MT. AIRY DISTRICT—1ST ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	Dec.	3 4
Wilkes circuit, Beulah	"	6 7
North Wilkesboro station	"	10 11
Wilkesboro station	"	11 12
Jonesville circuit, Jonesville	"	17 18
Mt. Airy station	"	25 26
Yadkinville ct, Yadkinville,	Dec. 31, Jan.	1
East Bend circuit, East Bend	"	7 8
Rockford circuit, Rockford	"	14 15
Mt. Airy circuit, Epworth	"	21 22
Pilot Mountain ct., Pilot Mountain	"	25 26
Stokes ct., Mt. Pleasant	"	28 29
Sparta circuit, Sparta	Feb.	4 5
Laurel Springs ct., Laurel Springs	"	7 8
Helton circuit, Greenwood	"	11 12
Creston circuit, Sutherland	"	14 15
Watauga circuit, Henson's Chapel	"	16 17
Boone circuit, Boone	"	18 19
Jefferson circuit, Jefferson	"	21 22

At each place the Quarterly Conference will meet on the first day, and love feast and the sacrement will be held on the second day, the preachers will please arrange for these meetings.

The District Stewards will meet at North Wilksboro on Dec. 15th at 1 P. M.

MORGANTON DISTRICT—1ST ROUND.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Nov.	19 20
Cliffside, Cliffside	"	26 27
Henrietta and Caroleen, Henrietta	"	27 28
Connelly Springs, Rutherford Col.	Dec.	3 4
Morganton circuit, Salem	"	10 11
Rutherfordton sta., Rutherfordton,	"	17 18
Forest City circuit, Forest City	"	18 19
Table Rock circuit, Obeth	"	24 25
McDowell circuit, Murphey's Chap.	Dec. 31 Jan.	1
Spruce Pine, Greenlees Chapel	"	7 8
Bakersville circuit, Bakersville	"	8 9
Elk Park circuit, Cranberry	"	14 15
Marion & Providence ct., Marion	"	21 22
Broad River circuit, Providence	"	28 29
Green River circuit, Lebanon	Feb.	4 5
Thermal City circuit, Thermal City	"	11 12
North Catawba ct., Green M'nt'n	"	18 19

STATESVILLE DISTRICT—1ST ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Hickory station	Nov.	26 27
Clarkesbury circuit at Mt. Bethel	Dec.	3 4
Iredell circuit at Turnersburg	"	4 5
Mooresville circuit at Salem	"	10 11
Mooresville station	"	10 11
Mount Zion station	"	11 12
Troutman circuit at Bethlehem	"	17 18
West End station	"	18 19
Lenoir circuit at Zion	"	24 25
Lenoir station	"	25 26
Caldwell circuit, Hudson	Dec. 31, Jan.	1
Granite Falls station	"	1 2
Statesville circuit at New Salem	"	6 7
Statesville, First Church	"	7 8
Alexander circuit at Taylorsville	"	13 14
Stony Point circuit at Bethel	"	20 21
Maiden circuit at Maiden	"	28 29
Newton circuit at Newton	"	29 30
Catawba circuit at Catawba	Feb.	3 4

SALISBURY DISTRICT—1ST ROUND

D. Atkins, P. E., Salisbury, N. C.

Concord, Central	Nov.	26 27
Concord, Epworth	"	27 28
Lexington	Dec.	3 4
Lexington Mission	"	4 5
Linwood, Linwood	"	10 11
Mt. Pleasant, Mt. Pleasant	"	17 18
Salem	"	18 19
Salisbury, First Church	"	24 25
Salisbury, Main Street	"	25 26
Holmes Memorial	Dec. 31, Jan.	1
Spencer	"	1 2
Salisbury circuit, Shiloh	"	7 8
Gold Hill, Gold Hill	"	8 9
Albemarle circuit, Stony Hill	"	14 15
Albemarle	"	15 16
New London, New London	"	21 22
Jackson Hill circuit, New Hope	"	24 25
Norwood	"	28 29
Cottonville, Mt. Zion	"	29 30
Big Lick, Love's Chapel	Feb.	4 5
Concord circuit, Mt. Carmel	"	11 12
Concord, Forest Hill	"	12 13
Woodleaf ct., Ebenezer	"	18 19
China Grove ct., Harris Chapel	"	19 20

District Stewards will meet in First Church, Salisbury, Dec. 29, 1904.

WINSTON DISTRICT—1ST ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Centenary	Nov.	27
Winston, Burkhead	"	27
Walkertown, Walkertown	Dec.	3 4
Danbury, Danbury	"	10 11
North Thomasville, Zion	"	17 18
Thomasville, Thomasville	"	18 19
Winston, Grace	"	25
Southside and Salem	"	25
Lewisville, Lewisville	Dec. 31, Jan.	1
Davie, Hardison	"	7 8
Mocksville, Mocksville	"	7 8
Cooleemee, Cooleeme	"	8
Madison, Madison	"	14 15
Stoneville, Stoneville	"	15 16
Farmington, Farmington	"	21 22
Advance, Advance	"	22 23
Davidson, Centenary	"	28 29
Leaksville, Leaksville	Feb.	4 5
Spray, Spray	"	5
Kernersville, Kernersville	"	11 12
Summerfield, Summerfield	"	17
Stokesdale, Tabor	"	18
Forsythe, New Hope	"	25 26

WAYNESVILLE DISTRICT—1ST ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Brevard station	Dec.	3 4
Jonathan at Davis' Chapel	"	10 11
Sulphur Springs at Balm Grove	"	17 18
Waynesville station	"	24 25
Clyde at Clyde	Dec. 31, Jan.	1
Canton station at Canton	"	7 8
Mills River at Mills River	"	14 15
Leicester at Brick Church	"	21 22
Haywood circuit at Crab Tree	"	28 29
Canton circuit	Feb.	4 5
Brevard circuit at Greenwood	"	11 12
Spring Creek at Spring Creek	"	18 19

Preachers' and District Stewards' meeting at Canton Friday, January 6th.

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

The ladies of the W. H. M S. of Central Methodist church have organized a class for Bible study under the leadership of Mrs. Siler. They have just ended the study of the Pentateuch and the book of Judges will be the lesson for the meeting next Monday afternoon. These studies are much enjoyed by the members, and the increasing interest which is manifested commends the work not only to each W. H. M. S. member, but to every woman of the church.—Asheville Gazette-News.

Report of Cor. Sec. for the Quarter Ending Dec. 1st, 1904.

No. members,	539
No. meetings held during quarter,	41
No. average attendance,	98
No. added to Baby Roll,	37
No taking "Our Homes,"	63
No. adult mite boxes in use,	6
No. baby mite boxes in use,	13
No. pledged to tithing,	10
No boxes supplies sent,	3
No. scholarships supported,	3
No. papers and leaflets distributed,	886
No. observing Week of Prayer,	10
No. visits to sick and strangers,	271
No. garments given away,	166
No. needy relieved,	63

Dear sisters of the Home Mission Society:—Doubtless some of you will think this a very meager report for our conference. But when you know that this report is made by only a few of the faithful ones, it will not look quite so small. If we could only get the Corresponding Secretaries to realize the importance of sending in their reports promptly and in full, we would feel like we had accomplished much for the cause.

Each one should ask herself: "Am I one of the delinquents?"

MRS. T. F. MARR,
Cor. Sec.

Miss Jennie's Class.

"Will you teach a Sunday-school class today, Miss Jennie?" asked the superintendent; and the young woman consented. It was the infant class, and the pleasure of sitting with the little tots and telling them little stories was so great that she consented to take the class another day, and another, and before long was chosen to be its regular teacher.

It was a small school in an obscure and conservative interior town, but it was the only one in the community. Even those who did not attend church were glad to have their children attend, and it soon proved an easy task to persuade them to join Miss Jennie's class.

It was Miss Jennie's first public work, and she threw her whole soul into it. A devout, earnest, enthusiastic girl, she poured her life into the class of little folks, and they caught her spirit while they learned the lessons she taught. As soon as the little ones were able to walk they came to her, and by the time they graduated into the "main room" there were more little ones ready.

She married after a while, but she kept the class, and her own children, in time, became members of it. The cares of the household, the growing responsibilities of wifehood and motherhood, might have impelled her to lay down this outside labor; but there was no one to take her place, and, besides, she loved the work.

In time, "the infant class" had grown until it became the "primary department," and Miss Jennie, now Mrs. Jane, was at the head of it. For just fifty years she kept that class and department, and then, honored and mourned by the whole community, she fell asleep.

What had she accomplished? She had not become great or widely known. If she had extraordinary ability or wisdom, it was not of that that people spoke. But this one thing she had done; she had put the stamp of her own ideal and influence upon almost every life in that prairie village. The business men in the stores; the doctor and the lawyer, the teachers, the fathers and mothers—all had been her pupils. Even the superintendent of the school, himself no longer a young man, had received his first lesson from her. Ministers had come and gone, deacons had lived and died, the public schools had changed teachers again and again, but Jane Stranff had been one continuous influence, teaching, during her fifty years of service, almost every resident of the town.

Few who read her name will recognize it; but to the few who do recognize it, it will always be an illustration of the way in which an obscure life, faithfully lived, may become one of marked, if not extensive, influence.

"What life that you have known was best worth living?" a man of wide experience was asked recently. This was his answer: "The life of Jane Strang, who accepted a small task heartily and held to it faithfully, and so became, of all persons in that community, the one who most influenced others for good."—Sel.

Some of Your Neighbors

will probably be quick to take advantage of the offer which is being made by the Verna Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of Christian Advocate who writes for it, a trial bottle of Vernal Palmettona (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want everyone to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send to-day and check your disease at once. for if you wait a week or two it may be too late. Only one dose a day is necessary.

Newton Circuit.

Dear Bro. Blair:—I am in my third year at Newton, and I think surely no preacher is serving a better and more appreciative people than I am. They are constantly doing something nice for their pastor. After having sent us many nice things since conference, last night we were the most beautifully "pounded" by our people that we ever were. Eighty nice packages were left in our dining room, including hams, flour, canned good etc. It is inspiring to serve such noble, loyal people.

W. F. WOMBLE.

A New Cure For The

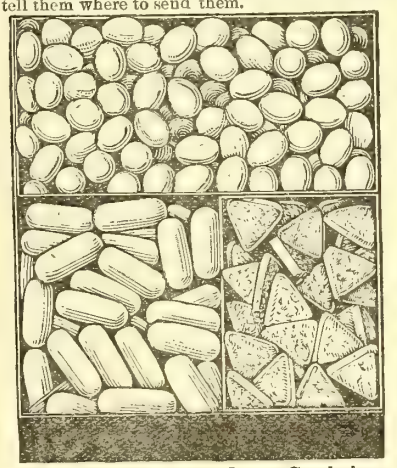
Kidneys,

BLADDER, RHEUMATISM,

Bright's Disease, Dropsy, Gravel, Backache, General Weakness, Nervous, Urinary, Liver and Stomach Troubles.

3 Remedies Free.

The Pape Medicine Co. will send by prepaid mail, to any sufferer, *whether man or woman*, a complete test course of their three new remedies that relieve and cure all forms of Kidney, Bladder, Urinary Diseases, Rheumatism and their complications. No money is wanted—just write and tell them where to send them.



What The Free Package Contains.

One large course of Formula A.—Reconstructs the broken-up tissue, cleanses all the pores, builds up and strengthens the weak and feeble Kidneys, re-establishing complete, natural, healthy function.

One large course of Formula B.—Strains out of the blood and system uric acid and other kidney poison, *the cause of Rheumatism.* Urine is neutralized. Mucous, catarrhal accumulation passes off and out. The Bladder is healed, inflammation and irritation subside. Retention, Frequency (especially at night), painful and all urinary difficulties are permanently overcome. Gravel and granular deposits are dissolved, the urinary passages are restored to a healthy condition.

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To be profitable at the egg basket, each hen must produce not less than ten dozen eggs a year; three dozen of these should be laid in the three spring months. This leaves six months for the other three dozen and the surplus. The more you get from the hens during winter and early spring, the greater will your profit be. The profit comes from the hens that lay the larger number of eggs. The average of the flock is governed by the poor layers and the non-producers. The average profit is governed by the unprofitable producer. Cull out the non-producers and the poor layers; close up the gap between the 150 egg hen and the 60-egg hen through culling; by so doing you cut down expenses and double the profit.—Country Gentleman.

Western Cattle Industry Proving Profitable.

Mr. A. Cannon arrived yesterday from his home at Horse Shoe, Henderson County, for the purpose of attending the session of the State Board of Agriculture, which convenes this morning. Speaking of conditions in his section, Mr. Cannon said that the crops the past season were exceptionally good, and the farmers are in better condition than they have been for years. The cattle industry is coming to the front, he says, in a most gratifying manner, and is already proving a most profitable industry. The farmers are improviug their cattle, getting the very best breeds for the section in which they are to be grown. Speaking of the prices of cattle now, Mr. Cannon said that farmers are getting three cents a pound for the best "feeders;" that is for cattle that are in fair conditions and ready for fattening as beeves. These prices afford a very fair profit in the cattle industry.—Raleigh Post.

Indications of Laying.

The color of the comb may indicate that hens or pullets are about to lay, but so far as the several breeds are concerned, and also in regard to the size of the comb affecting the laying, it is not a fact, as has been claimed, that the larger the comb the better layer the hen. Such belief grew out of the fact that the comb always enlarges and becomes red on all hens just as they begin to lay. It happens that some of the best laying breeds, such as Minorcas, Black Spanish and Leghorns, naturally have large combs, but the Light Brahma has a small comb, and it is regarded as being fully equal to any other breed. The comb simply indicates health and condition, and does not influence laying, as the combs of the males largely exceed those of the females in size. In other words, the theory has never been demonstrated as a fact.—Ex.

Modern Convenience on the Farm.

Now that farmers are prospering, as a rule, and lands advancing in value, there is no reasons why the average farmer who owns his own farm should not have all the modern conveniences enjoyed by the well-to-do in the cities There is no good reason why a farmer should not have a furnace, hot and cold water in his house, a bath room, and every other comfort. If he has a well, it will cost him perhaps two hundred dollars to put in a wind mill, which he ought to have anyway, sewerage, and tanks in the upper story, and thus make everything healthy, convenient and comfortable.

These cannot be put into all houses, but the houses in which they cannot be put should be supplanted as soon as the funds can be provided by houses in the plan of which these conveniences are an essential part. There is no reason why the well to do farmer should not be as comfortable as the well-to-do business man in the city. It costs money, of course, but what is your money for, if not to make your family and yourself healthy and comfortable? Better to live longer comfortably and healthy than die before your time and save your money for others to spend. Accumulating a fortune, whether in land, mortgages or stocks, is not after all the great end of human existence.—Wallace's Farmer.

POULTRY POINTS.

Lice at All Times.

Even during very cold weather lice may be found on the bodies of fowls. It is almost impossible to have a large flock of fowls or chicks without finding lice except with the strictest precaution. A "few" lice will multiply to several thousands in a few days. Then there are the large lice on the heads and necks. Even in the winter the large lice can be found, and sometimes the mites, also. Lice in summer seem to be a portion of the complement of a poultry-plant, and in the fall and winter, also, there should be diligent search for the pest. The bodies of fowls provide warmth and comfort, and lice can always find safe places until the conditions are made more favorable for them.

Value of Bran.

Bran is rich in mineral matter, and contains a fair proportion of the phosphates, for which reason it may be used with the ration in order to render it more complete. Some do not approve of feeding it in a soft condition if it can be used by sprinkling it on cut clover that has been scalded, though a mess of scalded bran and ground oats early in the morning of a cold winter day is very invigorating and nourishing. Even when the food is not varied some advantage may be derived, by way of compensation for the omission of certain foods, by the use of bran and linseed-meal. Two pounds of bran mixed with one pound of linseed-meal and one pound of ground meat, fed to the hens once a day, allowing half a pint of the mixture to ten hens, will greatly add to the egg-producing materials. As a food for chickens, bran should always be scalded and allowed to stand an hour or two in order to soften. As a material on the floor of brooders to absorb the moisture it is excellent, and for packing eggs it serves well as a protection against breakage.—From Farm and Fireside.

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Those who will persist in closing their ears against the continual recommendation of Dr. King's New Discovery for Consumption, will have a long and bitter fight with their troubles, if not ended earlier by fatal termination. Read what T. R. Beall of Beall, Miss. has to say: "Last fall my wife had every symptom of consumption. She took Dr. King's New Discovery after everything else had failed. Improvement came at once and four bottles entirely cured her. Guaranteed by all Druggists. Price 50c, and $1.00. Trial bottles free.

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MARRIAGES.

BALLARD—SMYRK.—On December 22, 1904, at the residence of the bride's father, D. Q. Smyrk, Mr. Grover Ballard and Miss Jessie Smyre, both of Catawba county, N. C., Rev. W. F. Womble officiating.

CARROLL—YORK —By the same, on same date, at the bride's father, P. York, Mr. L. R. Carroll and Miss Sallie May York, both of Newton, N. C.

KALE—CLARKE—By the same, at the Methodist parsonage, Newton, N. C , on Dec. 25. 1904, Mr. John R. Kale and Miss Annie Clarke, both of Newton, N. C.

DEAL—SETZER.—By the same, on Dec 28, 1904, at the residence of the bride's father, Mr. Ed. L. Deal and Miss Virtie A. Setzer, daughter of M. C. Setzer, both of Catawba Co , N. C

BROOKS—PIERCE —At the residence of the bride's father, Mr. Lee Brooks, near Miller's Creek, N. C., Miss Rosa Brooks to Mr. Edgar Pierce, Rev. R. L. Fruit officiating.

WHITENER—COOK.—At the residence of the bride, near Cornelius, Tuesday, Dec. 27th, Prof. S. J. Whitener and Miss Laura T. Cook, both active members of Mt. Zion Methodist church. Their pastor, Rev. W. H. Willis, officiated.

ROBINETT — WATTS. — At the Methodist parsonage in Taylorsville, N C., December 21, 1904. Mr J. H. Robinett and Miss Cora Watts, (both of Alexander county) were united in the bonds of matrimony, Rev. E. J. Poe officiating.

LONG—RUSSELL.—December 20, 1904, at the bride's residence near Fletcher, N. C., by Rev. J J Brooks, Mr. James Long, of Spartanburg, S. C , to Miss Nora Russell. Mr Long is a splendid young man and Miss Russell is one of our best young ladies. They have our best wishes for their success in life.

ROBINSON — THORNBURG. — Dec. 18, 1904, at the parsonage at Crouse, N. C., by Rev J. B. Tabor. Mr. C. F. Robinson and Miss Fannie Thornburg, both of Cherryville, N. C.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

RAINEY.—On the evening of Dec 27th, 1904, after suffering two weeks with pneumonia, the spirit of Miss Grace Rainey passed to its reward, at the home of her sister, Mrs. J. R. Herndon, Danville, Va. She was 72 years old on the 22nd of last May. She had a strong intellectual mind, which was kept stored with knowledge, In early life she was converted and joined Mt. Carmel Methodist church, in Rockingham county, N. C. The family moved from Rockingham to Germanton, Stokes county, in the year 1858, where she moved and held her membership to the time of her death. It has been the pleasure of the writer of this sketch to know this good woman from his childhood. Her religion was of the bright, sunny tpye. She was tender, thoughtful, affectionate and kind. She possessed a sweet and lovable disposition. The distressed found in her a ready and heartfelt sympathy. She scattered sunshine wherever she went. She expressed her willingness and readiness to depart and be with Jesus.

She is survived by the following brothers and sisters: Dr. Thomas Rainey, and Mrs. Eva Covington, of New York City, Mr. Virgil Rainey, of Greensboro, Miss Blanch Rainey, of Raleigh, Mr. Joseph Rainey of N. C , Mrs. Keys of Alabama, Mrs. J. R. Herndon of Danville, Va , and Mrs. Tuttle of Germanton.

May the Holy Spirit guide and direct the lives of the relatives and friends of this noble woman, that they may follow her worthy example. The remains were carried to Germanton and laid to rest in the family burying ground.

JOHN W. GUERRANT.

Danville, Va.

LOOPER —Oliver Henry Looper was born December 31, '842, and died Nov. 28, 1904, aged 61 years, 11 mos , and 28 days. He professed faith in Christ and joined the Methodist church over forty years ago, and lived a faithful Christian life to the end. He was twice married, and leaves 7 sons and 3 daughters, and all the children, I think, are members of the church, and they are all honest and upright in their lives, and reflect credit upon their parents. He was a Confederate soldier in the war between the states, and his comrades in those trying days say that "A braver soldier never carried a gun. He never had to be ordered a second time to move forward." For many years he was an official member of the Church at Beulah. He stood by the pastor of his church in every good work. It was the rule of his life never to let the pastor leave his home without some token of esteem. No one ever went away empty-handed. There was a personal charm about his simple, pious life, that caused me to love him as I have loved few men. A large concourse of people attended the funeral service. We laid his body in the old Shady Grove burying ground. There is a loneliness in Alexander county since he has left us. Fare-thee-well, dear brother, we expect to meet thee in those upper realms of light.

E. J. POE.

McLEAN —David McLean was born in Wilkes county, N. C., September 1822, and died at his home December 17, 1904, aged 82 years and 3 months.

His happy heart, always so full of love and sympathy, drew all to him. He was a devoted father and Christian. He joined the M. E Church, South, 29 years ago Since that time none have ever doubted his piety. He expressed his willingness to go. He leaves behind a loving wife, seven children, and a host of friends to mourn his death.

He served three years as a Confederate soldier, and fought bravely in many battles. He has now ceased to fight life's battles, and has gone to his reward.

None could say a harmful word of him. He was loved by all.

Sweet sleep comes to the child of God, but what a glorious awaking! His remains were laid to rest in the family cemetery to await the resurrection. The funeral services was conducted by the writer.

R. L. F.

Cabbage Plants & Sea Island Cotton Seed.

Cabbage Plants for sale, and now ready for delivery. "Early Jersey Wakefield" and "Charleston Large Type Wakefield," two earliest sharphead varieties and head in rotation as named. "Succession," "Augusta Trucker" and "Short Stem Flatch Dutch," the 3 best flat-head varieties and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1000; 10,000 and over, $1 per 1000. Terms: Cash with order; or, plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina Sea Coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 lbs. per M., and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed houses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

OUR COTTON SEED. Lint of our Long Staple variety of Sea Island Cotton sold this year in Charleston on Dec. 2, at 32c. per pound. Seed $1.25 per bu.; lots of 10 bu. and over $1 per bushel.

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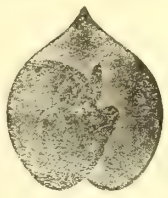


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1897
Jan. 1.

Assets
$2,110,772
Income
$2,235,877
Surplus
$618,361
Reserve
for Policyholders
$1,243,561
Excess
Income Over Disbursements
$92,288
Amount of Assurance Outstanding
$80,174,683
Returned to policyholders
since Organization and now held for their benefit
$14,444,721

1904
Jan. 1.

Assets
$7,310,138
Income
$4,205,081
Surplus
$1,030,999
Reserve for Policyholders
$6,011,423
Excess Income Over Disbursements
$851,413
Amount of Assurance Outstanding
$105,138,035
Returned to Policyholders since Organization and now held for their benefit
$30,826,524

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ESTABLISHED 1855. GREENSBORO, N. C., JANUARY 18, 1905. VOL. L., NO. 3.

Editorial Comment on Current Topics.

WE NOTICE that there is some sentiment favoring a compulsory education law. Legislation is now pending in our General Assembly looking to the enactment of such a law for certain localities. It is easy for one to be misunderstood in opposing what is professedly and ostensibly for the good of the masses in the furtherance of the cause of general education. Nevertheless, we are not quite able to agree with those who would reduce the citizen, who is likewise the responsible head of a family, to a mere automaton, so far as the control and management of his children is concerned. It may be necessary for the common weal that the State should hold every mature citizen under obligation to give his services for the defence of his country, but we doubt if it is at all consistent with the highest conceptions of liberty to lay an arbitrary hand upon the children of tender years in the matter of education. While the State admits its impotency in the matter of introducing even the slightest religious training into the curriculum of public education, it can not dare to force any man to have his children educated in the resulting atmosphere of unbelief.

* * * *

THE Twin-City Daily Sentinel, in a very sensible editorial on this subject says:

"In spite of the fact that North Carolina has made rapid progress in an educational way recently it is true that our position in this respect is still far from what it should be. In many parts of the State the schools are run on short terms and badly equipped and in other places the public schools are already so full that many pupils have to be turned away. Would it not be much better, in view of these conditions, if those who are now clamoring for a compulsory education law would lend their aid to the end that such conditions might be improved and our schools made more acceptable to those who really want an education instead of taking money from them to provide for those who do not want an education?"

* * * *

THERE is a movement on foot to repeal the anti-jug law. This law, so far as it applies to the State at large, is the result of an accident in transcribing, it is said, the act originally being intended to apply to only a few counties. We see that the Charlotte Observer and a few other papers are pleading for its repeal on no other ground than the fact just stated. Now we happen to remember that the law became effective as covering the whole State, by a decision of the Supreme Court. For this reason we fail to understand how the legislature is under obligation to take any action in the matter. If by any mere accident for which we are not responsible we find overselves in possession of a good thing we see no reason why we should feel under any obligation to dispossess ourselves of it to meet the demands of those who raise the cry of inconsistency. One thing is sure, if the present legislature proceeds to undo this very just and reasonable provision of law, and turns the jug trade loose on the country, all our work in driving out saloons has been in vain. The idea of saying that a given community has the right by ballot to rid itself of the whiskey trade from saloons and at the same time no right to defend itself against the same trade by jugs, shipped from other places, is absurd.

We do not believe, in the face of such determination as has been manifest throughout the State in the most influential communities during the last few months, the present legislature will dare repeal this law, and thus unloose this monster upon these communities again. If they do they will find more than one hornest's nest in the State.

* * * *

THE AGITATION for a child labor law has been going on for years and some progress has been made. There is no doubt that we need legislation to save the helpless children from a doom that is dreadful to contemplate. However, to get a law enacted that will be just and conservative in all its bearings should be the aim of all who take any part in this agitation. No man is capable of handling this very delicate and many-sided question who is the victim of strong prejudices and who is capable, therefore, of seeing but one side. The writer has had several years' experience as the pastor of a mill congregation, and several years' residence in close contact with mill populations. This opportunity for extensive observation convinces us that the proprietors, or employers, were not the only parties to the crime, if indeed they were criminal at all. We found long ago that the chief factor in the enslavement of children of ten years, was the parent who declined to furnish any help unless the whole family were taken. Thus the greed of heartless parents had quite as much to do with the slaughter of the innocents as the demands of employers. Of course we understand that there has been too much of greed on both sides. The circular letter sent out by Mr. McKelway, in reference to pending legislation, is disquieting, for the reason that it is addressed to mill men and contains a covert threat that dire things will be to pay if there is opposition to his plans. It should not be forgotten that all the progress made heretofore in this matter has been by counsel and co-operation with the mill men. This cause, like all reforms, is likely to be wounded in the house of its friends.

* * * *

HERE is the circular letter to which reference is made in the foregoing paragraph:

AN OPEN LETTER TO THE MANUFACTURERS.

To the Presidents, Managers, Directors, and Stockholders of our Manufacturing establishments in North Carolina:

FRIENDS:—A bill has been introduced in the legislature of our State amending the present child-labor law as follows: It aims to raise the age limit from twelve to fourteen for boys who cannot read and write; and to forbid night work for children in the factories under fourteen years of age. The people to whom I have talked about this measure from all over the State regard it as a wise and conservative as well as a humane measure. I make an appeal for your co-operation and would greatly regret your opposition to this bill. If this measure becomes a law by your acquiescence, I shall undertake to see that there shall be no further agitation of the child-labor question for a period of four years, at least, while the other manufacturing States of the South are catching up with North Carolina. But if it should fail of passage, I shall undertake a campaign of education along this line for the next two years in order to secure the aid of every humane and intelligent man and woman in the State for an adequate child-labor law. I would deplore the resulting agitation as much as you would and trust it will not become necessary to the task of saving the children of too tender years who otherwise would be the victims of our industrial prosperity.

I appeal to your humanity and your patriotism.

Sincerely yours,

A. J. McKELWAY.

CONTRIBUTIONS.

VISIT TO THE VIRGINIA CONFERENCE.

REV. JNO. R. BROOKS, D.D.

MR. EDITOR:—On Tuesday morning of our Conference, in company with Dr. Seth Ward, I left Charlotte to attend the Virginia Conference that was to convene in Lynchburg, 207 miles away, next morning, the 16th of November. Although I had frequently passed through Lynchburg before, this was my first visit to the queenly city of some 25,000 inhabitants, seated on the hills overlooking the far-famed James River that flows at their base.

I was surprised to find its population no larger, for, in some way, I had go ten the impression that it had nearly or quite twice that number. It is said, however, to rank fourth in wealth of all the cities of its size in the Union.

Methodism is quite strong here. Court Street is one of the wealthiest and most liberal congregations in the Conference. This house of worship is a massive pile, constructed of stone and tastefully finished within, and, I was told, will seat some 1600 people. Centenary, where the Conference was held, is the second congregation in importance, and, while their church building is comfortable and commodious, it is much less imposing in appearance than is Court Street. There are two or three other churches of respectable numbers and strength in the city.

The Randolph-Macon Woman's College, located just outside the corporate limits, and reached by an electric car line, has a magnificent plant of some 50 acres of land and superior buildings, well adapted to the purposes of the school. Dr. W. W. Smith, Chancellor of the Randolph-Macon system of schools, founded and is the executive head of this college. At a reception given the Conference, I was shown through the buildings, and had the pleasure of meeting again my esteemed friend, Prof. Jos. L. Armstrong, of the faculty, who was professor of English at Trinity College under the presidency of Dr. Crowell. I was told that they have some 300 pupils in attendance.

Lynchburg is most appropriately called

"THE HILL CITY."

For it certainly has the largest and steepest hills of any city whose streets I ever had to climb. In going from Church Street to Court, along 8th, I think it is, one has to climb stone steps. Although some of the paved sidewalks have by some process been made somewhat rough, one feels in going down them that he is in imminent peril of life or limb from slipping and falling. And I spoke to a friend about engaging the services of a lawyer to prosecute the city authorities for damages, not for the "mental anguish" experienced, but for the physical suffering caused by the corns developed in descending, three times a day, those stone-paved steeps. And in ascending those steeps, one wishes for some sort of street elevator other than the trolley cars that climb some of the hills that are not quite so precipitous. I have gone up the hills from this same James River, at Richmond, I have climbed those steep ones at DeSoto, Missouri, but I will freely and unhesitatingly give the palm to Lynchburg. The Irishman who wondered why "big rivers always run by big cities" might well ask why such huge and steep hills ever got under so bustling and prosperous a city as this one. Notwithstanding this draw-back to a stranger, who is not quite as young and alert as he once was, Lynchburg is a goodly town, and her people who have gotten used to the hills believe in her and enjoy living within her walls.

But, Mr. Editor, I imagine you think it is about time for me to reach

THE CONFERENCE

or change the heading of my article. Bishop Wilson presided, assisted by Bishops Granbery and Smith, who were present most of the time as visitors. Of course Drs. Whitehead and Lambeth were at the Secretary's table, as the former has been for 44 and the latter for 30 years. The Conference was opened with the communion service, conducted by the Bishop and a number of the older brethren. The routine business of the Conference was, of course, conducted about as it is with us. However, as Bishop Wilson had to leave for the North Alabama Conference Monday afternoon, he dispensed with the usual reports from pastors who were not undergraduates when their names were called; thus getting through with the examination of the character of elders in this large Conference in about an hour. It was much like the regular roll call, the Presiding Elders answering to the preacher's names in the familiar phrase, "there is nothing against him." This proceeding suggests an inquiry as to the necessity for wisdom of having so much reporting. Might not the time usually devoted to this be more profitably given to something more important? Our connectional brethren and others would not then be so embarrassed for lack of time in discussing questions vitally related to our success as a church. And our Bishops might not feel so pressed for time as sometimes to give scant attention to the courtesies of a Conference occasion. The Presiding Elders could make their reports sufficiently full to satisfy the Conference, and in the cabinet they could give the Bishop sufficient information as to the faithfulness and efficiency of the pastors to guide him in making the appointments. That is the method pursued in the M. E. Church.

The reports made at Lynchburg indicated a good degree of success and prosperity during the year. The boards and committees presented unusually elaborate and well written reports on the interests referred to them, and the brethren in discussing them well sustained their long-time reputation of being the "out-talkingest" Conference in the connection. But they talk well and ought to have the privileges of the floor, ad libetum.

Drs. Atkins and Ward were the only connectional brethren present. Their addresses made a favorable impression. Your correspondent took occasion to convey a world of cordial but unofficial greeting from his Conference, which may in a sense be called Virginia's granddaughter. She was reminded that, although only in her fifteenth year, she has grown almost to the dimensions of her grandmother, already, in her lay membership, ranking only second below her, and, in the number of her Sunday-schools and Sunday-school scholars, standing next to her. And he might have added, if it had been polite to do so, that she is ahead of her grandmother in the amount contributed to foreign missions above the assessment for that purpose.

Bishop Wilson closed his work at the morning session of Monday, but the Conference did not adjourn until 10 o'clock that night, Bishop Smith reading the appointments. The next session is to be held with Main Street church, Danville.

THE SUNDAY SERVICES

were interesting and profitable. But to my surprise and regret, however, no Conference love-feast was held Sunday morning. According to my observation this is a very unusual omission. I did not hear any reason given for it and do not know whether or not it is their custom to omit it here.

All three of the Bishops preached at 11 o'clock. I had the pleasure of hearing a very clear, searching and practical sermon from Bishop Granbery at Court Street, and a thoughtful and well prepared one by the Rev. E. H. Rawlings at Centenary in the evening. I heard that Bishop Wilson's sermon was unusually fine, even for him. Bishop Smith always preaches interestingly.

THE MEMORIAL SERVICE

was held in the afternoon, Bishop Granbery presiding. Several brethren had died, among them a son of Bishop Early. I noticed a peculiarity about their conduct of this service that may be worthy of imitation. The memoir that is read contains all that is said of the deceased preacher, the audience singing some familiar hymn between the memoirs, instead of having two or three brethren speak of the departed. Such talks are frequently impromptu, and are sometimes crude and ill-advised. Besides, they unnecessarily prolong the service. A well-informed and judicious friend on the committee can embody in the memoir all that need be said on such occasions. I learn that this is the invariable custom in that Conference.

This Conference has long stood

IN THE FRONT RANK

of our Conferences. It is the oldest and probably the wealthiest, and in lay membership, it is next to the largest Conference in our church, ranking third in clerical membership. She has furnished the church with some of her strongest and most influential men, and contributes largely to the educational and missionary enterprises. She pays much the largest average salary to her pastors of any of our Conferences—32 per cent. more than the next highest—the South Georgia—and 62 per cent. more than the average salary paid by the church at large. So far as I know it is the only Conference which, because of its size and doubtless for other reasons, takes an annual collection to pay at least a part of the expense of entertainment during its sessions. An assessment of $1,500 is made on the church for that purpose and is applied to the payment of hotel and boarding-house bills where the Conference is held. Of course families desirous of entertaining free can do so, and I think many of them do it. While I do not know enough of the practical working of this plan to form a very intelligent judgment of its merits, I nevertheless seriously doubt the wisdom of adopting it for the church at large. Time and space, however, will not permit my giving the reasons for such opinion now.

Although the Old Dominion has been so productive of superior preachers, she seems to have

ROOM FOR "GIRAFFES."

Dr. W. V. Tudor, one of long standing, who has been compared to Runshon, has served Centenary and Broad Street, Rich-

mond; Cumberland Street and Epworth, Norfolk, and the West Richmond and Richmond Districts. Dr. W. J. Young, Gilby C. Kelley and R. D. Smart, all "giraffes," are now serving, respectively, Centenary, Court Street and Epworth, the three most important stations in the Conference. Dr. Young has also served both Court Street and Epworth. So did Bishop Smith, from South Carolina, before he was elevated to the Episcopacy, having had charge of the latter for the second term when he was elected. Two of these transfers came from the Baltimore, two from the South Carolina, and one from the Tennessee Conferences.

There seems also to be a scarcity of young preachers as well as of those needed to fill the most important stations. For a year ago only four were received on trial into this large Conference of 292 traveling preachers. At this session Bishop Smith stressed the importance of praying "the Lord of the harvest that He will send forth laborers into His harvest."

I am indebted to the Revs. D. G. C. Butts and J. S. Hunter for special kindnesses, to Dr. W. W. Smith for social courtesies, and to Dr. W. W. Royall for his kind offices in securing for me a pleasant boarding-house at reasonable rates.

An absence from home of six weeks, Mr. Editor, has caused delay in writing this communication.

Reidsville, N. C., Jan. 5, 1905.

LETTER FROM CHINA.

REV. A. P. PARKER.

On account of a long spell of sickness I was not able to start out on the first round of quarterly Conferences on the Shanghai District as soon as I should otherwise have done.

The first of the series for this quarter was held at Nansiang, November 26-7th. Leaving Shanghai on a Chinese houseboat Friday night about 12 o'clock we, self and wife, arrived at Nansiang, a distance by canal of some 20 miles, the next morning about 8 o'clock. Going ashore about 8:30, I found Brother Daung, the preacher in charge, holding morning prayers in the Boys' School. Fifteen pupils and the two teachers were present. Brother Daung led and commented on a part of the 6th chapter of Acts, after which hymns were sung and prayers offered.

I spent the morning conferring with the preacher about the affairs of the circuit and in examining the school. The quarterly conference was held at 3 p. m. of the same day. There were nine official members present besides a considerable number of the church members and probationers. The report of the statistics given at the last annual conference showed the following, among other items:

Number of church members, 44.

Number of probationers, 165.

Number of Sunday-school scholars, 94.

Number of Epworth League members, 22.

The collections for the present quarter showed $6 paid to the preacher in charge and $57 collected for all other purposes. An exhorter, Dzung Woo Zung, was recommended to the district conference for license to preach.

There are two assistant preachers, Brothers Dau and Yu, on this circuit and the above reports show that they, with Brother Daung, have been doing a good work in Nansiang and the surrounding country. This circuit has now grown to be quite a large one, embracing Nansiang, Kading, Waung Doo, Kiwaung Miau, and Oen Ding, the latter being the farthest point, about 15 miles, from Nansiang.

All these points are regularly visited by one or the other of the preachers once or twice every week. We own churches at Nansiang and Kading, and rent chapels at Waung Doo and Kiwaung Miau, while the Christians have provided a meeting place at Oen Ding, paying the rent for it themselves.

The work in this region has recently begun to develop quite rapidly. Nansiang has been the scene of much labor in past years and the results have been, on the whole, rather meagre. For many years a resident missionary of the Parent Board was stationed there and also two ladies of the Woman's Board to carry on schools for boys and girls. Foreign houses were built for residences of the missionaries, together with a good substantial church building. After the Boxer uprising in 1900 it seemed best to move the missionaries away to other parts and Nansiang was left in charge of the native preacher. Later on both of the foreign residences were torn down and moved away to be rebuilt, one at Soochow and the other at Sungkong. The native preacher felt quite lonely when all the foreigners left, but he has been wonderfully blessed since that time and the work in the whole region is in a more encouraging condition now than at any previous time in its history.

On Sunday morning Sunday-school was held at 10 o'clock and I preached at 11 o'clock to a congregation of about 100 people from 1st John 2:6. "Abiding in Christ." At 3 o'clock I baptized nine adults, six men and three women, and received 10 into the church. I also baptized the infant daughter of the principal teacher in the Nansiang school. I was exceedingly gratified to be able to receive so many into the church at Nansiang. I am sure they are the first fruits of a large harvest which we are now about to reap in that region.

There are some difficult problems to meet in connection with the work there. One of them is the lack of men and means to develop the work and enter the doors that are already open to us. The lack of funds for the Shanghai district has made it necessary to cut down the amount allotted to the Nansiang circuit, whereas the need is very great for a considerable increase in the amount appropriated to that work. The result is that we cannot employ the helpers that are needed and cannot keep the school work going that is so essential an arm of the service.

It filled me with sadness to have to refuse the urgent appeals for help made by Brother Daung and his assistants and we need not wonder if they should become somewhat discouraged by the failure to get the help that they so urgently desire. Is it not possible for our people in the homeland to increase their contributions so as to enable the Board of Missions to give us the assistance that we so urgently need?

Another problem of the Nansiang work is the question of how to deal with the probationers. Many are applying for church membership. Brother Daung has received a considerable number already, and more constantly applying to be enrolled. Several applied to him in my presence on Sunday, morning and afternoon. It is perfectly plain that not a few of those who want to join the church have other things in view besides the salvation of their souls. They want help in lawsuits, or in the settlement of some dispute with their neighbors, or they are expecting to find employment, etc., etc. Brother Daung has, I believe, been very careful in receiving probationers when they apply to be enrolled. He tells them they must come to church five or six weeks and he must have time to investigate their cases and get well acquainted with them before he will put down their names as probationers. But notwithstanding all his precautions, some unworthy ones are enrolled. It is very necessary therefore to give the probationers a thorough trial before we receive them in the church. At the same time we must not be too rigid in our requirements or too hasty in suspecting the motives of those who apply for membership. We have found cases, not a few, where some who join from wrong motives have learned the value of the Gospel to their personal salvation, and have become genuine believers and consistent Christians. We must deal with them all in the spirit of leniency and tenderness, such as that manifested by our Lord in his dealings with the multitudes who followed him, often from very mixed motives.

Anglo-Chinese College,
18 Quinsan Road,
Shanghai, Dec. 14, 1904.

A SUGGESTION AS TO SALOON ANNIHILATION.

Dr. Henry W. Bennett, presiding elder of the Goshen District, Indiana, writes us:

"I would like to suggest through your paper an outline of a policy for temperance people that seems to me to be valuable in closing up all saloons. It is this; namely, a law by which a saloon could be opened in any ward or township where a majority of the voters at the last election preceding the petition should petition for it, accompanied with a petition of the majority of the property-holders within said ward or township. And, second, that all the damages and expenses from the sale of intoxicating liquors from such saloon or saloons be taxed against the petitioners and their property, All costs of courts, of cities, of pauperism, and the like which could be traced to liquor sold by said saloons, and all loss of wages, accidents, insanity, crime, and the like, as well, should be ascertained by the proper courts and taxed against all the signers to said petition. This legislation would settle the saloons for all time. What property-owner would sign when he thereby made his own property liable for damages? What ward or township would have a saloon on such conditions? What justice it would be to make the creators of a nuisance liable for the damages thereof! Why not free from damages the men and women and the property-owners who fight it and would abolish it? Let a fair and just accounting be made, and see how soon the end would come."—Western Christian Advocate.

It has been demonstrated that, so far as mechanical adjustments are concerned, modern trunk line railways have been brought to a condition of practical immunity from disaster. All now depends on the skill, courage, watchfulness, and conscience of employes. Recent railway disasters have been due to the criminal carelessness of employes, so great is the responsibility laid on one man for the safety of others.—Epworth Era.

Suffering becomes beautiful when any one bears great calamities with cheerfulness, not through insensibility, but through greatness of mind.—Aristotle.

Our Correspondents.

Our Work in Japan.

Mr. Editor:—The enclosed letter from Rev. Wm. Court, of the Japan Mission Conference, very modestly sets forth the conditions in that great field. Just now Japan is in the eye of the world, and must command the special concern of the church of Christ. As goes Japan, so will be the Orient. The increasing influence of the Japanese in China, and their already dominance in Korea, give an almost perilous significance to Japan as a field for missionary endeavor. The times will not wait. We must move quickly and with increased force. Hesitation now, may mean a long postponement of that Orient morn when those far lands shall know the Christ. This appeal from Japan, I heartily endorse, and will, with voice and pen, try to re-enforce.

Very truly and fraternally,

CHAS. B. GALLOWAY.

Kobe, Japan, Dec. 22, 1904.

Dear Bishop Galloway:—We wish to express to you our appreciation of your recent visit to Japan with its wise counsels and cordial fellowship. We rejoice that, since you are now returning to America, you will soon be laying before the church the condition and needs of our mission work in Japan, which you so fully understand. As you go to this joyous service, we as a mission shall follow your endeavors with constant interest and support you by our prayers.

We wish at this time, through you as our representative, to voice to the church the feeling we hold in common regarding the opportunities now before us, concerning which you also have expressed such profound conviction—opportunities already impressive but greatly accentuated by recent and significant events. For we should be strangers to the sublime impulses of the Gospel we preach were we not moved to speak forth more widely and more earnestly words of comfort and salvation to a nation under the sobering influence of a momentous crisis and bearing all the sufferings, anxieties and hardships of a stupendous struggle. But entirely aside from this, the unprecedented growth of our church during the last few years has of itself brought about new conditions and created demands upon us that we are altogether unable to meet.

For as a result of this growth, we find that the annual appropriation for the work of the mission is wholly inadequate to satisfy the claims, yearly growing in size and number, that are made upon it.

We wish therefore to express with emphasis our united conviction that no relief can with reason be expected from the galling and almost discouraging limitations under which we labor and that no larger plans can be realized commensurate with the almost unparalleled opportunities confronting us, until change is made in the manner of providing for the needs of the mission. To plant the church in central Japan, we imperatively need twice the missionary force now employed. We can hardly refrain from asking for an increase of foreign workers. But as urgent as this need is, it does not compare in importance with the necessity of funds to make effective the work of the missionaries already on the field. As an illustration of the crippling effect of this stringency may be pointed out the fact that while each of the missionaries of other societies has working with him from three to six Japanese evangelists, our missionaries have not more than one each, although capable evangelists are obtainable.

Our growing institutious of learning which have been established by special funds, but which are dependent for their support on the annual appropriations, must be provided for in some other way, thus removing the chief claimants upon these appropriations. This would enable us to employ at once a larger number of native workers both men and women. The early completion therefore of the college endowment fund for the Kwansei Gakuin is of prime importance, as is also the raising of a scholarship fund for the Biblical Department of the same institution, and an endowment fund for the Lambuth Memorial Woman's Bible Training School, all of which are now provided for out of the annual appropriations.

To special gifts also must we look for a sum sufficient to provide a plant for the Palmore Institute with such an equipment as will enable this institution to do its best work. Nor again can we look to the funds annually appropriated by the Board for the erection of houses of worship in the four great cities of central Japan in which our church is responsible for the planting of Methodism.

In place of the small wooden structures or rented rooms now in use, commodious buildings suitably equipped are imperatively needed as a part of the evangelistic campaign which the situation requires, and in order to provide for the needs of these growing congregations. These are also required to meet the opportunities for public preaching to the great crowds found ready to give interested and respectful attention to the word of God. Such edifices are absolutely essential to the successful grappling with the problems of vice and iniquity existing in these great cities, and to the establishment of the church both in these cities and in other parts of our field to which they are vitally related either for good or for evil.

We therefore desire through you to urge upon the church with all the emphasis which providential openings here justify, that we be freed from the present cramping financial limitations and that the large enterprises set forth above be considered prayerfully and be provided for at the earliest possible moment.

The Church, by supplying these essential needs, will enable us, her representatives in this great Empire, to do a work vigorous and thorough, commensurate with our oppoetunities and worthy of the glorious Gospel of Him whoese we are and whom we serve.

Yours for the spread of the Gospel in Japan.

WILLIAM COURT,
Sec'ty for Japan Mission.

Endorsed by members of Japan Mission

Hendersonville Circuit.

Dear ADVOCATE:—The dear Lord has been very good to us since we came over to the Hendersonville Circuit. We have had good attentive, appreciative congregations all around. We were heartely pounded by our Moore's Grove people and friends some time since, for which we are grateful, but unfortunately we were away from home and did not get to enjoy the coming and presence of the pounders at the time.

The stewards manifested their appreciation of the new pastor by raising the pastor's salary $100. Many indeed are the expressions and manifestations of appreciation we have received.

Plans are being laid to secure a parsonage in the near future.

We had a very helpful series of revival services at Moore's Grove begining Christmas night, in which there were 6 or 7 professions and many of the church and community geatly revived. A great many who had lost interest in the church were drawn back into the services. Some who had not attended the services in years (so I am informed). And we hope much good was done by drawing the different factions of the church and community nearer togeather. While much good seems to have been done for the church and membership; yet it was by no means a sweeping revival, and did not reach the masses of the unsaved, yet we hope the way is paved for a more glorious meeting later on during the year.

We are now in a very gracious meeting at Hill Girt. Fourteen at the altar last night. Ten professions so far. There is a very deep interest, and seems to be very general both among sinners and Christians and promises to be a sweeping revival. Pray for the good work.

W. H. PERRY, pastor.

Trinity College Notes.

The programme for next Commencement has been completed and it bids fair to be one of great interest. The Baccalaueate Address will be delivered by President John C. Kilgo. The Commencement sermon will be delivered by Rev. Richard Wilkinson, Pastor of the Rayne Memorial M. E. Church, South, New Orleans, La. The Commencement Address will be given by Albert Shaw, Editor of Review of Reviews, New York City. At the Alumni dinner the annual address will be delivered by Rev. G. T. Rowe, Concord, N. C.

Bishop Charles B. Galloway, of Jackson, Miss., will deliver a series of lectures at Trinity College, March 28, 29, 30, under the auspices of the Avera school of Biblical Literature. This school was established in honor of the late Mr. W. H. Avera by his wife, who donated a sum of money for that purpose. These lectures have been of very great interest to the college community and to the general public. They have been delivered by Bishop Wallace W. Duncan, Bishop Warren A. Candler, Chancellor James H. Kirkland, and Bishop Alpheus W. Wilson.

Intermediate examinations will begin Thursday, January 19, and will continue till February 1. All recitations will be suspended during the period.

A board of Editors is arranging to publish an Erwin Avery memorial volume. The board consists of Messrs. J. P. Caldwell, Editor of The Charlotte Observer; J. W. Bailey, Editor of the Biblical Recorder; Dr. C. Alphonso Smith, of the State University, and Dr. Edwin Mims, and Prof. Plato T. Durham, of Trinity College. All the members except Mr. Bailey met in the Trinity College Library, last Thursday and made arrangements for the work. The business part of the publication will be managed by a committee of business men in Charlotte, with Mr. George Stephens, President of the Southern States Trust Company, Chairman. The proceeds arising from the sale of this volume will be donated to establishing a scholarship at Trinity, where Mr. Avery received his college education.

From Pilot Mountain.

Upon our return after conference we began to pound the people, and last Monday night they the representatives of the churches of Pilot Mountain, enterrd the parsonage and pounded us. The influence of that visit will linger for days to come.

Many useful articles were brought including a buggy whip and a new subscriber for the ADVOCATE.

We are pleased with the outlook for the year, and expect to make an advance over last years work. During last year the pastor preached 253 times, travelled 3727 miles and visited 200 homes, and God richly blessed us in the salvation of many souls.

We have been making January ADVOCATE month. The paper is growing in favor with the people and we are seeing results of its circulation.

It would be a great investment if some prosperous layman would get the names and send a hundred subscriptions to deserving families who cannot take it.

We intend to press the compaign for Missions during February and March.

J. M. ROWLAND.

Creston Circuit.

We arrived on the Creston Circuit on the 9th day of December, and were met by some of the ladies who had prepared for us a nice dinner. Since then we have been, day after day, receiving tokens of kindness in a substantial way from our people, for which we feel grateful. We have started in on our second round of appointments. By the help of God we want to make this one of the best years of our ministry. We have only ten appointments at present, may have a few more by conference. However we do not object to the number of appointments for we love a large field in which to operate. We want to complete and dedicate a new church here at Creston during the year. We have already added a great deal of furnishing to the parsonage. While we are adding to the material strength of the work we want, above all else, to add to the spiritual strength. We are praying that God will gloriously manifest His great saving and sanctifying power all over the work and that many precious souls will get through to God. We want soon to begin our protracted meetings. We desire the ADVOCATE family to join us in prayer for the success of these meetings.

W. L. DAWSON.

A Word from Miller's Creek.

Dear Brother Blair:—We wish to express, if we had words to express, our appreciation of the faithful labors of our beloved pastor, Rev. J. B. Tabor. It has been with much regret that we gave him up, but we hope it was wisdom in the conference to make the change. We must submit and we can say, while he did not have so many conversons as some preachers, he has been faithful and untiring in his devotion to the church. I don't remember that he ever disappointed us a single time in the three years that he served us, and in the home and in the sickroom, where duty called he was ever ready to help with his faithful and earnest prayers. Mr. and Mrs. Tabor have greatly endeared themselves to our people and any people may feel themselves fortunate to have their services, we earnestly pray that Heaven's richest blessings may ever follow them. With best wishes to the ADVOCAT, we are sincerly,

MILLER'S CREEK FRIENDS.

The Methodist Handbook.

Dear Brother Blair:—I see in the ADVOCATE that Brother Downum is selling the Handbook in your conference. Will you permit me a word, in the hope that some reader will be grateful for having his or her attention drawn once more to this book? I have just laid down the handbook for 1905, and am charmed with its contents. It is a marvel of cheapness. Any one of a dozen features that I could name is worth more than its cost. This book ought to have a wide sale for the information of the mature and the instruction of the young. There has been nothing equal to it in our North Carolina Methodism.

M. T. PLYLER.

Chapel Hill, N. C.

Troutman Circuit.

Dear ADVOCATE:—Please allow me space enough in the columns of the ADVOCATE to thank the good people of Vanderburg congregation for a nice Santa Claus box, the Knox's Chapel congregatin, for a nice Christmas purse, and the Troutman congregation and friends of Troutman, for a considerable pounding. We are serving a kind people. We have begun the third year among this people, and they have not forgotten us. We are looking forward to a prosperous year, and are cheerful and very hopeful in our work.

Yours in Christ,

A. J. BURRUS.

P. S. We hope to increase subscription list to ADVOCATE, considerably.

A. J. B.

From Kernersville.

I have been on the work here several weeks, but came with my family on Saturday, the last day of 1904, and we were given a generous reception by the congregation in Kernersville. They had the parsonage lighted and warmed and an inviting supper prepared for us. A little later quite a number of ladies, gentlemen and children unceremoniously invaded the dining room, deposited a collection of such things as were pleasing to the new occupants, for all of which they have our gratitude and thanks.

Sunday, the first day of the week, the month and the new year, 1905, was a bright, beautiful and delightful day. We had a good congregation and a profitable sacramental service. We thank God and go forward.

JAMES WILLSON.

Another Correction in the Journal.

Dear Brother Blair:—Allow me to correct an error which appears in the Conference Journal just issued.

On page 63 in the column for reporting money "Expended for Building and Repairing Churches and Parsonags," there is a blank from El Bethel charge where my Duplicute shows that we expended $160.00 for that purpose.

J. FRANK ARMSTRONG.

To Methodists.

The North Carolina Methodist Handbook is now being sent out. It is so full of information that can not be found elsewhere that no methodist family ought to be without it. Let methodist members send me 25cts. and 4cts for postage and get a copy of this valuable book.

J. M. DOWNUM, Agent.

Statesville, N. C., Jan. 14th, 1905.

NEWS NOTES.

Nine police were killed in the Phillippines recently, in an encountor with the natives.

President Roosevelt has nominated Mr. Vespasion Warner, of Illinois, as commissioner of Pensions.

Mr. John G. Brady has been confirmed as Governor of Alaska by the Senate of the United States.

Guilford County sold $66,000 worth of its bonds issued to improve the roads of that county for $66,105.

A five year old child of Mr. and Mrs. Samuel Whitaker was fatally burned at his home in Buncombe County last week.

Mr. W. A. Allredge of Georgetown N. C. lost his residence by fire last Monday. His loss is $2500.00 with no insurance.

Steps are being taken to get Mr. Brodie L. Duke out of the sanitarium in which he is confined, by means of a habeus corpus.

John Dalton, a well known character in Winston was frozen to death during the recent cold spell. He was a victim of strong drink.

Ex-Senator Burton, who was recently convicted of fraud, has been given a new trial by the Supreme Court of the United States.

A dispatch from Berlin says that a new Russian loan of 500,000,000 marks (about $119,000,000) has been effected in that city.

A fire broke out in Apex last Saturday and seven building were consumed by fire. Among them was the post-office.

There was a collision on the Atlantic Coast Line Monday, between two passenger trains, but no serious damage done.

Mr. F. M. Williams, editor of the Newton Enterprise, lost his house by fire last week. Loss about $2,000, with insurance about $1,000.

A sick juror in the Murray trial has delayed it considerably. It may be Wednesday or Thursday before it is complete.

Ex-Senator M. C. Butler, of South Carolina, and Mrs. Walter Whitman, of New York, were married in new York last week.

Governor Jeff Davis of Arkansas recommends that the negro school in that state be supported solely from the taxes of the negro race.

The Raleigh Construction Co. was incorporated last Monday, for the purpose of taking over the construction work of the Raleigh Electric Company.

The Ronda Lumber Company of Ronda, Wilkes County, has been declared bankrupt. The liabilities are $22,000, assets unknown.

The lower house of Congress broke all records last Saturday and passed 459 bills in 108 minutes. These were most pension bills of small importance.

The British steamer, the Royal Exchange, last Saturday, arrived in the port of Charleston, in a distressed condition. She had been in a severe storm, and was badly disabled.

Upon his retirement as Governor of North Carolina, Governor Aycock received a handsome silver service from the teachers of the state and several other handsome presents.

Oscor A. Whitaker, a student at Bingham School Asheville, hanged himself one day last week. His home was Paragon, Ind., and the cause of the suicide is supposed to be home-sickness.

On last Monday morning, burglars raided the High Point Clothing Co. and the Beeson Hardware Co. They smashed a plate glass for the former company valued at $50.00. The merchandise taken was insignificant.

Dr. A. G. Carr, one of the most prominent physicians in Durham, and indeed, in the state, committed suicide last week at his home in Durham. The suicide was attributed to bad health. Dr. Carr was a brother of Mr. Julian S. Carr, of Durham.

The Cape Fear Lumber Company, of Greensboro, which was burned out recently, has purchased the Hucomugo Mill property, as a new site for their lumber plant, and will soon begin the work of re-establishing themselves.

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The Tennessee Flour Mills, situated at Estill Springs, Franklin County, Tenn., the home of the famous "Nellie King" fancy patent flour, were built in '93 and '94 at a total cost, including much modern machinery installed later, of over $375,000. It is the most finely equipped and most up to-date flouring mill in the United States.

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KENDRICK—BIXBY.—Married at the residence of the brides father in Charlotte, Dec. 29th 1904, Miss Winnie W. Bixby and Mr. Will C. Kendrick, W. H. Willis officiating.

MASENGILL—NEAL.—At the home of the bride at 9 o'clock A. M. Nov. 9th, 1904, Mr. Norman H. Masengill of Bristol, Tenn. and Miss Eula A. Neal of Jefferson, N. C., L. P. Bogle officiating.

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CORRESPONDENCE.

"A Campaign of Education."

Mr. Editor:—Your valuable editorial, with above caption, was not only appropriate and timely, but a LI NE QUA NON, for the first page of the ADVOCATE and first number of a New Year: And should bring fruit! It also called up Reminiscences of youthful days—especially the allusion to the "nugget of gold;" a true story untold. The place was in Cabarrus county, a few miles from Gold Hill, the famous mine that sprang up in Rowan county about the same time and produced the town now bearing its name, and from which hundreds of millions of dollars of the precious metal has been taken. The conclusion of that story is, that the owner of the nugget at the suggestion of his good dame, carried it, after it had propped the only door of the log-house, their home, for years, on going to market at Cheraw, S. C., and sold it to a jeweler for two dollars and fifty cts. and a set of German silver spoons, and being such a bargain as to cause the purchuser to sell out immediately and go North from whence he came, before the transaction would be known. Another of the kind was afterwards dug from the mine started from the first, which was picked up out of a branch, that weighed 28 lbs., sent to the mint at Philadelphia where it was kept as a curiosity until California excelled it. The same mine became so productive and easily worked as that the operatives exchanged its valuables ores pint for pint for whiskey, with the keeper of the devil's most potent machine, that always springs up where men congregate, i. e., the grog-shop, to mar our Christian civilization. The providences of God have, in every age, caused the earth to furnish its hidden treasuries to stimulate commerce, which has carried Christianity across the seas to various countries. But now! Let this century reverse the order of things and let Christianity take the lead and carry commerce as an adjunct, but leaving off all stimulants, narcotics and sedatives that undermine the health and destroy life unnecessarily. Yes! Let this "Campaign of Education" increase until true civilization shall conquer the world, when man shall walk forth in his primeval glory, lost by the fall of our first parents; for a description of which read the 35th chapter of Isaiah.

JNO. F. FOARD.

Statesville, N. C.

OUR WASHINGTON LETTER.

Another holiday season has passed into history, and perhaps no people have enjoyed this festive occasion more than those at the National Capital. Aside from the part taken by almost every family of the city in the celebration of the anniversary of our Savior, the churches and various societies invariably recognize the Christmas in celebrating the occasion in some manner. In the higher circles of society the New Year functions are especially attractive features at this season. The long established custom of the New Year reception at the White House was perhaps more largely attended last Monday than many previous occasions when all citizens, irrespective of race or color, from the most exalted to the humblest, are permitted to visit the White House and be introduced to the President and his official counsellors and their families. In the afternoon and evening of the first of January homes of a large number of the wealthier and more prominent families of the city are open to their friends and the public generally, and at many places light refreshments are served. The foreign legations are particularly attractive on such occasions—the representatives from all countries are attired in their native costumes, many of which are quite gay and elaborate.

From the standpoint of the Southern contingency in Washington nothing was more enjoyable than the Southern States Reception held at Mount Vernon church Monday evening January 2nd. The young people of the Epworth League promulgated this movement one year ago and its success having proven so beneficial to the popularity of the league and church a similar entertainment was given this New Year with still greater results for good. It was estimated that fully 1500 people were present during the evening and enjoyed the impromptu programme including music, ecitations, social intercourse, followed by refreshments served free and in great abundance. While it was a recognized Dixie representation it was the delight of a few northern friends to be present to witness and enjoy the cordiality so characteristic of our Southern people.

Artistic skill had been employed in the decoration of the Sunday-school room for the reception. Booths, constructed of green and red ribbons, were arranged about the room, and as each caller entered he or she was greeted by a general reception committee and directed to the booth representative of his or her Commonwealth, and a state badge given them.

Above each booth was the State coat of arms, which served as a guide to the great throng of visitors. Palms and potted plants were scattered about the room in profusion, and the place presented a distinctly brilliant appearance when the reception was in full swing.

An orchestra stationed in one corner played typical Southern air during the evening. "Dixie" was the signal for a spontaneous outburst, and other airs representative of the South were loudly applauded. A few patriotic airs of the North were sprung on the assemblage, but they fell on deaf ears.

The reception committee of each State consisted of a matron of honor, chairman, and assistants. The matrons of honor were formed into a general committee which received the visitors as they entered. For North Carolina Mrs. Simmons, wife of our Senior Senator, was selected as lady of honor but owing to her absence from the city could not serve. Mrs. W. F. Tomlinson, the league's representative, was ably assisted by ladies and gentlemen from various sections of the "Old North State" in making ours equal to the best and most attractive of the groops of dozen or more Southern States represented.

The passing of the holiday season has brought congress again in session and every solon is doing his best for his constituency before the close of the present adminstration March 4th, Inauguration Day. W. F. T.

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The Quiet Hour.

The Brighter Side.

Life is usually known upon its darker side. The press does not report the good actions of men, but the bad. We come in contact with the bad so often that the good is liable to escape our attention. But the evil is the exception. There is more of God in life than we are accustomed to think. Total depravity is theologically true, but in no other sense. When Adam left the garden he took some good with him. He had fallen, but not to the lowest possible depths. This same fact also holds true of his descendants. No one is ever so bad that he might not be worse. Nothing can be more unfortunate than this habit of looking for the bad to the disparagement or exclusion of the good. That the bad exists is painfully true, but its counterpart is also present. One may select whichever he sees fit. There is always a sunny side to the street. The walking is quite as good on that side as on the other.

This law of light and shadow runs through the church as it does the world. The vast majority of church people are worthy of one's fullest confidence. The exceptions are, fortunately, the exception. Every pastor has his proportion of the Master's sheep. Whether the flock be large or small, this is true. The pastor who has discovered no good people in his congregation, in all probability, has himself to blame. He is looking through a goat's eye. We have no sympathy with a scolding preacher. He is out of his element. God may have called him to the ministry; if so, he was prompted by one of those inscrutable purposes, which to the ordinary mortals is past finding out. We have known preachers who seemed to think that reproof and the gospel were identical. They scolded through almost every sermon, and felt that to be the counsel of God. The result was short pastorates and scattered flocks. The ordinary parishioner is in need of comfort. The trials of life press sore upon him. He has a heart hunger that no stone can supply. There is also a law of reciprocity that demands a similar consideration toward the pastor. Most preachers have their better side, and to these the people ought to turn. We know a minister who is a poor preacher, and worse pastor, but he is an expert at funerals. They say that it is almost worth while to die, just to have him conduct the service. He has the rare faculty of making the mourners happy. His pastorate has already continued long. The people see the good within him and nothing else.

Our misfortunes come to us tempered by the gift of mercy. God's ravens are not utterly devoid of white feathers. Their wings are sometimes tipped with silver. Lazarus can always find a few crumbs even under the table of Dives. The rich may forget him, but the dogs are not unmindful of his sores. Our old friend Job lost all except his life. That was saved against the touch of the evil one. But we find what we look for; those who search out the thorns will not be disappointed. They are easily cultivated. The same is true of flowers. They nod to every breeze, and send out their fragrance unbidden. God gives the devil complete control of nothing. He is ever saying, thus far and no farther. The trouble is, we stop where the devil does. Just beyond is light and joy, but so often we fail to find it.—The Westminster.

The Climax of Life.

"We should live soberly, righteously, and godly in this present world."—Titus 2, 12.

We read in our context, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Our text sets forth the order of the soul's development Godward. It gives us the picture of the ascending climax of the Christian life. It finds the beginning of it in a spirit of serious sober-mindedness. The word soberly is not used in the modern sense of abstinence from intoxicants, but in the deeper sense of thoughtfulness. "Thoughtfully" would perhaps better convey the idea of the original.

One of the fundamental problems of the Church is to get men to think, to duly consider the great issues of this present life. Countless multitudes simply drift along through the years heedless; thoughtless of the meaning of life, of its high possibilities and destiny. How important, how essential the word or act which will shock the dead spirits of men into spiritual consciousness and lead to their souls' awakening! The Scriptures recognize very clearly the vital relation which a man's thought bears to his character. Hear the call of the evangelical prophet to the unrepentant: "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon." Hear the word of wisdom as it comes to us from afar. "For as he thinketh in his heart, so is he." Hear, too, the apostle as he exhorts the Christians at Phillippi: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Hear him, too, to the Corinthians, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Hear our Lord also in the parable of the prodigal son: "And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" It is the picture of a man set to thinking. —Rev. W. F. Anderson, D. D., in "The Compulsion of Love."

Growth in Wisdom.

Do not expect to see all things at once. In the first place you may, in spiritual things as in material, "see men as trees walking," dim outlines, flitting shadows; but do not despise the twilight. If you already have this discernment, then surely "to him that hath shall be given," and he shall have abundance. Inspiration is a variable quantity; we may increase its volume by diligently, lovingly and patiently waiting upon God. He who gives his days to study and his nights to prayers shall see heaven opened; his whole life shall be a Jacob's dream; he will never, never miss that wonderful ladder which connects the worlds—that marvelous staircase of light up which the angels go, and in going bid us follow on. God will not say anything to people who are boastful of their own wisdom, and who glorify themselves in the light of their own reason, but he never ceases talking to the child-heart which says in the dark midnight and the bright noon-day: "Speak, Lord; for thy servant heareth." —Joseph Parker.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contain no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F J. Cheney & Co. Testimonials free.
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ANOTHER ERROR IN THE MINUTES.

Rev. Beverly Wilson, in behalf of the people of the Lincolnton circuit, requests that we call attention to the fact that, in the column in the minutes of our Annual Conference, headed "Indebtedness on Houses of Worship," the Lincolnton circuit is represented as having a debt of $15,549.00, whereas the figures should be $155.49. Quite a material difference, and we congratulate Brother Wilson and his charge that matters are not in as bad shape on the Lincolnton circuit as the figures would indicate.

Rev. W. G. Starr, of the Virginia Conference, and stationed in Petersburg, is said to be a remarkable man in many ways. We have known of him for many years as one of the most successful pastors in Southern Methodism. A press correspondent writing of him from Petersburg, says:

"He has no relish for the notoriety which pen and ink may give to an unassuming citizen of the land, and yet there are several facts connected with his every-day life which ought to be known. He is more than 60 years of age and has always been an intense student, both before and after his call to the ministry, and yet, despite the constant mental tax, he has never had a headache during his entire life. Hard work simply carries him to the line of limitation where sleep naturally provides needful rest, and then after five hours of uninterrupted slumber he is ready for work again. He believes that the reason why he gets out of five hours of sleep as much as other people obtain from eight is because he never dreams. His brain is absolutely in a state of repose after the closed eyes shut out the light.

"He always eats a hearty supper before retiring, because, as he says, it draws the blood from the brain-cells by the stronger flow to the gastronomic territory, and he always sleeps soundly from 12 until 3 o'clock in the morning, then systematically turns over on the left side and finishes up the two remaining hours of the night.

"Dr. Starr says he has not had a dream in fifty years. This fact, results of course, he says, from the soundness of his nightly slumber.

"No part of the brain is awake, and therefore there are no fanciful creations of mental activity. He takes a through ticket to daybreak whenever he goes to sleep—and strange to say the supper just before retiring, whether it come early or late always acts as an anodyne never as an exultant. He sleeps five hours out of the 24, gives two hours to food and exercise, and the remaining 17 to his ministerial work. He never uses gun or rod or foot or horseback ride for recreation. The pastoral care of 700 people gives exercise enough when visiting from house to house. His motto is the Wesleyan rule, 'Never be unemployed.' The great Methodist evangelist taught the doctrine that he should be 'all at work, and always at work.' "

* * * * *

There are some features of Dr. Starr's plan of life that might be imitated by young preachers to good advantage. Habits of industry, finding recreation in the actual routine of pastoral duties, strict devotion to the duties of one calling, are among the essentials of a successful pastoral career. Even the leaving off of superfluous dreaming during hours of sleep would not get in the way of a man's success, but we are a little skeptical about the full meal on retiring. Let it be understood that, in an abstemious life such as Dr. Starr leads, a full meal amounts to nothing more than the light lunch in the menu of most men who enjoy something good to eat.

* * * * *

And, by the way, this leads us to remark in a general way as to the preachers' habit in regard to diet. There is abundant opportunity, ever present with the minister, to form the habit of too much indulgence of the appetite. There is danger of erring in this matter both in quantity and quality. This is particularly true of ministers whose work keeps them much away from home, throwing them among the people to whom they minister in the attitude of a guest. In mistaken kindness, the people prepare diet unsuited for such a life as the minister must lead, subjecting him to the temptation of indulging his appetite too freely, and practically forcing him to live upon such diet as is sure to prove detrimental to health. These people forget that the preacher, being subjected to this "Sunday diet", not only gets tired of it, but absolutely suffers from its effect. The result is that the preacher becomes dull in his pulpit ministrations, and finally develops an abnormal appetite, if he does not break down physically. There is little doubt that Dr. Starr's great success and capability for stupendous work as preacher and pastor is due largely to his abstemious life.

A WORD ABOUT THE CREDIT BUSINESS.

The Scriptural injunction, "Owe no man anything but to love one another," would make a splendid motto for us all in matters of business. The credit system has surely been weighed in the balances and found wanting. It is a constant menace to the success of any business enterprise, and the concern that adopts it can never be quite sure that it will not, at some time, be pushed to the wall.

The idea that it is an accommodation or advantage to any one is very much of a delusion. With honest people pay-day is sure to come after awhile, and, will, in many instances, prove a hardship; while, on the other hand, the dishonest ones are slowly but surely storing up trouble for their creditors. We hardly think there is a case on record where the delinquent patrons of a business concern ever rallied and came to the rescue in the hour of financial distress. Moreover, those responsible are likely to be thrown into trouble, and the failure of the creditor, is too often the occasion of the financial ruin of the debtor.

We repeat that the notion that any one is accommodated by the credit system is very much of a delusion, and every one should, as soon as possible, enter into an indissoluble covenant with himself not to have anything to do with a system of business that is carried on this idea. The country would be more prosperous, all lines of business more stable, and the peace, good will and harmony of society would be promoted.

Some one may be inclined to regard this as very strange doctrine for the editor of a paper that has always done business on the credit system. We confess that this is the real "kernel in the nut," and just what we had in mind when we started our quill to scribbling off these thoughts. The proposition, we have laid down in these paragraphs are true, and no concern in this country has better proof of it than the print shop of the NORTH CAROLINA CHRISTIAN ADVOCATE. What we have lost by the credit system, in twenty years, would endow the plant with ample means to support its editorial staff, independent of the annual income from subscription list or advertising. What we have gained may be summed up in a few words, and when boiled down to the real essence of the thing, is expressed in the words contempt and dislike, to say nothing of the vexation suffered by those, who, from time to time, have tried conscientiously to manage the business. Few subscribers will become offended if cut off promptly at the expiration of the time (some will). But the old method of continuing a subscriber unless otherwise ordered, causes many to become offended. Of course we can never tell who they are till the offence is given.

We ought to get out of this system, and we urge all our preachers and subscribers to come to our help. Names should never be sent in on time, if at all, unless those sending them are willing to vouch for the pay at a given time.

To show the reader how we suffer in this respect, last year a pastor sent in about twenty new subscribers, during the early months of the year. They were to be paid at Conference, or before. A few days ago we looked up this list and found that the year is about out, and seventeen of them are unpaid. This is a sample of the sort of business from which the ADVOCATE is constantly suffering. Preachers and laymen must not get offended when we inveigh against it and appeal for a new order of things. Let us work together from both ends of the line to get out of the credit business.

So far as the other side of this question figures, the rule does not work both ways. We pay for all material and work on delivery. There is no credit asked or accorded in the management of this print shop, and we hope everybody will understand that we regard it as no less than criminal for subscribers to allow the paper to be delivered to them and then decline to pay for it. A little shaking up just now will clarify the atmosphere and do us all good.

A MESSAGE OF LOVE.

In the last issue of the Nashville Christian Advocate, Bishop Fitzgerald contributes a timely message under the heading, "Our New Year Motto." As we know our North Carolina readers feel a great personal interest in the good Bishop, and have great faith in the sincerity and depth of his religious experience, we reproduce it here, and pray that God may use it for the good of every reader of the ADVOCATE. The Bishop says:

"Some weeks ago it was proposed in our Nashville Preachers' Meeting to adopt as its motto for 1905 the words: "Let brotherly love continue." The response was hearty and unanimous. A sweet and tender feeling seemed to pervade the service. Two of our brethren who were present and voted for the adoption of this motto for the new year—Brothers Barbee and Amis—have since left us. They now know more of what it means than ever before. They feel more of the joy of unbroken fellowship. If they could now speak to us across the silence and mystery, tender and solemn would be their words. The two worlds touch in my meditations this New Year's morning as I look from my window south upon these Tennessee hills, and think of what it is to be at home in the fairer clime on high, seen by the eye of faith.

But stop a moment! It may be that some of us need another word first. It may be that some of us have taken with us into the new year alienations, coldnesses, misjudgments, "envyings," or such like. We are great self-deceivers. Without watchfulness and prayer we are liable to yield to such temptations, with which we shall assuredly be assailed. The "other word" needed first to be spoken to us may be this: Let brotherly love be received as the gift of God, or in its renewal. Before continuance comes impartation. To talk of the continuance of brotherly love to one who has never felt it is to speak in an unknown tongue; to speak of its continuance to one who has lost it is to miss the word in season for that soul. The word in season for all such persons was

spoken by the Master himself: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. v, 23, 24) Lord Jesus, help us to lay these words of thine to heart at this time, when we are making our Christmas offerings and New Year's resolutions!

The point is, do not hesitate or delay to make the first overture toward reconciliation or closer fellowship. Do not stand on any notion of dignity that may be sacrificed. Do not hold back from making advance approaches for fear of meeting a rebuff. Do not fail to act upon these most gracious impulses from a dread of being misunderstood and misrepresented. All such flimsy excuses should be laid aside; all such inferior motives should be swept away as by the breath of the Lord. I knew two brethren, ministers of the gospel, who differed in temperament and opinion to such an extent as to make their intercourse constrained and cold. One of these brethren, thinking some such thoughts as are herewith suggested, resolved that he would seek a closer approach and sweeter fellowship. The result was a surprise and a blessing for both. There was a little dubiousness at first, but it melted away in the warmth of personal association. They found that they could work together for the cause they loved; that they could rejoice together with them that rejoiced, and weep together with them that wept. They found agreement in the essential truths of religion, and no occasion to discuss any matter of difference. They felt the peace of God, whose banner over them was love. More and more their hearts were attuned for the fellowship of the militant church, to be renewed through grace abiding and abounding in the world of spirits. And another result seemed to follow, in fulfillment of the scriptural declaration: "We know that we have passed from death unto life, because we love the brethren." The currents of a heavenly life pour into souls thus opened in floods that fill them to overflowing. The new life becomes more and more a positive experience; they know, they feel, they testify. Brotherly love established and continuing means all this: the influx of the love of God that is full and free, the witness of the Spirit to the blessed fact, and a growth in all the elements of spiritual life in the Church of God.

"Pass on the motto for the new year, the watchword all along the lines, 'Let brotherly love continue!' "

North Carolina Methodism.

Rev. Frank H. Wood, of Trinity, preached a most excellent sermon in the Methodist church Sunday morning.—Thomasville cor. Lexington Dispatch.

The Asheboro correspondent of the Charlotte Observer speaks in high praise of the sermons of Rev. S. B. Turrentine, at the first quarterly meeting for that charge.

Rev. Seymour Taylor, of the Jefferson circuit, writes: "I have just closed a very gracious meeting at Mill Creek. Ten received into the church. The outlook is good here."

Rev. J. F. Roberts, a local preacher on the Sparta circuit, living in Alleghany county, near the Roaring Gap Hotel, died at his home on Monday of last week, aged about 76 years.

Rev. J. F. England, of the Ruffin circuit, writes: "You may say in the Advocate that my people have showed us much kindness since we came here, and we are hopeful of a good year."

Rev. M. H. Hoyle preached at Wesley Chapel last Sunday for the first time in quite awhile on account of the smallpox which has been quite prevalent in this section for quite awhile.—Cor. Charlotte Observer.

The Siler City correspondent of the Charlotte News says: "The people of the Mount Vernon section visited the Methodist parsonage last week and unloaded a two-horse wagon load of provisions in the larder of Rev. T. A. Sikes."

The Elkin correspondent of the Charlotte Observer says: "The trustees of the Methodist church held a meeting yesterday evening and decided to build a $5,000 church this year. Work will begin as soon as spring opens and the weather will permit."

The Asheville Citizen says that Rev. Frank Siler has gone to Havana, Cuba, to attend the Cuban Mission Conference which will be opened Friday, January 13th, by Bishop Candler, of Atlanta. He will visit several mission points on the island.

The Home Mission Societies of the Methodist churches in the city of Charlotte held a joint meeting at Tryon Street church on last Monday afternoon. This looks like a very proper movement for the extension and enlargement of the work.

The many friends of Rev. J. M. Rowland, pastor of the Methodist church in this place, gave him a generous pounding last Monday evening. It being Mr. Rowland's birthday, it served the purpose of a Surprise Birthday Party also.—Pilot Mountain News.

Dr. Weaver preached for the Methodist congregation New Year's night and administered the sacrament to quite a good number. Our first quarterly meeting convened at the parsonage Monday morning, the stewards being able to make a fairly good report.—Lenoir Topic.

The Big Lick press correspondent writes: "Rev. Mr. Fry, pastor of the Methodist church here, preached two able and interesting sermons Sunday morning and evening. Mr. Fry is always on the alert trying to do something for the good of others and we are glad to have him with us."

Rev. Parker Holmes had a strong manifestation of his congregation Tuesday night when they gathered at his home to give a pound or a pound and a half of the many good things of life. Each carried something useful for the pastor's home—something for his family. The occasion was one of great pleasure. —Hickory Press.

The Monroe Journal last week, had the following pleasing reference to one of our truest and most efficient men and his family: "Rev. L. E. Stacey, of Waxhaw, is the leading citizen in regard to the number of sons who are following the profession of education. He has just received a visit from his sons, Prof. M. H. Stacey, of the University of North Carolina, and Prof. Walter Stacey of Carolina Academy; and another of his sons, Prof. H. E. Stacey, is principal of the Wesley Chapel graded school."

Roy Taylor, son of Rev. R. M. Taylor, while fooling with a knife today, stuck it into his right thigh an inch or more deep, causing a painful wound and considerable bleeding. The profusion with which the blood flowed frightened the mother of the boy, who feared that he had cut an artery, and a physician was hastily summoned. An examination showed that the wound was not in the location of an artery. The blood soon ceased and the injury is not serious.—Statesville cor. Charlotte News.

The Wendington correspondent of the Charlotte Observer says: "Prof. W. H. Phillips has resigned his position as principal of Weddington Academy, and has taken a position in Olustee, Oklahoma Territory. Miss Mattie Evans has resigned her position as music teacher at Weddington Academy and has gone to Atlanta. Prof. C. M. Clegg, of Waxhaw, has been secured to take the position made vacant by Prof. Phillips, and Miss Hester Titman, of Lowrysville, S. C., to take the position as music teacher, and the prospects are that the school will be the best that we have ever had."

Rev. T. J. Houck, preacher in charge of the Laurel Springs circuit, writes: "We are starting off nicely on the Laurel Springs circuit. We have just closed a revival meeting at Laurel Springs. I think much good was done. Only about six professed religion, but the church was revived. The weather was very disagreeable and it did not reach out like we desired to see it. The people here have shown us much kindness by giving those things which help a preacher and his family. Pray for us, that God may abundantly bless our labors this year."

A Goldsboro paper last week had the following pleasing reference to the work of Rev. A. R. Surratt, recently transferred from the Western North Carolina Conference: "The congregation of this church are greatly pleased with their new pastor, Rev. A. R. Surratt. Already he has done a good work, and the indications are that this year will be the most prosperous the church has ever known. The pastor has preached some powerful sermons—in fact they are all good—and the church is crowded to standing room at every service and the present building is inadequate to accommodate the attendance. The board of stewards will meet in special called session to consider the matter of enlarging the church some time this week."

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to January 18, 1905.

Asheville District.		
Hendersonville ct., Rev. W. H. Perry,	1	
Marshall circuit, Rev. W. B. Lyda,	2	
	—	3
Charlotte District.		
Monroe ct., Rev. F. W. Bradley,	9	
Monroe sta., Rev. W. R. Ware,	3	
	—	12
Franklin District.		
Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	2	
	—	3
Greensboro District.		
Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	1	
Uwharrie ct., Rev. B. F. Fincher,	20	
Walnut St. ch., Rev. J. A. Bowles,	18	
Pleasant Garden ct., Rev. J. T. Stover,	1½	
Spring Garden st., Rev. H. Turner,	2	
	—	43½
Mount Airy District.		
Rockford circuit, Rev. J. W. Long,	2	
Elkin station, Rev. H. C. Sprinkle,	2	
Wilkesboro sta., Rev. R. L. Ownby,	1	
Pilot M't'n ct., Rev. J. M. Rowland,	27	
N. Wilkesboro sta., Rev. W. F. Elliott,	4	
Helton ct., Rev. S. W. Brown,	4	
	—	40
Morganton District.		
Henrietta and Caroleen, Rev. N. R. Richardson,	4	
Cliffside ct , Rev. J. B. Carpenter,	5	
	—	9
Salisbury District.		
Mt. Pleasant ct., Rev. T. E. Wagg,	1	
Cottonville ct., Rev. T. T. Salyer,	6	
Big Lick ct., Rev. Joseph Fry,	1	
Linwood ct., Rev. S. T. Barber,	16	
Epworth, Rev. B. F. Carpenter,	1	
	—	25
Shelby District.		
Shelby sta., Rev. Geo. D. Herman,	5½	
Lowell ct., Rev. J. H. Bennett,	3	
S. Fork ct., Rev. J. F. Armstrong,	18	
	--	26½
Statesville District.		
Statesville station, Rev. H. K. Boyer,	2	
Mt. Zion sta., Rev. W. H. Willis,	6	
Alexander ct., Rev. E. J. Poe,	11	
Rev. T. L. Triplett,	1	
Mooresville ct., Rev. W. S. Cherry,	1	
Clarksbury ct., Rev. W. O. Rudisill,	1	
	—	22
Waynesville District.		
Sulphur Springs ct., J. H. Brendall,	1	
	—	1
Winston District.		
Lewisville ct., Rev. A. R. Bell,	1	
	—	1
Total from districts,		186
Secured by old subscribers,		33
Total,		219

Let all take notice that we count all six months' subscribers as ½. It requires two such to count one.

If there are any omissions in the above report we will thank the brethren for notice of same by postal card. Let the ring masters in all the districts pop his whip next week and we shall see some fun. We are going to see the headlands of 6,000 new subscribers pretty soon.

Mill Property wanted. See ad. on 5th page, "Have you property for sale?"

The Family Circle.

Each His Own Lamp.

J. D. MILLER, D. D.

One of the most serious thoughts about life is its individuality. St. Paul puts it in a sentence when he says: "Each man shall bear his own burden." We are in danger of forgetting this truth. We thing so much of our lives in their mutual relations that unless we are careful, we lose sight of our individual responsibility. The duty of helping each other is so impressed upon us that we sometimes forget that in the deepest experiences of life we cannot help each other, nor can we receive help from others. Each one has to stand for himself. Each one should think of himself as an individual, standing alone before God, having no companionship in the most vital affairs of life, and should seek to realize the responsibility of this position.

When we think of it, the truth readily becomes apparent. No one can choose for us; each one must make his own decisions. We must take our own place before God and meet our own responsibilities No one can believe on Christ for us. Others may intercede for us when we have sinned, but until we ourselves, in penitence and contrition, repent, confess, and seek forgiveness, forgiveness will not come to us. Four men carried a paralytic to Jesus, and we are told that when Jesus saw their faith he forgave the man's sins and then healed him. But we know well that the sins were not forgiven because of the faith of the four friends who carried the man. There must have been in his own heart a sense of unworthiness, a confession of sin, a cry of forgiveness, or Jesus would not have said to him: "Thy sins are forgiven thee." No one but ourselves can consecrate our life to God. No one can obey the commandments for us. No one can do our duty. All about us may be those who are busy and active in God's service, keeping his commandments and doing his work, but this avails nothing for us; we must do God's will for ourselves.

Each one of us must get the love and mercy of God into his own heart by a personal faith in Christ. Each of us must have a lamp of his own and must have it filled and burning. No one can walk in the light of anothes's torch. No matter how holy a wife is, how earnest she is in her prayers, how full of God's love her heart is, her husband cannot stand in the light of her lamp; he must have his own lamp or walk in darkness. In our Lord's parable, five of the ten virgins had a reserver of oil and their torches blazed out brightly on the midnight darkness. Why could not the other five have paired with these, two walking beneath each torch? But each one must have her own light or be left outside the shut door. In the parable, the foolish virgins, in their hour of need, cried to the wise: "Give us of your oil; for our lamps are going out." But we know the answer: "Peradventure there will not be enough for us and you." Perhaps it seems to us that the wise ought to have given part of their oil to the poor foolish ones.

There is said to be in a private gallery in Boston a fine representation of this scene in marble. A wise virgin is kneeling, trimming her lamp. A foolish virgin, with a most pathetic expression, is begging oil from her sister. The wise, however, with inexpressible sadness, lifts up her hand as if saying: "Not so." It is related that a great literary man, standing before this group, said: "She ought to have given her oil." Perhaps many of us have felt as we have read the parable, that the wise virgins ought to have shared their supply. Does their refusal seem ungenerous? Our blessed Lord everywhere in His gospel teaches us that we should give to everyone that asketh of us, that the strong should bear the burdens of the weak. Why does he represent the wise virgins as seeming so unpitiful.

A deep moral truth lies in this part of the parable. The grace of God is something which cannot be given by one to another There are points in life at which no one can help his friend.

New Year Thought.

The last of the old year should be one of mingled emotions to the Christian. Joy should possess the heart when meditating upon the salvation of Christ, "for he shall save his people from their sins And then upon the peace He gives But ah! that peace is disturbed as the doors to memory's hall swing back, and the memories, the thoughts, words, deeds, come trooping before us like visions in a dream. O! that we might forget! Would we then feel our need? our need to be saved? Jesus will save you from that very sin if you will; the only power on earth or in heaven that can prevent Him is your will. "I will," says this Jesus; "will you?"

Rejoice again, for, if God spares you, the future is yours. Resolve. But we have made so many resolutions and broken them. Is it any use to try? Is it any use for the hunter to aim his gun at the game? the architect to design the plan of his house?

I saw one afternoon in my walking a colony of ants laboriously storing away their winter provision. One by one they went beneath the surface depositing the particle of food, returning again for a new supply. Directly I put a bit of sand over the entrance with my stick, and stood by to observe. The first comers appeared bewildered and scampered about in fear, until I was more than sorry I had troubled them; but in a moment one of them, to my comfort, laid aside his grain of food and began digging and excavating until he, with his load, got safe inside, and then the others followed As I stood quietly by I applied the "sermon" to myself. It did me good.

Yes, resolve again; say "I will," and remember that "He" is working with you, even at your side —John Ames.

A Clear Call.

"It is very noble and lovely of you, Elsie, to give so much of your time to that work among the tenement house children. I'm sure I admire you for it; but for my part, I never had any call to that kind of work."

"Any call?" Elsie's eyes were gravely questioning.

"Yes, of course. I suppose you felt called to go into it, didn't you?"

"I don't know. I don't think I ever thought of it just in that way. I saw the need of something I had time and strength to do. That was all. But wouldn't that be call enough?"

Would it not, indeed? What plainer call can there be than a need that we can meet? What more eloquent appeal than the cry of the hungry little ones around us for bread that we can give?

There are not many loud and startling "calls" to any form of service, but God has unmistakable ways of making his will known to every one whose own will is to know it. We have but to keep our ears open to hear his voice, our eyes to see his beckoning. Every opportunity is a call, every outstretched hand that ours can meet helpfully is God's beckoning hand to us.

To most of us no other call will ever come than that which comes through human lips, no other than the revealing of a vacant place which we may fill, a need for work which we can do.

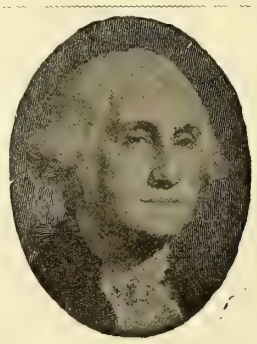
If we wait in idlensss for some other vocation than comes to us in these ways, we are but losing time, and the world is losing our service Let us instead find in "the duty that lies nearest" our present, definite call, sure that when we are wanted for another work that too will be shown us. Opportunity—that is God's clear call to us.—Young People.

Better Than Spanking.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this Mrs M. Summers, Box 185, Notre Dame, Ind., will send her home treatment to any mother. She asks no money Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Bent Her Double.

"I knew no one, for four weeks, when I was sick with typhoid and kidney trouble," writes Mrs. Annie Hunter, of Pittsburg, Pa., "and when I got better, although I had one of the best doctors I could get, I was bent double, and had to rest my hands on my knees when I walked. From this terrible affliction I was rescued by Electric Bitters, which restored my health and strength, and now I can walk as straight as ever. They are simply wonderful." Guaranteed to cure stomach, liver and kidney disorders; at all druggists; price 50c.



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Wanted fifty young men in various sections to solicit Life Insurance in their own community. Good contracts to sell and tip top commissions for business.

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Wakeful?

Sleeplessness Is a Sign of Nerve Trouble and Should Be Looked To.

There are three different manifestations of sleeplessness.

First, hardly to sleep a wink all night, second, to lie awake a long time before falling asleep; third, to fall asleep soon, waking up after several hours and then find it hard to sleep again.

They mean that somewhere in the nerve fibres, somewhere in the brain cells, somewhere in the blood vessels that carry blood to the brain, something is radically wrong, and must be righted, or the end may be worse than death.

To right it, take Dr. Miles' Nervine.

Some other symptoms of nerve trouble are: Dizziness, Headache, Backache, Worry, Fretfulness, Irritability, Melancholy, Lack of Ambition.

They indicate diseases which may lead to Epilepsy, Fits, St. Vitus' Dance, Nervous Prostration, Paralysis, Insanity.

Nothing will give such quick and lasting relief as Dr. Miles' Nervine.

"My husband had been sick for weeks, could not sit up to have his bed made. With all the medical help we could get he continued to grow worse. He could neither sleep or eat. Our baby girl was sent away, and all callers barred, because he could not stand a bit of talking. I read of a case of nervous prostration cured by Dr. Miles' Restorative Nervine. We began giving it to him, and in a few days he was able to be dressed. From that time he steadily improved. Nervine saved his life."—MRS. A. G. HASKIN, Freeville, N. Y.

FREE Write to us for Free Trial Package of Dr. Miles' Anti-Pain Pills, the New Scientific Remedy for Pain. Also Symptom Blank. Our Specialist will diagnose your case, tell you what is wrong, and how to right it, Free. DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

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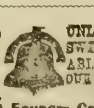
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Please mention this paper.

Our Little Folks.

A little girl was called to court one day to be a witness. She was so small that the lawyers thought she might not know what an oath was. So they asked her some questions.

"Do you understand the nature of an oath?" asked a lawyer.

"Yes, sir," said the little girl.

"What is it?"

"It is a swear."

"What do you mean when you say, 'It is a swear'?"

"Well, it is that I have to tell the truth."

"If you don't tell the truth, what then?"

"That would be a sin"

"What is a sin?"

"A bad mark from God."

They let the child tell what she knew, and they all believed her.—Selected.

Golden Maxims.

In the pocket of Hon Stephen Allan, who was drowned on the "Henry Clay," was found a printed slip, apparently cut from a newspaper, from which the following is copied. It is worthy to be engraved on the heart of every one:

"Keep good company or none.

"Never be idle; if your hands cannot be usefully employed, attend to the cultivation of your mind.

"Always speak the truth.

"If anyone speak evil of you, let your life be such that none will believe him.

"Drink no kind of intoxicating drinks.

"When you retire to bed, think over what you have done through the day.

"Avoid temptation through fear you may not withstand it.

"Earn money before you spend it.

'Do not put off till tomorrow that which should be done today.

"Never speak evil of anyone.

"Keep pure if you would be happy.

"Save when you are young, to spend when you are old."

Watching For Faults.

"When I was a boy," said an old man, "I was often very idle, and used to play during the lessons with other boys as idle as myself. One day we were fairly caught by the master. 'Boys,' he said, 'you must not be idle; you must attend closely to your books. The first one of you who sees another boy idle will please come and tell me.'

"'Ah,' I thought to myself, 'there is Joe Simmons, that I don't like; I'll watch him, and if I see him look off his book I'll tell the teacher.'

"It was not long until I saw Joe look off his book, and I went up at once to tell the master.

"'Indeed,' said he, 'how did you know he was idle?'

"'I saw him,' said I.

"'You did? And were your eyes on your book when you saw him?'

"I was caught, and the other boys laughed, and I never watched for idle boys again."

If we watch over our conduct, and try to keep it right, and always do our duty, we will not have time to watch for faults or idleness in others. This will keep us out of mischief, and make us helpful to others.—Our Young Folks.

The School Visitor.

The Hillside School had begun its fall term. There was a new teacher, a young lady with a bright face and pleasant voice.

"Now, children," said the teacher one day, 'I think the school visitor may be here tomorrow or the next day?" The children all promised to behave well. They did not like to hear that the visitor was coming. He was very tall, very grave, and very strict, and they were afraid of him.

The next day this tall, stern gentleman said to himself, "I will visit the Hillside School today."

He went to the door. The wind was sharp and chilly, so he turned back and said:

"Wife, can you tell me where my overcoat is?"

"Yes, it hangs in the barn chamber. It has been there all summer," she replied.

Dr. Bray put on his coat and walked away to the school-house.

Teacher placed a chair for him on the platform. Just as he had asked the first arithmetic class a puzzling question, one of the girls at the desk gave a little scream. All the others nestled and fidgeted, looking as if they would like to scream too.

The visitor turned and looked at them very sternly indeed. The teacher touched her bell and shook her head at them.

"Please, teacher," squeaked one little voice, "it was a mouse!"

"I hope we may have order in the school room now," said Dr. Bray in his deepest tone. And then he gave out his question once more.

Pop! another mouse! This one ran over to the boys' side, and two or three of the boys saw where it came from. They nudged each other and clapped their hands over their mouths to keep from laughing aloud.

The teacher touched her bell again and called "Silence!" She felt very much disturbed that her boys and girls should act so. But, as she glanced toward the visitor to see how he took it, she was obliged to smile herself; for a third mouse jumped out of the good man's pocket and scampered away.

The boys laughed aloud now, and the girls were all in confusion.

Dr. Bray arose from his chair, prepared to say something very severe indeed. To do this properly he put his hands in his pockets and out jumped the last poor, frightened little mouse.

The doctor's overcoat had hung so long in the barn chamber that a mother mouse had made her snug nest in one of the pockets, and now her little ones had all come to school with the visitor.

The visitor had a broad smile on his own face now. "I really must beg pardon," he said, "for bringing a pocketful of mice to school."

The teacher gave a ten minutes' recess, and it was a very merry one. Then the scholars came to order and behaved very well indeed, but they did not feel half as much afraid of Dr. Bray after that visit.—Woman's Journal.

Subscribe to the Advocate.

"You Have a Mother's Prayers"

Writes Mrs. Jane Petty, of Roaring River, N. C., Aug. 12, 1904. "My little boy could not walk a step from **RHEUMATISM**, and all other remedies had failed to do him any good. Rheumacide has cured him and made him sound and well." Hundreds of other letters give the same testimony.

Rheumacide

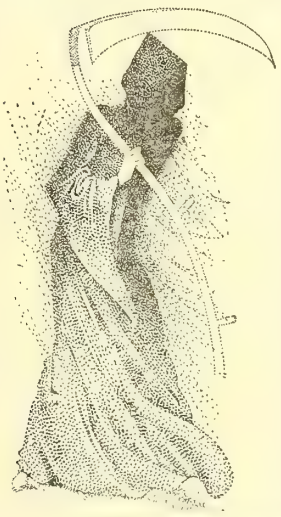
GETS AT THE JOINTS FROM THE INSIDE

cleanses the blood of all the poisons that cause Rheumatism and all other blood diseases, and absolutely cures to stay cured. The most powerful and effective blood purifier in the world yet it improves the digestion and builds up the entire system.

"THE ONE THAT CURES WHEN OTHERS FAIL."

Write BOBBITT CHEMICAL COMPANY, BALTIMORE, for Free Sample.

Ask your druggist for a "FORGET ME NOT" Book.



The Grim Reaper

PNEUMONIA

claims thousands of lives every year. This terrible malady is admitted by the medical profession as the most dangerous and quickly fatal disease known. Skilled physicians are baffled by it and many admit that their efforts to cure have always resulted in failure.

GOWAN'S PNEUMONIA CURE

is the only known specific for this fearful disease. It is applied externally, gives immediate relief, allays fever, scatters congestion and effects quick and permanent cure. Hundreds of people have voluntarily testified to its wonderful effectiveness where all other remedies failed. Its value cannot be measured in money.

Sold by Druggists, $1 a Bottle.

Mr. W. T. Carter, Travelling Auditor So. Ry., says: "I consider Gowan's Pneumonia Cure one of mankind's greatest blessings. My 17-year-old son was extremely ill with Pneumonia; your Cure was used and in 3 days all fever had left; on the fifth day he wanted to get out of bed."

Mr. J. W. Hollingsworth, a well known merchant of Louisburg, N. C, says: "Gowan's Pneumonia Cure saved the life of one member of my family and cured another of Pneumonia."

If your druggist cannot supply you, write to

Gowan Medical Co., *Durham, N. C.*

The Security Life and Annuity Co.

Guaranty Capital, $100,000.00. | Legal Reserve. | Home Office Greensboro, N. C.

THE IDEAL LIFE POLICY takes the place of the bread winner. Our Annuity, Disability and Endowment Policy provides a guaranteed annual income for the widow and orphans, for the mother or father, and for the insured in old age.

HOW IT WORKS.

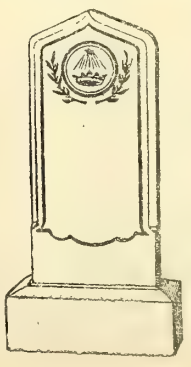
Winston, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary

jan22-1y. **G. A. GRIMSLEY, Secretary.**



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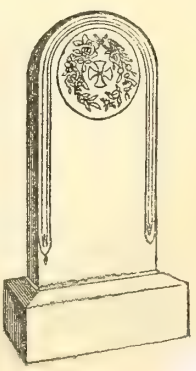
ANYTHING IN MARBLE

for cemetery or building. Get our prices on anything you want in our line. Send for catalog. Mail orders a specialty.

Yards at Asheville and at Murphy.

F. A. GENNETT, Manager.

MURPHY, N. C.



Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

The Other Daughters.

Lord God of lonesome people, through nights drear,
When work is done, I come back home again—
Home, where she always met me with her cheer,
Her mother-face, her fire, her food and then
Our pleasant talk of things each loved to hear.
I come back home: she opens not the door;
The house is dark. Yea, though I walk the floor
And sob my heart out to the silent rooms,
She will return to me no more—no more.
Yet, oh, Lord Jesus, Conqueror over tombs,
Heaven shall my home and mother both restore!
Lord Jesus, knowest Thou lonelier folk than I?
O, lonelier far! Hark! heathen daughters weep
Across the ocean! Hear them wail! They cry
By mothers dead, "Oh, mother, Death will keep
You from us evermore! Why did you die?
Oh, mother, mother! Endless is your sleep!"
Are not such lonelier far than thou? Yea! Yea!
My child, who knowest heaven and the Way,
Sit not in grief, but haste! Send help today!
—Mary E. Bamford.

Let Us Take Courage.

Go Forward, in its December issue, gives prominence to a statement of the missionary collections of the South Georgia Conference for the year 1903-04. These are said to be the most remarkable in the history of the church. While the assessment for foreign missions was only $14,000, the record stands as follows:

Foreign Missions,	$25,000
Domestic Missions,	10,573
Church Extension,	5,118
	$40,691
Woman's F. M. Soc.,	$14,511
Woman's H. M Soc.,	3,034— 17.545
Total,	$58,236

It will be noted that a little over one fourth of the total, $58,236, was raised by the Women's Foreign Missionary Society. It is true that the South Georgia has taken the lead of all her sister Conference societies in missionary zeal, but it is also true that they are all nobly emulating her splendid example.

It is evident by many tokens that the whole church is feeling the quickening power of the Woman's Foreign Missionary Society. Nor is this surprising when we consider the purposes for which it was organized. Bare figures and statistics of its home and foreign work do not tell half the story. One of its objects, it is true, is to raise money, and right well is it succeeding. Its founders began as gleaners; now they are full harvesters, and the ingathering is eloquent of love and sacrifice, of much running to and fro in city and country and of glad offerings of praise and thanksgiving and the motive for all this is to be sought in the unconquering enthusiasm that comes comes a full surrender to a great idea.

The main object of the W. F. M. Society; however, is to create and foster a foreign missionary spirit; to train the children and young people of the church to be missionary workers and to disseminate missionary intelligence. The fruits of its efforts are beginning to appear in the rising generation. We verily believe that the individual church that has not yet organized its women, and every woman who has not yet heeded the call of the Master to clasp hands with sisters in a united effort for the redemption and uplifting of the 500,000,000 Christless women in the world is by so much the loser spiritually, mentally and materially. Some one has said that when all the women of all the churches are touched with enthusiasm for missionary work at home and abroad there shall come an outpouring of the Spirit that has been overdue lo! these many years. Are we not having an earnest of such an outpouring? Let good women everywhere take new hope and courage, and by giving more fully of time, money and prayer to the work of this organization hasten the Spirit's coming in overwhelming power.

"And someone says, "Missions! Missions! always Missions!' Yes, always missions, because they are the life-blood, the heartbeat, the lung's breath of the Body of Jesus Christ." —Bishop Doane, at the Boston convention.

"By what right do you choose your King's last command as the thing to be crowded out of your life?"

"The needs of the Asiatic women are their claims upon us. They are in bondage of sin; they need a Saviour. They are in mental confusion; they need a guide."

The Epworth League Convention of 1905, at Denver Promises to be the Largest Ever Held.

Great Preparations Are Being Made by Denver People for a Display of Western Hospitality on This Occasion.

DENVER, Dec. 21, 1904.

The various committees in charge of plans for the Epworth League Convention here next summer are showing an activity which promises to result in a most enthusiastic welcome to delegates and their friends.

Chicago & North-Western and Union Pacific Railway representatives announce that in the east there is an unprecedented inquiry from those who expect to attend, as a result of the low railroad rates and plans announced for a grand Colorado tour in connection with the meeting.

In fact, rates will probably be so arranged that a visit as far west as Salt Lake City and the Pacific Coast can be made at comparatively small cost.

Denver is an ideal convention city and the gateway to all the important health and pleasure resorts of this wonderful mountain state. Active preparations are being made to provide hotel and boarding house accommodation that will be of a character to serve the requirements of visitors in a most complete way.

Let all Epworth League members exert an effort to attend and make this the banner convention in the history of the League.

A Frightened Horse,

Running like mad down the street dumping the occupants, or a hundred other accidents, are every day occurrences. It behooves everybody to have a reliable Salve handy and there's none as good as Bucklen's Arnica Salve. Burns, Cuts, Sores, Eczema and Piles, disappear quickly under its soothing effect. 25c. at all Drug Stores.

Quarterly Meetings.

ASHEVILLE DISTRICT—1ST ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Nov.	19	20
Bethel	"	26	27
Swannanoa, Bethesda	Dec.	3	4
Hendersonville circuit, Saluda	"	10	11
Hendersonville station	"	11	12
Central	"	17	18
Marshall circuit, Marshall, Dec. 31,	Jan.		1
Hot Springs, Hot Springs	"	1	2
Cane Creek circuit, Patty's Chapel,	"	7	8
Ivey circuit, Mar's Hill	"	14	15
Burnsville circuit, South Toe	"	17	18
Bald Creek circuit, Boring's Chapel	"	21	22
Haywood Street	"	28	29
Riverside and Weaverdam, Riverside	"	29	30
Old Fort circuit, Old Fort	Feb.	4	5
Weaverville ct., Alexander Chapel	"	11	12
Weaverville station	"	12	13

CHARLOTTE DISTRICT—1ST ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Dilworth and Big Spring	Nov.		20
Calvary	"		20
Epworth and Seversville	"		27
Brevard	"		27
Trinity	Dec.		4
Tryon Street	"		4
Pineville, Pineville	"	10	11
Matthews, Indian Trail	"	17	18
Monroe circuit, Center	"	24	25
Monroe station	"	25	26
Morven circuit, Morven	Dec. 31,	Jan.	1
Wadesboro station	"	1	2
Ansonville, Ansonville	"	7	8
Lilesville, Lilesville	"	14	15
Derita, Derita	"	21	22
Clear Creek, Bethel	"	28	29
Polkton, Marshville	Feb.	4	5
Waxhaw, Waxhaw	"	11	12
Weddington, Weddington	"	12	13
Hoskins	"	19	20
Chadwick	"	19	20

GREENSBORO DISTRICT—1ST ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Centenary	Nov.		20
Greensboro, West Market	"		20
East Greensboro, Holt's Chapel	"	26	27
Greensboro, Walnut Street	"		27
High Point, Washington Street	Dec.		4
High Point, S. Main Street	"		4
Uwharrie, Siloam	"	10	11
Randolph, Old Union	"	17	18
Randleman, St. Paul	"	18	19
West Greensboro, Muir's Chapel	"	24	25
Greensboro, Spring Garden	"		25
Ruffin, Ruffin	Dec. 31,	Jan.	1
Asheboro circuit, West Chapels	"		7
Asheboro station	"	8	9
Wentworth, Salem	"	14	15
Reidsville, Main Street	"	15	16
Coleridge, Rehoboth	"	21	22
Ramseur, Ramseur	"	21	22
Pleasant Garden, Pleasant Garden	"	28	29
West Randolph, Pleasant Grove	Feb.	4	5

FRANKLIN DISTRICT—1ST ROUND.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Nov.	26	27
Dillsboro and Sylva, Sylva	Dec.	3	4
Franklin circuit, Salem	"	10	11
Glenville circuit, Cashiers Valley	"		15
Webster circuit, Webster	"	17	18
Whittier circuit, Olivet	"	24	25
Macon circuit, Union	Dec. 31,	Jan.	1
Robbinsville, Robbinsville	"	7	8
Bryson City, Maple Springs	"		10
Andrews station	"	14	15
Murphy circuit, Peach Tree	"	21	22
Murphy station	"	28	29
Hiawassee circuit, Notla	Feb.	4	5
Hayesville circuit, Ledford	"	11	12

SHELBY DISTRICT—2ND ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Jan.	21	22
Gastonia, Main street	"	22	23
Lowell at South Point	"	28	29
McAdenville station	"	28	29
Bessemer City at Concord	Feb.	4	5
El Bethel and Salem at El Bethel	"	11	12
King's Mountain station	"	11	12
Mount Holly at River Bend	"	18	19
Lowesville at New Hope	"		24
Rock Springs at Webb's Chapel	"	25	26
Lincolnton circuit at Asbury	Mar.		3
Stanly Creek	"	4	5
South Fork at Zion	"		10
Cherryville at Pleasant Grove	"	11	12
Lincolnton station	"	11	12
Belwood	"	18	19
Polkville	"		23
Shelby circuit	"	25	26
Shelby station	"		26

MT. AIRY DISTRICT—1ST ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	Dec.	3	4
Wilkes circuit, Beulah	"	6	7
North Wilkesboro station	"	10	11
Wilkesboro station	"	11	12
Jonesville circuit, Jonesville	"	17	18
Mt. Airy station	"	25	26
Yadkinville ct, Yadkinville, Dec. 31,	Jan.		1
East Bend circuit, East Bend	"	7	8
Rockford circuit, Rockford	"	14	15
Mt. Airy circuit, Epworth	"	21	22
Pilot Mountain ct., Pilot Mountain	"	25	26
Stokes ct., Mt. Pleasant	"	28	29
Sparta circuit, Sparta	Feb.	4	5
Laurel Springs ct., Laurel Springs	"	7	8
Helton circuit, Greenwood	"	11	12
Creston circuit, Sutherland	"	14	15
Watauga circuit, Henson's Chapel.	"	16	17
Boone circuit, Boone	"	18	19
Jefferson circuit, Jefferson	"	21	22

At each place the Quarterly Conference will meet on the first day, and love feast and the sacrement will be held on the second day, the preachers will please arrange for these meetings.

The District Stewards will meet at North Wilksboro on Dec. 15th at 1 P. M.

MORGANTON DISTRICT—1ST ROUND.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Nov.	19	20
Cliffside, Cliffside	"	26	27
Henrietta and Caroleen, Henrietta	"	27	28
Connelly Springs, Rutherford Col.	Dec.	3	4
Morganton circuit, Salem	"	10	11
Rutherfordton sta., Rutherfordton,	"	17	18
Forest City circuit, Forest City	"	18	19
Table Rock circuit, Obeth	"	24	25
McDowell circuit, Murphey's Chap.	Dec. 31	Jan.	1
Spruce Pine, Greenlees Chapel	"	7	8
Bakersville circuit, Bakersville	"	8	9
Elk Park circuit, Cranberry	"	14	15
Marion & Providence ct., Marion	"	21	22
Broad River circuit, Providence	"	28	29
Green River circuit, Lebanon	Feb.	4	5
Thermal City circuit, Thermal City	"	11	12
North Catawba ct., Green M'nt'n	"	18	19

STATESVILLE DISTRICT—1ST ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Hickory station	Nov.	26	27
Clarkesbury circuit at Mt. Bethel	Dec.	3	4
Iredell circuit at Turnersburg	"	4	5
Mooresville circuit at Salem	"	10	11
Mooresville station	"	10	11
Mount Zion station	"	11	12
Troutman circuit at Bethlehem	"	17	18
West End station	"	18	19
Lenoir circuit at Zion	"	24	25
Lenoir station	"	25	26
Caldwell circuit, Hudson	Dec. 31,	Jan.	1
Granite Falls station	"	1	2
Statesville circuit at New Salem	"	6	7
Statesville, First Church	"	7	8
Alexander circuit at Taylorsville	"	13	14
Stony Point circuit at Bethel	"	20	21
Maiden circuit at Maiden	"	28	29
Newton circuit at Newton	"	29	30
Catawba circuit at Catawba	Feb.	3	4

SALISBURY DISTRICT—1ST ROUND

D. Atkins, P. E., Salisbury, N. C.

Concord, Central	Nov.	26	27
Concord, Epworth	"	27	28
Lexington	Dec.	3	4
Lexington Mission	"	4	5
Linwood, Linwood	"	10	11
Mt. Pleasant, Mt. Pleasant	"	17	18
Salem	"	18	19
Salisbury, First Church	"	24	25
Salisbury, Main Street	"	25	26
Holmes Memorial	Dec. 31,	Jan.	1
Spencer	"	1	2
Salisbury circuit, Shiloh	"	7	8
Gold Hill, Gold Hill	"	8	9
Albemarle circuit, Stony Hill	"	14	15
Albemarle	"	15	16
New London, New London	"	21	22
Jackson Hill circuit, New Hope	"	24	25
Norwood	"	28	29
Cottonville, Mt. Zion	"	29	30
Big Lick, Love's Chapel	Feb.	4	5
Concord circuit, Mt. Carmel	"	11	12
Concord, Forest Hill	"	12	13
Woodleaf ct., Ebenezer	"	18	19
China Grove ct., Harris Chapel	"	19	20

District Stewards will meet in First Church, Salisbury, Dec. 29, 1904.

WINSTON DISTRICT—1ST ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Centenary	Nov.		27
Winston, Burkhead	"		27
Walkertown, Walkertown	Dec.	3	4
Danbury, Danbury	"	10	11
North Thomasville, Zion	"	17	18
Thomasville, Thomasville	"	18	19
Winston, Grace	"		25
Southside and Salem	"		25
Lewisville, Lewisville	Dec. 31,	Jan.	1
Davie, Hardison	"	7	8
Mocksville, Mocksville	"	7	8
Cooleemee, Cooleeme	"		8
Madison, Madison	"	14	15
Stoneville, Stoneville	"	15	16
Farmington, Farmington	"	21	22
Advance, Advance	"	22	23
Davidson, Centenary	"	28	29
Leaksville, Leaksville	Feb.	4	5
Spray, Spray	"		5
Kernersville, Kernersville	"	11	12
Summerfield, Summerfield	"		17
Stokesdale, Tabor	"		18
Forsythe, New Hope	"	25	26

WAYNESVILLE DISTRICT—1ST ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Brevard station	Dec.	3	4
Jonathan at Davis' Chapel	"	10	11
Sulphur Springs at Balm Grove	"	17	18
Waynesville sttiaon	"	24	25
Clyde at Clyde	Dec. 31,	Jan.	1
Canton station at Canton	"	7	8
Mills River at Mills River	"	14	15
Leicester at Brick Church	"	21	22
Haywood circuit at Crab Tree	"	28	29
Canton circuit	Feb.	4	5
Brevard circuit at Greenwood	"	11	12
Spring Creek at Spring Creek	"	18	19

Preachers' and District Stewards' meeting at Canton Friday, January 6th.

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

A Mother's Love.

BY MAY BYRON.

My child is mine.
Blood of my blood, flesh of my flesh is he,
Rocked on my breast and nurtured at my knee,
Fed with sweet thoughts ere ever he drew breath,
Wrested in battle through the gate of death
With passionate patience is my treasure hoarded,
And all my pain with priceless joy rewarded.

My child is mine.
Nay, but a thousand, thousand powers of ill
Dispute him with me; lurking wolf-like, still,
In every covert of the ambushed years.
Disease and danger dog him: foes and fears
Bestride his path, with menace fierce and stormy.
Help me, O God! these are too mighty for me!

My child is mine
But pomp and glitter of the garish world
May wean him hence; while, tenderly unfurled,
Like a spring leaf, his delicate spotless days
Open in blinding sunlight. And the blaze
Of blue and blossom, scents and songs of riot,
May woo him from my wardenship of quiet.

My child is mine.
Yet all his grey forefathers of the past
Challenge the dear possesion: they o'er cast
His soul's clear purity with dregs and lees
Of vile, unknown, unastral, impulses:
And viewless hands, from shadowy regions groping,
With dire negation frustrate all my hoping.

My child is mine.
By what black fate, what ultimate doom accursed,
Shall be that radiant certainty revers'd?
Tho' hell should thrust its fiery gulfs between,
Tho, all the heaven of heavens should intervene
Bound with a bond not God Himself will sever
The babe I love is mine forever and ever.

My child is mine
—London Spectator.

A Year for God.

Life regarded as a stewardship is at once simpler and more rewarding than any purely selfish life can be. And when it is for God the opportunities of time take on a dignity which lifts them high above all petty motives and disheartening fears. A year devoted to God's service may not bring us clear vision of results attained, but it will assure us the best use of time, freedom from weakening regret, and the peace of heart which is not the least of the conditions of efficiency.

In Christ's thought the order of devotion was of the highest importance. What comes first in life? His council is that the kingdom of God and His righteousness have the right of way. He feared the influence of a primary absorption in the cares of life. He contrasts the love and service of winning goods for self with the love and service of God. No man can serve two masters. For either he will hate the one and love the other, or else he will hold to one and despise the other. Ye cannot serve God and mammon.

In a sense we are God's property and under His control, aside from any choice of ours, but in the thought of Christ God will not insist upon His claim He does not care for an unwilling service. The foundation of the obedience He asks is consecration. We are free to use our time for God; we are free to choose the interest of the moment or the deliberate pursuit of selfishness.

When we use our time for God He does not call us to a slavish service. No one who works for God works in isolation from God. No one need fear that his time is spent amiss, or that his errors and mistakes are beyond remedy. The year for Him is spent with Him, and carries the joy of His presence and the assurance of His triumph.

The study of opportunities belongs quite naturally to the seasons which mark for us the progress of our lives. There are days in business for taking account of stock, there are times in living when we look backward in or der that we may plan to go forward. We ought to accomplish more for God this year than we have ever done. We need to make wise plans for use of time and increase of influence. But most and first we ought to fill our hearts with the enthusiasm of devotion to the heavenly Father, who has made us trusted companions of His life and work. In the deepening of that sense of gratitude and love we shall have our best assurance of attainment both in character and service through the changes of the year. —[Congregationalist.

Free Catarrh Remedy.

Trial Box of Dr. Blosser's Catarrh Cure Mailed Free to any One Suffering From Catarrh.

Dr. J. W. Blosser, the celebrated Catarrh Specialist, offers a trial box of his valuable remedy to any one suffering from Catarrh, Asthma, Catarrhal Deafness, etc. The remedy is applied in the form of a warm medicated smoke-vapor, which being inhaled, makes a direct treatment of the diseased parts.

Wonderful success has attended the use of this remedy. Thousands of cases have been cured—many of them were of 15, 20, 25 and even 40 years standing. The cost of the treatment is only $1.00, and a trial box will be mailed to any sufferer who will write at once. Address, Dr. Blosser Co., 59 Walton St., Atlanta, Ga.

Blind tigers have commenced their work in Charlotte. Two have already been captured and caged. Fourteen arrests have been made this year as compared with fifty for the same time last year.

FREE MEDICAL BOOKS TO THE SICK.

Dr. J. Newton Hathaway of Atlanta, the author of eight valuable medical books on as many different diseases of the body, has just announced that he will send any one of the books free of charge to those afflicted. As Dr. Hathaway is the recognized authority on Chronic Diseases in this country, you can readily appreciate the value these books will be to you. His idea in sending them out free is to further acquaint those afflicted with his successful method of treating the Chronic Diseases of men and women. His treatment for these diseases is based on 25 years of close study, during which time he has been connected with some of the leading hospitals of the world, where he was in position to study every form of the different diseases. He has been established in Atlanta for nearly 18 years, and this alone is sufficient to convince the most skeptical of his reliability, without taking into consideration some of the marvelous cures he has effected.

Simply mention your disease and the right book will be immediately sent you· 1. Diseases of the vital organs, 2. Throat and lung troubles, 3. Female diseases, 4. Stricture, 5. Varicocele, 6. Blood poison, 7. Kidney, Bladder and Rheumatism, 8. Nervous debility. If you do not suffer yourself, send him the name of some one that does. The address is J. NEWTON HATHAWAY, M. D., 93 Inman Building, Atlanta, Ga.

12,000 men at Putiloff Iron Works, St. Petersburg, Russia, are on a strike; the cause of the strike is that the management discharged four men who belonged to the Union.

Cancer on the Back

YIELDS TO THE COMBINATION OIL CURE.

Hopewell Junction., N. Y., May 26, 1904.
Dr. D. M. Bye Co., Indianapolis, Ind.
DEAR SIRS—In reply to your letter just received I will say the cancer is all healed. I am very grateful to you for what you have done for me, and will use my influence your way, should I hear of any one suffering from the diseases you treat.
Yours respectfully,
MRS. HANNAH KETCHAM.

No need of the knife or burning plaster, no need of pain or disfigurement, the Combination Oil Cure for Cancers is soothing and balmy, safe and sure. Write for free book to the Home Office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

There were nineteen warrants out in Greensboro Monday for the illegal sale of liquor. Several of the cases were bound over to court, and the others will be tried later.

We Want to Send You

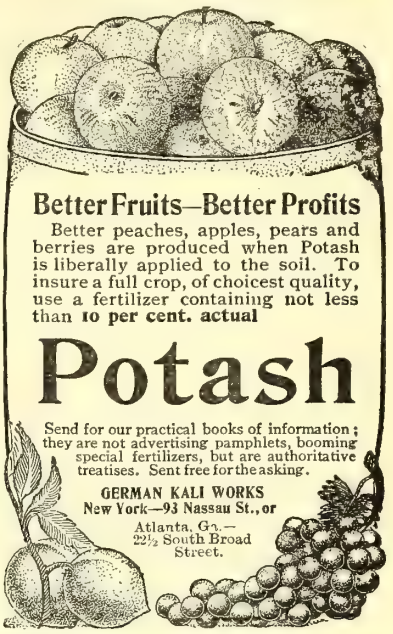
free and prepaid, a bottle of Vernal Palmettona (Palmetto Berry Wine). Every reader of the North Carolina Christian Advocate will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence and it promptly cures indigestion, dyspepsia, flatulency and catarrh. Vernal Palmettona cures constipation, clears the liver and kidneys, relieves inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

A Surprise Party.

A pleasant surprise party may be given to your stomach and liver by taking a medicine which will relieve their pain and discomfort, viz: Dr. King's New Life Pills. They are a most wonderful remedy, affording sure relief and cure for headache, dizziness and constipation. 25c. at all druggists.

Trellis Tomato.

Grows 15 feet high. Each plant bears from 1,500 to 2,000 tomatoes. One vine will supply an entire family all summer. The most wonderful Tomato in the world. Photo of my plant and package of seed with full directions for eight 2-cent stamps. Address
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The Farm and Garden.

The Golden Era Ahead of the South.

I cannot better conclude this article than by quoting an extract from an address by Mr. Richard H. Edmonds, of the Manufacturer's Record, delivered in New York City, a few months ago—not a mere day dream, a flight of fancy, but a prediction of what actually bids fair to come to pass within the life time of most of those who read this article.

"It is not to be expected that the South ever will manufacture its entire cotton production, for, when it has reached the point where it consumes its own mills the 10,500,000 bales which now measure its average crop, the world will be demanding of it, and it will meet the world's demands, probably 20,000,000 bales. But the utilization in its own mills of 10,000,000 bales would mean the employment of 1,000,000 operatives, the investment in mills and textile machinery of not less than $2,000,000,000, and the annual output would be worth $20,000,000,000.

"Then, indeed, would the South, without monopolizing the world's cotton manufacturing interests, be the dominant factor, the center of the world's cotton mill business, producing 20,000,000 bales and consuming at home in its own mills 10,000,0000 bales.

"Both will come about in due time. The South sees before it this prize, rich beyond words to describe, creating wealth beyond anything which this section or any other section has known, and this is the prize—a prize great enough to enrich an empire—for which it has entered the race. That it will win admits of no question."—Clarence H Poe in Progressive Farmer.

Useless Farm Implements.

It was told of a farmer in this State years ago that he had his barn and fence corners filled with farming implements that he could not use. Several years ago an oily-tongued agent went through a portion of this county and sold about a dozen siding cultivators suited for level land. Not one of them was ever used here. An agent for a fence-making machine secured notes amounting to several hundred dollars for township rights. Not a rod of fence was made by the machines. Farmers are often deceived by advertisements and agents. They buy implements that do not suit their farms. It is a good plan to look with suspicion on any new implement sold on the installment plan. The farmer should consider his horse-power, the nature of his land and the special crops he raises and buy such tools only as he needs. But he should never economize in buying necessary implements, and he should always have a few surplus single-trees, bolts, trace-chains, hoes, plows, plow stocks and plow points. If he is thus provided, the breaking of something will cause the loss of little time.—Charles Petty in Progressive Farmer.

POULTRY POINTS.

Hatching Different Kinds Together.

Whether with hens or incubators, it is not the most economical method to hatch the eggs of ducks and hens together. Ducks' eggs require four weeks. If they are put in with hens eggs, they must be put in a week ahead or a week after. The animal heat increases as the chicks grow in the shells, consequently the eggs of ducks and hens will not be of the same temperature. It is therefore better to hatch them separately. Geese eggs require a month. Ducks' eggs should take twenty-eight days. All eggs, whether of geese, ducks, turkeys or chickens, hatch at one hundred and three degrees. Another point is that as the eggs of ducks are larger than those of hens, they are consequently nearer the source of heat in an incubator, and receive more heat than the smaller eggs.

The Roosts.

Do not fasten the roosts to the walls of the poultry house. The roosts and nests must be movable, for if not the result will be lice at all seasons. It is impossible to thoroughly clean out the house unless everything is movable and can be carried outside. When the work has been done inside, a sponge dipped into kerosene and then squeezed, so as to simply dampen the article removed, and a lighted match applied, will end all pests in less than a minute without damaging the articles, which may then receive a light coating of kerosene and be returned to the house.

Matters of Feeding.

There are various modes of feeding, but an excellent method used by some is to so feed as to have the hens not fully satisfied, in order that they may be induced to scratch. If very fat, the flesh should be reduced by giving no food at all in the morning. At night scatter a pint of wheat for forty hens, and let them work for it. Do this for a week, then begin by giving a pound of lean meat at night to twenty hens for another week, then give all that they will eat (at night only) of mixed food. Scatter a tablespoonful of millet seed every morning for them. The great secret of securing eggs is really no secret, for an experienced person knows that everything depends upon the conditions. It is not always the breed or the feed that makes a hen lay. The main point is not to make a laying hen too fat. If you have hens for market that are to be fattened, remove your laying hens. Keep the market hens confined closely, but keep your laying hens at work. The secret (if it is a secret) of making hens lay is to have them always busy scratching. It is something that they should be compelled to do from the time they come off the roost in the morning until they go on again at night. The laying hen is a scratcher. The idle, lazy hen never lays.—From Farm and Fireside.

When Chilled to the Bone
Painkiller (Perry Davis)
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The Diamond Cure.

The latest news from Paris, is, that they have discovered a diamond cure for consumption. If you fear consumption or pneumonia, it will, however, be best for you to take that great remedy mentioned by W. T. McGee, of Vanleer, Tenn. "I had a cough for fourteen years. Nothing helped me until I took Dr. King's New Discovery for Consumption, Coughs and Colds, which gave instant relief, and effected a permanent cure" Unequalled quick cure, for Throat and Lung Troubles. At all druggists; price 50c and $1 00, guaranteed. Trial bottle free.

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MARRIAGES.

HOWARD—NAIL.—William Howard and Miss Ethel Nail, both of Mocksville, were united in marriage by Rev. J. P. Rodgers, Jan. 5, 1905, at the home of the bride.

MARLOWE—PERRY—At the home of the bride's mother, Mrs. Josephine Perry, near Wilkesboro, N. C., on January 4th, Mr. James R. Marlowe to Miss Mary L. Perry, Rev. W. F. Elliott officiating.

WEBB—OZMENT.—Mr. James E. Webb, son of Jas. W. Webb, of Battle Ground, N. C., and Miss Lilly Lee Ozment, were united in marriage at the home of the bride's parents, Mr. and Mrs. Jas. R. Ozment, near the beautiful Liberty Oak Tree, Nov. 16, 1904, Rev. A. G. Kirkman officiating. Mrs. Webb is an excellent young woman and has quite a circle of friends who wish for her unlimited happiness throughout her married life. Mr. Webb is a sturdy, upright, worthy young man, and is highly esteemed by all who kaow him.

A bountiful and sumptuous supper was served after the ceremony, which was most heartily enjoyed by all. After a time of social enjoyment the guests took their leave, wishing for the happy couple a bright and prosperous journey through life.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

ATKINS.—A. S. Atkins was born Sept. 8, 1845, and departed this life Nov. 12, 1904.

Bro. Atkins gave his heart to God in his childhood, and was always very strongly given to his convictions of duty and religion. He was uncompromising in what he believed to be right. He was of the old school type of the gentleman. Honor was held in highest esteem by him.

He was the son of Rev. Arthur F. Atkins, a local Methodist preacher of much prominence, and inherited his father's disposition.

He was married Jan. 26, 1870, to Miss Sarah Cornelia Lilly. His wife and five children survive him.

Bro. Atkins was a loving husband, an affectionate father, a kind neighbor, a most faithful friend, a born patriot. As a soldier he was the bravest of the brave. His highest aspiration was to fight his way to victory, counting not his life dear unto himself.

When he came to die he committed himself unto God as a little child and went to sleep in Him.

Fondly, his pastor,

G. G. HARLEY.

JOHNSON —Virginia Mabel Johnson, daughter of Rev. and Mrs. T. B. Johnson, was born Jan. 1st, 1898, and died of diphtheria in Macon county, Sept. 1904. It was so very sad to the parents as well as to their people, that this bright one of the family died while on a visit to her grandfather's. Her whole life seemed to be wrapped up in going to her grandfather's, and it was there wife and I visited them during her short sickness. We knelt in prayer under the large oak tree that stands in the front yard, commending them to God, feeling that little Mabel would not live. When anxious for her father and mother to go with her, she was told by her father that Jesus would go. She asked Him to go, saying in her choking feeling, "Jesus, I am so tired, come and take me," and towards the last hours of her mortal life, "Now Jesus is coming." She is buried at Asbury church in Macon county to await the coming of our Lord. May the Lord be with the parents in their grief.

J. E. WOOSLEY.

WHITWORTH.—Calvin A. Whitworth departed this life Nov. 22, 1904, after a lingering illness of about two years.

Brother Whitworth was a true and faithful Christian and adorned his profession He was an official member of the M. E Church, South, for thirty years, and has been known by hundreds of Sunday-school children who have received the benefit of his good example and wise instruction, and many will call him blessed.

The Christian hospitality extended to the preacher by Brother Whitworth, his good wife and children, will be remembered as a rich blessing.

He served in the Confederate army two years and gathered about him a great many true friends who join in sympathy with the bereaved ones. He was happy in his sufferings and exulted in his faith, gave encouragement to the loved ones, and directed the particulars of his funeral, and passed from sorrow and suffering to a blissful immortality in heaven.

His remains were laid to rest at Center church, at which place he had labored so long, after funeral services conducted in the presence of a large congregation.

A. G. KIRKMAN.

Tribute of Respect.

The remains of Mrs. Maggie Parrish, wife of N J. Parrish, were laid to rest in the burial ground at Buffalo church near Greensboro, N. C, Nov. 18, 1904, after funeral servic s.

She was the daughter of Mr. and Mrs. Wm. Morgan, and was an estimable and very kind young woman. She was only about 29 years of age, and being cut down so soon, thus makes her death seem only the more sad as she had just begun the useful life which was open before her. She professed faith in Christ and had the ordinance of baptism administered to her a few weeks before her death, and joined the M. E. Church at Pisgah. She leaves behind to mourn her death her parents, her husband and two little girls Her last moments were peaceful and quiet, as she had already found rest with Him who was waiting to receive her just beyond the river, and she had no fear to enter the great beyond as the Lord was with her to sustain and comfort.

May all her relatives and friends prepare to meet her in heaven.

A. G. KIRKMAN.

Forced to Starve.

B. F. Leek, of Concord, Ky., says: "For 20 years I suffered agonies, with a sore on my upper lip, so painful, sometimes, that I could not eat. After vainly trying everything else, I cured it with Bucklen's Arnica Salve." It's great for burns, cuts and wounds. At all druggists. Only 25c.

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Cliffside circuit,	6 12	21 50	40 22	19 43	14 02	18 17	1 04
Green River circuit,	5 10	19 50	39 50	19 24	14 72	21 40	1 04
Thermal City circuit,	7 15	23 71	48 79	26 33	18 30	24 68	1 04
McDowell circuit,	8 16	26 50	54 50	30 38	21 00	23 38	2 08
North Catawba,	6 12	23 90	41 57	23 28	18 89	25 45	1 02
Bakersville circuit,	6 12	17 45	32 50	20 25	12 94	15 45	1 02
Spruce Pine,	6 12	20 75	42 50	20 25	14 50	21 33	1 02
Elk Park,	5 10	22 78	41 58	19 25	13 72	21 81	1 02
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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., JANUARY 26, 1905. VOL. L., NO. 4.

Reading Room
Trinity College N C

Comment on Current Topics.

SOME of the papers are rather severe in their criticisms of Ex-Governor Aycock because of what they consider a too free use of the pardoning power. We know very little about the merits of the cases in which this power was exercised; but we do know that there is a general agreement that North Carolina has perhaps never enjoyed the services of a more high-minded and capable man in the gubernatorial office. Notwithstanding this criticism, he retires from office with a record of which any one may well be proud, and his successor will be fortunate if he can keep anywhere in sight of the record of Mr. Aycock.

* * * *

THE FARMER'S are getting together on the matter of controlling the price of cotton. The result is likely to be in effect, the organization of one of the most stubborn and gigantic trusts the world has ever seen. But why not? This is the inevitable result of conditions. In the face of organization and co-operation in all other lines of industry and trade, there was nothing but stagnation and ruin for the agriculturist, especially the cotton grower without organization. From year to year they have seen the bulk of their crop slip away from them at prices altogether out of proportion to the real value of the crop, and there was nothing left but to organize and defend themselves against this financial slaughter. In this, as in all other lines, there will be a final adjustment of things, and so it will continue to be the case that one trust will head off another. It seems that there ought to be some better and more conservative method of regulating trade, but there seems little prospect of the inauguration of such a thing in the near future. We think the effort to raise the price by destroying large amounts of the staple is unseemly, and should be discouraged. If this method is in accord with sane views, why not give the boll weevil right of way?

* * * *

A BROTHER WRITES suggesting that we said more than we meant in our reference to the matter of compulsory education last week. We infer from this letter that he read into it a meaning wide of anything we intended to teach. In referring to the "resulting atmosphere of unbelief" we had in mind the logical result of a system of education which makes no provision for religious training. Thanks to the prevalence of religious conviction among the teachers, we have so far, in large measure, escaped the bad effects of irreligion in our public schools. The great majority of those who teach in our public schools are religious and do not hesitate to let their religious influence be felt. Anyone can see, however, that the very opposite of this might be true under such a system. For this reason we can never consent to advocate a compulsory school law. Personally we believe the State ought not to be so timid in reference to the Bible and religious teaching in the schools. For some years the writer was a teacher in the public schools and did not hesitate to read the Bible with comment, daily, and pray with the school, and if this privilege had been denied, he would have stepped down and out. We make bold to say that we ought to have public schools with the Bible exalted to its proper place as the chief Book. Otherwise we can never tell just when we may have reason to rejoice that attendance is not compulsory.

* * * *

SINCE WRITING the foregoing paragraph we have received the communication of Brother W. E. Abernethy, which appears elsewhere in this issue. As a disertation on the importance of parental interest in the education of children, it makes good reading; but it does not touch the merits of the case. Like almost all who write on the subject, Brother Abernethy takes a purely superficial view, failing to deal with the really serious matter which constitutes the ground of objection to compulsory education. But we do not write to provoke controversy and we shall have no controversy with anyone on this or any other subject.

* * * *

RUSSIA IS NOW in the throes of a dreadful revolution, threatening the overthrow of the government. On Sunday last a great riot occurred in St. Petersburg, as the result of the revolt of striking workingmen. For some time there has been a state of unrest, and recently certain definite demands by way of concessions were made upon the government, and were responded to in rather meagre and indefinate promises. Almost immediately following this came the fall of Port Arthur which seemed to be the occasion of precipitating the revolutionary spirit among the people. There has never been popular sympathy with the government in its policy of aggression and war in the East. The rank and file of the people of Russia are opposed to it. This, together with the almost unbearable conditions brought about by a policy of oppression on the part of the government, has made all Russia a hot bed of revolution. Demonstrations were growing so threatening and formidable last week that many soldiers were stationed in various parts of the city, 50,000 said to be on duty, and on Sunday the rioters filling the streets were fired upon, and by night it was reported that 1,500 or more had been killed. It is thought that this will cause a speedy end of the war in the East.

* * * *

A PITIABLE SIGHT greets the eyes of the passers-by almost every morning near the city graded school buildings, where a batch of boys in tender years may be seen grouped together smoking cigarettes. It is no uncommon sight to see boys of from six to ten years of age about the streets with cigarettes in their mouths, puffing away for dear life. There is certainly very lax observance of the law which forbids the sale of cigarettes to minors. A better law would be one prohibiting the sale altogether as well as their manufacture. Tobacco is bad in any form, but perhaps worse in the form of cigarettes than any other from the fact that they appeal more directly to the little boys. Besides the legislation and enforcement of a legal statute against them, there should be greater vigilance exercised on the part of parents. We remember well when a dread of the vigorous application of a birch in the hands of a faithful paterfamilias served well as a preventive of the tobacco habit in a certain home. Those boys did not lose respect for the father, and his memory is revered today. Let us have some prohibition in the home, and not depend exclusively upon legislation to save our children.

CONTRIBUTIONS.

Some Reminiscences by our Superannuates.

AUTOBIOGRAPHY.

REV. C. M. ANDERSON.

CHAPTER 4.

Such was the gracious influence of the religion of Christ, and the power of the Spirit of God which attended the preaching of the Word, that I decided through the advice of others to join Conference that fall. After holding a meeting at Wesley Chapel, where I held my membership, and while Brother Doub was conducting a meeting at Madison, I think, we were to start to Conference. This meeting was a great success. It was here that sinners were converted after leaving the church, making the welkin ring with their shouts of praise on their way home through the darkness of the night. At this place, I remember a little girl, who was about seven years of age, whose father and mother were both dead. She was living with her uncle and aunt, Brother and Sister Harris, a most excellent couple, who taught her to love God from her infancy. They taught her that to love God and keep his commandments, was evidence of the very highest order of Christian experience. Susan Haller (this was her name) was taught to go to church, not to leave the Sunday-school room to return home, although but a little distance off. She always had her seat by the side of her aunt when she was at church. Sometimes her aunt could not go, but "Sue" was there in her place. I see her in my mind now, as she looks up into the preacher's face, with tears running down her cheeks, at the recital of the story of the cross. While instructions were being given to penitents at the altar, she, in the fullness of her soul remarked, that "they need not tell me to give my heart to the Lord, for I have already done it." I have not seen nor heard from her since I left there. I wish I knew what ever became of her.

Not long after this meeting, we left for Conference which was held at Louisburg. On arriving at the seat of Conference, I found that I was assigned a home at Brother Hill's, about a mile from town, and it was a delightful home. My sojourn there was truly very pleasant. At this conference, I formed the acquaintance of about all its members. And while it was not as large as the Western North Conference is now, yet my, my, what a large proportion of big men was there. I had always known Peter Doub. I had heard him preach to large congregations for two and a half to three hours, holding them spell bound, and wishing him to continue when he quit. I met here N. H. D. Wilson, C. F. Deems, Wm. Closs, Robt. Q. Burton, Robt. Carson, Sidney E. Bumpass, James Reid, Alfred Norman, Wm. Carter, Jas. Wheeler, (?) S. S. Bryant, S. M. Frost and S. H. Helsabeck. By the way, these two last named are all that are left so far as I remember of the old Conference of 1852. I remember David B. Nicholson well, but there are a few others I fail to call up in my memory. What a wonderful array of talent is here presented. I anticipate with great joy the final (?) convocation of the grand old North Carolina Conference of the fifties. These men laid the foundation of Methodism deep and broad in our State. I do hope that we as Methodists, both lay and clerical, appreciate their work in proportion to its true value.

We had a delightful Conference at Louisburg; at least, I thought so.

From this Conference I was sent to a station in Sladesville, Hyde county, N. C. This was a strategic arrangement made by Brother Closs, my Presiding Elder, to secure two preachers on the matamuskeet circuit. Brother Burge, a local preacher, had charge of the circuit, and I was second man. This was a pleasant year, at the end of which I was returned from Conference which was held at Raleigh. By permission of my presiding elder I had made an agreement with the Trustees of Chapel Hill Academy to teach a school in connection with the circuit work. This work was too heavy for my constitution and threw me into three or four attacks of bilious fever. That fall (1854) I started to the Conference at Pittsboro, but failed to reach there. I had a second attack of fever at Brother Maynard's, not far from Louisburg. Brother Closs called to see me as he went to Conference, and advised me not to go to Conference, but to go home if I become well enough to travel. In a few days I decided to make for home. Brother Closs advised the Bishop to send me to the Forsythe circuit in the bounds of which my father lived; for it was his opinion I would not live through the winter. But after reaching home, in a short time my health was so much improved, that I went to work on the circuit, and strange to tell I am still alive.

CORRESPONDENCE.

DR. WHISNER REPLIES TO DR. BROOKS.

MR. EDITOR:—I see in the NORTH CAROLINA CHRISTIAN ADVOCATE, of January the 11th, that you have copied from the Central Methodist, of Louisville, an article by Rev. Jno. R. Brooks, D.D., in which Dr. Brooks criticises my statement made at the Louisville Conference at its recent session, which statement he confesses he did not hear. Inasmuch as the Doctor's article may, if nothing is said in reply, damage the cause of Church Extension in your Conference, I deem it proper to ask you to publish the reply which I made in the Central Methodist, and which I enclose to you. I enclose also the table of figures on which my statements to the Louisville and many other of the Conferences were made. You may verify these figures if you desire from the Annual Minutes of our church for 1903. I hope you can believe me that I did not make these tables to reflect on our brethren of the Western North Carolina Conference, but solely for the purpose of showing our people in all the Conferences what they are doing.

You are aware that there are persons in our Church who think the church is overtaxed and I made these tables, to show you the facts. I know that we have many members who pay little or nothing, and many who pay far more than the average shown in these tables, and I hoped that the statements made at the Conferences based on these tables might encourage an effort to get those of our people who are not working for the church to take an active part in its great work. I did not anticipate that Dr. Brooks or anyone else would assume that I was aiming to disparage any of our Annual Conferences or people. I am glad indeed that the payment for Church Extension in your Conference this year is $257.20 more than last year.

I will be much obliged to you, Mr. Editor, if you will publish the enclosed reply to Dr. Brook's article, and also if you will use your influence as editor to help forward as far as is right the work of Church Extension in your Conference.

Yours truly,
P. H. WHISNER,
Cor. Sec.

DR. BROOKS AND HIS "QUESTION OF PRIVILEGE."

REV. P. H. WHISNER, D.D., COR. SEC.

MR. EDITOR:—I see in the Central Methodist of October 27, an article by Brother Jno. R. Brooks, D.D., of North Carolina, under "A Question of Privilege," some very remarkable references to the remarks I made at the recent session of the Louisville Conference.

The article is of such character as to possibly indicate to some of your readers that I did not fairly represent the facts in my statements. In fact, he says of my figures, "I respectfully ask for space in your paper to show that while figures may not lie, they sometimes handle the truth rather carelessly if not misleadingly." The figures to which your correspondent refers were taken from the general minutes of our church for 1903, as published at our publishing house under the eye of our book editor, Dr. Tigert. I added the amounts contributed that year by our church as a whole for the following six collections—the Bishops, the Superannuates, Foreign Missions, Domestic Missions, Church Extension and the Bible Cause. I found the amount paid per member for these six objects by our whole church, preachers and people. I then found the amount paid per member for these six objects in each Conference. I also added to the sum total for the six objects referred to, the amounts paid for the support of P. E.'s and of preachers in charge, and found the amount paid per member for these eight objects in the whole church and in each Conference. These figures showed that the Louisville Conference paid less per member in 1903 for the eight objects named than any other of the large Conferences of our church except the Western North Carolina Conference. In fact, the only Conferences that paid less per member than the Western North Carolina Conference are the Central Mexico, the Mexican Border, Japan and China.

I am sorry to publish these statements, but as you allowed the communication of your correspondent to appear in your paper against me, and as I have to bear so large responsibility for the church in connection with the very important work of Church Extension, I do not deem it right to remain silent on the subject, lest the cause should be damaged. Any one of your readers who has a copy of the General Minutes for 1903 can verify the above statements.

I am anxious to serve the whole church so far as is in my power, and there is no possible reason why I should reflect on any Conference. I made these calculations and have used them at the Conferences to excite greater interest in the cause of Church Extension and the general work of the church, and I hope that some good and no harm has resulted from the use of them.

Louisville, Ky., Nov. 5, 1904.

The following are the tables furnished by Dr. Whisner:

Payments per member, counting preachers

and people, in 1903 for the following eight collections: Bishops, Presiding Elders, Pastors, Superannuates, Foreign Missions, Domestic Missions, Church Extension and the Bible Cause. The general average for the whole church per number was $2.50.

Grade.			Amt. Pd. Per Member.
1.	Los Angeles	Conference,	$7.02 1-2
2.	Pacific	"	6.46 1-3
3.	New Mexico	"	5.84
4.	Montana	"	5.69
5.	East Columbia	"	5.27
6.	Denver	"	4.90 1-3
7.	German Mission	"	4.28
8.	Florida	"	3.55 1-3
9.	Western	"	3.54 9-10
10.	N. W. Mexican	"	3.44 1-2
11.	West Texas	"	3.32 9-10
12.	Louisiana	"	3.30 3-5
13.	Columbia	"	3.18
14.	Baltimore	"	3.13 1-2
15	S. W. Missouri,	"	3.13
16	St. Louis	"	2.96 1-4
17	Missouri	"	2.93 1-3
18	Little Rock	"	2.82 1-3
19	Mississippi	"	2.80 3-4
20	Virginia	"	2.80 1-2
21	N. W. Texas	"	2.77
22	Alabama	"	2.76
23	S. Georgia	"	2.71 1-4
24	Kentucky	"	2.64 1-2
25	North Texas	"	2.62 3-4
26	South Carolina	"	2.56
27	N. Mississippi	"	2.55 2-5
28	Texas	"	2.44 4-5
29	White River	"	2.33
30	Holston	"	2.26 7-8
31	Brazil	"	2.26 3-4
32	Indian Mission	"	2.25 1-2
33	W. Virginia	"	2.25
34	North Carolina	"	2.22 4-5
35	Memphis	"	2.17 2-3
36	North Georgia	"	2.16
37	Illinois	"	2.11 3-4
38	Tennessee	"	2.06 1-2
39	Arkansas	"	2.05
40	North Alabama	"	2.03 1-4
41	Louisville	"	2.02 1-4
42	W. N. Carolina	"	1.87 2-3
43	Central Mexico	"	1.31
44	Mexican Border	"	1.21 3-5
45	Japan	"	.82 4-5
46	China	"	.57 1-2

General Average, $2.50.

The figures are taken from the General Minutes for 1903, published at Nashville, Dr. J. J. Tigert, editor.

Payments per member in 1903 for the following six Conference Collections; Bishops, Superannuates, Foreign Missions, Domestic Missions, Church Extension and the Bible Cause in the several Annual Conference's counting preachers and members. The general average for the whole church was 55 cts:

Grade.			Amt. Pd. Per Member.
1.	N. W. Mexican	Conference,	1.46 3-4
2	German Mission	"	1.45 2-3
3.	Los Angeles	"	1.39 4-5
4.	Montana	"	1.04 1-2
5.	Baltimore	"	.93 1-2
6	Pacific	"	.88 1-4
7	Denver	"	.76
8	East Columbia	"	.73 1-2
9	New Mexico	"	.70 1-3
10	South Georgia	"	.68 1-3
11	West Texas	"	.66
12	Alabama	"	.64 3-4
13	Missouri	"	.64 1-3
14	Mississippi	"	.63 1-5
15	Little Rock	"	.62 1-4
16	Central Mexico	"	.60 2-3
17	Florida	"	.58 3-4
18	Virginia	"	.58 1-2
19	Southwest Missouri	"	.58 1-3
20	North Georgia	"	.58
21	Louisiana	"	.57 2-5
22	Western	"	.57 1-3
23	Northwest Texas	"	.57 1-3
24	South Carolina	"	.57
25	St. Louis	"	.56 3-4
26	Columbia	"	.56
27	North Carolina	"	.53 1-3
28	Tennessee	"	.52 9-10
29	Holston	"	.51
30	Texas	"	.50 1-5
31	North Texas	"	.48 1-2
32	Arkansas	"	.48
33	North Mississippi	"	.47 3-4
34	Kentucky	"	.47
35	W. N. Carolina	"	.45 2-3
36	Memphis	"	.45 1-4
37	North Alabama	"	.43 2-3
38	White River	"	.38
39	Louisville	"	.36 2-3
40	Brazil	"	.36 2-3
41	Indian Mission	"	.36 2-3
42	Mexican Border	"	.30 1-2
43	West Virginia	"	.29 1-2
44	Illinois	"	.18 1-2
45	China	"	.17
46	Japan	"	.13

General average, 55 cents.

The figures are taken from the General Minutes for 1903 published at Nashville, under the eye of the book editor.

MISSIONARY TRAINING SCHOOL.

MR. EDITOR:—The week just ending has been full of vital interest for Nashville Methodism and the church. The Missionary Training School is taking deep hold upon the hearts and consciences of the church in these parts, and the wonder is why we did not have such an institution years ago. The need of such a Training School is deep in the life of the church, and the conviction is borne in the hearts of some that this work must be done, or the church will not accomplish her best results. It is a matter of gratification also that the church is able to supply the need, so that we are not compelled to call upon other churches for inspiration and leadership. There is talent, power and energy in our own bounds and among our own people to solve all the problems which confronts us. A very high average has been struck at this Training School, nothing trivial or commonplace has yet been uttered.

Furthermore, a deep religious atmosphere pervades the entire working of the organization. Surely God is in the movement and is calling the church to more earnest devotion and more intelligent service.

Bishop Galloway more than exceeded the expectation of his friends in his lecture on the "Progress and Outlook of the Church in the Orient." The optimism of Bishop Galloway is contagious, and no man ever struck a more exultant note than he did in this lecture. He traced the attitude of heathenism towards Christianity as it was fifty years ago and as it is today, but based our obligation to the world not upon the way our message is received, but upon the knowledge of Christ as the Savior of the world. He said that some of our religious devotions are only a refined selfishness; we only express the Spirit of Christ when we spread the Gospel. Some years ago the prayer of the church was for "open doors." That prayer has been answered. Then the prayer was for workers; but now our petition is that God will lay it upon the conscience of the church to provide means to send those who are ready and anxious to go. In answer to the question "Can you make good Christians out of Chinese?" the Bishop gave some touching incidents of remarkable fidelity to the gospel. China's "Book of Martyrs" is a modern miracle.

At the conclusion of this address a paper was read, signed by a large number of laymen of Nashville, asking Bishop Galloway to consider the proposition to make this city his home. Of course, Mississippi would make strenuous opposition to any such proposition, but Nashville is very much in earnest.

Dr. W. R. Lambuth has delivered a series of remarkable lectures on the mission fields of China and Japan. One of the lectures on "Medical Missions" is here outlined. The need of Medical Missions is illustrated by the misery and suffering of heathen people, by prevalent diseases which receive no adequate treatment by native doctors, and by the ignorance of the common laws of anatomy and hygiene. The Medical Missionary is doing all he can to counteract this condition of the heathen world, but is sadly in need of better equipment. The results of Medical Missions are to be found in the individual, in the home, in the city and in the nation. The treatment of the insane and the cripple is humanized by the gospel, child life is protected and woman is redeemed. In the foreign world there are 630 Medical Missionaries, 345 hopitals, 774 dispensaries, giving treatment every year to 2,500,000 patients. There are 97 leprous islands, with 5453 inmates, numbering 1987 Christians. Roman Catholics are not alone in their treatment of the lepers; the figures given above represent the work of the Protestant Church. The qualifications for a Medical Missionary are good physical health, thorough literary education best possible surgical training, courage and self-reliance; and above all he must be a soul winner.

It is fitting that this report should make special mention of the addresses of Dr. John A. Kern on "How We Got Our English Bible." In thorough knowledge of the history of Bible translation, in spiritual penetration and in pure diction these lectures are classics. They have been entered upon the University Extension Course projected by our Theological Department, and ought to be delivered throughout our church at annual and district conferences, Biblical Institutes and similar gatherings.

Prof. J. L. Cuninggim, Director of the Correspondence School, has conducted ten studies in New Testament Literature, Dr. S. H. Chester, of the Presbyterian Mission Board, lectured once on Korea; Dr. F. S. Parker, of the Epworth League Department, has completed a series on "Missionary Education in the Church," and Dr. Hamill, of the Sunday-schol office, has begun his weekly drill of the Bible Teacher's Class. This class has determined to engage in very practical work while in attendance upon the Training School. Members of the class go out to neglected and needy portions of the city and engage in close personal work with the unconverted. Dean W. F. Tillett is conducting a weekly devotional study of the Bible, and Dr. DuBose has presented the Epworth League as a factor in world-wide Missions. The Nashville Methodist Preachers' Meeting holds its session every Monday morning in connection with the Training School. Subjects of living interest

are presented and the discussion is open to preachers, missionaries, and other Christian workers. Prof. Thomas Carter led in the discussion last Monday on "Child-labor and Illiteracy as Hindrances to Early Religious Training."

We deem it of special importance to give a short summary of Dr. O. E. Brown's first lecture on "Missions in the Bible." The first address considered the Old Testament Prophets as Missionaries. The Prophets were Home Missionaries first of all. The force behind the propagation of the gospel in the Missionary Church. Unlike the priests, the prophets did not engage in a formal work, they went because they were sent of God. Every crisis in Jewish history was met by some great prophet, who kept the people attached to God. The integrity of the nation was preserved so that it was possible for Jesus to come. But sceondly, the prophets were the heralds of the world mission of Israel. They fostered a missionary conception of Jehovah. The people erred in thinking they had a monopoly of God. In the teaching of the prophets, character is put above race, moral justice before national preference. The tragedy of ancient times was the effort to make the people understand the Larger God. Amos taught that the world was one, Isaiah gave a great missionary conception in Chapter 19, when he said "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance. Jeremiah taught a new covenant, written on the heart, the true motive of all missionary activity, The book of Jonah is a magnificent missionary lesson. He almost reaches the doctrine of the Fatherhood of God. The first great work of the prohpets was to keep alive a missionary conscience, to establish the true definition of "neighbor," and develop an enthusiasm for the Kingdom of God, and of the Great Day. In this lecture Dr. Brown kept prominent three thoughts: first that Home Missions must always be regarded as the foundation of the foreign work, second, that God is dependent upon persons, and third, that the great tragedy is to lose the plan and purpose of God.

Since our last report Rev. J. W. Cline of China Mission, Dr. R. A. Hardie of Korea and Rev. H. S. Shangle of Milton, Oregon, have entered as students.

A. M. TRAWICK, Jr.

Nashville Tenn. Jan. 14, 1905.

Some Suggetions.

BY "CIRCUIT RIDER."

Realizing that the circulation of the ADVOCATE is one of the most important questions before our church, it might not be out of place to submit a few suggestions on this point.

1st. Would it not be well for the conference to set apart one Sunday in the year as ADVOCATE Day? On this day let the pastor preach on the circulation and reading of Christian literature, and press upon the people the importance of reading the ADVOCATE. Also let a collection be taken, in all the churches and the amount turned over to the publishing committee, to pay for subscriptions to the ADVOCATE, for worthy people throughout the conference who from necessity are deprived of the privelege of reading the church paper. There are many generous-hearted laymen in the church that would freely contribute to this fund, and surely a dollar could not be invested so as to declare a greater devidend for the church.

There are many excllent people in our church who would gladly take the ADVOCATE and read it if they could once see the importance of it, a year's subscription might open their eyes and thus act as a great missionary agency to them, and bring untold blessings to the church through them. There are others who would take the ADVOCATE but are not able. This fund could supply some of these with papers, and its influence on the rising generation might be of great good.

Let the pastor of each charge recommend to the Editor and publishing committee all such parties and let them choose from the list the ones to send the paper to as long as the mony collected lasts. Of course on circuits ADVOCATE Day should include more than one day, until it had been observed at each church.

2ndly. Would it not be well for the conference to appoint an energetic, zealous preacher as ADVOCATE Agent? Let it be a man who has Evangelistic tallents. And let him help the brethren in meetinge in the rual districts as much as possible, at the same time stressing the claims of the ADVOCATE. From his income from meetings and what the ADVOCATE could pay him he could draw a comfortable salary.

He could during the winter, hold meetings in towns and work the territory on the railroads. The trouble with our ADVOCATE canvassing heretofore has been that the towns have been worked, to the neglect of the rural districts. The Editor has been unable to reach the country churches, and the paper could not afford to hire a man to reach them. In many cases the country preachers pressed with troubles of their own have not pressed the claims of the paper as much as they should have done. Consequently the country is full of prosperous people who ought to take the ADVOCATE and in many cases would if proper influence were brought to bear upon them,

The above objection might be brought against our present evangelistic system. The town churches have been well supplied with able men to help in meetings, while the circuit preachers unable to pay them a living rate or unable to secure their services have in many cases preached them selves to the border of prostration, in one meeting after another all summer. Our own evangelists—able men as they are, could not reach them, and there was the place they were needed most.

An evangelist for the rural districts could not make a living perhaps from this source alone neither could the ADVOCATE afford to pay an agent a living to work the rural teritorry exclusively but from the two combined a man could be supported, and the right man could and would, do work for the church that time could not wear away.

There are as great possibilities in the country as in the cities. The men that make the cities, and bear the burdens of the church are men that came from the country. Let us turn more of our strength an labor to the country and sow the seed that in years to come, will produce men of might and power for the church, and establish more homes where Methodism and Godliness is now to abide, and then the hills of Carolina will blossom as the rose.

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Full instructions in the "Royal Baker and Pastry Cook" book for making all kinds of bread, biscuit and cake with Royal Baking Powder. Gratis to any address.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Brother Abernethy Makes Reply.

Dear ADVOCATE:—The views of the ADVOCATE have so uniformely evoked my unqualified approval that I join issue reluctantly with your Editorial on Compulsory Education. I understand the ADVOCATE's two objections to be first on the part of the father then on behalf of the child. First, the law would invade the liberty of the father reducing him to a "mere automaton." It might be answered that society is better interested in the rights of the children than of the father. Certainly it is a strange anomaly that a Christian State, professing belief in the immortality of mind, should permit an unworthy father, under the plea of liberty, to starve the minds of his children and yet, under the severest sanction of criminal law, compel him to feed and clothe their perishing bodies! Rigths and duties, even in civil law, are reciprocal. The father's duties become the child's rights, and Blackstone clearly enumerates these legal rights of the child from the father to be protection, maintainance and education. If the father wilfully disregards this legal and moral duty, then the State as the "next friend" and agent of the child must compel its preformance. The ADVOCATE'S position ingnores, I think, the truth that the State has rights in that child as well as has the father. This is perilously true of the boy in a republic. A free, self-governed state, standing upon the two pillars of vtrtue and intelligence in its electorate, is forced as a mere matter of self-defense to say that no purblind father shall bequeath to it a menace and curse. Our State Constitution has been vainly saying for more than one hundred years, in plain terms, that education is the right of the child and the duty of the State. I interpret this to mean all children, and I honestly believe that the Commonwealth is in dereliction of duty to this sacred instrument and to itself if not forcing every educable child into her schools.

Your second objection, if I understand it, implies that our public schools are invested with an "atmosphere of unbelief." From this I must dissent. Surely if it is so, it is in violation of the law which demands "good moral character" in every public school teacher. I should as soon risk my child in contact with a leper as under the tuition of an unchristian teacher; but I am not ready to believe that the heroic men and women, hundreds of whom I know, in the public schools radiate an "atmospere of unbelief." If not from them whence does it come? From the curriculum, as you suggest? How then can there lurk any unbelief in a curriculum that is virtually the same as taught in our church schools? Moreover, if your gloomy view be not unwarranted, if it is true that there is an "atmosphere of unbelief" in our public schools, then let us as Christians go to the limit of logic and abolish them all. Far better our children die in mental than in spiritual darkness. Are we, however, to assume that the atmosphere of a home which persistently shuts out the divine light of knowledge, is a safer environment for our untaught and forgotten children than that of Carolina's public schools?

No, No. Compulsory education has been tried. It has been tried successfully in every enlightened nation of the world including more than thirty of the Untted States. I plead for the child, not for him who is misnamed father. I plead for the future North Carolina. The two acts most needed at the hands of the Legislature are a Compulsry School Law and the Australion Ballet.

Very truly,

W. E. ABERNETHY.

Clyde, N. C.

The Conference Journal.

Dear Brother Blair:—I am sorry to see some things in the Journal of our last conference from the Franklin District. I delivered all the blanks to the

preachers in due time for them to make out their reports, but I see in table no. 1. two charges, no report and in table no. 2. one charge, no report. It was made known to the conference that about ten days before the session opened Brother A. W. Jacobs was taken very sick—thought to be serious—and that he could not finish his work. I went to see him and arranged with the brethren to finish his collections and make out his report. They waited too long before sending it in. He had the best report that has gone up from that charge in some time, in fact he had done a faithfull year's work and all concerned are sorry it did not get in the journal in full.

My last appointment at Robbinsville was second Sunday in October and of course the statistics were not ready for me to get, and I wrote several letters after leaving but failed to get any report made. The last Sunday before conference I was on the opposite side of the District 75 miles from the circuit and could not give my immediate attention and hence no report. I sent a telegram, got the money for benevolence and turned it over to the treasurer of the Board of Missions. I did all I could to have all of the reports in on time. The facts could not be gotten on the last round as they were not ready. On the account of these facts stated the totals are all incorrect, for instance, the Journal says $4895.22 was paid to the preachers, whereas it should be $5196.99. There is an error in table No. 2. from the Glenville circuit that is not the preachers fault. In column "Total Raised for all other purposes" $421,75. Then in column "Total Amount Raised from all sources" $479.25 whereas it should be $749.25. The duplicate report shows this. Let no one go by the "Totals" this year; we have had an experience this past year and are prepared to do better. There was nearly a hundred dollars more paid on the benevolences than perhaps the District ever paid and more to the preachers. We are moving off with this year and expect to do our best. Several of the preachers have been pounded and are doing well, You hardly ever see this long a letter from me and would not now see it, but for the facts above stated.

Fraternally,

J. E. Woosley.

Our Handbook for 1905.

I have just finished examining the North Carolina Methodist Handbook of 1905, and desire to congratulate Dr. Ivry, the Editor, and also our people throughout the state on the production of so beautiful and valuable a work for the use of our church.

The book is a compendium of that very class of knowledge which our members need, and which it is next to impossible for them to obtain except when it has been thus gathered from various sources by some skilled hand. The publication shows that the notion has been growing on the Editor very considerbly since his first effort. The Handbook for this year is a thesaurus of North Carolina methodist history, biogrphy, doctrine, polity and statistics.

Every Methodist family in the state, however rich or poor, learned or ignorant, with books or bookless, ought to have this book. The free use of it will raise the standard of intelligence among our members, and cause a growth of the Methodist spirit, which it would be hard to procure by any other volume of anything like similer compass and cost.

Very sincerly,

James Atkins.

"A Suggestion as to Saloons Annihilation."

Mr. Editor:—Having read with great pleasure an article of above caption, in last Advocate and approving it heartily, I desire to offer an amendment i. e: To hold the seller or giver of intoxicants responsible, financially and otherwise, for all the damage resultiong from the use of the liquors thus sold or given. Some 15 or 20 years ago I wrote an article for the Advocate of this nature, and proposed to collect no license or tax whatever from those selling or giving to others, the vile stuff; beliving it to be the shortest and cheapest way to get prohibition and also spoke or wrote personally to members of our Legislature to that effect, but some who had the reputation of being good and wise prohibitionists opposed and no action was taken. Without egotism! I believe still, that a simple law of that nature would have saved us many millions of dollars in property, and many thousands of lives from premature death, say nothing of the number of souls ushered into eternity unprepared. Such a simple law, now, would be preferable to the number of expensive inadequate ones annually made or altered and broken. Personal responsibility will do the work. And a Christian government has no moral right to collect revenue from iniquity. God's Truth for it.

Fraternally,

John F. Foard.

Statesville, N. C., Jan. 20, 1905.

An Appeal From the State W. C. T. U.

Whereas. "Purity in Literature and Art" is one of our strong departments in reform work, with a view to educating, especially the young mind, to higher, nobler ideals of character and life, by cultivating the senses to seek and accept only that which leads to pure and noble thought and action.

Therefore: We deplore the depraved inclination of men who use or encourage, the use of pictures of women in nude form, or in immodest attire and pose to advertise their business on bottles, boxes or vessels of any kind; also in advertisments in packages, in magazines, newspapers, placards or bill boards, and that we protest most earnestly against this growing evil. We also sadly deplore the sensational reports of vice and crime that so frequently appear in some of the newspapers and periodicals that go into almost every home and are eagerly read by the young, as well as the old.

Furthermore: We appeal to the Christian womanhood of our State to awake from their indifference and tolerance of customs that are debauching in their influence and do not scruple at making merchandise of woman's character.

Miss Elizabeth March, Pres.
Mrs. Mary E. Cartland, Vice Pres.
Mrs. J. P. Fearington, Rec. Sec.
Miss Notre Johnson, Cor. Sec.
Mrs. Francis E. Ross, Treasurer.

Another.

The good people of the Denver community are indeed a strenuous set. The ample supplies brought on the day we reached the Parsonage seem to have been an inadequate expression of their esteem. For on the night of the 13th instent they came again in larger numbers and empted their burdens upon the dining room table and floor,—nineteen good things to eat and some of them in abundance. One dear little girl reached our hearts (by way of the stonach, of course,) a little more completely than did the rest. She was thoughtful enough to bring a toothsome representative of that feathered tribe which has contributed so immensely to the satisfaction, strength, and efficiency of our Methodist Itineracy. These kind people appear determined to capture our hearts at any cost. The outer fortifications are already demolished completely. The citadel is battered and pierced. Now we are wondering how we shall be able to hold out if another assault should be made. May the rich blessings of God be showered upon such a generous-hearted people.

J. W. Clegg.

Dear Advocate:—The revival at Hill Grit has now started into the 2nd week, very deep and general interest is manifested. The Spiritual life of the church is being quickened, deepened and intinsified and many souls are being converted, consecrated and purified. Twenty four or more professions of conversion who testify, and many if not all lead in a short prayer.

Quite a number of Christians testify to having gotten on a higher plain of experience, grace and peace. The church and community is becoming unified. The denominations are joining with us heartily in the good work. We had a very gracious service to day.

To God be all the praise.

W. H. Perry.

January 16th, 1905.

Magazine Epworth Era for January.

The Magazine Number of the Epworth Era, bearing date of January 26, 1905, is possibly the very best of the magazine issues. That is saying much in its favor, for the Christmas number was universally commended for the high merit of its literary matter and embellishments. From the artistic standpoint the last number easily excels. The paper is of a superior quality, the engravings are of the highest class, and the matter is rich and varied. A summary of the articles will show this: The opening paper, "The Son of an Emperor," a character study of the German Crown Prince and his brothers, is by Felica Buttz Clark. "Menes, the Founder of the First Egyptian Dynasty," is a fine archæological contribution by Dr. M. B. Chapman, editor of the Methodist Magazine. "A Magic-Built City" is an account of the magic growth of the new Gulf city of Gulfport, on the Mississippi Coast. This and the following article, "The Story of Port Arthur," are by the Editor. "South Sea Island Sports" is by Mrs. Adelaide D. Wellman. "A Photographic Problem" is a short article of more than passing interest. "St. Annie's Tramp," a serial, is continued. The departments are all full of first class matter, as the "Culture Courses," "Helps for the Departments," "Junior Department,, editorials, personals and notes. The Era has this month reached the highest point ever yet reached in its circulation, and the Editors and publishers are giving evidence of the purpose to redeem their pledge to make it equal to the best young people's paper published. The price is one dollar per year single subscriptions, or seventy-five cents in clubs of ten, each to a separate address. Smith & Lamar, Agents, Nashville or Dallas.

Hayesville Circuit.

Dear Advocate:—I have been so busy that I have not written anything from my work this year. We have started well for the second year on this charge. As we started into the new year we received one of the most generous poundings we have ever had. The Christmas season brought other tokens of kindness and appreciation from our kind people. We are having some success on the work in general notwithstanding the cold and otherwise disagreable weather. Our church in Hayesville draws near completion except the furnishing, pews, pulpit etc. We want to dedicate our church at Ledfords Chapel on our Quarterly meeting occasion the second Sunday in Feb. and we cordially invite all the former pastors of this charge to be present on that occasion. We have ordered a $75.00 bell for it. We are striving to get all our churches in good condition. We have covered one church and are covering another, completing two and planning to build another. We need a revival of church building all over this mountain country and indeed every where, where we have not good comfortable churches. And it requires a great deal of the preachers care and attention and in some cases a great deal of his labor. Success to the Advocate.

Yours truly,

E. Myers.

A Frightened Horse,

Running like mad down the street dumping the occupants, or a hundred other accidents, are every day occurrences It behooves everybody to have a reliable Salve handy and there's none as good as Bucklen's Arnica Salve. Burns, Cuts, Sores, Eczema and Piles, disappear quickly under its soothing effect. 25c. at all Drug Stores.

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CORRESPONDENCE.

The Franklin District Missionary Institute.

The above named Institute convened in Franklin M. E. Church, South, at 7 p. m., Dec. 7th, 1904. The introductory service was a sermon by Rev. T. C. Jordan of Sylva. His text was Romans 1: 16. The sermon was strong and logical and especial stress was given to that part of the text which declares the Gospel of Christ to be the power of God unto salvation.

At 9:30 a. m., December 8th, the Institute assembled and the devotional service was a love feast conducted by the Presiding Elder. This service was real spiritual and enjoyed by all present.

At 10 a. m. the work of the Institute commenced. Encouraging remarks were made by the Presiding Elder. Referring to the closing up of last year's work, he said that while the reports showed that three charges in the District failed to pay out on missions, and that another should have been so reported, yet for all the benevolences about $100.00 more was paid by the District than ever before in its history. He exhorted the preachers to preach often on the witness of the Spirit.

The next was a brief discussion of the salient points of our mission work in Mexico, by V. L. Marsh. Then T. C. Jordan interestingly discussed our mission work in Japan.

At 11 a. m., L. P. Bogle, of the Macon circuit, preached an excellent sermon from the parable of the talents recorded in the 25th chapter of Matthew. The sermon was well arranged, compact and eloquently delivered.

The afternoon session convened at 2:30. The minutes of the morning session were read and approved.

It was moved and carried that the minutes of the Institute be permanently kept. Funds were raised and the Secretary requested to purchase a book and record the minutes therein. It was further requested that if possible the minutes of the two past sessions be obtained and recorded.

The Presiding Elder asked the opinion of the Institute as to the best time for holding the District Conference. Rev. J. J. Edwards, the host of the Conference, stated that conditions were such that he was satisfied that the greatest good would be accomplished by holding it the last week in July, which will embrace the 5th Sunday. This was in the main, the opinion of the brethren present, hence that time was announced by the Presiding Elder. So, Brother Blair, you may now commence getting ready to come to District Conference at Whittier July 27 to 30.

The following resolution was adopted.

Resolved, That it is the sense of this District Institute that our Conference Collections should be secured before the meeting of our District Conference, and that the Presiding Elder be authorized to urge the brethren to be ready to report the collections in full by that time.

It was decided that during the first half of April we hold a Sunday-school and Epworth League conference. Revs. J. E. Woosley, F. L. Townsend, L. P. Bogle and T. C. Jordan with F. A. Gennett were appointed an executive committee to arrange a program and fix a place for holding said conference.

At 3 P. M. J. J. Edwards discussed our mission work in China. He brought out several important facts in regard to our work in that great field.

The minutes of the afternoon session were read and approved and at 3:30 the Institute adjourned to give time to the District Stewards meeting.

At 7 P. M. this scribe preached from Matt. 5:43-44.

V. L. Marsh, Sec.

The Epworth League Convention of 1905, at Denver Promises to be the Largest Ever Held.

Great Preparations Are Being Made by Denver People for a Display of Western Hospitality on This Occasion.

Denver, Dec. 21, 1904.

The various committees in charge of plans for the Epworth League Convention here next summer are showing an activity which promises to result in a most enthusiastic welcome to delegates and their friends.

Chicago & North-Western and Union Pacific Railway representatives announce that in the east there is an unprecedented inquiry from those who expect to attend, as a result of the low railroad rates and plans announced for a grand Colorado tour in connection with the meeting.

In fact, rates will probably be so arranged that a visit as far west as Salt Lake City and the Pacific Coast can be made at comparatively small cost.

Denver is an ideal convention city and the gateway to all the important health and pleasure resorts of this wonderful mountain state. Active preparations are being made to provide hotel and boarding house accommodation that will be of a character to serve the requirements of visitors in a most complete way.

Let all Epworth League members exert an effort to attend and make this the banner convention in the history of the League.

MARRIED.

BRADLEY—LOWERY.—On the 17th of Jan. 1905, by Rev. M. T. Steele, Rev. F. W. Bradley and Miss Minne Lowery, daughter of James, T. and Clara A. Lowery. The bride is a lady of amiable disposition, culture, refinement, and unspotted Christian character.

PALMER—PALMER.—At the residence of the bride's parents near Reidsville, N. C. on the morning of Dec. 29th, R. Evan Palmer of Mayodan, N. C. formerly of Crystal Springs, Miss. and Mabel E. Palmer were happily married, Rev. S. T. Barber, brother-in-law to the bride, officiating. May they have many happy years and heaven at last.

SHERRILL—SHERRILL.—At the Methodist Parsonage at Denver on the 4th of Jan. 1905, Mr. Charles Sherrill of Iredell Co. and Miss Susie Jane Sherrill of Lincoln Co. were united in matrimony, Rev. J. W. Clegg officiating.

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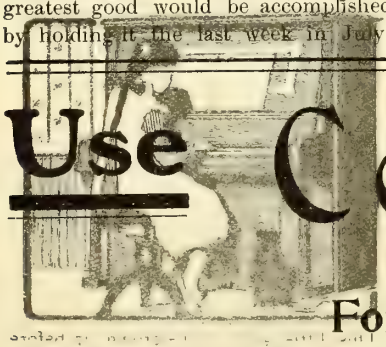
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The Sunday School Lesson.

LESSON FOR JANUARY 29, 1905.

Jesus and Nicodemus.

John 3:1-15.

GOLDEN TEXT.

"For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

HOME READINGS.

M. Jesus and Nicodemus, John 3:1-15.
T. Faith and life, John 3:16-21.
W. The brazen serpent, Num. 21:4-9.
T. Born of God, 1 John 5:1-6.
F. A new creature, 2 Cor. 5:14-21.
S. Flesh and Spirit, Rom. 8:1-14.
S. Spiritual knowledge, 1 Cor. 2:9-16.

NOTES.

The Lord looked down to see if any did seek after God. Now at the end of this stirring city day, after two months of public ministry, comes the Saviour's first voluntary seeker. The throngs are gone, and the cool April evening favors thought. The Passover moon in the heavens declares the divine handiwork, but Nicodemus is moved to ask of the glory above the heavens, the kingdom coming to be set up upon the earth. One seeking soul enlivens the Saviour's heart.

"Not many wise" come at his call, but here is one wise and anxious to be wiser.

Illustrated lectures on even abstract subjects are now popular modes of instruction. Jesus by his deeds already showed divine authority. "Believe the works" "that no man ever did," was his challenge. "For this cause came I into the world, to bear witness to the truth," confirming his word with signs following. Of this Nicodemus is sure, and he politely owns at once his conviction. His reverent words were music to ears which heard many harsh utterances.

"Jesus knew what thoughts were struggling in his visitor's mind, and that he needed no gradual leading to the subject-matter. Contrast his direct style with that gentler approach to the woman at the well. The art of adaptation we teachers slowly learn, if at all, but here is a fine instance of it. This Teacher needs no Normal training. The time is brief; the opportunity comes but once; the theme is intensely important.

A foreigner came into Israel as Israel came from Egypt into national life by baptism "in the cloud and in the sea." This baptism meant new citizenship; it also implied new affections, obligations and purposes, and the Jews called it being "born again." Jesus speaks in phrase familiar, but his hearer looks for something aflame with novelty and grand with pomp and circumstance, and so is stumbled.

Nicodemus feels like Naaman at Elisha's simplicity. The outer and visible rite by water was an open owning of new citizenship and a pledge of allegiance to the adopted polity; the inward baptism of spirit gave a new, invisible life of affections, such as could come from above only. As nothing but life can impart life, so the Holy Spirit alone can give this spiritual unseen life. It comes from above, and as the waves feel the viewless wind, so the heart feels this life.

"The earth hath he given to the children of men;" the supernatural the Creator reserves to himself, and we know of it only what he chooses to tell us. Here is the rule. We take the laws of stars, planets, etc., just as our Maker has fixed them; when we come to the supernatural, we are willful and conceited, and fancy how we would like things to be. So while the spiritual is far more important than the material, and our eternal years and destinies are in it, we easily trifle with it, and give study and care to earthly things, which perish with the using.

This brings down to us from the realm of light what we can not possible learn by study and investigation, for it is beyond our faculties. We must accept it as we accept the morning light, for it comes down upon us. No man comes back over the eternal portal to tell what is beyond, but the Son brings its life and immortality to light, as far as it is knowable here. He tells what he knows and has seen. If we receive not his testimony, then we are agnostic, choosing blindness.

If for a day did well its appointed service, when Israel for its sins was scourged with "fiery flying serpents." Long after, in the repairing of the temple and the reforming of worship, it was broken up for old brass, Hezekiah seeing that it was in danger of being idolized. It served with Moses as an emblem of divine power and mercy; and they who looked up to it thus showed their confidence in the means appointed for their healing, and by this confidence came their cure.

"Neither is there salvation in any other." The cross is love's consummation of unflinching effort for our welfare. We must feel, if we reflect we can not but feel that no less than love's utmost can save us from our sins and from ourselves. Be our grief over this what it may, not grief but faith saves us, faith in the unutterable love that died rather than shrink from its errand.

Called "eternal," for, beginning now, it reaches beyond time's horizon, and "it doth not appear" what its environment thereafter shall be. It is such adaptation to the Divine will that light, strength and love come to the soul by an order as sure as that of the sunshine. "This life is in his Son." Unison with him in confidence, effort and purpose brings the life to our souls.—A. B. Hyde, in Pittsburg Christian Advocate.

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contain no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists. Price, 75c. per bottle.

Take Hall's Family Pills for constipation.

A Perverted Bible.

Very many so read the Bible as to make it an untrue book. They do not give it an intelligent, correct reading; they do not get out its true and deepest meaning; and they read into it ideas of their own which do not belong to it. Hearing only part of what the Bible says, hearing that part incorrectly through inattention or mental preoccupation, and coloring what they do hear by mental bias or predilection, they have an untrue Bible. That is, they figure to themselves a Bible which does not exist, of which God is not the author, and walking in the light of their own understandings, they go astray in doctrine or conduct, if not in both.

This is true of those who come to the Bible with their minds surcharged with a creed, a doctrine, or an ecclesiasticism, to the support of which they seek to bring the Holy Scriptures. If we look at the Bible through strong sectarian or prejudiced glasses, we will see it in the color of the glasses we use; we may see light, but it may not be true, white light of the gospel.—Sel.

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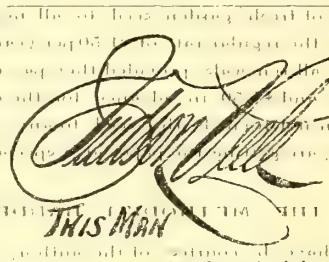
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North Carolina Christian Advocate

[Entered according to the Postal Laws and Regulations in the Post Office in Greensboro, N. C., as mail matter of the second class.]

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To all preachers of the gospel at $1.00 a year.

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OUR ANNUAL SEED OFFER.

During the month of February, we offer 10 papers of fresh garden seed to all new subscribers paying the regular rate of $1.50 per year in advance; also to all renewals, provided they pay up all arrears to date and $1.50 in advance for the coming year. We can not furnish the seed to any, who, for any reason, are getting the paper at a special rate.

THE METHODIST HANDBOOK.

We have, by courtesy of the author, Rev. T. N. Ivey, D.D., a copy of the North Carolina Methodist Handbook for 1905. Brother Ivey is doing the public generally and the Methodists of North Carolina in particular a great service in the editing, compilation and publication of this very attractive annual. This year's issue is a great improvement on anything heretofore gotten out, and is a marvel of cheapness. No Methodist family should be without it. Rev. J. M. Downum, of Statesville, N. C., is agent for the Western North Carolina Conference. Price 25 cents. By mail 28 cents.

WILL THE PREACHERS TAKE NOTICE.

1. The ADVOCATE campaign, by Conference resolution, extends to April 1st, 1905. Of course the sooner this matter is attended to the better.

2. We are greatly annoyed already by getting orders for renewals and new subscribers with the wrong postoffice address. Always give the old postoffice address, in sending in renewals, and be sure to give the correct address with every new subscriber.

3. We frequently have names sent in as new subscribers that are already on the list. By this means it occurs that the same persons get two papers. Please, please, brethren, be more accurate.

4. No seed premium can be given except to those who pay full price, $1.50.

5. The campaign is waxing warm. Let the good work go right on.

IN BEHALF OF HUMANITY.

There are some public institutions of very great importance that are purely utilitarian in purpose. These must not be allowed to languish. The growth of useful industries is closely allied to the intellectual and moral elevation of the people, and is essential to their happiness, comfort and prosperity. While this is true, there are benevolent and humane institutions whose sole object is the amelioration of the unhappy condition of the unfortunate and suffering, which among the people of a State, dominated by the Spirit of Christianity, must always have first consideration. There are comparatively few who have an adequate conception of the misery extant, because of disordered minds. The pitiable victims of mental disorder, and the hopeless struggles of those who, in the providence of God have their care, makes life one long desperate tragedy that can only be known by those who are called to endure it.

We had it in mind to write at some length upon the importance of this subject, dwelling upon the commendable record of our State in its preparation for the care of the insane, and the absolute necessity that our Legislature, now in session, make ample provisition for these. But we find in a recent issue of the Charlotte Observer, an article, written by Rev. J. C. Rowe, D.D., pastor of our First church, Salisbury, covering the ground so thoroughly, and saying what we desired to say, with so much better point than we could possibly have said it, that we here reproduce the same, with an earnest prayer and exhortation that these Heaven-sent institutions be not forgotten. Here is what Dr. Rowe says, under the heading, "A Plea for the Insane":

"Governor Glenn's inaugural address was excellent from every point of view. He has faith in God and North Carolina. The speech was not only a piece of masterly oratory, but it was prophetic of the State's future progress. It was as conservative as any one could ask. His purpose to be the Governor of all the people, irrespective of political parties or his own party affiliations, is just what we all expect from such a great man as he is.

"When I read the paragraph in that great speech on appropriations to be made by the Legislature, I thought perhaps that it was a little too guarded. The needs of the State schools ought to be considered with the spirit of liberality. But my mind reverted more strongly to the State Hospital at Morganton. Governor Glenn is a man of such a large, compassionate nature that he could not and would not embarrass that institution by withholding from it any part of the full amount of money that it needs. Dr. P. L. Murphy, the physician in charge of the State Hospital is a man whose value to the State cannot be estimated in dollars. The buildings of the State Hospital are magnificent in their dimensions and beauty and strength. Dr. Murphy has transformed the large grounds into a paradise of beauty and loveliness. He has made the Hospital, not only an object of the State's pride, but he has made it to be an expression of the deep sympathy of the public heart of humanity. The Legislature cannot afford to not make an appropriation large enough to meet all the necessities of that institution.

"Here is the home of so many hundreds of the State's children of the greatest misfortune that falls upon mankind. They are people whose serious condition no words have power to tell. The nervous system of each one of those unfortunate people often quivers with torture. Many of them have no self-control. Their bodies are afflicted with acute sensation. Their natures are painfully sensitive. Their wants are many, and they are helpless in themselves. For many of them, there is no hope until the merciful God comes to deliver them. They must wait, with minds in darkness and bodies in pain, until the dawn of the golden day. Then they may go, at the call of God, with pure spirits and clarified minds into that world where mercy and love wait to receive them. But while they are here, it is the honor of the State to make as ample provision for their comfort as possible. Shall they shiver with cold? Shall they suffer hunger in addition to all their other pains? Shall they suffer from unabated pain for the lack of sufficient medicines and medical attention? Shall they suffer all this just to save a few thousand dollars in the Treasury of this great and wealthy State of North Carolina? It would be a stigma on the State's record of generosity to allow it.

"I am sure the Legislature, composed as it is of patriotic men, will be liberal when it comes to make an appropriation for those helpless victims of misfortune.

"Who is most competent to say how much the State Hospital needs to meet all its demands? Dr. Murphy is surely the man. He has the largest share of the responsibility for the condition of the institution and its inmates. He has as his assistants men and women of approved character and judgment. The board of directors is composed of true and honorable men. Dr. Murphy's statement of the needs of the hospital, I am sure will have the endorsement of his assistants and the board of directors, and who would say that that is not sufficient?

"No doubt the other similar institutions at Raleigh and Goldsboro are as meritorious. But I have a limited personal knowledge of the hospital at Morganton. This is why I have made it more prominent in this article."

Rev. J. A. B. Fry, pastor of Trinity Methodist church, of Charlotte, and Rev. E. K. McLarty, pastor of Central Methodist church here, will exchange pulpits on Sunday, January 26.—Concord Times.

MOVING AGAINST BLIND TIGERS.

The new order of things in several North Carolina towns and cities, under the reign of prohibition, has made a very perceptible change. In our own city of Greensboro, one can not fail to note the absence of the staggering devotee, and there has been a lull in the mayor's court, till, within a few days, as was expected, a batch of violators of the law has been overhauled.

Now is the time to strike and strike hard. As a matter of course the sons of Belial will roost around the place and attempt to turn loose the stream of death again, but if the law is vigorously enforced, they will soon find out that such business is poor business and will keep shy. Let the Law and Order League be on the alert, and we have nothing to fear.

We are glad to reprint the following appeal from the Executive Committee of the Greensboro Law and Order League sent out last week:

"To the Members of the Law and Order League.

"GENTLEMEN:—The purpose of this letter is to invoke the assistance of every member of the Law and Order League in the enforcement of the Prohibition Law in Greensboro.

There could be no stronger proof of the value of prohibition than the sudden and remarkable change which came over the city from the time that the new law went into effect. The police records show that there were sixteen arrests for drunkenness during the first sixteen days of December last and that there have been four arrests for drunkenness during the first sixteen days of January. They also show that for the first sixteen days of January of last year there were eleven arrests for drunkennesss, January of last year being a fairer basis of comparison than December, as there is usually a falling off in the number of arrests for drunkenness after the Christmas holidays.

There should be great encouragement in this record to those who believe that prohibition is the best solution of the liquor traffic. We wish to call your attention further to the gravity of the offense of violating this prohibition law. This law is not a legislative enactment, but is a regulation voted by an overwhelming majority of the voters of Greensboro as part and parcel of our own local self-government and for the protection of our civic and domestic life, and the deliberate violation of this law is a grave offense against the whole community. We therefore ask that each member of the Law and Order League will report to some member of its Executive Committee any persons or places by whom or at which he has reason to suspect that the law is being violated. If every member of the League will lay it upon his conscience to co-operate with the Executive Committee in the manner suggested above, the enforcement of prohibition in Greensboro is already a foregone conclusion.

Another most gratifying indication is that the law-abiding citizens of Greensboro who voted against prohibition in the election last Summer are manifesting their good citizenship by standing for the enforcement of the law as long as it is a law, and that to this extent the good people of Greensboro are united on this question regardless of any difference of opinion; so that the conditions for the successful enforcement of the prohibition law in Greensboro are as favorable as it is possible for them to be, and its success rests in the hands of its friends.

Yours very truly,
A. W. MCALISTER,
Chmn. Executive Committee.

A. W. McAlister, Pres.,
J. C. Murchison, Vice-Pres.,
Thos. C. Hoyle, Sec.-Treas.,
C. H. Ireland,
J. M. Hendrix,
A. M. Scales,
C. A. Bray,
William Love,
C. W. Jennings,
} Ex. Committee.

Greensboro, N. C., January 17, 1905.

We are sorry to learn that Rev. Ambrose Weaver is very sick at this time. His throat has been affected for some time. He held a meeting at Grant a few weeks ago and rode home in the cold. This seemed to renew the old trouble. It is to be regretted that such men can not retain their strength and keep on in the good work.—Sturgill cor. Jefferson Recorder.

NOTES AND PERSONALS.

Rev. E. C. Glenn left on last Saturday for Fayetteville, near which place he is now engaged in a meeting with Rev. L. H. Joyner, at Salem church.

Rev. James Willson, preacher in charge of Kernersville circuit, called on Thursday of last week. He left a very pleasant reminder of his call in the shape of a club of about fifteen new subscribers.

Rev. J. W. Clegg, of the Rock Spring circuit, called on Monday of last week. We regret missing his call, but we found consolation in a nice list of renewals left by him. The Methodists of the old Rock Spring circuit are of the intelligent type who love the church paper and stand by it.

Mr. Joseph W. Prather, a prominent business man of Mount Airy, and a member of Central Methodist church, died very suddenly last week. We have very pleasant recollections of the kind and generous hospitality of Brother Prather, while pastor at Mount Airy, and join the family in the sorrow thus suddenly thrust upon them.

We were greatly shocked and pained to learn of the death of Mr. Joseph W. Ashby, of Mount Airy, on Monday morning, January the 16th, after a short illness from paralysis. Brother Ashby's death is particularly sad. Only two years ago his wife was taken, and now his death leaves four dependent orphan children. Brother Ashby was one of the very truest men in his religious life we have ever known. Having been intimately acquainted with him in the relation of pastor, we feel that it is just to say of him that "he was a good man and full of the Holy Ghost and of faith." May the Lord deal tenderly with the dear children.

Mrs. Sarah Elizabeth Blair, wife of Rev. Hartwell S. Blair, a local preacher of the Caldwell circuit, and a brother of the editor of the Advocate, passed away at their home at Cedar Valley, Caldwell county, on Sunday, January 8th, 1905. Mrs. Blair had been painfully afflicted for many months, and her death was not unexpected. She bore her affliction with great patience and died the triumphant death of the Christian. She leaves a husband and three children, who have the tender sympathy of a host of friends. May the tender care of the Great Shepherd be over them. The Lenoir Topic, referring to her death, says: "She professed religion early in life and joined the Methodist church at Cedar Valley and ever afterwards lived a consistent member. Mrs. Blair was a faithful wife, a devoted mother and a good neighbor, and will be greatly missed by the whole community."

With the January number Dr. John Spencer Bassett announces that he will retire from the editorship of the South Atlantic Quarterly. This position he has held since the establishment of the journal in January, 1902. His announcement is as follows:

"With the present number of the South Atlantic Quarterly the writer will retire from the position of its editor. This step is taken reluctantly and solely because of an accumulation of other labors which cannot be declined. It has been a pleasant privilege to come into personal relations with the intelligent men—most of them Southerners—who have been chiefly responsible for the success of the enterprise and to feel that the literary life of the South was being advanced. The difficulties of the undertaking, which at first were many, have continually decreased. The fact that every article in the present number is by a native Southerner is a matter of gratification to the editor. For the courteous reception the Quarterly has received from the public; for the unselfish assistance of the contributors, and particularly for the constant and charitable support of his colleagues in the faculty of Trinity College, he is very grateful. He must express, also, his satisfaction with the self-denial of the '9019' society, whose devotion has brought the journal into existance.

"It is a pleasure to announce that Drs. Edwin Mims and William H. Glasson, of the Trinity College faculty, will in the future be joint editors of the Quarterly. The retiring editor bespeaks for these gentlemen the support of all those who have aided him in his own labors. They have already been closely associated with the editorial management of the enterprise; and they may be counted on to see that the best ideals of intellectual progress and good journalship are always followed."

North Carolina Methodism.

Rev. D. H. Comann is engaged in a meeting at Matthews this week.

Dr. J. C. Kilgo preached in Central church, Raleigh, last Sunday.

Rev. T. J. Rogers, of Mooresville station, was pounded by his congregation last week.

Rev. F. W. Bradley, of the Monroe circuit, was married on January 17th, to Miss Minnie Lowry.

A new girl came to the home of Rev. F. L. Townsend Monday night. All doing well.—Franklin Press.

The Concord Times reports Rev. Z. Rush as very sick at the home of his daughter, Mrs. D. L. Bost, in Concord.

Rev. W H. Willis expects to leave next week for a two weeks' stay in Nashville, Tenn.—Cornelius cor. Charlotte News.

Rev. D. L. Reid, of Calvary church, Charlotte, was generously pounded by the members of his congregation and other friends last week.

Rev. T. E. Wagg, of the Mount Pleasant circuit, delivered a lecture last week before the young ladies of Mt. Amoena Seminary.

We regret to note that Mrs. James Atkins, the wife of our Sunday-school editor, has been quite sick at Waynesville. She is now reported much better.

The Epworth League gave a rally day exercise Sunday night at the Methodist church which was largely attended and resulted in much good to the League.—Lenoir Topic.

Rev. L. A. Falls, of Brevard Street church, Charlotte, preached a sermon on the 3rd Sunday to his congregation which was reported in the Morning Observer. The sermon seems to have made a profound impression.

The Methodist congregation has bought the house formerly occupied by Mr. D. M. Petty, for a parsonage. Rev. and Mrs. Sherrill will take charge next week. This is splendid property and located near the church.—Asheboro Courier.

The Thomasville press corresponnent said last week: After a long siege of typhoid fever, Rev. C. M. Campbell is again about himself, and expects to preach his first sermon next Sunday morning. He is the popular pastor of the Methodist Church.

Rev. D. Atkins, of Salisbury, presiding elder for this district, made a splendid impression on his first round holding quarterly conferences on the charges in this county. He preached an excellent sermon in the Methodist church here Sunday night.—Stanley Enterprise.

Rev. J. N. Somers, the new pastor of the M. E. church, preached his first sermon to his congregation at this place last Sunday. He delivered an able sermon, and his church, as well as the people in general, are highly pleased with him."—Burnsville Eagle.

We congratulate the Methodist congregation upon the progress they have made. They now have preaching every Sunday morning except the first Sunday, and every Sunday night except the third. Rev. Womble, is an earnest, faithful worker.—Catawba County News.

RECEIVED FROM W. N. C. CONFERENCE FOR METHODIST ORPHANAGE.

Trinity church, Charlotte, Thanksgiving,		$ 11.69
Hendersonville,	"	4.00
Mocksville,	"	9.63
Taylorsville,	"	4.09
Central church, Asheville,	"	6.00
Lewisville,	"	5.00
1st ch. and W. End, Statesville,	"	5.00
Wadesboro,	"	5.00
West Greensboro,	"	14.00
King's Mountain,	"	2.61
Newton,	"	8.40
Norwood station,	"	4.60
Farmington,	"	1.85
W. Market St., Greensboro,	"	50.85
Ansonville,	"	2.00
Spencer,	"	5.00
Waynesville,	"	5.85
Total,		$145.57

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to January 25, 1905.

Asheville District.			
Hendersonville ct., Rev. W. H. Perry,	1		
Marshall circuit, Rev. W. B. Lyda,	2		
	—		3
Charlotte District.			
Monroe ct., Rev. F. W. Bradley,	9		
Monroe sta., Rev. W. R. Ware,	3		
	—		12
Franklin District.			
Murphy ct., Rev. S. E. Richardson,	1		
Robbinsville ct., Rev. R. L. Doggett,	2		
	—		3
Greensboro District.			
Randolph ct., Rev. Albert Sherrill,	1		
Ramseur circuit, Rev. C. A. Wood,	3		
Uwharrie ct., Rev. B. F. Fincher,	33		
Walnut St. ch., Rev. J. A. Bowles,	21		
Pleasant Garden ct., Rev. J. T. Stover,	1½		
Spring Garden st., Rev. H. Turner,	3		
	—		62½
Mount Airy District.			
Rockford circuit, Rev. J. W. Long,	4		
Elkin station, Rev. H. C. Sprinkle,	2		
Wilkesboro sta., Rev. R. L. Ownby,	1		
Pilot M't'n ct., Rev. J. M. Rowland,	37		
N. Wilkesboro sta., Rev. W. F. Elliott,	4		
Helton ct., Rev. S. W. Brown,	4		
Wilkes ct., Rev. B. F. Hargett,	3		
Watauga ct., Rev. O. P. Ader,	1		
Stokes ct., Rev. J. A. Clarke,	2		
	—		58
Morganton District.			
Henrietta and Caroleen, Rev. N. R. Richardson,	4		
Cliffside ct., Rev. J. B. Carpenter,	5		
Morganton ct., Rev. W. G. Mallonee,	1		
	—		10
Salisbury District.			
Mt. Pleasant ct., Rev. T. E. Wagg,	1		
Cottonville ct., Rev. T. T. Salyer,	6		
Big Lick ct., Rev. Joseph Fry,	1		
Linwood ct., Rev. S. T. Barber,	16		
Epworth, Rev. B. F. Carpenter,	1		
	—		25
Shelby District.			
Shelby sta., Rev. Geo. D. Herman,	8½		
Lowell ct., Rev. J. H. Bennett,	4		
S. Fork ct., Rev. J. F. Armstrong,	18		
	—		30½
Statesville District.			
Statesville station, Rev. H. K. Boyer,	2		
Mt. Zion sta., Rev. W. H. Willis,	6		
Alexander ct., Rev. E. J. Poe,	16		
Rev. T. L. Triplett,	1		
Mooresville ct., Rev. W. S. Cherry,	1		
Clarksbury ct., Rev. W. O. Rudisill,	1		
Caldwell ct., Rev. P. L. Terrell,	8		
Stony Point ct., Rev. T. E. Weaver,	10		
	—		45
Waynesville District.			
Sulphur Springs ct., J. H. Brendall,	1		
	—		1
Winston District.			
Lewisville ct., Rev. A. R. Bell,	1		
Kernersville ct., Rev. James Willson,	15		
Cooleemee, Rev. H. C. Byrum,	9		
Mocksville sta., Rev. J. P. Rodgers,	4		
	—		29
Total from districts,			278
Secured by old subscribers,			35
Total,			313

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

The Family Circle.

Terse Truths.

The passive life knows no peace.

A stolen sermon is bound to please the devil.

Learning is wealth to the poor, and honor to the rich.

The passion of Christ is the power of Christianity.

They only know the delights of the home in heaven who do their duty in the family on earth.—Selected.

Thoughts From Thackeray.

The little ills of life are the hardest to bear, as we all very well know.

We view the world with our own eyes, each of us; and we make from within us the world we see.

The trust honor is the manly confession of wrong, and the best courage to avoid temptation.

Hearts as brave and resolute as ever beat in the breast of any wit or poet, sicken and break daily in the vain endeavor and unavailing struggle against life's difficulty.

Every star above shines by itself; and each individual heart of ours goes on brightening with its own hopes, burning with its own desires and quivering with its own pain.

Her Company Voice.

"Who is that in the parlor, Nellie?" asked the little sister.

"Nobody but mamma and Fred," replied Nellie.

"O, yes there must be someone else," rejoined the little girl, "for mamma has her company voice on."

It was a little squib under the heading of "Fun," which a member of the family read aloud from the paper. The circle about the table who heard it smiled, and one said, "That's a good joke." But a more thoughtful member turned it over and over in her mind. She was the mother, and she admitted to herself that it was more than a joke—that in many instances it was sober truth. It came home to her heart with great significance, for she acknowledged to herself that "the company voice" was entirely too often put on when in the presence of those outside the home circle. We wish to appear at our best before those whose good opinions we desire to gain. But with those who love us, how often we speak in irritable, harsh, quick tones.—Susan Teall Perry, in the Evangelist.

Promptness.

A manufacturer was about to establish an agency in London. He had in his employ two young men whom he regarded highly, and both of whom he would like to advance to the coveted position. As it could go to only one, he watched the men closely for some time, while trying to decide which he should send to represent his interest in the English capital. One of the young men was an industrious plodder, always on time to the minute. The other was a much more brilliant fellow, who did his work well and easily, made friends readily, and was universally popular; but he had the serious defects of making promises carelessly, forgetting them almost as soon as they were made, and of rarely keeping their appointments promptly.

Finally the employer invited both of these young men to dine with him on a certain evening at exactly seven o'clock. The plodder presented himself to his host as the clock was striking, and they two immediately sat down to dinner. Five minutes later the other guest appeared with a laughing apology for being late, which, he said, was entirely the fault of his watch. On the following day the London appointment, with a large increase of salary, was given to him who had learned the business value of promptness.—Success.

Getting a Start in Life.

A minister, dying, left two children, a boy and a girl, and a widow with only a small pittance to live upon. When the boy reached the age of twelve years he resolved to seek work in Manchester, but not an opening could he find.

Nevertheless, the lad persevered. One day he applied to a well known business man. He found the merchant reading the morning paper, and said to him, "Do you want a boy, sir?"

The gentleman studied him a moment and then asked, "What can you do?"

"I will do anything that will give me an honest living."

"Well, take those boots down stairs and black them."

The boy was "at home" blacking boots; he had been trained to it. His father used to say that blacking ministers' boots was washing disciples' feet. In a few minutes he returned with the boots so handsomely polished that the merchant said, "Well, my lad, you have done those very well indeed."

"Yes, sir," murmured the boy modestly; "mother told me always to do well whatever I did."

"Come here to-morrow morning and I will give you a trial."—The Inland.

Family Religion.

The Archbishop of Canterbury in addressing the Protestant Episcopal convention in Boston, uttered, among other good things, the following on family religion:

"We can thank God for strong material progress, for an often high note of moral earnestness, and, here in America at least, for an eager output of intellectual force. But it would be vain to ignore the warning voice which tells us, on either side of the sea, of a certain decadence in the definitely religious life of the ordinary home; a falling off, that is, in the very force which gave its distinctive inspiration and its distinctive power to so much of our grandsires' life. If that be true, it surely behooves every gathering of churchmen to consider well what they can do to safeguard the men and women, and above all the children, of America and of England from a peril whose gravity it is impossible to overestimate, because it affects the very foundation of our Christian life."

The truth and forces of this statement can not be overestimated. The value and the necessity of family religion can not be too often set forth, or too earnestly insisted upon. We would not detract from the church, or lessen its hold on the popular mind in the least; but we must insist on the necessity of family religion to the good of the people and the advancement of the kingdom of God.

What kind of Christians are they whose homes knows nothing of prayer, or any religious services? Their religion is but a profession, a coat worn on Sunday. It is utterly impossible to impress children with the sacredness and value of religion, or to train them in Christian living, if there be no family religion. Here is where they get their first and most lasting religious impressions, or their prejudices against religion, if duties of the home in this regard are neglected.

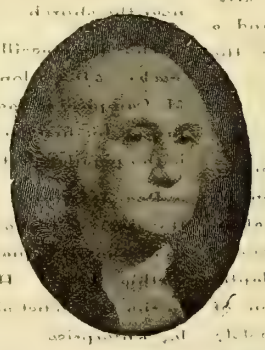
And yet it is to be feared that right here we are failing in this age, and that the Archbishop's warning is greatly needed. We are so busy, and are getting so worldly that we do not find time for family prayer and family religion. And it seems to us that here is a good place to begin the needed revival. Kindle the fires in the homes and they will not be long in reaching the churches and the world. Train the young in religion at home, and they will not find it hard to walk with God before the public. It would be a good thing if every pulpit and every church paper would expound this subject and urge this duty, to the end that the days of old, and even better days, might come to us in this regard.—Pittsburg Christian Advocate.

A Notre Dame Lady's Appeal

To all knowing suffe rs of rheumatism, whether muscular or of the joints sciatica, lumbago backache, pains in the kidneys or neuralgia pains to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 185, Notre Dame, Ind

Forced to Starve.

B. F. Leek, of Concord, Ky., says: "For 20 years I suffered agonies, with a sore on my upper lip, so painful, sometimes, that I could not eat. After vainly trying everything else, I cured it with Bucklen's Arnica Salve." It's great for burns, cuts and wounds. At all druggists. Only 25c.



Write Insurance at Home.

Wanted fifty young men in various sections to solicit Life Insurance in their own community. Good contracts to sell and tip top commissions for business.

Write **Cavenaugh & Moore,** Gen'l Agents for the Washington Life Insurance Company, Raleigh, N. C.
nov. 16 1y

King's Business College
(INCORPORATED)

Capital Stock, $30,000.00.

Because—When you think of going off to school write for College Journal and Special Offer of the Leading Business and Shorthand Schools. Address KING'S BUSINESS COLLEGE, Raleigh N. C., or Charlotte, N. C. [We also teach Bookkeeping, Shorthand, etc., by mail.]
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Your Heart

May Be Weak. One Person in Four Has a Weak Heart.

One of the surest signs of a weak heart is shortness of breath after exercise.

Your heart is not able to pump the blood fast enough to your lungs.

Some of the other symptoms of Heart Trouble are: Pains in the Side, Back and Shoulder; Fainting or Weak Spells; Dry Cough; Swelling of Feet and Ankles; Cold Feet or Hands.

No one can afford to allow a weak heart to go without medicine, because weak heart means poor circulation, and poor circulation means weak lungs, stomach, liver, kidneys, etc.

If, therefore, you suspect heart trouble, begin taking Dr. Miles' New Heart Cure. The Heart Cure will do you good, as it is a splendid tonic for the blood and nerves, and will revitalize your entire system.

Finally, remember, Dr. Miles' New Heart Cure is sold under a guarantee that the first bottle will do you good.

If it doesn't—your money back.

"I was afflicted with heart trouble for three years. I would be apparently all right, and without a moment's warning would fall as though shot. The attacks were frequent, and a terrible dread possessed me, as I never knew when or where, nor under what conditions I would be attacked, and whether I would survive them. I consulted and was treated by some of the most eminent physicians of the state. Not finding relief from this source, I began taking Dr. Miles' New Heart Cure, and began to improve at once. I used ten bottles, which entirely cured me, as I have not had an attack for five years."—MRS. JOHN DRESBACK, Leipsic, O.

FREE Write to us for Free Trial Package of Dr. Miles' Anti-Pain Pills, the New Scientific Remedy for Pain. Also Symptom Blank. Our Specialist will diagnose your case, tell you what is wrong, and how to right it, Free. DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

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FOUNTAIN DRINKS and ICE CREAM.

Helms' Cold and Grippe Capsules cures colds and La Grippe. Price 25c. a box.

Helms' Croupaline cures your child of croup and colds. A box should be in every household. Price 25c. a box.

Helms' Headache Powders—4 doses 10c.,—and other popular remedies.

Everything in the Drug Line.

Prescription work a specialty.

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OF JEWELRY, WATCHES, STERLING SILVER AND PLATED WARE. Clocks that will run, and a large assortment of fine Pocket Books, Cut Glass Ware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.

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BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Please mention this paper

Our Little Folks.

The Best Book for Boys.

Whitelaw Reid, editor of the New York Tribune, was once asked by a New York merchant what was the best book for him to put into the hands of his clerks for a business handbook. He recommended "The Book of Proverbs," and the man went to the American Bible Society and bought a lot of them. We give below a few samples out of the book:

A wise son maketh a glad father.

A soft tongue breaketh the bone.

Labor not to be rich.

A good name is rather to be chosen than great riches.

Buy the truth and sell it not.

Look not upon the wine when it is red, when it sparkleth in the cup.

A faithful witness will not lie.

The borrower is servant to the lender.

He that loveth pleasure shall be a poor man.

He that soweth iniquity shall reap calamity.

How much better it is to get wisdom than gold.

Wine is a mocker, strong drink is raging.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

Thine own friend, and thy father's friend, forsake not.

There is a friend that sticketh closer than a brother.

He that oppresseth the poor, reproacheth his Maker.

If thine enemy hunger, feed him; if he thirst, give him drink.—American Boy.

One of the Little Ones.

Among the many interesting incidents connected with the closing of the saloons in Kittanning, Pa., a leading merchant tells the following:

A woman came into his store very timidly. She was evidently unaccustomed to trading.

"What can I do for you?" inquired the merchant.

"I want a pair of shoes for a little girl."

"What number?"

"She is twelve years old."

"But what number does she wear?"

"I do not know."

"But what number did you buy when you bought the last pair for her?"

"She never had a pair in her life. You see, sir, her father used to drink when we had saloons, but now they are closed he doesn't drink any more, and this morning he said to me, 'Mother, I want you to go up town today and get sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she was you would know just what size to give me."

Thousands of men need only to have the temptation of the open saloon removed to make them self-respecting and capable of caring for their families.—Selected.

Of Good Address.

A business firm advertised for a man to take an unusually desirable and lucrative position. The requirements were stated at some length, and among other things it was said that the man must be "of good address." This requirement was emphasized by the words in italics:—"This is imperative."

One day last winter a man tried to secure for a friend fresh from school a position in which he could support himself and a widowed mother. The gentleman to whom he applied heard his statement of the young man's abilities, and then asked: 'Is the young man of good address?"

The friend was compelled to state that the applicant for the place was somewhat lacking in polish, and that, while he "meant well," he did not always create a pleasing impression on strangers. He was a trifle boorish, and indifferent to many of the small courtesies of life.

The merchant shook his head and said: "Then he would not give satisfaction here. I am very particular regarding the address of those in my employ. A great deal can often be gained by mere good address. It is in many cases a sure passport to the good opinion of others. I have learned that this is true in my business life."

Most men who have succeeded in life have discovered the great value of good manners, and all boys should early learn that a good address is one of the most pleasing accomplishments. Some one has written: "A fine courtesy is a fortune in itself. The good-mannered can do without riches, for they have passports everywhere. All doors fly open to them, and they enter without money and without price. They can enjoy nearly everything without the trouble of buying or owning. They are as welcome in every household as the sunshine. And why not? They carry light, sunshine, and joy everywhere. They disarm jealousy and envy, for they bear good will to everybody. Bees will not sting a man covered with honey."

Good address is something more than an affectation of the fine manners of others. Any one can, with sufficient practice, learn to bow or to leave a room properly. One may observe all the rules of good form and still lack good address, for the reason that genuine kindness, friendliness, and warmth of heart are necessary to really good address.—Wellspring

Do Away With Selfishness.

We should cultivate with care a certain largeness of heart and nobility of soul. It is well not to be petty and selfish. One should rise above all meanness, spites and envies and jealousies. A girl should be capable of friendship that helps men and women that will not stoop to low devices. Some women in some moods are feline. They utter disagreeable things that make people miserable, and they do it not bluntly and boldly, but with a smile, much as a cat puts out a velvet paw and leaves a scratch. Do not, dear friend, be deceitful; do not, even for a single instant, in any company be less than true, straight forward and womanly.—Margaret E. Sangster.

GETS AT THE JOINTS FROM THE INSIDE

CLEANSES THE BLOOD BUILDS UP THE SYSTEM

Rheumacide

CURES TO STAY CURED

"THE ONE THAT CURES WHEN OTHERS FAIL."

Rheumacide

is the most powerful and efficient blood purifier in the world. It sweeps out all the impurities and poisonous germs that cause RHEUMATISM, LA-GRIPPE, CATARRH, LIVER and KIDNEY TROUBLES, BILIOUSNESS, CONSTIPATION, INDIGESTION and CONTAGIOUS BLOOD POISON. Improves the Stomach, builds up the entire system. Al Field, the famous minstrel; Hon. J. P. Gibson, the South Carolina legislator, and hundreds of others testify that it ABSOLUTELY CURES.

Sample bottle Free if you write BOBBITT CHEMICAL CO., Baltimore.

Get a "FORGET ME NOT" Book from your Druggist.

Gowan's Pneumonia Cure Holds Consumption At Bay.

Gowan's Pneumonia Cure is a perfect lung food. Its base of animal fats, peculiarly combined and medicated, is readily absorbed and supplies the nourishment so much needed. It stays the course of CONSUMPTION, reduces the fever and cough and builds up the lung tissues.

It is the only reliable remedy for Sore Throat, Tonsilitis, Pleurisy, Muscular or Inflammatory Rheumatism, LaGrippe, Coughs, Colds, etc. It is applied externally, gives instant relief and effects permanent cures.

$1 per Bottle at Drug Stores.

If your dealer cannot supply you, write GOWAN MEDICAL CO., Durham, N. C.

The Security Life and Annuity Co.

Guaranty Capital, $100,000.00. Legal Reserve. Home Office Greensboro, N. C.

THE IDEAL LIFE POLICY takes the place of the bread winner. Our Annuity, Disability and Endowment Policy provides a guaranteed annual income for the widow and orphans, for the mother or father, and for the insured in old age.

HOW IT WORKS.

WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
G. A. GRIMSLEY, Secretary.

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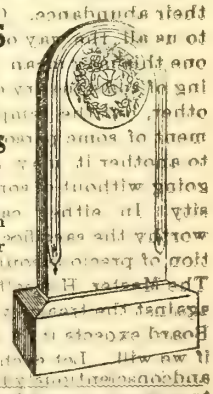
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WANTED MEN AND WOMEN TO SELL A

Self Wringing Floor Mop.

Sells itself. Pays $4 to $8 daily.

Will give exclusive sale of county to right party.

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SALEM IRON WORKS, Winston-Salem, N. C.

Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

The Missionary Conference.

A large delegation from the Woman's Foreign Missionary Society to the South Atlantic Conference to be held in Asheville May 17-21 is confidently expected. Each auxiliary is entitled to two delegates. The president is one by virtue of her office; the other should be elected. This should be attended to as early as possible and the names of delegates sent to the Conference Missionary Secretary, Rev. W. H. Willis, Cornelius, N. C., who will send to each a Credential Card. The program will be published as soon as perfected, and other desirable information will also be given.

An Urgent Appeal.

The last monthly meeting of the fiscal year! When? Why in the month so near at hand, the first of February. How do we stand financially as a Conference Society? Not as well as we did at this time last year, though we are aiming at higher things. Does it frighten you to think that about $5,000 will be needed during this fourth quarter to put us at our goal? From the viewpoint of some this may seem too big an undertaking for successful accomplishment; on the other hand we know there are hundreds of anxious, enthusiastic hearts saying, it must be done. At the beginning of the year many societies doubtless made wise plans, but have neglected to carry them out energetically. Many a good woman has purposed in her heart to do more than she ever did before, but has allowed the months to drift by, and now cannot give at once what she might easily have given with proper thought at the proper time. Some, perhaps, have had disappointments and unexpected losses. Whatever the reasons may be, the fact remains, we are far behind.

How shall we meet this crisis? The fact that it is a crisis calls for heroic measures. Let us pray earnestly for the presence of the Holy Spirit in power at this last monthly meeting, that we may be stirred out of our negligence and indifference, and that there may be great heart searchings. The time for planning is past. We must do something and do it quick. A few may be able to give readily of their abundance. One way is open to us all, the way of self denial. To one this may mean only the foregoing of some luxury or comfort; to another, but the temporary postponement of some personal gratification; to another it may mean the heroic going without of some seeming necessity. In either case the cause is worthy the sacrifice. It is the salvation of precious souls that is at stake. The Master Himself is sitting over against the treasury. The Woman's Board expects it of us. We can do it if we will. Let each but prayerfully and conscientiously do her part and the treasurer's report for the fourth quarter shall sum up the glorious total of the needed five thousand dollars.

A Study in Results.

Such is the title of a story in a recent number of the Woman's Missionary Friend. The gist of the story is this—the lesson you may apply for yourself:

A young lady came to her room very tired and took a seat before a cheerful fire. As she sat there her eyes rested on the bank that she had used as a mite box, and as she thought about it she fell into a dose. She thought in her sleep that the Master came and took her to heaven and while walking around with Him, meeting friends, and beholding the grandeur of the place, a dark-skinned boy came to them and seemed so glad to see her. She did not remember to have seen him, but he seemed to know her. After passing on she asked the Master who he was. He replied, "Don't you remember the time that you thought of buying a beautiful blue silk dress, but decided first to go home and pray over it? And when you went home I said to you 'Lovest thou Me?' You said, 'yes.' Then I said, 'Feed my lambs.' You did not buy the dress but put the money in your bank. That money was sent to India and was the means of saving that boy."

An Artist's Picture of a Dying Church.

An artist was once asked to paint a picture of a dying church. Instead of putting on canvas a small, feeble, poor congregation in an old building, he painted a stately, modern edifice, through the open portals of which could be seen the richly-carved pulpit, the magnificent organ, and the beautiful stain-glass windows. Just within the entrance, guarded on either side by a "pillar of the church," in spotless apparel, was a contribution plate of goodly workmanship, for the "offerings" of fashionable worshippers. But, right above the plate, suspended from a nail in the wall, there hung a small box, bearing the legend, "Collection for Foreign Missions," and over the slot, through which certain contributions should have gone, was a huge cobweb!

A Great Remedy.

Dr. Blosser's Catarrh Cure Has Cured More Cases of Catarrh Than Any Other Remedy—Trial Box Mailed Free.

This is the only remedy that goes directly to the diseased parts and is at the same time "constitutional" It reduces the inflammation, heals the ulcerated surfaces, stops the discharge, restores the hearing when impaired by Catarrh, prevents the disease from going to the lungs, or removes it if already there. It gives speedy relief and effects a permanent cure.

Dr. Blosser's Catarrh Cure, in boxes containing one month's treatment, is sent, postage paid, for $1.00. If you have not had a sample box, we will send one free by mail, postpaid. Address: Dr. Blosser Co, 59 Walton St, Atlanta, Ga.

A Surprise Party.

A pleasant surprise party may be given to your stomach and liver by taking a medicine which will relieve their pain and discomfort, viz: Dr. King's New Life Pills. They are a most wonderful remedy, affording sure relief and cure for headache, dizziness and constipation. 25c at all druggists.

HAVE YOU PROPERTY FOR SALE?

Party with some capital would like to correspond with parties owning water power, grist mill, with store at mill. Object: partnership, or buying place. Must have some farm land handy, and be a fair business stand, in Piedmont or mountain section. Name price, terms, stock, amount of business doing—everything.

"STORM,"
505, W. 4th St,
Charlotte, N. C.

Quarterly Meetings.

ASHEVILLE DISTRICT—1ST ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Nov.	19 20
Bethel	"	26 27
Swannanoa, Bethesda	Dec.	3 4
Hendersonville circuit, Saluda	"	10 11
Hendersonville station	"	11 12
Central	"	17 18
Marshall circuit, Marshall, Dec. 31,	Jan.	1
Hot Springs, Hot Springs	"	1 2
Cane Creek circuit, Patty's Chapel,	"	7 8
Ivey circuit, Mar's Hill	"	14 15
Burnsville circuit, South Toe	"	17 18
Bald Creek circuit, Boring's Chapel	"	21 22
Haywood Street	"	28 29
Riverside and Weaverdam, Riverside	"	29 30
Old Fort circuit, Old Fort	Feb.	4 5
Weaverville ct., Alexander Chapel	"	11 12
Weaverville station	"	12 13

CHARLOTTE DISTRICT—1ST ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Dilworth and Big Spring	Nov.	20
Calvary	"	20
Epworth and Seversville	"	27
Brevard	"	27
Trinity	Dec.	4
Tryon Street	"	4
Pineville, Pineville	"	10 11
Matthews, Indian Trail	"	17 18
Monroe circuit, Center	"	24 25
Monroe station	"	25 26
Morven circuit, Morven ...	Dec. 31,	Jan. 1
Wadesboro station	"	1 2
Ansonville, Ansonville	"	7 8
Lilesville, Lilesville	"	14 15
Derita, Derita	"	21 22
Clear Creek, Bethel	"	28 29
Polkton, Marshville	Feb.	4 5
Waxhaw, Waxhaw	"	11 12
Weddington, Weddington	"	12 13
Hoskins	"	19 20
Chadwick	"	19 20

GREENSBORO DISTRICT—1ST ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Centenary	Nov.	20
Greensboro, West Market	"	20
East Greensboro, Holt's Chapel	"	26 27
Greensboro, Walnut Street	"	27
High Point, Washington Street	Dec.	4
High Point, S. Main Street	"	4
Uwharrie, Siloam	"	10 11
Randolph, Old Union	"	17 18
Randleman, St. Paul	"	18 19
West Greensboro, Muir's Chapel	"	24 25
Greensboro, Spring Garden	"	25
Ruffin, Ruffin	Dec. 31,	Jan. 1
Asheboro circuit, West Chapel	"	7
Asheboro station	"	8 9
Wentworth, Salem	"	14 15
Reidsville, Main Street	"	15 16
Coleridge, Rehoboth	"	21 22
Ramseur, Ramseur	"	21 22
Pleasant Garden, Pleasant Garden	"	28 29
West Randolph, Pleasant Grove	Feb.	4 5

FRANKLIN DISTRICT—1ST ROUND.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Nov.	26 27
Dillsboro and Sylva, Sylva	Dec.	3 4
Franklin circuit, Salem	"	10 11
Glenville circuit, Cashiers Valley	"	15
Webster circuit, Webster	"	17 18
Whittier circuit, Olivet	"	24 25
Macon circuit, Union	Dec. 31,	Jan. 1
Robbinsville, Robbinsville	"	7 8
Bryson City, Maple Springs	"	10
Andrews station	"	14 15
Murphy circuit, Peach Tree	"	21 22
Murphy station	"	28 29
Hiawassee circuit, Notla	Feb.	4 5
Hayesville circuit, Ledford	"	11 12

SHELBY DISTRICT—2ND ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Jan.	21 22
Gastonia, Main street	"	22 23
Lowell at South Point	"	28 29
McAdenville station	"	28 29
Bessemer City at Concord	Feb.	4 5
El Bethel and Salem at El Bethel	"	11 12
King's Mountain station	"	11 12
Mount Holly at River Bend	"	18 19
Lowesville at New Hope	"	24
Rock Springs at Webb's Chapel	"	25 26
Lincolnton circuit at Asbury	Mar.	3
Stanly Creek	"	4 5
South Fork at Zion	"	10
Cherryville at Pleasant Grove	"	11 12
Lincolnton station	"	11 12
Belwood	"	18 19
Polkville	"	23
Shelby circuit	"	25 26
Shelby station	"	26

MT. AIRY DISTRICT—1ST ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	Dec.	3 4
Wilkes circuit, Beulah	"	6 7
North Wilkesboro station	"	10 11
Wilkesboro station	"	11 12
Jonesville circuit, Jonesville	"	17 18
Mt. Airy station	"	25 26
Yadkinville ct, Yadkinville, Dec. 31,	Jan.	1
East Bend circuit, East Bend	"	7 8
Rockford circuit, Rockford	"	14 15
Mt. Airy circuit, Epworth	"	21 22
Pilot Mountain ct., Pilot Mountain	"	25 26
Stokes ct., Mt. Pleasant	"	28 29
Sparta circuit, Sparta	Feb.	4 5
Laurel Springs ct., Laurel Springs	"	7 8
Helton circuit, Greenwood	"	11 12
Creston circuit, Sutherland	"	14 15
Watauga circuit, Henson's Chapel.	"	16 17
Boone circuit, Boone	"	18 19
Jefferson circuit, Jefferson	"	21 22

At each place the Quarterly Conference will meet on the first day, and love feast and the sacrement will be held on the second day, the preachers will please arrange for these meetings.

The District Stewards will meet at North Wilksboro on Dec. 15th at 1 P. M.

MORGANTON DISTRICT—1ST ROUND.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Nov.	19 20
Cliffside, Cliffside	"	26 27
Henrietta and Caroleen, Henrietta	"	27 28
Connelly Springs, Rutherford Col.	Dec.	3 4
Morganton circuit, Salem	"	10 11
Rutherfordton sta., Rutherfordton,	"	17 18
Forest City circuit, Forest City	"	18 19
Table Rock circuit, Obeth	"	24 25
McDowell circuit, Murphey's Chap.	Dec. 31	Jan. 1
Spruce Pine, Greenlees Chapel	"	7 8
Bakersville circuit, Bakersville	"	8 9
Elk Park circuit, Cranberry	"	14 15
Marion & Providence ct., Marion	"	21 22
Broad River circuit, Providence	"	28 29
Green River circuit, Lebanon	Feb.	4 5
Thermal City circuit, Thermal City	"	11 12
North Catawba ct., Green M'nt'n	"	18 19

STATESVILLE DISTRICT—1ST ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Hickory station	Nov.	26 27
Clarkesbury circuit at Mt. Bethel	Dec.	3 4
Iredell circuit at Turnersburg	"	4 5
Mooresville circuit at Salem	"	10 11
Mooresville station	"	10 11
Mount Zion station	"	11 12
Troutman circuit at Bethlehem	"	17 18
West End station	"	18 19
Lenoir circuit at Zion	"	24 25
Lenoir station	"	25 26
Caldwell circuit, Hudson	Dec. 31,	Jan. 1
Granite Falls station	"	1 2
Statesville circuit at New Salem	"	6 7
Statesville, First Church	"	7 8
Alexander circuit at Taylorsville	"	13 14
Stony Point circuit at Bethel	"	20 21
Maiden circuit at Maiden	"	28 29
Newton circuit at Newton	"	29 30
Catawba circuit at Catawba	Feb.	3 4

SALISBURY DISTRICT—1ST ROUND

D. Atkins, P. E., Salisbury, N. C.

Concord, Central	Nov.	26 27
Concord, Epworth	"	27 28
Lexington	Dec.	3 4
Lexington Mission	"	4 5
Linwood, Linwood	"	10 11
Mt. Pleasant, Mt. Pleasant	"	17 18
Salem	"	18 19
Salisbury, First Church	"	24 25
Salisbury, Main Street	"	25 26
Holmes Memorial	Dec. 31,	Jan. 1
Spencer	"	1 2
Salisbury circuit, Shiloh	"	7 8
Gold Hill, Gold Hill	"	8 9
Albemarle circuit, Stony Hill	"	14 15
Albemarle	"	15 16
New London, New London	"	21 22
Jackson Hill circuit, New Hope	"	24 25
Norwood	"	28 29
Cottonville, Mt. Zion	"	29 30
Big Lick, Love's Chapel	Feb.	4 5
Concord circuit, Mt. Carmel	"	11 12
Concord, Forest Hill	"	12 13
Woodleaf ct., Ebenezer	"	18 19
China Grove ct., Harris Chapel	"	19 20

District Stewards will meet in First Church, Salisbury, Dec. 29, 1904.

WINSTON DISTRICT—1ST ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Centenary	Nov.	27
Winston, Burkhead	"	27
Walkertown, Walkertown	Dec.	3 4
Danbury, Danbury	"	10 11
North Thomasville, Zion	"	17 18
Thomasville, Thomasville	"	18 19
Winston, Grace	"	25
Southside and Salem	"	25
Lewisville, Lewisville	Dec. 31,	Jan. 1
Davie, Hardison	"	7 8
Mocksville, Mocksville	"	7 8
Cooleemee, Cooleeme	"	8
Madison, Madison	"	14 15
Stoneville, Stoneville	"	15 16
Farmington, Farmington	"	21 22
Advance, Advance	"	22 23
Davidson, Centenary	"	28 29
Leaksville, Leaksville	Feb.	4 5
Spray, Spray	"	5
Kernersville, Kernersville	"	11 12
Summerfield, Summerfield	"	17
Stokesdale, Tabor	"	18
Forsythe, New Hope	"	25 26

WAYNESVILLE DISTRICT—1ST ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Brevard station	Dec.	3 4
Jonathan at Davis' Chapel	"	10 11
Sulphur Springs at Balm Grove	"	17 18
Waynesville station	"	24 25
Clyde at Clyde	Dec. 31,	Jan. 1
Canton station at Canton	"	7 8
Mills River at Mills River	"	14 15
Leicester at Brick Church	"	21 22
Haywood circuit at Crab Tree	"	28 29
Canton circuit	Feb.	4 5
Brevard circuit at Greenwood	"	11 12
Spring Creek at Spring Creek	"	18 19

Preachers' and District Stewards' meeting at Canton Friday, January 6th.

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

Third Vice President—Mrs. C. H Robinson, Gastonia.

Treasurer—Mrs. F. E Ross, Greensboro.

Recording Secretary—Mrs. E. C. Chambers, Asheville.

Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. F. L Townsend, Franklin.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

District Secretaries.

Asheville—Mrs. Frank Siler, Asheville.

Charlotte—Mrs. C. E. Mason, Charlotte.

Franklin—Mrs. J. L. Patterson, Murphy.

Greensboro—To be supplied.

Morganton—Mrs. Wolfe, Morganton.

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Statesville—Mrs. J. H. White, Statesville.

Waynesville—Mrs. E. G. Egerton, Brevard.

Winston—Mrs. J. K. Norfleet, Winston.

1905.

"Another year is dawning! Dear Master, let it be
In working or in waiting another year with Thee!
Another year of progress, another year of praise,
Another year of proving Thy presence 'all the days,'
Another year of service, of witness for Thy love
Another year of training for holier work above.
Another year is dawning! Dear Master, let it be
On earth or else in heaven, another year for Thee."

Be It Resolved.

"An era of good resolutions is always an era of hope. Those who discount and discourage this plastic mood of "turning over a new leaf," know but little of real psychology.

This impulse to good resolutions is noticeably periodic. It generally comes with anniversaries of birth days, death days, marriage days, and New Year days.

An Anniversary or the ending of a calendar, furnishes an open and attentive ear to the otherwise unnoticed foot falls of departing time.

The first step in a forward movement is a resolve to be better and to do better, to make more of time as it passes and of ourselves as we pass.

This is especially true of New Year's time, when one year closes with its record and another opens with its pages blank before us.

No rational and reverent spirit can look upon the last moments of a dying year without instinctively saying "Let us pray," nor look upon the first beams of a New Year's morning without the inward command, "Arise, let us be going."

On the threshold of the New Year upon which we enter, so full of destiny and thrilling event, let us remember that God rules. Not a sparrow shall fall without his notice, not a smiling infant sleeps unguarded by his angels, not a wayworn pilgrim lay sdown the burden of life without his permission; not a nation, however strong, stir without his behest.

May all the readers of the Magazine make resolutions of purer thinking, holier living, broader charity, better work, and remember that the first chapter in each human destiny opens thus: "Be it resolved."

We hope that the above extract taken from an editorial of our Sunday School Magazine may serve as a reminder to the Auxiliaries of our Home Mission Society that we are nearing the close of our fiscal year, and that each one may "resolve" that all dues, free-will offering, tithes, etc, shall be forwarded duly to our Conference Treasurer.

Remember, dear sisters, that all dues and contributions sent in after the first of March will not be reported in this year's work.

Much may be accomplished in the few weeks that remain of this last quarter if with united effort and co-operation we address ourselves to the work before us.

Let there be no "delinquents" when Mrs. Ross closes her record. May high "resolve," followed by earnest work, result in rounding out the year with obligations all met, everything paid in full—and more!

With gratitude for what has been accomplished by our members, and warmest New Year greetings,

Yours sincerely,

M. J. BRANNER.

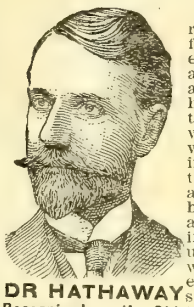
Go with each of us to rest; if any dream, be their dream quiet; if any wake, temper to them the dark hours of watching; and when the day returns, return to us our son and comforter, and call us up with morning faces and with morning hearts—eager to labor, eager to be happy, if happiness shall be our portion, and if the day be marked for sorrow, strong to endure it.—Robert Louis Stevenson.

Have You a Tongue?

When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send today to the Vernal Remedy Company, Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy, Vernal Palmettona (Palmetto Berry Wine) which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and blood. Your druggist can supply you, but the proprietors wish to have every reader of the Christian Advocate first try a bottle so as to become thoroughly convinced of the wonderful benefits to be received.

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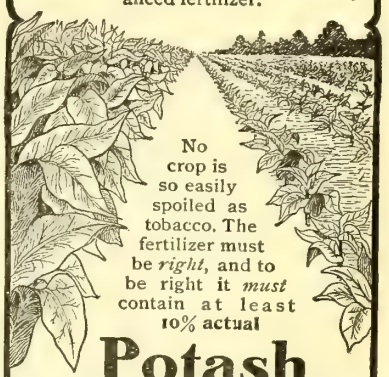
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The Farm and Garden.

Success in Corn-growing.

"What are you paying for corn?" I asked a grain dealer a few days ago.

"Different prices," he replied.

"Why different prices?" I questioned.

"Because some is good, some bad, and some half and half. Some corn is brought us that we will not take at any price. Stay here a half-hour and see some of it."

In a few minutes a large load came on the scales. The dealer looked at it, and handled a few ears. "Forty cents," said he. The farmer drove up on the dump, and the dealer turned to me. "That's good corn—good as any we get. The grain is deep, cob small and dry. It will shell clean, and sell at top price."

Just then another load came on. The dealer examined it. The grain was loose on the cob, and the next thing to soft; the cob was soft. Looking sharply at the farmer, he said, "Sam, can't you do better than that? What's the matter with you? Your neighbor Tom D—— just brought in a load of fine ripe, corn. Your land is as good as his, and you are a stronger man than he is. Why can't you grow as good corn as he does? I'll give you thirty five cents for this load, but I don't want any more of it. If you don't know how to grow better corn than this, you go over to Tom's and take a few lessons on corn-raising."

As the dealer weighed Tom's wagon, he said, "Tom, here's a man who wants to ask you how you grow corn, and how your neighbor Sam doesn't grow it."

Tom is a little fellow, weighs about one hundred and thirty, and is not very strong, but he moves quickly, and seems to keep his mind on what he is doing. "Any man," said he, "can make a success of corn-growing if he goes about it right, and any man would make a failure of it if he goes about it as Sam does. I begin with the seed. Every ear is as near perfect as I can get it, and they are now in an upper room, dry, and in perfect condition for keeping to next spring. Every grain will grow in soil that is put into fair condition, and that's how I get my soil before the grain is planted. I have a full stand to start with, and I cultivate as the conditions seem to demand—some seasons four times, and some eight times My corn is medium-early, and I have missed out on from a good to an extra-good crop only twice in seventeen years. One season continuous wet weather kept the soil too wet to work until the middle of June The corn soon came up, and I managed to run the cultivator over the field once, then we had more rain until after the middle of July. As soon as it quit, and I could get in the field, I worked the cultivator from daylight to dark, going over the field three times, and would have made a good crop but for a frost that caught it early in September. I had four acres on a well-underdrained spot that made a little over fifty bushels of sound corn to the acre. I managed to get the ground plowed and harrowed between showers, and we planted it by hand and cultivated it mostly with the hoe. From this I got my seed for the next yeer, and sold the rest of it for seed at two dollars a bushel. The other time I missed out was when we had a local drought from April until August. I raised about twenty-five bushels of nubbins to the acre. The grain was sound, but the ears were little bobbed-off things, and lots of the stalks had none on. I made up for it the following year, as a fellow generally does after a severe drought. My crop made about ninety bushels to the acre. After a droughty season the soil tills splendidly, but after a wet one it is difficult to work up well unless one goes at it at just the right time, and then he must work lively. I have found it safest by far to grow medium-early corn. The large, late varieties are all right for sections where there is no danger of early frosts, but I prefer to run no risks when they can easily be avoided. All the best corn-growers in this section believe as I do in this matter, and as a consequence the ten-year average has been raised several bushels. Men like my neighbor Sam are not considered corn-growers. They pick their seed out of the crib in the spring, and about one half of it grows. They plow, plant and cultivate in a sort of haphazard manner, hoping they will have a good crop, but they rarely do."

These men represent the extremes. Tom farms intelligently. He has learned what must be done to make a good crop, then does it. As he says, the first requisite is sound, live seed of a variety that will mature before frost is at all likely to catch it. By planting seed that is sure to grow and send up a vigorous shoot he is assured of a full stand in the field, and gains at least a week's time at the outset. Careful experiments have satisfied him that the vigorous shoot put out by a sound, well-kept seed will at the end of six weeks be fully a week further toward maturity than a weakly plant starting from a poorly kept seed. This is an advantage well worth looking after, because very often it is the difference between a good crop and a poor one. Sam said he did not get a good stand this season because the soil was wet and cold at planting-time. Then he did not cultivate the crop as much as he should have done because he had a lot of other work to do at the time. He did not tell me that his cultivators are still standing in the field, where he left them when he quit cultivating, but they are. Every farmer that brought in a load of poor corn had a hundred excuses for its poor quality, and they were all of the same tenor—all like Sam's. The dealer talked rather plain English to all of them, referring each one to some near neighbor who had brought in first-class corn, advising them to get seed from him for next season and a few instructions in growing better corn. "I talk that way to them because we have had a fairly good corn-season here, and there is no reason under the sun why they should not have grown corn of good quality. The reason they did grow such stuff is because they did not take advantage of their opportunities When there is a general failure because of unfavorable conditions I sympathize with them, and do all I can to cheer them up, but when they fail through their own negligence they hear from me plainly."

One farmer who brought in a load of excellent corn appeared to be extra jubilant. "I've done fine this year," said he. "Have forty acres that will pan out sixty bushels an acre, and I'm getting forty cents a bushel for it now, which I think is as good as fifty cents next spring. Yes, sir, things are coming my way this season! I turned over a new leaf last spring. Bought seed-corn from a man who always has good corn, and he gave me a few pointers that—proved to be just what I needed. He charged me two dollars a bushel for the seed, but it was well worth it. Just look at this load. Did you ever see better corn? Every ear is good enough for seed—ripe, dry, sound as a dollar, and full sixty bushels on every acre. That's why I wear a smile that won't come off!" He said he had the key note of success in corn growing, and if he failed to get a good crop it would be because of extraordinary bad weather all the season. "First of all," said he, "plant sound, live seed of a variety adapted to your locality. Get the soil in garden-condition, and keep it that way until the corn drives you out of the field. Clover makes the best corn-land if you can afford to grow it, cow-peas next. Apply every pound of barn-yard manure you can make. After a wet season apply time."—Exchange.

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞ We will insert an obituary of 150 words free of charge. For the ex- of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

WILLIAMS.—Emma T. Williams, daughter of Frank M. and Louella Williams, was born June 19th, 1886, and died at the family residence in Greensboro January 12th, 1905. She said she was not afraid to die, and a few hours before her death expressed her faith in Christ. Her end was peaceful. May great grace sustain and comfort the parents and surviving children.

IRA ERWIN.

GOODMAN.—Sarah Vannetta, the daughter of Thomas M. and Margaret J. Goodman, died Jan 3rd, 1905, aged 22 years, 1 month and 16 days. She was converted to God in her early girlhood days: she gave her young life to Christ and his church, and was a model of youthful piety and consecrated to God. She was resigned, patient and strong in the Christian faith, in her suffering, and when the end came, she was victorious and triumphant. She called her parents and other loved ones around her bedside, gave them a kiss of good bye, told them she was going home to God, and asked them to meet her in heaven.

After she had sung, "'Tis so sweet to trust in Jesus," and had repeated the same in words she quietly fell asleep, and the spirit went out of the house of clay to join the spirits of the perfected saints in the building of God, "the house not made with hands, eternal in the heavens." She leaves a father and mother and four brothers and four sisters to follow in her wake.

She was buried at Wesley's Chapel, the church of which she was a consistent member, Jan 4th, 1905, the funeral services conducted by her pastor, a large gathering in attendance sympathizing.

Her pastor, A. J. BURRUS.

Resolutions of Respect.

At a meeting of our Ladies' Home and Foreign Missionary Society of the Methodist Episcopal Church, South, Biltmore, N. C., Dec. 30th, 1904, the following resolutions were unanimously adopted:

Whereas, It hath pleased our heavenly Father, in his unerring providence to remove from us our dear friend and sister, Mrs. Samuel Reed, who died Dec. 10th, 1904; and whereas, it is the loving desire of our hearts to express some recognition of her many virtues, and to signify our sorrow at her departure; therefore, be it

Resolved 1st. That while we reverently bow to the Divine will, and feel assured that our loss is her eternal gain, we are none the less grieved at her absence, and miss none the less her sweet companionship.

2nd. That in our sister's death our Society loses one of its best, most faithful members, and the large circle of her acquaintance a true and warm hearted friend.

3rd. That we extend to the bereaved family our deepest sympathy, and pray Him, who is a refuge and strength in time of trouble, that He may reveal Himself to them at this time, as their loving Father and their tenderest comforter.

4th. That these resolutions be recorded and preserved upon our records, that they be published in the North Carolina Christian Advocate, and that a copy be sent the bereaved family.

Patient and gentle, loving and true,
Oh! how we loved her none of us knew,
Until the death angel bore her away,
To dwell with her Savior in endless day.

Some day, when all life's battles are o'er,
We'll meet with this friend on the other shore,
And join our voices around the throne
To Him who hath loved us, and brought us home.

Mrs. M. S. POTTS,
Mrs. L. B. ABERNATHY,
Mrs. CHAS. BOYNTON,
Committee.

Biltmore, N. C.

Tribute of Respect.

HEALAN.—Mrs. M. M. Healan, wife of Rev. J. L. Healan, was born July the 1st, 1828, and died at her home in Lenoir, N. C., Sept. the 23rd, 1904, in the 78th year of her age. She was married to Rev. J. L. Healan in 1844, and was the mother of eleven children.

Her husband was a Methodist local preacher, full of faith and zeal, and did much to help plant Methodism in his section in those heroic days. Much of his time he was away from home, filling appointments and assisting the pastor in protracted and camp-meetings.

The young wife never complained, but devoted all her time, caring for her growing family. She was a true helpmeet; patient, industrious, frugal and useful. She was not a society woman. She was a good neighbor, generous to a fault, and dispensed a royal hospitality to her numerous friends, and to the stranger as well. In those days when circuits were large, and parsonages scarce, her home was a stopping place for the pioneers of Methodism.

During the war she was foremost among those patriotic women who contributed food, clothing and blankets, woven with her own hands, to meet the pressing needs of the Confederate soldiers at the front.

She was a faithful wife, a loving mother, a true friend, and an unassuming Christian. I do not remember ever seeing her in an ill humor, or express bitterness toward any one. She was sympathetic in her nature, and manifested much interest in the misfortunes and sorrows of others, but rarely ever spoke of her own, not even to her closest friends.

After the death of her husband she remained at the old home with her daughter, Mrs. Abernethy, where she died.

She was sick only a few months. She put her house in order, and calmly waited the summons. It came suddenly and found her waiting. She has joined her sainted husband who preceded her only a few years to the land of perpetual light.

It is a mournful pleasure to lay this poor tribute to the memory of one whom I loved as my own mother.

J. F. ENGLAND.

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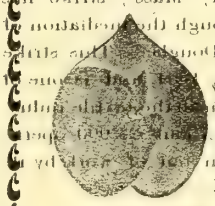


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NEWS NOTES.

The gunboat, Dubuqe, is now ready for acceptance by the U. S. Navy.

Maurice Rouvier, former Premier and minister of Finance in Paris has consented to form a new cabinet.

The Hiawatha cotton mill has been temporarily placed in the hands of a received. Mr. J. A. Davidson is the receiver.

A party of four Americans and one Mexican were slain by Mexican Indians, January 19th in the state of Sanora, Mexico.

Four railroad employes were killed near Shawnee, Tenn., as the result of a head-on collision on the L. & N. railroad, last Sunday.

Street cars are expected to begin to run between Salisbury and Spencer and in March. Work on the power plant is progressing rapidly.

The Old Dominion steamer, Ocracoke, sunk the sloop Bay, upon which was a party of pleasure seekers. No one on board lost his life.

The steamer George W. Elder, sank near Portland, Oregon, with a large number of passengers on board, but fortunately no lives were lost.

The annual meeting of the North Carolina Association of City Superintendents will be held in Raleigh the 26th and 27th of Janaary.

The Northern Pacific Railway Company has declared its regular quarterly dividend of 1½ per cent and an extra dividend of ¼ of 1 per cent.

A movement is now on foot in Louisburg to secure a graded school for that town. It is confidently expected that the movement will be successful.

There was a small fire Sunday at Loray mill, Gastonia. One of the small houses connected with the mill was burned. Loss estimated at $500.00.

The lower House of Congress has voted to impeach Judge Charles Swayne of Florida. The Senate will sit as Court with chosen representatives from the lower House to prosecute.

Upon the demand of John Mitchell, president of the United Mine Workers, Robert Randall was expelled trom that body. Randall had accused Mitchell of selling out the mines in Colorado.

The commissioners of Winston have granted a franchise to F. W. Seibert and others to conduct an independent telephone exchange in that city. Mr. Seibert has exchanges at High Point, Thomasville, Lexington and Kernersville.

Mr. M. L. Mott, of this state, who has been attorney for the Creek Indians has been deprived of his position. There has been a contest over the question ever since his appointment, and the matter has been decided against him.

Frank Croker, son of Richard Croker, was badly hurt, and his chaffeur, W. Raid killed instantly, while practicing for a motor racing contest last Saturday. They collided with a man driving a motor chair, who was also seriously injured.

A bill has passed both houses of the legislature making Richmond a dry county. The bill was especially aimed at Hamlet and Hoffman. Since the bill passed, a disastrous fire in Hamlet swept away several of the saloons of that town.

There is a deadlock in the Missouri legislature. Six republicans have bolted from Medringhouse, the caucus nominee of their party, and are supporting Kerne. The legislature is balloting to elect a succeessor to Francis M. Cockrell.

Mr. W. R. Murray of Durham was convicted of manslaughter, last Saturday, for killing Mr. J. S. Murray, also of Durham, and was sentenced to the publtc roads of Durham county for two years. The facts of the slaying are well known to the reading public.

Governor Glenn has appointed the following gentlemen as members of his personal staff, with the rank of Colonel: J. F. Jones, Charlie E. Johnson, John S. Cnningham, Wescott Robertson, J. L. Cobb, W. D. Pollock and D. L. Ward.

The Fall River, Mass., strike has been settled through the mediation of Governor W- L. Douglas. This strike began July 25th, 1904, and is one of the greatest known in the textile industry in America. About 25,000 operatives were thrown out of work by it.

Annual Seed List.

BEET.—(Turnip Root Varieties)—Extra Early Turnip or Bassano, Early Dark Blood Turnip, Early Egyptian Red turnip, early eclipse Red Turnip, Buist's extra early red turnip. Buist's improved long blood (long variety.)

CABBAGE.—Buist's improved late drumhead, Buist's improved late flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Charleston or Large Wakefield, Buist's Early Flat Dutch, Buist's Eearly Drumhead, Extra Early Express, Early Summer.

CARROT.—Early Half long Scarlet, Buist's Improved Long Orange.

CAULIFLOWFR.—Eearly Extra Paris.

CELERY. — Golden Dwarf, Golden Self-Blanching, White Plume.

COLLARDS.—Georgia, Buist's Cabbage Collards.

CUCUMBER.—Improved Early White Spine, Early Cluster, Early Short Green, London Long Green.

EGG PLANT.—Buist's Improved Large Purple.

KALE.—Green Curled Scotch, Dwarf German Greens.

KOHL RABI.—Early White Vienna.

LETTUCE.—Early White Butter or Cabbage, Eearly Prize Head, Early Curled Simpson, Big Boston.

MELON. — (Cantaloupe or Musk.) Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

MELON.—(Water).—Kolb Gem, Duke Jones, Georgia Rattlesnake, Florida Favorite, Ice Cream, Peerless.

MUSTARD.—Mammoth Curled.

PARSLEY.—Double Curled.

PARSNIP.—Fine Sugar.

PUMPKIN.—Large Cheese.

RADISH.—Early Long Scarlet (short top), Early Red Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip.

SALISFY.—(or Oyster Plant.)Buist's Mammoth.

SPINACH.—Buist's Perfection Curled.

SQUASH.—Early Bush or Patty-Pan, Yellow Summer Crook Neck, Boston Marrow.

TOMATO. — Livingstone's Beauty, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top (for Greens).

Church Extension Aid Notice.

The Board of Church Extension of Western North Carolina Annual Conference will meet on the first day of March 1905, at 10 o'clock, A. M. at Salisbury N. C., Sunday-school Room to pass upon and grade all applications to the General Board for aid by donation or loan. That Board at its Annual Meeting will consider only such applications from this Conference as shall have been approved by the Conference Board. Send applications to the undersigned, at Greensboro, N. C.

J. A. BOWLES, Secretary.

District Conferece Directory.

The Franklin District Conference will be held at Whittier, July 27 to 30.

The Diamond Cure,

The latest news from Paris, is, that they have discovered a diamond cure for consumption. If you fear consumption or pneumonia, it will, however, be best for you to take that great remedy mentioned by W. T. McGee, of Vanleer, Tenn. "I had a cough for fourteen years. Nothing helped me until I took Dr. King's New Discovery for Consumption, Coughs and Colds, which gave instant relief, and effected a permanent cure" Unequalled quick cure, for Throat and Lung Troubles. At all druggists; price 50c and $1.00, guaranteed. Trial bottle free.

THOMAS C. HOYLE. N. L. EURE

HOYLE & EURE,

Attorneys at Law,

119 COURT SQUARE, GREENSBORO, N. C.

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EDWARD W. SCOTT, President.

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PEACOCK & GOLD COMPANY,

General Agents for North and South Carolina, Greensboro, N. C

jan 18-36t

Bent Her Double.

"I knew no one, for four weeks, when I was sick with typhoid and kidney trouble," writes Mrs. Annie Hunter, of Pittsburg, Pa, "and when I got better, although I had one of the best doctors I could get, I was bent double, and had to rest my hands on my knees when I walked. From this terrible affliction I was rescued by Electric Bitters, which restored my health and strength, and now I can walk as straight as ever. They are simply wonderful." Guaranteed to cure stomach, liver and kidney disorders; at all druggists; price 50c.

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NORTH CAROLINA

Christian Advocate

Reading Room
Trinity College N C

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., EEBRUARY 2, 1905. VOL. L., NO. 5.

Signs of the Coming Revival.

A GREAT AWAKENING is reported in Wales. Evan Roberts, a comparatively young man, is the leader in the revival work. R. A. Torrey, one of our American evangelists, is also assisting in the work. More than twenty titled ladies are said to be co-operating in the work, and it is attracting attention in all Great Britain. Would to God that this could be hailed as the kindling of the fires which shall continue to spread till all the earth shall feel its power! This is what is needed more than all else to put the thousands already enlisted for Christ into effective service. This is, moreover, what thousands have been praying for; "and shall not God avenge his own elect, which cry unto him day and night? I tell you that he will avenge them speedily." This is the triumphant assurance of Jesus Christ in his wonderful lesson of encouragement to those who continue in prayer. Read Luke 18:1-14.

* * * *

WHILE men and women have been earnestly praying for the coming of the Lord in the mighty, world-sweeping revival that is to bring in all nations, they have, like Elijah, been watching for the signs, and many think that the little cloud like a man's hand, is already rising out of the sea. May we not see this in the Welsh revival, and the outspreading of the cloud in the earnest movement now in progress in the north of our own country? We verily believe that the night of our waiting is now far spent, and that the day is at hand. The current number of the New York Christian Advocate gives account of a wonderful awakening at Schenectady, New York. Ministers of different denominations are participating. The Advocate says:

"In answering his question, 'How was it all planned?' Mr. Adams, President of the Ministerial Association, said:

" 'There was practically no planning. Some of us felt that there was at the moment a receptive disposition. Mr. Lunn and I had labored in Brooklyn, he in the Lafayette Avenue Presbyterian church and I in the Nostrand Avenue Methodist Episcopal church; and when we heard of Dr. Hillis giving up his winter lecturing to do personal service in saving souls, and of the success of Dr. Dawson, of London, in arousing Brooklyn, we naturally thought a good deal on the subject. Then there was that great revival in Wales, which has lasted now for nine months—a revival of singing and testimoay. At a meeting of the Ministerial Association it was decided to unite all evangelical denominations and hold union services, and we appointed Mr. Lunn to do the preaching. Miss Sanford already had attracted by her singing and speaking, so we added her, and she speaks every afternoon to from 800 to 2,000 women. We had intended to end today, but the revival has such an impetus that it must go on.' "

The Advocate continues:

"One of the methods employed elicited some public discussion. Mrs. Adams and Miss Sanford visited the saloons, and from their songs and invitations, all accompanied by true womanly delicacy, definite results followed.

"According to the Schenectady Gazette, the saloon men treated them 'with every courtesy and respect.' Bartenders and saloon patrons in considerable number went to the meetings, and some were numbered among the converts. But the agent of a great brewery wrote to the papers stating that he is himself a Christian, and found fault with the visits of the promoters of the revival to the saloons. He asked two questions, the first: 'Do the barrooms ever interfere with the church's business?' and after showing how much revenue the saloons pay to the state, he triumphantly demanded, 'Now how much do churches pay toward supporting the State?'' Scores of 'apt responses' were sent to the papers. Men 'had to either side with Steinberg or against him, and men who had taken little interest in churches found themselves going to the revival.'

"A response which struck the target full in the center came from a business man, who asked him to take the following paragraph 'to the saloon keepers and ask them if they were willing to attach their names to such a statement, after the word 'churches' had been eliminated and the word 'saloons' put in place thereof:'

" 'Churches are a help to children and young people; churches are a help to wives and husbands; churches build up the home; churches are a blessing to the poor; churches rejoice the heart of fathers and mothers when the son or daughter enters their communion; churches are instituted by our Lord.'

"Schenectady is an ancient city of 31,682 population (1900). It is the seat of Union College, and the center of this work is not far from it. The people who have been saying that the church had outgrown 'revivals' undertand neither the Scriptures nor human nature. Such arousals of conscience, sympathy, aspiration for communion with God, and longing for the salvation of others are possible anywhere.

"Should all the churches in the land become dead or lukewarm, an outbreak might occur at any time which would sweep through the land like a hurricane. But the danger would be that it might fall into the hands of fanatics, whose false doctrines and dangerous spirit might be followed by another reaction. The only safe-guard is in churches' constantly growing in grace, being abundant in good works, renouncing the world, the flesh, and the devil—not with the mouth only, but with heart—and, not content with this, always looking and longing for a special time of refreshing 'from the presence of the Lord.'

"If faith and works go together, churches, like individual Christians, get what they long for, sometimes more—never less."

Each day is like a furrow lying before us; our thoughts, desires, and actions are the seed that each minute we drop into it, without seeming te perceive it. The furrow finished, we commence upon another, then another, and again another; each day presents a fresh one, and so on to the end of life, . . . sowing, ever sowing. And all we have sown springs up, grows and bears fruit, almost unknown to us; even if by chance we cast a backward glance we fail to recognize our work.—Selected.

Preaching is for the pulpit; lecturing is for the rostrum.

CONTRIBUTIONS.

LOOKING BACKWARD.

J. R.

I stood again on the threshold of my happy childhood's home.

Loving hands were outstretched to clasp my own, and loving voices welcomed my return. Friends of other days, though alien in blood, they opened wide the doors and bade me enter in.

As I passed through its portals, into the warmth and glow of the old familiar setting room, I longed for a moment to be a little child again, and see as of old, the dear old grandfather, as he sat in his chair by the window. Then I tried for the time to banish these thoughts, and we became interested in things present and to come.

Many events of interest had transpired in my year's absence, and the hours passed swiftly, in the pleasure of meeting again these friends of by-gone days.

But as I passed that night into an inner room, the sanctuary of old, my heart grew strangely sad. It was in this hallowed spot, that the white-haired grandmother crooned sweet lullabies to the tired and sleepy little one, as she tucked her away for the night.

As I sat by the dying fire, what wonder that my mind again reverted to those happiest of all my days. Even the bright chatter of dear little Pauline, the household pet, failed to arouse my wandering thoughts and presently she went away.

What a flood of sweet memories filled my soul at the sight of those old, familiar walls. I could almost hear again the sound of an aged voice, as the petitions arose, like sweet incense, to heaven in my behalf, which the Father has surely remembered.

And as the fire burned lower on the hearth, while the shadows came and went upon the walls, is it strange that I should seem to feel the living presence of the loved and lost?

And as the memory of the last sad scene of all, when the Death Angel came to claim His own, rushed over my burdened soul, did I not for a moment seem to stand in the Vestibule of the Infinite? And did guardian angels watch over my slumbers through the remainder of the night? It is sweet to believe they did.

As I sat in the little church on Sunday morning, and listened to the farewell words of the pastor before his departure for another field, there came into my heart that "peace that passeth understanding."

As I stood again in the old church yard, by the graves of the dear departed, I beheld on a marble slab, these words: "For so he giveth His beloved sleep." On another: "The righteous shall be in everlasting remembrance." What comforting words and what fitting epitaphs for those who spent their lives in the service of the Master.

As I retraced my steps through the silent grove, the words still lingered in my mind. "The beloved were only asleep." "The righteous should be in everlasting remembrance."

The mountain day was cold and dreary. The leaves, which a few short months ago made the trees beautiful with their soft, green foliage, now lay in a brown and withered carpet at my feet. The relentless hand of time had not even spared the dear old church. Its pillars and walls showed signs of decay. The very air seemed full of farewells.

As I turned away from those scenes, so tense with past memories, there still abode in my heart that "wonderful gift from above." I should meet the dear ones again where partings would be no more.

I lingered for a moment before leaving perhaps forever this loved scene, to take one backward glance, then passed on, with a new song in my heart and a firm purpose in my life, content to wait for that welcome voice as it falls on my listening ears: "Enter thou into the joys of thy Lord."

CORRESPONDENCE.

"DOWN IN GEORCIA, SIR."

MR. EDITOR:—The Centennial Exposition was held in Philadelphia during the same year of the memorable Tilden-Hayes campaign for the presidency. I was in the city, visiting the exposition, during the hottest of that exciting contest and was on the street one night when the Democrats were having a great Tilden and Hendricks rally, at which General McClellan spoke. An enthusiastic Democrat, hurrying along the street, asked a man who chanced to be an equally pronounced Republican where the Democratic headquarters were. At that time Georgia had just loomed up as the great Democratic stronghold of the South, and the Republican, with a mixture of disgust and grim humor, replied: "Down in Georgia, Sir."

So, in the day of the Pierces and Parkses, of Means and Longstreet, of Ben Hill and Bob Toombs, and of others of their contemporary notables, that State might with some degree of propriety have been called the intellectual and oratorical headquarters of Southern Methodism. And in later years her Key and Colquit, her Haygood and Harrison, her Hinton and Lee, and her Grady and Candler have contributed largely toward continuing her primacy in brain power and commanding eloquence. And numbers as well as ability have given color to the claim for her of being Methodist headquarters, having more Methodists within her borders than any other Southern State except Texas.

Although I had frequently passed through the Empire State I had never spent a day within her limits before going to the North Georgia Conference held at Marietta last November. On the 22d of that month, the day after the Virginia Conference adjourned, I took the cars at Lynchburg about 4 o'clock in the afternoon, and, after a detention of some three hours at Atlanta, I reached the seat of the Conference about 9:30 next morning. Marietta is a town of some 4,500 inhabitants, 20 miles beyond Atlanta in the direction of Nashville, and 494 from Lynchburg. I found the Conference in session with Bishop Duncan in the chair and Dr. Heidt, as usual, at the Secretary's desk. I was in time to hear an eloquent address from Bishop Galloway on the Japan mission, which he had recently visited, and an instructive and inspiring appeal from Dr. Lambuth.

For some reason the Conference was held in the large, new and commodious Court House, the judge who was holding court courteously adjourning it for about a week to make room for the ecclesiastical body. I know of no reason for going to the court house unless it was for the purpose of using its various offices for board and committee meetings; for we have one of the largest and most handsome new brick church buildings I have ever seen in a town of that size. Thanksgiving services were held at both the court house and the church on the second day of the session, Bishop Duncan preaching at the former and Dr. C. W. Byrd at the latter. I heard Dr. Byrd's very thoughtful sermon and was told that the Bishop preached a very superior one, hewing to to the line on some phases of worldliness.

This is

THE LARGEST CONFERENCE OF WORLD-WIDE METHODISM,

reporting a year ago 306 traveling preachers and 102,000 lay members. Notwithstanding its size it was handsomely entertained by this small town, and there was a generous rivalry between quite a number of other comparatively small towns for the privilege of entertaining it this year. Nor do they take any general collection for helping the local church in caring for the Conference as they do in Virginia.

Reports indicated a healthy condition of things in the Conference generally, although there was a small falling off in some of their finances and in church membership and the number of Sunday-school scholars enrolled. Although they have some 23,000 members and 41 more pastoral charges than we have, they have the same number of districts. They haven't the mountains to contend with that we have and have larger cities, making larger districts practicable. Before the division of 1890, we had in the N. C. Conference 14 districts, with some 90,000 members. We were then the largest Conference in the world.

They have an unique organization that they call

"THE ASBURY RE-MOUNTING BROTHERHOOD."

The object of this association is to help all preachers, members of conference and local supplies, who lose horses to get others. Each member pays 50 cents on the death of a brother's horse and they try to have a sufficient fund on hand or to collect it by assessments to pay each participating member $100, or thereabouts, at the death of his horse. They have both participating and non-participating members as we had in our Conference Brotherhood. It might be well to look into this matter and have something of that sort with us.

They make pretty good provision for their Conference claimants. Last year they had 41 superannuates, 60 widows and 22 orphan children to provide for. They grade their claims before hand, and make an assessment to meet them. Last year they ranged from $400.00 down to $25, and they made an assessment of $20,000 to meet them. Each one then pro rates on the amount raised. They raised $18,445 and paid from $356 down to $22.25 per claimant.

Last year, through their collections, and the two Women's societies, they raised $66,000 for foreign and domestic missions, not, however, quite paying through Church collections the assessment to either fund.

NORTH CAROLINA

has contributed in the past and is still contributing somewhat to the development of our church in this great State. It is known to some of your readers that Lovick and Reddick Pierce, father and uncle of the peerless Bishop Pierce, went from Halifax county, N. C., to Georgia in their boyhood. Last year one of Bishop Pierce's brother's died and Bishop Candler, in writing his memoir to be

read at the Conference, used the following language:

"To no other family is Georgia so indebted for the type and strength of its Methodism as to the Pierces, and no member of that celebroted family was more laborious and faithful in the service of the church than was Rev. Thomas F. Pierce, D.D., lately deceased."

Those North Carolinians who have more recently gone to Georgia are now filling important places on that Conference—Chas. W. Byrd, Chas. O. Jones and Sam'l R. Belk. Brother Belk has been there longest, and went before "giraffes" flourished so abundantly as they do now. But, in popularity with the people, at least, he has grown to the height of one of those long-necked clergy. Dr. Byrd went four years ago and has just closed his four years' successful term at First Church, Atlanta. They are both now at Augusta, where Brother Belk has entered upon his third or fourth year at St. James and Brother Byrd his first at St. John, $2,000 and $2,100 stations respectively. Dr. Jones is serving his second year at St. Mark, Atlanta, and he seems to be doing well on it. This is a $2,600 station. This is Dr. Jones' second year in the Conference. All three of these brethren preached at Conference, Dr. Byrd twice. They stand well as preachers. Dr. Jones preached one of the best sermons I heard. At the Presbyterian church, where Dr. Byrd preached Sunday morning, three preachers took part in the service, all North Carolinians, and a visitor from that State preached then at night. I greatly enjoyed meeting my old friend, the gentle, genial and saintly, Dr. Geo. G. Smith, who is a grandson of North Carolina. Although his health is very poor and he has to go on crutches, he is still bright and cheerful and seems to be ripe for the skies. He conducted with tact and success a very helpful love feast service.

The Baptists of Atlanta are also indebted to North Carolina for two of their strongest and most useful preachers—John Ellington White and Len Gaston (?) Broughton. Brother White took a high position there from the first, but Dr. Broughton was regarded as "sensational," whatever that may mean. But he has largely disarmed criticism by his heroic fight against wrong-doing and his bringing right and helpful things to pass.

Writing of these young North Carolina-Georgians carries me back to my younger days. Dr. Jones' father, the Rev. Charles Pinckney Jones, was for years one of the brainiest members of the North Carolina Conference. He was stationed at Washington when the war came when he volunteered and went into the army as a captain. After the war he went west and recently died in the State of Washington. He married a Miss McLaughlin of Fayetteville, where his son, Chas. O., was born. When a young man he lived in Jamestown, a small town near Greensboro, and was a "ring-leader" in worldliness and sin, exerting a hurtful influence over his associates. At a protracted meeting held in that town by an eccentric but earnest preacher, "Pink Jones" came forward for prayer. On noticing it, the preacher said: "Pray on, brethren, we've got the devil's nest-egg of Jimtown."

Having known the families of Brothers Belk, White and Broughton and the parents ot their Methodist wives, I might write much about them, but my garrulity has already betrayed me into writing more than I intended.

With thanks to Dr. Smith, the Rev. Fletcher Walton, the Conference host, and the North Carolina brethren named for their great kindness to me, I will close and start for the South Georgia Conference.

JNO. R. BROOKS.

Reidsville, Jan. 18th, 1905.

FROM STATESVILLE.

DEAR BRO. BLAIR:—The Journal came out in good time, as usual, and the promptness and accuracy of our excellent Secretary deserve commendation. I wish, however, to correct one error in the report from Statesville circuit. The Journal says there is a debt of $620 on the parsonage. It should be $6.20. The omission of the decimal point evidently caused the error. I cannot tell whether the statistical secretary is to blame, or whether the omission is mine.

While I am writing, I will say a few words about Methodism in these parts. The Statesville district is in a good, healthy, growing condition. I am not qualified to write the particulars of the district, but can say that Methodism is on rising ground in and about Statesville. Perhaps the oldest and one of the most intelligent Methodists in Iredell county said a few weeks ago that Iredell county Methodism had never had such a year before as last year was. Hundreds were converted and added to the church on the various charges in the county. There are nine pastoral charges in Iredell, every one of which had a "good year" last year.

Boyer holds and increases the congregation at First church as his pastorate enters the final year. One of his stewards remarked a few Sunday nights ago, as we came away from a crowded house, "We will be obliged to build a larger house in order to accommodate our growing congregation." Some charge will get a first-class pastor when Boyer moves, and some preacher will get a desirable charge in Statesville next year.

Downum has built up West End to a membership of about 300. They have a lot on which they anticipate building a good house in the near future. Some charge will get a good "all round" man another year, and a suitable man will find a good field for the exercise of wisdom and talent in West End charge. Statesville is a growing little city, and Methodism is up with the foremost forces for good here.

Our good Brother Barrett is comfortably domiciled in his own home in this city. What he intends doing with that vacant lot over in Bloomfield suburb I cannot tell. But no one need be surprised if a third Methodist church is added to Statesville in the near future. Barrett is a builder, and he brings them out of debt too.

Of the Statesville circuit I can truly say, we are going forward but not at "break neck" speed. Our development is at this time, more in quality than quantity. We made good financial progress last year, the charge paying more than ever before an salaries and benevolences. And we do not expect to lose ground this year. And we made spiritual progress also. We had good revivals at every church, the spiritual value of which cannot well be estimated.

Burrus wears well at Troutman. Behind in nothing is his record. He is a valuable man, of which Methodism has been the producer of many. Such men, leading the moral forces of the country, are of more real worth than standing armies and well equipped navies. And so we might go on, writing of Taylorsville, Newton, &c., all of which deserve to be written about, but the letter would be too long for the paper.

Dr. Weaver grows on me, as I see more of him. His flexibility and adaptability are wonderful. Equally at home in great city pulpit and in log cabin in the country, he preaches in the simplest manner the profoundest truths of religion. To say he is popular is only to repeat what is always said of him. No man among us is better fitted for leadership than the Presiding Elder of the Statesville District. We all confidently expect another "good year" this year of grace 1905.

R. M. TAYLOR.

Statesville, N. C., Jan. 23, 1905.

WHY SUPPORT THE CONFERENCE SCHOOLS?

Because

They have recruited our ministry;

They have given us leaders in the local churches;

They have saved our aspiring young men and women to Christianity by surrounding them with the proper environment;

They have affected with a wholesome influence the higher educational institutions of the State;

They have supplied scores of communities with efficient teachers;

They have contributed magnificently to the present renaissance of education in North Carolina;

They have sometimes illustrated in their meagerly paid though competent teachers a heroism equal to that of the Methodist parsonage;

They have done a missionary work in the mountains and elsewhere surprising in its large results when the means at their command are considered,

They have kept the faith. A religious atmosphere pervades them. This Bible is studied and revered. Christ is enthroned.

Notwithstanding the foregoing facts, there are twenty charges in the Western North Carolina which last year gave not one cent to education. EDWIN L. BAIN.

ONE ON PAUL.

Paul Du Chaillu, the one-time African explorer, performed a good Samaritan act one night in assisting along the street a very intoxicated stranger. The man told him where his home was, and after considerable difficulty Du Chaillu got him to his door. The bibulous one was very grateful, and wanted to know his helper's name. As the explorer did not particularly care to give his name in full, he merely replied that it was Paul.

"So it's h—hic—Paul, is it?" hiccoughed the man, and then, after some moments of apparent thought, inquired solicituously, "Shay, ol' man, did you ever get an—hic—any ansher to those long lettersh y' wrote to th' Ephesians?"—Chicago Chronicle:

Some one has said that there are three classes of church-goers: "those who pray, pay and persevere; those who sit, sleep and snore; and those who are cynical, censorious and critical."

There are some theologians who spend so much time in disputing about Adam that they suffer John Smith to go to the judgment unwarned.—Epworth Era.

Extravagance in private life breeds extravagance in public expenditures, and then follows poverty and stress in both.—Era.

Our Correspondents.

Hendersonville Circuit.

Dear ADVOCATE:—There have been 53 professions of conversion and reconversion in the meeting at Hill Gert. Many of the converts were backsliders who came to the altar and sought a—fresh the kingdom of God. Many shouts of praise went up from converts and from older Christians. This has been a very general revival in which sinners were convicted, mourners converted, backsliders reclaimed Christians revived, consecrated, purified and lifted to a higher plain of Christian experience. In all 75 or more testified to having received special blessing in the meeting.

One good feature is the manifest zeal and earnestness with which the converts and other Christians take up the cross to pray, testify and do personal work to reach the unsaved. Fourteen have already been received into the church. Several others are yet to receive; and some will join other churches.

From what we learn the church here badly needed a revival, as there was much worldliness, strife, hard feeling, division and want of co-operation among the members. We trust this is all a thing of the past, and that the Sunday-school, prayer meeting, and other church work will now move forward.

Pray that the work may abide. To God be all the praise for what He is doing for us and through us.

We are to begin a meeting the 5th Sunday (D. V.) at Edneyville, if Mrs. Perry's health will permit. She has been very sick for three days. And we fear she is threatened with fever, but hope for the better.

Pray for us and the good work. Success to the ADVOCATE We hope soon to be able to send a club of 10 new subscribers, or even more.

Truly,

W. H. PERRY, Pastor.

January 27.

Leicester Circuit.

Dear Brother Blair:—A few words from Leicester Circuit, at this time, may not be out of place. We came to the work on Saturday before the first Sunday in December and held our first service at Western Chapel. We have made two full rounds on the work, and at every place we have found large congregations that have received us gladly, and have shown every token of love and appreciation.

We can say, "The lines have fallen unto us in pleasant places"

On Friday night before Christmas, a number of our members and friends, from Leicester, came to the parsonage bringing tokens of their love in a substantial way, for which we return our many thanks. We ask that God will make us a blessing to all the people, and that His cause may prosper in our hands.

Our congregation at Big Sandy Mush is finishing a nice new church, which will be ready for dedication by April.

Our Presiding Elder, Rev. C. F. Sherrill, was with us Jan. 21, 22, and held our first quarterly meeting, the preaching was such as to commend itself to the mind and conscience of the hearer. There was a marked manifestation of the presence of the Holy Spirit in every service.

My motto, for this year, is a revival in every church and all the collections in full. Let every preacher and every member in every congregation try to make this the best year in the history of the District.

Yours truly,

J. W. CAMPBELL.

Randolph Circuit.

No report has been written from this circuit so far this year. This makes my third year on the work and if any difference was manifest, the people received us more gladly than ever before.

Our first Quarterly Conference came on a very bad day and attendance was small, but we saw enough of our new Presiding Elder to know we will love him. The first round I made, the weather was so bad, I had small congregations. The second I have had the largest congregations I have had at all in the winter. Last Thursday night Jan. 18th, the people of the town and country came in full force and pounded us in the old fashioned way. It was a pleasant occasion and our hearts were made glad and the pastor was encouraged. May the Lord bless these good people.

At Mt. Vernon the paling and posts are on the ground to enclose a large cemetery. At Fairview a subscription is being taken to paper the church and when completed it will be the nicest country church I ever saw. We are pressing on there. At Trinity we are having success in the church work. By the first Sunday in Feb. I will have added 14 members to this one church. I am grateful for this fine degree of success for it proves that the pastor has the divine approval, as well as that of the people in his work and in the strong stand he takes for right against the wrong. Wishing the ADVOCATE success and hoping the Editor will some time come to see us, we say farewell for this time.

ALBERT SHERRILL.

Lowell Circuit.

Mr. Editor:—While the noise of many poundings, throughout our conference, is surely being heard unto the utmost borders of the land, perhaps a note from Lowell would not be discordant.

The will of the most excellent people of the Lowell Circuit has been to pound, but the present incumbent of the parsonage is, fortunately or otherwise, so circumstanced as to render a pounding with meat and bread somewhat inappropriate.

Therefore, since it was not wise to present me with biscuit and gravy, they substituted dry goods. The devout, affable, and unsurpassed people of Lowell and Bethesda churches, gave to me, as a Christmas remembrance, a twenty-two dollar suit of clothes. I most heartily thank them for this gift.

I hope and pray that, in return for the many expressions of loyalty, coming up from all four of the churches of this charge, I shall be able, by God's grace, to preach faithfully His word and direct wisely and successfully the affairs of His church.

Cordially,

J. H. BENNETT.

Lowell N. C., Jan. 20, 1905.

A Matter of Health

There is a quality in Royal Baking Powder which makes the food more digestible and wholesome. This peculiarity of Royal has been noted by physicians, and they accordingly endorse and recommend it.

ROYAL BAKING POWDER CO., NEW YORK.

Mount Airy District.

Dear Brother Blair:—Please say through the ADVOCATE, that the Mt. Airy District Conference will be held at Pilot Mountain, beginning March 30th and will continue over the 1st Sunday in April. The preachers of the District will be expected to have all conference collections pledged, and enough cash in hand to pay Foreign and Domestic Missionary assessments in full. I am sure this can be done, so let us begin at once. The following will be on the examining committees. For license and admission: O. P. Ader, Seymour Taylor, B. F. Hargett. For Ordination: T. E. Winecoff, H. C. Sprinkle and A. W. Jacobs.

Our schools, and other church organizations, are cordially requested to send representatives. The ADVOCATE man will be expected to be present.

J. A. COOK.

Our Bishops Think Favorably Of It.

BISHOP HOSS.

My Dear Doctor Ivey:—Your Handbook for 1905 is a fine piece of work. You must have given a great deal of time and care to the preparation of it. The church owes you a large debt of gratitude.

And may I say that the ADVOCATE is a most creditable paper?

The Texas folks are giving me a plenty to do, and I am trying to do it "in my weak and feeble way."

Fraternally yours,

E. E. HOSS.

BISHOP WILSON.

My Dear Brother Ivey:—Excuse unavoidable delay in acknowledging receipt of the North Carolina Methodist Handbook. I thank you for it. It is valuable; full of information of the best sort, well put together and in very attractive form. Every Methodist in North Carolina ought to have a copy. It would teach very many of them things that they ought to know about the church and its history. Many outside of North Carolina will be glad to get it. I congratulate you upon its conception and make-up, and hope that you will be able to put it into every Methodist family, and thousands of others.

Very truly yours,

A. W. WILSON.

Baltimore, Md., January 17, 1905.

January 20, 1905.

My Dear Brother Ivey:—Returning home today I am in receipt of the N. C. Methodist Handbook for 1905. I am very thankful for it. It is deeply interesting, very valuable and useful. You have wrought well. I trust every Methodist family will have a copy. As for that every North Carolinian ought to have it in his home. I prize Christopher Thomas' "Dream and what followed it," as given by my Old Presiding Elder, Dr. Levy M. Lee. In publishing these Handbooks you are rendering a great and needed service to North Carolina Methodism.

With thanks again for sending the Handbook, and praying the divine blessing upon you in your work. I am,

Truly and Sincerely,

W. W. DUNCAN.

A Correction.

In the Conference Journal there is no report from the W. H. M. Society for Mt. Pleasant charge. The society raised $30.00 last year and I'm quite sure I so reported. Please publish and oblige.

Yours truly,

J. F. ENGLAND.

Reidsville, N. C., Jan. 25, 1905.

Bent Her Double.

"I knew no one, for four weeks, when I was sick with typhoid and kidney trouble," writes Mrs. Annie Hunter, of Pittsburg, Pa., "and when I got better, although I had one of the best doctors I could get, I was bent double, and had to rest my hands on my knees when I walked. From this terrible affliction I was rescued by Electric Bitters, which restored my health and strength, and now I can walk as straight as ever. They are simply wonderful." Guaranteed to cure stomach, liver and kidney disorders; at all druggists; price 50c.

NEWS NOTES.

Hon. Charles A. Reynolds has been reappointed postmaster at Winston-Salem.

President Roosevelt spoke before the Union Legue of Philadelphia one day last week.

The new Southern Cotton Association has decided to meet in Asheville, August 15th.

The Norfolk, Va., Public Ledger has been sold to the owners of the Newport News Herald.

A fire last week destroyed a distillery at Hoffman. Loss $6,000, insurance $3,000.00.

The confidential bookkeeper of a Memphis wholesale house admits embezzling, $11,700.

Fire destroyed a considerable part of Union, S. C., last week. The loss is estimated at $25,000 to $50,000.

Vice President elect Fairbanks has consented to address the Tar Heel Club of Greensboro, on Feb. 22nd.

A cotton oil mill at Memphis, Tenn., was burned last week. The loss is estimated at $150,000; insurance $110,000.

The cold weather has caused the loss of 75 per cent. of 500,000 boxes of oranges, supposed to be on the trees in Florida.

In the recent fight between the Chinese and Japanese the loss is reported as 15,000; 5,000 Japs, and 10,000 Russians.

The residence of Mrs. Marshall Clement, Mocksville, was destroyed by fire las week. The loss was $2,000.00 without insurance.

The train hit a street care in Charlotte, Sunday, without fatal results. The blame lies between the motorman and the gate keeper.

A head-end collision on the Chattonooga and St. Louis R. R. near Tulahoma, Tenn., was the cause of the death of four people last week.

It is said that North Carolina will get about $500,000 from the general government to be expended on the rivers and harbors of the state.

The coldest spell of the winter so for came last week. The theomometer was about zero at Asheville. The cold was general over the United States.

Mr. R. O. Puryear, an engineer on the Southern Railroad, was killed last week. He was looking out of his cab, and his head struck a mail crane near Spencer.

A portion of the barracks of the Bingham School, Asheville, was burned during the cold spell last week. The loss was estimated at $2,000. No lives were lost.

There was a movement on foot to start a dispensary in Dunn which is a prohibition town, but the movement met with no encouragement and has been abandaned.

A distructive fire at Omaha, destroyed about $500,000 worth of property in the wholesale district of the city. It was the most disastrous fire in the history of the city.

The Supreme Court of Appeal of Virgina has reheard the case of McCue convicted for wife murder, and has reaffirmed their old decision. He is to be hanged February 10th.

The cotton farmers of the South are passing resolutions to cut down the acreage in cotton next year; and the convention of Southern Bankers have endorsed their action, and pledged their support.

Hon. W. W. Kitchin has been summond to Mississippi to testify against M. L. Riddock who swore falsely, charging Mr. Kitchin with corruption. The charges against Mr. Kitchin were completely refuted.

A fire at Portmouth, Va., Sunday, destroyed the residence and a large portion of a business block. The loss is estimated at about $50,000. But for the heroic service of the marines, the entire business section of the own would have been destroyed.

The lower house of the General Assembly of North Carolina has repealed the anti-jug law orignally intended for four counties (except for the four counties) but accidentally taking in the whole state. It is expected that an anti-jug law coverning the state will be passed.

The Pape Medicine Co., S. E. 4th St. Cincinnatti, Ohio, are sending absolutely free a complete and thorough test treatment of their three new remedies, that instantly relieve and quickly cure all forms of Kidney and Bladder trouble, Rheumatism and all other uric acid diseases. There never was anything like it. There is not one sufferer in the whole world who can afford to leave these remedies untried. Just write and tell them where to send the treatment and it will come to you free without one cent of expense whatever. Read their splendid offer on page 5 of this paper.

A Progressive and Successful Financial Institution Changes its Corporate Name.

The announcement of the change of name of the Southern Loan and Trust Company of Greensboro, N. C. to Southern Life and Trust Company comes at the close of a most successful year in the history of this progressive institution. This change of name has been made in recognition of the importance which its life insurance business has developed into. This branch has kept pace with the company's record for success in all its undertakings and has contributed its part to the $30,000 which has been added to the company's surplus during the year 1904. By economy of management and conservatism in selection of lives insured, this company has achieved results upon its initial life insurance operations such as have been accomplished by no other legal reserve life insurance company within the last twenty years. This record, the immensity of the opportunity which is presented to a safe, sound, conservative home life insurance company, and the fact that "there is nothing human which is more secure than a well established life insurance company," have induced the directors of the company to recognize this branch of the business as co-ordinate with its Trust and Banking Departments by adopting for its corporate name "Southern Life and Trust Company."

Coincident with this change of name, the Southern Life and Trust Company has sold its real estate and real estate loan business to the Southern Real Estate Company, a corporation just organized with a paid in capital of $25,000, and will in the future confine its operations to the three closely allied branches of business, administration of trusts, banking and life insurance. The company starts into 1905 with a surplus security to its patrons of $245,000.00.

When it is recalled that in 1890, fourteen years ago, this company began business here with $25,000 capital, and that by persistent work and persistent success in everything undertaken this modest initial capital has grown, by its surplus earnings, into $245,000.00, it will be seen that this institution has grown as Greensboro has grown, and that it furnishes one of the best examples of the city's growth and progress.

Annual Seed List.

BEET.—(Turnip Root Varieties)—Extra Early Turnip or Bassano, Early Dark Blood Turnip, Early Egyptian Red turnip, early eclipse Red Turnip, Buist's extra early red turnip. Buist's improved long blood (long variety.)

CABBAGE.—Buist's improved late drumhead, Buist's improved late flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Charleston or Large Wakefield, Buist's Early Flat Dutch, Buist's Eearly Drumhead, Extra Early Express, Early Summer.

CARROT.—Early Half long Scarlet, Buist's Improved Long Orange.

CAULIFLOWER.—Eearly Extra Paris.

CELERY. — Golden Dwarf, Golden Self-Blanching, White Plume.

COLLARDS.—Georgia, Buist's Cabbage Collards.

CUCUMBER.—Improved Early White Spine, Early Cluster, Early Short Green, London Long Green.

EGG PLANT.—Buist's Improved Large Purple.

KALE.—Green Curled Scotch, Dwarf German Greens.

KOHL RABI.—Early White Vienna.

LETTUCE.—Early White Butter or Cabbage, Eearly Prize Head, Early Curled Simpson, Big Boston.

MELON. — (Cantaloupe or Musk.) Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

MELON.—(Water).—Kolb Gem, Duke Jones, Georgia Rattlesnake, Florida Favorite, Ice Cream, Peerless.

MUSTARD.—Mammoth Curled.

PARSLEY.—Double Curled.

PARSNIP.—Fine Sugar.

PUMPKIN.—Large Cheese.

RADISH.—Early Long Scarlet (short top), Early Red Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip.

SALISFY.—(or Oyster Plant.)Buist's Mammoth.

SPINACH.—Buist's Perfection Curled.

SQUASH.—Early Bush or Patty-Pan, Yellow Summer Crook Neck, Boston Marrow.

TOMATO. — Livingstone's Beauty, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top (for Greens).

Cancer on the Chin Cured by Anointing With Oil.

Alleghany, Pa., May 23, 1904.
Dr. D. M. Bye Co., Indianapolis, Ind.

GENTLEMEN—Your favor of May 10 received, and in reply am pleased to state that the patient has been entirely cured of the affliction by the use of your oils. This happened before Christmas, and there have been no signs of any more growth since. The place has healed over nicely, scarcely leaving a scar. Sincerely and respectfully yours,
R. G. CALLEN,
1415 Irwin Ave., Allegheny, Pa.

No pain. No scar. No experiment. Dr. D. M. Bye's thirty years of success stamps him the master specialist of the day. Convincing evidence in his new book, which will be sent free on request. Address the home office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

A New Cure For The

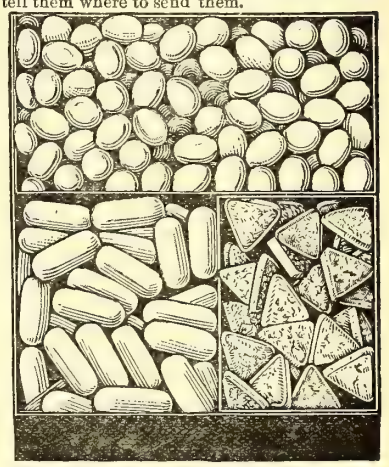
Kidneys,

BLADDER, RHEUMATISM,

Bright's Disease, Dropsy, Gravel, Backache, General Weakness, Nervous, Urinary, Liver and Stomach Troubles.

3 Remedies Free.

The Pape Medicine Co. will send by prepaid mail, to any sufferer, *whether man or woman*, a complete test course of their three new remedies that relieve and cure all forms of Kidney, Bladder, Urinary Diseases, Rheumatism and their complications. No money is wanted—just write and tell them where to send them.



What The Free Package Contains.

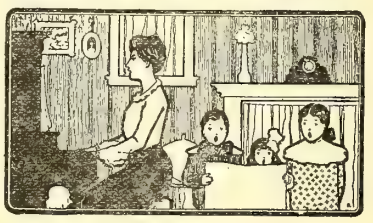
One large course of Formula A.—Reconstructs the broken-up tissue, cleanses all the pores, builds up and strengthens the weak and feeble Kidneys, re-establishing complete, natural, healthy function.

One large course of Formula B.—Strains out of the blood and system uric acid and other kidney poison, *the cause of Rheumatism.* Urine is neutralized. Mucous, catarrhal accumulation passes off and out. The Bladder is healed, inflammation and irritation subside. Retention, Frequency (especially at night), painful and all urinary difficulties are permanently overcome. Gravel and granular deposits are dissolved, the urinary passages are restored to a healthy condition.

And a large course of Formula C—to immediately arrest the undermining consequent upon Kidney Diseases. Regulates the Liver, Stomach and digestion, relaxes constipated Bowels, purifies the Blood, nourishes tissue, bone, muscle and spine. Aches and pains are readily relieved. Is unfailing in toning the general system. Infuses life and vigor into every vital organ and strength all over the entire body. This is as exhaustive, thorough and complete treatment as was ever formulated for the cure of these destructive diseases. *There is not one sufferer in the whole world who can afford to leave these remedies untried.* Write to the **PAPE MEDICINE CO., 8 E. 4th St., Cincinnati, O.,** telling where to send them, and the complete test course of each of the Formulæ A, B and C, will be forwarded by prepaid mail without one cent of expense to you.

feb 2 and 16

Epworth Pianos



A sweet toned piano is a wise investment. Its influence upon the home is far reaching. You cannot estimate its value in advance, but look back in five, ten, twenty years—you will see it.

But be careful to get a *good one*, with a tone that is rich and sweet, so it will be easy to sing with and a pleasure to listen to.

Such a piano is the Epworth. Our plan of selling direct to homes at the factory price saves you middle dealers' profits.

Our Catalogue explains all about it. Tells how some pianos soon become hard and metallic in tone while others seem to get better and better—sweeter toned with use.

No matter what piano you are thinking of buying it will pay you to sit down and write for the Epworth Piano Catalogue—free for the asking.
Write for that Catalogue to-day.

WILLIAMS ORGAN & PIANO COMPANY
Methodist Book Concern Building
57 Washington St. Chicago

An Infant's Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

Rev. GEO. G. SMITH,
Macon, Ga.

CORRESPONDENCE.

Missionary Training School.

The authorities in charge of the Missionary Training School, in session at McKendree Church, have every reason to be gratified over the success of the school during the past three weeks. The attendance has been about double what was expected and new students are constantly coming.

Rev. B. W. Waters, from Japan, had a severe attack of appendicitis last week, and submitted to a surgical operation which was successful, and he is now rapidly recovering. Rev. W. P. Turner is likewise confined to his room with la grippe.

The Methodist preachers of the city hold their weekly meetings in connection with the Training School, and are making a valuable contribution to the interest of the school. Very pertinent questions are being discussed at these weekly meetings. Prof. Thomas Carter, of Vanderbilt University, delivered an address on "Child Labor and Illiteracy as Hindrances to Early Religious Training," from which the following extracts are taken :

"No chapter in the history of the great labor problem is more pathetic than that which deals with the great transition from the home and small village to the factory and city. The two great economical causes for this change in the industrial life are set down as, First, improved machinery, minute subdivision of labor and consequent low wages; second, the helplessness of childhood."

Prof. Carter gave many illustrations of the inhuman treatment of children both in England and America, following the introduction of machinery, aud continued :

"Possibly we may hope that this era of blood and mere infliction of pain is past, but still with us in the United States, in spite of the many excellent laws we have on most of our statute books, the evil of child labor is very great.

The twelfth ecnsus gives the total number of unemployed in manufacturing and mechanical pursuits as 1,933,282, or 27 per cent. of the whole, and 1,750,178 children engaged in gainful occupation.

I cite these facts simply to show the relation, absolute and undeniable, between child labor and illiteracy—viz., that if the children do not get their schooling before they enter upon their work the probability is they never will get it.

There is yet time, my brethren, for us of the South to avert this tide of irreligion that is coming up from our great and constantly increasing factory centers of population. The Southern laborer is still a Southerner—an American. He has a conscience to which we may appeal; a God whom he still reveres; a Bible that still to him is the word of life! "

Dr. H. M. DuBose delivered one of a series of lectures on the "Epworth League as a Power in World Evangelization." He is justly proud of the work of the young people, and thinks the day of adverse criticism has long since ceased to be justified by the facts. The League is responsible for a great many of our best missionary workers, and in many Conferences the recruits to the itinerant works are from the Epworth Leagues.

The leading thought in the program of the next International Epworth League Convention will be, "Our Home, Our Country, Our World." The League expresses the confidence of the Church in the mission of the gospel of Christ to the world. The League is more than an adjunct, more than an intellectual and social department of the Church. It is in itself a spiritual force. It is not proper to say the "Epworth League and the Church," but "The Epworth League IN the Church," because it stands for youthful experience, hope and vitality. It is a constant reminder of what it is to be born again, to be converted. The Church would lose the meaning of faith if it were not for the constant coming of young people into the Church. The League also is a conservator of the simplicity and soundness of Christian doctrine. The Church needs to turn from sage investigation and scientific conclusions to the simple and unquestioned faith of childhood.

Again, the League is a sanctifier of social life. Peril to the church in these days comes not from infidelity, nor indifference, but free and unsanctified and worldly social life. The problem of our social life is not among the "Mountain Whites" and the negroes, but in our fashionable and well-to-do homes.

The League finally stands for personal service, unselfishness, sacrifice, consecration. Work among the poor has brought many a League into the larger Christian work.

Dr. J. H. Stephenson, of the Chair of Hebrew in Vanderbilt University, delivered a very instructive lecture on the "Priest and the Prophet in the Old Testament." The priest, he said, was common to all peoples. The principle of all religions was to find the way back to God. The Priest was the common answer to that cry, and stood between man and God. But sometimes he blocked the way, rather than making it plain. Jesus Christ belonged not to the Levitical priesthood, but to a new order. In Him we have been taught the way to God and have no need of other priest or pope, or mass or ritual, either within or without the Church.

The Prophet is a Spiritual teacher, and as such his office was unique in Israel. Priests stand for form, ritual, narrowness. Prophets stand for liberality, spirituality, and spread of religious knowledge. Passages from Isaiah, Amos, Micah and Jonah were read to illustrate the liberality of the prophets, and their views of the Universal Kingdom of God.

Dr. Stepehenson's lecture was well received and he was requested by the school to give another lecture on the Prophet and Priest in the New Testament.

Dr. O. E. Brown delivered an address on "Jesus as a Missionary." This lecture was taken down by a stenographer and will appear in pamphlet from the Mission Rooms. We shall give, therefore, only an outline of this most excellent address. Jesus was the author of a Missionary Consciousness, based in the knowledge of God as Father. From this consciousness grew His misssionary passion, which was to regard every man as the Father did. His passion was to help God make real His Fatherhood to man. He saw men as they were, full of sin, but beneath this deformity, Jesus was the Child of God. This led to a vision of the Kingdom of God, which was the culmination of the passion. Jesus was the author of the Missionary Equipment, waich is manifested first of all in prayer. Jesus had the Spirit without measure, because he prayed without ceasing. Finally, Jesus was the author of the Missionary Method, which was to influence men by His personal touch. The design of Christ is to make of His Church a Missionary Agency, in bestowing upon every man the same consciousness of God the Father, the same passion, designing the same Kingdom, then we shall find the way to accomplish that for which He has commissioned us.

A. M. TRAWICK, Jr.

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Be Proud Of Your Garden

Why waste your fertile soil, your expensive fertilizers and your valuable time cultivating plants from poor seed?

Just as easy and immensely more profitable to grow our **Thoroughbred Seeds,** which produce fine, early vegetables that command the highest prices.

'Our beautifully illustrated **Garden and Farm Manual** (Free) tells the story of our many improved varieties.

Try our **Quick Cash Cabbage,** our **Earliana Tomato.** You will find them profitable **Money-Getters.**

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A Surprise Party.

A pleasant surprise party may be given to your stomach and liver by taking a medicine which will relieve their pain and discomfort, viz : Dr. King's New Life Pills. They are a most wonderful remedy, affording sure relief and cure for headache, dizziness and constipation. 25c. at all druggists.

THE LARGEST SALE OF ANY ONE BRAND IN THE UNITED STATES.

Sauer's FLAVORING EXTRACTS

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EXAMINE YOUR OWN EYES —FOR— Glasses.

We send free a simple method of testing your eves at home We sell a single pair of glasses at wholesale price. Write for our method today.

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THE GREATEST COTTON FERTILIZER MADE.

Sales in 1885 were 250 Tons. Sales in 1904 were more than 120,000 Tons.

No other Fertilizer has ever made such a record. See that Trade Mark is on every bag.

Sold everywhere Cotton is Grown.

F. S. ROYSTER GUANO COMPANY,

Factories and Offices :

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The Quiet Hour.

"Like as a Father."

BY WILLIAM S. C. WEBSTER, D. D.

Who was it that first of mortal men, as far at least we know, spoke out this sublime thought and led men to call God Father? "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

This is not father in any vague metaphorieal way as when Jubal is called "the father of all such as handle the harp and organ." No, it is a picture of home life; a father who loves his children, yearning over them, pitying them in ther ignorance and error, weewing over them in their sickness and sufferings, "refusing to be comforted" when "they are not." Some one, a man of like passions with us, a brother of our own souls, was prompted by the Spirit of God to look out from the scenes of home life and to say, As it is in earth, so it is in heaven; like as a father, He pitieth. So Jehovah pitieth.

Think of the severe discipline through which he must have passed whose sorrow taught him this song. Was it as a father or a son that he spoke? Was it an old man, like Jacob, whose life was bound up with the lad's life? Perhaps it was one who, like Abraham, had been his son, his only son, whom he loved, caught by some awful catastrophe and bound hand and foot. It may have been one whose son had long been in the far country, wasting his substance in riotous living; but now the prodigal has come home again. Or was it one who had the distressing experience of David and who might have said, "I have nourished and brought up children, and they have rebelled against me?" May it not have been David himself, as the title to the psalm asserts? He stands by the wayside grave of the son for whom he would willingly have died and cries, "God be pitiful"

But it may well have been that He who speaks to us in these last days by the Son spoke in this Hebrew psalm also by a son rather than by a father. Read the verse from that standpoint. A father's unwearied love has broken down the hard-hearted son. Absalom, just suppose it lives—loyal, penitent, obedient; his father's pitying love has saved him. Here is the confession of faith of one who has been over the dark ground sketched in the parable of the prodigal son. Like as a father pitieth his children—I did not understand it while I was a child, much in the home life; I was too dull even to notice, but now that I have become a man, and am acquainted with "the majestic plans" which refined the lives of my father and of my mother, I look up and say from what I know of their love and of their compassion, "so Jehovah pitieth them that fear Him."

He need not know who wrote it; we rejoice that it is written: May the Spirit, who moved some holy man thus to write, make our home lives, in their graciousness, in their patience, in their helpfulness, true emblems of the life which is lived in our heavenly Father's house.

"If thou canst get but thither,
There grows the flower of peace,
The rose that cannot wither,
Thy fortress and thy ease."

"Our Father."

The name we use for God in prayer is very important. It is not the same whether we call him king, creator, judge or father. If we think of him as our king, royalty is suggested to us—majesty, splendor and power; but not tenderness nor ease of access, nor love. If we call Him creator, the name carries us back to the beginning, when all things came from the Divine Hand, and we think of power, wisdom, goodness, beauty; but He is not brought near to us. Some people begin their prayers by invoking God as the incomprehensible one, a God of majesty and holiness, the Lord of hosts. All these names or titles have their suggestions of attributes or qualities of the divine character. But none of them present to us thoughts of God which make approach to Him easy. When we speak of God as our Father, the vision which arises before us assures us of a welcome when we come to Him. In the midst of the splendors of royalty, when men of highest rank are admitted to the king's presence only at the king's pleasure, the children of the king's household always have free access. No court rules shut them away or prescribe any ceremonious manner in which they must approach the throne. The king is our father. To be a child of God is to have assurance of access to Him at all times. This golden gate of prayer, "Our Father," leads into the innermost sanctuary, into the very secret place of the most high; and it is shut neither day nor night to any child of God.—Rev. Dr. J. R. Miller.

The Influence of Praise.

It is pleasant to be praised. The man does not live who is insensible to honest praise. The love of approbation is as natural to every human soul as the love of offspring or the love of liberty. It was planted there by God's hand, and it is as useful, as important in its fruit as it is fragrant and beautiful in its flower. I repeat that the man does not live who is insensible to honest praise. That great orator who seems to be a king in the world, independent of his race, holding dominion over human hearts, lifted far above the necessity of the plaudits of those around him, will pause with gratified and grateful ear to listen to expressions of approval and admiration from the humblest lips. The greatest mind drinks praise as a pleasant draught, if it be honest and deserved. Perhaps you think that doctor of divinity who is clad in glossy broadcloth and lifts his shining forehead above a white cravat, as Mont Blanc pierces a belt of cloud, and talks articulated thunder and veils his wisdom behind gold-mounted spectacles, and moves among men with ineffable dignity, is above the need of and the appetite for praise. Ah! you don't know the soft old heart under that satin waistcoat! It can be made as warm and gentle and grateful, with just and generous praise, as that of a boy. Nay, the barber who takes his reverend nose between his thumb and fingers, and sweeps the beard from his benevolent chin, understands exactly what to say in order to draw from his pocket an extra sixpence. There is no head so high, there is no neck so stiff, there is no back so straight, that it will not bend to take the flowers which praise tosses upon its path.—Dr. Holland.

The Comforting Love of Christ.

If Jesus had walked in paths which were without stone or thorn, and with eyes which were never tear-stained, and a heart which was never grief-rent, He might be to us a vision of radiant beauty, but we would never understand Him, nor feel that He understood us. But the wound in the hand which He extends to us, and the sorrow underlying the smile of the face which He turns toward us, give us mutual understanding. Now we can believe that He understands our tears and our heartaches and our agonies. It is the deep-laid cable of sorrow which He runs under the great salt sea of tears, and along which throb flashes of pain which bind together the continents of life.—J. T. McFarland

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contain no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F J. Cheney & Co. Testimonials free.
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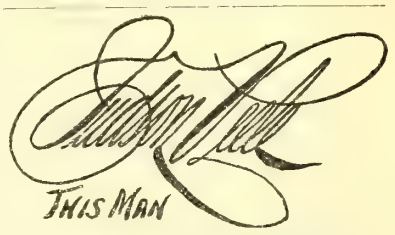
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When you find your label wrong, or wish your paper discontinued, or have any complaint to make, please communicate to this office by postal card or letter. Do not make such request or complaint to preachers or other agents, as they frequently forget to deliver the message, and thus cause trouble.

OUR ANNUAL SEED OFFER.

During the month of Februarv, we offer 10 papers of fresh garden seed to all new subscribers paying the regular rate of $1.50 per year in advance; also to all renewals, provided they pay up all arrears to date and $1.50 in advance for the coming year. We can not furnish the seed to any, who, for any reason, are getting the paper at a special rate.

Those expecting the seed premium must select ten papers from our list, and make up the list carefully on a separate sheet of paper, writing name and address in full and in a plain, legible hand. Do not forget to comply with these directions.

ADVOCATE DAY.

On stations, it has been decided to ask that the 3rd Sunday in February be observed as ADVOCATE Day. Let the preachers, if possible, preach an appropriate sermon, and follow with a thorough canvass of the congregation for subscribers, making the number of new subscribers apportioned to the charge the minimum. Then let the week following be given to gathering up as many as are available in the charge. If the day designated does not suit, we shall expect another as near this date as practicable to be taken for this work. We have nearly one-third of the 1500, already, and we confidently expect February to put us to the goal. Let all labor and pray that the way may open for the full accomplishment of this work. The preachers on circuits will arrange their own plan.

DEATH OF REV. G. A. OGLESBY.

Rev. G. A. Oglesby, a prominent member of the North Carolina Conference, was killed in a railroad wreck on the Biscoe and Mt. Gilead branch of the Aberdeen & Asheboro Railroad, on Tuesday morning, January 24th. Brother Oglesby was well known to many of our readers, having served the Salisbury and Mount Pleasant circuits, now in the Western North Carolina Conference. He was a native of Southwest Virginia and transferred from the Holston Conference to the North Carolina Conference in 1884. He was married to Miss Julia Montgomery, of Concord, N. C., in the year 1886. His wife and several children servive, two of the children by a former marriage. We hope to have a more extensive sketch of the life of this good man for publication in an early issue. He was a preacher of marked obility, and was, for a number of years a presiding elder in the North Carolina Conference. Great sympathy is felt for the wife and children thus suddenly bereaved.

KERNERSVILLE CIRCUIT NOTICE.

The first Quarterly Meeting for the Kernersville circuit has been changed to meet on the first instead of the seeond Sunday in February as published in the quarterly meeting appointments. The presiding elder, Rev. J. R. Scroggs, will preach in Kernersville at 7:30 p. m., and hold the quarterly conference on Monday at 10 a. m.

THE BASIS OF EFFECTIVE EVANGELISM.

A consciousness of the divine call constitutes the foundation of an effective evangelism. Those who go forth to a successful ministry of the word and the calling of the unbeliever to faith in Christ, must first have enquired seriously for the divine will, and, in response to this inquiry must have, through the ear of the soul, heard the response commanding them to go forward. The inquiry always implies willingness, if not eagerness to go. Isaiah furnishes us an example of the method by which God calls to the prophetic office. Let it be understood that there is no essential difference in the prophetic office in all dispensations. The prophet of God was, in Isaiah's time, one called and anointed of God to be a preacher of righteousness; and such is the Christian ministry of our own time.

The call to Isaiah came in a vision. This vision was concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah. A glimpse at the history of the time, as well as Isaiah's own description, shows that the matter revealed to the prophet—the burden, as other prophets expressed it—was the moral degeneracy of the people. There is, perhaps, no call to the ministry but that begins in the vision of moral and religious decay, laying upon the conscience of the individual an overburdening sense of the necessity that some one should go as a messenger of salvation. This conviction leads to inquiry—the introspection of the individual. Thus the way is paved for another vision—a vision of God in all the glory and perfection of his character, and, by contrast, a vision of self in all the deformity of sin. This vision came to Isaiah in the year that King Uzziah died. (Isa. 6:1.) The Lord, enthroned in majesty and power, amid the company of glorified spirits, appeared, and immediately Isaiah cried out at the discovery of his own deformity. He sees now not only the moral degeneracy of the men of his time, but his own uncleanness and consequent unfitness for the work of a reformer.

No man is fit to lead a reformation who has not himself been reformed and purified. The ideal evangelist is the man, who, in a mighty upheaval of spirit, has had a vision of God and of self, and who, by the outcry of soul in confession and repentance, has come into the conscious contact with the power that purifies and heals. "Woe is me!" cries the awakened prophet. As if to say, this is holy business which I am about to undertake. "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." These discoveries were made, as he confesses, when he had the vision of God—when his eyes had seen the King, the Lord of hosts. Then came the touch of cleansing and power, and his ears were open to hear the call of God for service and his very soul cried out for the commission to go. Here is perhaps a striking parallel in some vital respects with the case of Saul of Tarsus, on the way to Damascus. When he realized the vision of the Christ, then it was that he became obedient to the heavenly call, and said, "Lord, what wilt thou have me to do." We are in the Lord's hands, ready to go at his bidding only when we have had the vision of a personal revelation and a sense of his pardoning and cleansing power.

Let those who have gone forth in the holy work of the Christian ministry—prophets of the latest and best dispensation—stop a moment and inquire: Is there a dearth of results? Are there meagre fruits? Is our ministry performed in the spirit of an irksome service? Let us be assured that these things ought not so to be, and that the one essential basis of a successful, soul-winning ministry is our consciousness of the revelation of God to the soul in the saving and sanctifying power of the Spirit.

Notes and Personals.

REV. P. L. GROOME, D.D., is spending the winter months in Del Rio, Texas.

MR. J. B. WHITAKER, former editor of the Twin-city Daily Sentinel, has become a citizen of Greensboro, and will edit Southern Mills, a textile journal recently removed to this city from Charlotte. We welcome Brother Whitaker, and wish him a pleasant and prosperous sojourn in our midst.

PROF. B. W. ARNOLD, of Randolph-Macon Woman's College, and son of Rev. J. D. Arnold, of the Western North Carolina Conference, has a very thoughtful and excellent article in the current number of the Methodist Quarterly Review on the "The Political and Social Influence of Methodism." If space will permit we shall give this to the readers of the ADVOCATE in an early issue.

BOOK NOTICES.

A DICTIONARY OF THE BIBLE, Dealing With its Literature, Language and Contents; Including the Biblical Theology. Edited by James Hastings, M.A., D.D., with the assistance of John A. Selbie, M.A. Charles Scribners Sons, New York. Price, $6.00 per volume.

We desire to call the attention of every minister who is contemplating the purchase of reference books to this great work. A steady use of the main body of the work comprising four volumes enables us to heartily recommend it as comprehensive, modern, conservative and embracing the best modern scholarship. An extra volume has just been issued containing additional articles with valuable indexes and maps. Of the work as a whole, Dr. J. J. Tigert, our Book Editor, says: "In taking leave in these pages of this Dictionary, the first volume of which has been in our hands since 1898, we desire once more to express the opinion, with an added emphasis born with some familiarity with the contents of this book of Biblical reference, that it is the most comprehensive and best digested body of (for the most part) ascertained knowledge about the Bible to be found brought together in any publication of which we have knowledge. It is modern. Who would have it otherwise? How could it be otherwise with the floods of light that have been flung upon the Scriptures by the discoveries and advances of the last fifty years? These discoveries are the raison d'etore of a new Bible dictionary. . . . . All ministers of the gospel who have any proper appreciation of the responsibility of instructing and guiding the people from the pulpit, must have constantly on hand a readable and scholarly book of general reference on the Bible. For this purpose, we know of nothing in the present state of biblical knowledge, that can properly take the place of the Hastings Dictionary of the Bible."

THE METHODIST QUARTERLY REVIEW. January, 1905.

This number of our Quarterly Review, while presenting a varied and attractive bill of mental fare in the list of contributed articles and editorial matter, is of special interest on account of the leading article which is written by the editor, Rev. J. J. Tigert, D.D., LL.D., on "The Nature of the Christian Religion." In his introduction Dr. Tigert justifies the relevancy of his subject in view of these notable books recently issued from the press. These are: "What is Christianity," by Professor Harnack of Berlin; "The Essence of Christianity," by Professor Adams Brown of Union Theological Seminary, New York; and "The Gospel and the Church," by Alfred Laisy of Paris. Of these men and their attempts at definition he says: "These are not superficial men. The posts they occupy, as well as the works they have produced, certify that they are penetrated with a vivid sense of the deepest tendencies of the time." In the results of idealistic philosophy, together with those of Christian philological and historical scholarship, he finds a further justification of these attempts. He then proceeds by saying, "We may, perhaps, without presumption join them in a fresh search for the innermost essence of the Christian religion, a conception of it that shall draw the purest and best minds of our day, bewildered by the clamor of many voices on every side to become learners in the school of Christ." Dr. Tigert's definition is as follows: "Christianity is the religion of God's redeeming love, manifested in the Incarnate life, the Atoning death, and the glorious resurrection of Jesus Christ, the Founder of the Kingdom of God whose citizens are become the sons of God by the power of his Spirit, and brethren of all man-

kind." The main body of the article is devoted to an exegesis and defense of this definition in which the doctrines of the Trinity, the Atonement, and the Resurrection of Jesus Christ are especially emphasized. The article is timely and able and for those who have read the books of Professors Harnack and Brown the points of unity and difference between them and Dr. Tigert are interesting and suggestive. The remaining articles are: The Growth of Democracy in the South, by Mrs. John D. Hammond; The Second Priest of the Galilean Ministry, by Rev. H. P. Myers; Mrs. Mary Isabella Lambuth, by Rev. W. E. Towson; Our Church Press as Related to Christian Character, by Rev. Charles P. Evans, D.D.; The Religious Dissent of Russia, by Rev. E. W. Lipscomb, B.A.; Concerning the Political and Social Influence of Methodism, by B. W. Arnold, Ph.D.; Southern Literary Effort Prior to 1865, by Henry N. Snyder, M.A.; Richard M. Scruggs—An Appreciation, by Bishop E. R. Hendrix, D.D., LL.D.; Walt Whitman, by Will T. Hale.

North Carolina Methodism.

Rev. W. W. Bays, D.D., preached at Main Street church, Gastonia, last Sunday.

Rev. T. J. Rogers and little son of Mooresville are visiting relatives in Buford township.—Monroe Enquirer.

The Statesville Mascot recently reported a strong sermon preached by Rev. H. K. Boyer, pastor of the First church, on the subject of self-denial. The sermon seems to have made a profound impression.

Rev. S. H. Hilliard, of Hendersonville, preached at Washington Street church, High Point, on last Sunday morning. Brother Hilliard was once pastor of this church, and we have no doubt his visit was greatly enjoyed.

Dr. John C. Kilgo, president of Trinity College, will spend a week in Charlotte, about the middle of May, preaching at Trinity Methodist church in a series of meetings which the pastor expects to hold at that time.

Rev. G. G. Harley and family, who have been visiting relatives in South Carolina, returned last week. Mr. Harley was away three weeks and reports a pleasant trip. He filled his appointment as usual Sunday morning and evening.—Norwood cor. Stanley Enterprise.

Rev. C. M. Campbell, pastor of the Methodist church, preached his first sermon in his church for several weeks Sunday. He has just recovered from a long spell of sickness. His entire congregation was glad to see him out and to hear him preach again.—Thomasville cor. Davidson Dispatch.

The members of the Methodist church have arranged to place a new pipe organ in their church. The order will be placed through Mr. Charlie Morrison. It is not definitely decided as to whether it will be a John Brown or an Estey organ. It is to cost $1,800 and will contain 340 pipes and three key boards. The committee will decide in a few days about the organ.—Hickory Press.

Dr. H. F. Chreitzberg, formerly pastor of Tryon Street Methodist church, was honored last evening in Winston at a meeting of the Knights Templar, by being presented with a handsome uniform of Past Grand Prelate by Piedmont Commandery. The presentation was made as a token of the high esteem in which Dr. Chreitzberg is held by his fellow Knights.—Charlotte News.

The King's Mountain correspondent of the Charlotte News says: "The Methodist denomination here, who recently sold their church to the Presbyterians and bought the Mr. Allison Falls' lot, have all their other lots, three in number, advertised for sale at public auction that they may build a new church and parsonage on their new lot. This will be a good chance for those wishing to buy nice property in our town."

The Methodist congregation called on Rev. R. P. Eubanks, the new minister on the North Thomasville Charge, Monday afternoon and gave him a genuine "old pounding," quite a large number of our good people taking part and helping to do the occasion, as well as the preacher and family, justice. All were received with a warm welcome by the pastor and everyone felt better for having attended. Many substantials were piled on his dining room table, which will, no doubt, be of use. Mr. Eubanks and family have been with us only a short while and already won the entire community as a friend.—Lexington Dispatch.

Chaplain W. E. Edmundson, U. S. N., retired, who is acting pastor of East Avenue Tabernacle, is a North Carolinian. He was born and reared in Burke county, educated at the University of North Carolina, and at Vanderbilt University. Ten years ago Senator Ransom had him appointed chaplain in the navy, which was a surprise to him, as he did not seek it. He is the first chaplain North Carolina has ever had in the navy, and the third the South has had. The Doctor has had superlative advantages for travel and study since chaplaincy, and he has improved his opportunities. He was presiding elder two years in his church, on one of the largest districts, and has held some of the best appointments in the church, in Tennessee, Colorado, and California.—Charlotte News.

MISSIONARY INSTITUTES AND THE MISSIONARY CONFERENCE.

Every year since I have been in this office I have held a Missionary Institute. All of them have been helpful, some inspiring and uplifting. They have generally been in the early part of the year. This year it will be later in the year, if at all. I am counting on much from the conference at Asheville in May. The possible delegation from the Salisbury District will be about three hundred. It will be our purpose to get these three hundred in line for the great conference. I hope every pastor on the District will surely go and a great number of the lay workers.

Doubtless all the presiding elders of the conference will be there. From what I know of the Presiding Elders of the Holston Conference I expect them all. It would shame us to fall behind them, the conference being in one of our own cities. It is probable that all the presiding elders of the four conferences will attend. Sometime during the conference the presiding elders will doubtless have a section meeting in order to discuss these great issues as they pertain directly to their office, to inquire of one another how we may more effectually fulfil the duties of this high office. Then the presiding elders of each conference may wish to meet in still closer conference.

In the matter of Missionary Institutes for the Districts we can gain much by concerted action. A Missionary Institute should have as the principle speakers (1) one of our missionary secretaries or some one of that order, (2) a missionary from the field, one from each of two or more fields if possible; (3) one or two native Christians from the mission fields, the fruits of our work. I should like to see our districts combine, fix consecutive dates, employ such a force, together with our native talent, construct a common program, and hold it at some point in each District where the need is greatest, and where it will accomplish most. The most effective Institute I ever held, was when we had Dr. C. F. Reid who delivered about three powerful lectures, Rev. W. A. Wilson from Japan, and one of the Japanese ministers here at school. It is a mere chance if one district can secure such a force. Then it would be expensive. But all the districts could arrange their Institutes to cover a campaign of about two weeks, and allow the same speakers to visit them all. It might be that at the Asheville conference we could arrange a plan and secure speakers so that we could follow up that conference and scatter the enthusiasm and the interest out into every nook and corner of the conference.

We have reached a point now where we should in effect practically ignore assessments for Foreign Missions. Our aim now should be to inform our people, lay the subject on their hearts, and secure a contribution from each member in proportion to the great need and his ability to give. We ought to average at least one dollar a year for this one cause. Instead of relaxing our efforts because it seems comparatively easy to raise the assessments let us double our energies in view of the wide open doors and urgent calls.

D. Atkins.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to February 1, 1905.

Asheville District.		
Hendersonville ct., Rev. W. H. Perry,	1	
Marshall circuit, Rev. W. B. Lyda,	2	
Swannanoa ct., L. B. Abernethy,	17	
	—	20
Charlotte District.		
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	3	
Derita ct., Rev. J. H. Bradley,	9	
Trinity, Charlotte, Rev. J. A. B. Fry,	10	
Clear Creek ct., Rev. E. G. Pusey,	14	
	—	50
Franklin District.		
Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	4	
	—	5
Greensboro District.		
Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	33	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	1½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	8	
	—	70½
Mount Airy District.		
Rockford circuit, Rev. J. W. Long,	4	
Elkin station, Rev. H. C. Sprinkle,	2	
Wilkesboro sta., Rev. R. L. Ownby,	1	
Pilot M't'n ct., Rev. J. M. Rowland,	39	
N. Wilkesboro sta , Rev. W. F. Elliott,	4	
Helton ct., Rev. S. W. Brown,	4	
Wilkes ct., Rev. B. F. Hargett,	3	
Watauga ct., Rev. O. P. Ader,	1	
Stokes ct., Rev. J. A. Clarke,	2	
	—	60
Morganton District.		
Henrietta and Caroleen, Rev. N. R. Richardson,	4	
Cliffside ct., Rev. J. B. Carpenter,	5	
Morganton ct., Rev. W. G. Mallonee,	1	
Table Rock ct., Rev. N. M. Modlin,	3	
	—	13
Salisbury District.		
Cottonville ct., Rev. T. T. Salyer,	6	
Big Lick ct., Rev. Joseph Fry,	1	
Linwood ct., Rev. S. T. Barber,	16	
Epworth, Rev. B. F. Carpenter,	1	
Mt. Pleasant ct., Rev. T. E. Wagg,	7	
	—	31
Shelby District.		
Shelby sta., Rev. Geo. D. Herman,	8½	
Lowell ct., Rev. J. H. Bennett,	4	
S. Fork ct., Rev. J. F. Armstrong,	18	
El Bethel sta., Rev. M. B. Clegg,	10	
	—	40½
Statesville District.		
Statesville station, Rev. H. K. Boyer,	2	
Mt. Zion sta., Rev. W. H. Willis,	6	
Alexander ct., Rev. E. J. Poe,	17	
Rev. T. L. Triplett,	1	
Mooresville ct., Rev. W. S. Cherry,	1	
Clarksbury ct., Rev. W. O. Rudisill,	1	
Caldwell ct., Rev. P. L. Terrell,	8	
Stony Point ct., Rev. T. E. Weaver,	10	
	—	46
Waynesville District.		
Sulphur Springs ct., J. H. Brendall,	1	
Leicester ct., Rev. J. W. Campbell,	1	
	—	2
Winston District.		
Lewisville ct., Rev. A. R. Bell,	1	
Kernersville ct., Rev. James Willson,	17	
Cooleemee, Rev. H. C. Byrum,	9	
Mocksville sta., Rev. J. P. Rodgers,	4	
	—	31
Total from districts,		375
Secured by old subscribers,		37
Total,		412

The result so far is gratifying yet it is observed by reference to the report published above that only 52 preachers have made any report. Of course it is presumed that we shall hear from the others at an early day. Let February bring every charge into line and bring every district up to her quota. This can be done, and we are looking to each one to do his part. We must have the 6000 by April 1st.

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

The Sunday School Lesson.

LESSON FOR FEB. 5, 1905.

Jesus at Jacob's Well.
John 4:5-14.

GOLDEN TEXT.

Whosoever will, let him take the water of life freely. Rev 22 17.

HOME READINGS.

M. Jesus at Jacob's well, John 4:5-14.
T. Christ revealed, John 4:15-26.
W. The Samaritans, 2 Kings 17-24-34.
T. Invitation, Isa. 55 1 7.
F. Wells of salvation, Isa. 12.
S. Water of life, Rev. 22:1-7.
S. Whosoever will, Rev 22:16 21.

NOTES.

Pindar, chief of Greek poets, begins his noblest ode with "Best is water," and to this all men agree. Many ingredients enter into our human welfare, but the one of which the want soonest becomes an agony is simple water. Ninety-five per cent. of the strawberry and ninety per cent. of the potato is water; and as with our choicest luxury and our humblest necessity, so with all our food; our driest has much water, the irrepressible need. Here we have it as the one dominant element of thought in our whole lesson, as it is the first cry of the wounded in battle, so, as here presented, it is our soul's first craving in life, though we may not have heard of it.

Jesus had now done a year's ministry in Judea, not with much visible success. He is going to a fresh field in Galilee, where he will find people less intelligent, less familiar with religious forms, and less careful of ordinances, but more frank of heart and open of thought. There will be his best known service. He has come twenty five miles, perhaps not all of it this morning. This December noon is there warm, and he has our human frame.

Near it is now a Baptist church! Springs gush near by, but—as on our plains—deep wells give the best water, and Jacob wished a supply which he could claim as his own. He made it about one hundred feet deep and twenty-four feet around, no small task, indeed. It is in rich historic ground, near Joseph's tomb and Israel's capital, of which the last quarter told us so much.

A Greek thinker says: "A gift affects the giver more than the receiver." Here Jesus seems inferior to the woman, and she is his patroness. This gentle, modest request quietly opens the interview. It is the thin end of the wedge, and such is the Saviour's usual manner. The force of his character comes on later. His gentle call to us is that we do something for him.

That is, unfailing water. Our artesian wells gradually fail, and many a spring in Pennsylvania and Ohio has gone with the forests; and the water supply of our land is, between flood and drought, a growing problem. Could every one have with him at every place and time a sure, ample stream of water, cleansing and reviving soul and body and affairs, that would be the living water of our lesson.

This is the only instance of our Lord's asking with his own lips a favor of anybody. He asked, and still asks, by the lips of his servants, "as though God did beseech you by us." Posidon, a Greek deity, it is said, struck the ground with his spear, and water gushed out. So Jesus might have done, but he asks for the woman's benefit; and so it strangely proved. So it proves today. "Give, and it shall be given unto you," a rule which finds its sure result in giving to the Saviour. He can make all things abound, and open every resource; chiefly he alone can give eternal life, if we give him this life.

The dropsical suffer most from thirst, while drinking makes worse their malady. Nero, exhausting in his twelve wild years all known pleasures, offered a great sum for a new one, so frantic was his unquenched parching. This is the steady testimony, that wealth, wickedness, luxury, power, do not give rest to the heart. It is the old story ever newly told: "Vanity and vexation of spirit," living for "that which satisfieth not."

Our lesson has already passed from the material to the spiritual sphere, the soul's domain. The experience of believers is that the heart finds in Christ's service a continuous expansion and a continuous satisfaction. Advancing years have all the freshness of the early joy, and, severe as life's discipline may be appointed, those conscious of their own redemption "obtain joy and gladness." "He giveth songs in the night." The river of the water of life has an unceasing flow, and of those planted by it the "leaf shall not wither."

The Arabs mocked the French engineer who in Algiers tried the first artesian well. When a six-inch stream gushed from the desert's depth, they wildly screamed and danced, tossing him in gratitude for his work. His well still makes a green garden thereabouts. So Christians in their precincts diffuse the fullness of their own hearts. "The wilderness is glad for them," and "the desert blossoms as the rose."

This interview ends with the Saviour's word, not spoken before, that he is the Messiah, come to restore all things. Strange that a Jew—who had no dealings with Samaritans—should so declare himself to them, and give a hint of his cross; but he is Restorer for us all. "Many believed," and "there was great joy in this city." Has he restored us?—A. B. Hyde, D. D, in Pittsburg Christian Advocate.

The Needs of the Work.

W. Thompson.

"Trained teachers."

"Better trained teachers."

"Bible study and child study."

"Increased supply of teachers."

"Consecrated men and women for teachers and officers."

"Resolution of teachers to secure the conversion of children."

"Spiritual awakening whereby more interest would be aroused and the demand for workers met."

"Cooperation of ministers,"

"Better governed schools."

"More attention to the music and singing of the school."

"Some method of keeping the half-grown boys and young men in the school."

"Greater punctuality, better general management, teaching and equipment, which will commend the school to young men and other adults."

A large township convention recently unanimously requested pastors "to inaugurate Bible study courses in connection with young people's society or other meetings, for the benefit of teachers and others."—Christian Guardian.

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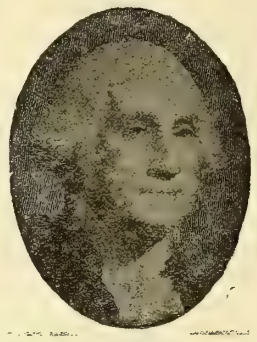
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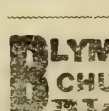
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Our Little Folks.

Jack's Dream.

BY MARTHA H. COCHRAN.

"I want somebody to come and button my shoes," called Harold down the stairs

He waited, but no one went to his help, for the reason that Aunt Amy had told Emma, the girl who waited on the children, not to go.

"I can't find my brush," came another call. "Emma, you come here."

Emma did not go.

"I think you're mean, Emma," in a fretful tone: "You can leave Harry as well as not. Bring some warm water with you." But Emma still played with little Harry.

"Emma," called another voice, "won't you please"—Emma jumped up and was half way up stairs before Jessie had finished saying—"tell me where my slippers are?"

That was it. The mother of the children had been ill for a long time. Now she had gone away for health and Aunt Amy had come to take charge of them. She found them pleasant and well-disposed children, but sadly lacking in the small graces of speech which take all the care of a strong mother to form into a habit.

"I suppose it's because they're the 'little things'," said Jessie, as when they finally gathered at the table Aunt Amy talked to them about it, assuring them that no children could ever hope to get along agreeably in the world without a good supply of such nice small change as "if you please," "Thank you," "Excuse me," and the like. "You see," she went on, "we wouldn't any of us tell a lie, or steal, or slap Harry or say bad words, because they're big things. But 'please' is so little we always forget."

"And so poor Aunt Amy has to keep dinging away at us," said Harold.

"Oh," said Jack bursting into a laugh, "I had the funniest dream last night. I dreamed there was a garden, oh, beautiful! All flowers and grass and trees. And you never, never could guess what grew on those trees."

"Apples, pears?"

"Peaches, cherries? Or chestnuts?"

"Oranges, bananas?"

"Now, I knew you couldn't. It was all sorts of toys. You can't think of a thing that wasn't there. There was a top tree and a bat and ball tree. A doll tree and a balloon tree. There was a jumping-jack tree and a tree full of dogs and cats and elephants, and monkeys that would wind up and go. There was a candy tree and a lemonade creek. And then there were boys and girls running about and picking things—all they wanted."

"No, I didn't. I was outside. Lots of other boys and girls were outside, and we all wanted to get in"

"I guess so."

"I saw some of them going up and asked if they could go in. And they came back and said that the man at the gate—he looked fierce and grim—said no one could go in without a golden key, and any one could easily find one. So we all hunted and hunted, but we couldn't find any golden keys. Then I saw a boy go up and ask to go in, and the man looked as pleasant as anything and let him right in. But I hadn't seen that he had any key. And as I looked after him I saw a tree full of cars and steamboats, and I was wild to try it again and I went right up and said to the man: 'Oh, please, please, Mister, let me go in. I've hunted and hunted for the key and can't find it.' And he smiled like everything and he said: 'Please is all the key you need to get in here.' And I was just going in when the rising bell woke me up."

All laughed at the dream.

"I think," said Aunt Amy, "that my dinging and dinging must have done some good if I have made you dream about the golden key. You will keep it for every day use, I am sure. Not only for dreams."

"That's what I'm going to do," said Jack.

For his dream was a very true one in the fact that this golden key and the other little polite words will open to you a great many of the pleasant things in the world.—New York Observer.

Best Lessons.

"Oh, there's that Ruth Knolls and her brother again! Do you know, Miss Merton, she is awfully dull in school, and we girls laugh at her so much. She hasn't a particle of brilliancy."

Viva chattered this speech out as she walked along the street beside Miss Merton.

"She has something far better than brilliancy," said Miss Merton.

"What?" said Viva, her cheeks flushing uncomfortably; for she knew that she had made a mistake, and she was very anxious to stand well in Miss Merton's opinion.

"She has a courteous manner. That is a grace that is very great, but far too rare. I know Ruth quite well, and her kindness and courtesy are unfailing in company or at home. She is going to grow into a lovely womanhood."

"I am sorry I spoke so," said Viva. "I really don't know anything about her except that she stumbles so dreadfully in her lessons."

"No doubt she is very sorry about it, and I am sure she works faithfully. It is a fine gift to be quick and bright in understanding things. But you know, my dear, that it is far more important to be kind hearted and gentle. When you girls go out in the world, no one will ever ask to know whether you got good grades in algebra and Latin. If you have done your best, it is wrought into you whether your best is very good or only mediocre. But be sure of this, every one who meets you will know without putting you through an examination whether you are a gentlewoman or not. It isn't practical to quote Greek or discuss psychology or read Shakespeare with every one you meet; but you can always speak kindly and listen courteously, and quietly look out for the opportunity to do the little deeds of kindness that make our lives so much more worth living."—Union Signal.

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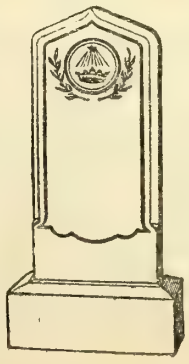
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(Signed) Nannie Weatherly Caldwell.

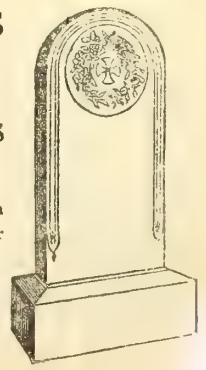
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The Life That Tells.

AN OPEN LETTER TO YOUNG WOMEN.

(This letter was written by the President of Folts Mission Institute in Herkimer, N. Y., an Institute which corresponds in character and purpose to our Scarritt Bible and Training School in Kansas City, Mo. It is a sad fact that there is not a single foreign missionary candidate from the Western N. C. Conference in this School. Will not everyone who reads this letter pass it on to some young woman, with a personal word and a prayer? Any one desiring more definite information may correspond with Mrs. L. W. Crawford, Reidsville, N. C., or more directly with Miss Maria Gibson, Kansas City, Mo.)

Dear Young Women:—Many of you today face a supreme opportunity—an opportunity to live a splendid life. That you may not shut the door and stay outside the splendor, that you may not make the great refusal, and the choice go by forever, these words are written by one who would help.

"I wish I knew whether God could use me." "I am not satisfied with the life I live. Do you think you could make anything out of me?" "Could I ever do the work of a missionary or a deaconess? I would want to do His work well." These are what girls say in their letters to me; timid, self depreciating letters most of them, yet they throb with longing to live the life that tells. Occasionally a letter says something like this: "Mother has gone and she was the last one at home. My hands are empty, and my heart more empty still. Do you think it possible that God has a place for me?"

It is good, just good enough to be true that there is a field of service for every willing servant, a place prepared for you, here and now. You are sent on as distinct a mission as Jesus. He said it, and so we dare to say it: "As the Father hath sent me, even so send I you." And sent to do what? To live his life—to represent him. "Who will go for us?" He asks. It is in his stead. He would clothe himself with your personality. He wants your hand to be his hand, and there is none so tender and skillful as a woman's.

" 'Why, God,' thought Marian, 'has a missing hand
This moment; Lucy wants a drink, perhaps,
Let others miss me; never miss me, God!' "

He needs your feet to step noiselessly about the bed of pain, to climb rickety stairs, to descend into dreary basements, to walk alley streets, seeking, seeking till one finds, just as he did. He needs your woman's brain with its quick intuitions and delicate fancies. Most of all he needs your woman's heart with its measureless power of loving. It is pitiful, pitiful to see the love-light fade from a woman's face when all the treasures of that heart might have been poured out on starved childhood and dreary old age, when the old world is dying for lack of warm, tender, human love. You have it to give him for his world.

Where live the life that tells? So many places need you, winsome, capable, splendid girls. A missionary guest said eagerly: "Can you not give me six for China? I must have them." But we say: "This one is pledged to India, and this one to Africa, and surely Japan has a claim upon her." En route to India, another missionary stops for a farewell word. "Glad to go back? O, yes, only for this: What will they say at my station when they see one new worker instead of three?" Bishop Hartzell spends a never to-be forgotten Sunday with us, and we see Africa stretching out her hands in the dark and taking hold of nothing. We ought to be preparing at least six girls for his work there, he tells us.

Then the letters from missionary boards stir one to the depths. "Can you not send some one to relieve our overworked missionary? God grant we may be in time to save the life of this valuable worker."

There are places at home. One of our girls about to leave the Jesse Lee Home, Unalaska, wrote: "Surely you can send some one here to our own America. We need two." Think of the sunless regions of our great cities, unpenetrated by a single ray of the Christ love, and nineteen centuries have gone since he came on purpose to tell it.

There are a million and a half young Methodists belonging to a church born of the movement that thrust college men out of scholarly seclusion and sent them to the grimy miners of Yorkshire and Cornwall. Surely there are enough to take the message that binds up broken hearts, brings sight to the blind, and sets at liberty those that are bruised.

A hard life? This is what the girls who are living it say: "I am the happiest girl in the world" "Who am I that God should so honor me with a little part in the redeeming work of Jesus Christ!" From the foreign field comes the same exultant note: "How I wish I could see you tonight for only a few hours, for I would want to wake up in the Empire of the Rising Sun tomorrow morning."

"But I do not know that He is calling me to special work for him. The voice is not clear. I wish I knew." The training-school is a good place in which to find out his will concerning you. Our students hear representatives of all forms of Christian service. Teachers and friends give carefully considered. prayerful advice. There is an opportunity to test one's ability in the many varieties of practical work carried on by the institute—club work, sewing school, kindergarten, jail and cottage meetings, Bible-study classes, evangelistic work. Then there is such a helpful atmosphere of earnest study, eager service, and warm friendship. One student said, "I cannot tell you how as I entered these halls for the first time the very peace of God descended into my heart." Another young woman wrote, "I pity everyone who has to die without having been a Folts student."

Suppose you never go on a mission, but do what many of our girls do—enter a quiet home and find your work in happy wifehood and holy motherhood. Still you would be glad always for a year or two at the training school. Your life would have a splendid outlook. You would never build Chinese walls of exclusiveness about your home, since you had daily broken bread with sisters from the ends of the earth.

"But what about money? I must depend on myself." Well, that is not the worst thing in the world. I'd set about earning money, as so many fine young people are doing. How proud I am of girls who come with their own money, earned as clerk in a store, as teacher, in all manner of brave and ingenious ways! Then, too, it may not be necessary to wait until the year's expenses are in hand. You can partly support yourself at the school and there are a few scholarships for especially well prepared girls. Get ready for God's best and you will surely find it waiting for you Be sure to "follow it, follow the Gleam." It is no trouble to write personally to any young woman who wants to live the life that tells, now and forever.

There is No Disease on Earth

but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, liver, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money, as they wish to convice you first the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

Quarterly Meetings.

ASHEVILLE DISTRICT—1ST ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Nov.	19 20
Bethel	"	26 27
Swannanoa, Bethesda	Dec.	3 4
Hendersonville circuit, Saluda	"	10 11
Hendersonville station	"	11 12
Central	"	17 18
Marshall circuit, Marshall, Dec. 31,	Jan.	1
Hot Springs, Hot Springs	"	1 2
Cane Creek circuit, Patty's Chapel,	"	7 8
Ivey circuit, Mar's Hill	"	14 15
Burnsville circuit, South Toe	"	17 18
Bald Creek circuit, Boring's Chapel	"	21 22
Haywood Street	"	28 29
Riverside and Weaverdam, Riverside	"	29 30
Old Fort circuit, Old Fort	Feb.	4 5
Weaverville ct., Alexander Chapel	"	11 12
Weaverville station	"	12 13

CHARLOTTE DISTRICT—1ST ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Dilworth and Big Spring	Nov.	20
Calvary	"	20
Epworth and Seversville	"	27
Brevard	"	27
Trinity	Dec.	4
Tryon Street	"	4
Pineville, Pineville	"	10 11
Matthews, Indian Trail	"	17 18
Monroe circuit, Center	"	24 25
Monroe station	"	25 26
Morven circuit, Morven Dec. 31,	Jan.	1
Wadesboro station	"	1 2
Ansonville, Ansonville	"	7 8
Lilesville, Lilesville	"	14 15
Derita, Derita	"	21 22
Clear Creek, Bethel	"	28 29
Polkton, Marshville	Feb.	4 5
Waxhaw, Waxhaw	"	11 12
Weddington, Weddington	"	12 13
Hoskins	"	19 20
Chadwick	"	19 20

GREENSBORO DISTRICT—1ST ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Centenary	Nov.	20
Greensboro, West Market	"	20
East Greensboro, Holt's Chapel	"	26 27
Greensboro, Walnut Street	"	27
High Point, Washington Street	Dec.	4
High Point, S. Main Street	"	4
Uwharrie, Siloam	"	10 11
Randolph, Old Union	"	17 18
Randleman, St. Paul	"	18 19
West Greensboro, Muir's Chapel	"	24 25
Greensboro, Spring Garden	"	25
Ruffin, Ruffin	Dec. 31.	Jan. 1
Asheboro circuit, West Chapel	"	7
Asheboro station	"	8 9
Wentworth, Salem	"	14 15
Reidsville, Main Street	"	15 16
Coleridge, Reboboth	"	21 22
Ramseur, Ramseur	"	21 22
Pleasant Garden, Pleasant Garden	"	28 29
West Randolph, Pleasant Grove	Feb.	4 5

FRANKLIN DISTRICT—1ST ROUND.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Nov.	26 27
Dillsboro and Sylva, Sylva	Dec.	3 4
Franklin circuit, Salem	"	10 11
Glenville circuit, Cashiers Valley	"	15
Webster circuit, Webster	"	17 18
Whittier circuit, Olivet	"	24 25
Macon circuit, Union	Dec. 31.	Jan. 1
Robbinsville, Robbinsville	"	7 8
Bryson City, Maple Springs	"	10
Andrews station	"	14 15
Murphy circuit, Peach Tree	"	21 22
Murphy station	"	28 29
Hiawassee circuit, Notla	Feb.	4 5
Hayesville circuit, Ledford	"	11 12

MT. AIRY DISTRICT—2ND ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Jonesville circuit, Jonesville	Feb.	25 26
Elkin station	"	26 27
Wilkes circuit, Union	Mar.	4 5
North Wilkesboro station	"	5 6
Wilkesboro station	"	11 12
Yadkinville ct,, Mt. Pleasant	"	15
East Bend circuit, Prospect	"	16
Mt. Airy circuit, Beulah	"	18 19
Mt. Airy station	"	19 20
Stokes ct., Trinity	"	25 26
Pilot Mountain ct., Pilot Mountain	Apr.	1 2
Rockford circuit, Dobson	"	8 9

MORGANTON DISTRICT—1ST ROUND.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Nov.	19 20
Cliffside, Cliffside	"	26 27
Henrietta and Caroleen, Henrietta	"	27 28
Connelly Springs, Rutherford Col.	Dec.	3 4
Morganton circuit, Salem	"	10 11
Rutherfordton sta., Rutherfordton,	"	17 18
Forest City circuit, Forest City	"	18 19
Table Rock circuit, Obeth	"	24 25
McDowell circuit, Murphey's Chap.	Dec. 31	Jan. 1
Spruce Pine, Greenlees Chapel	"	7 8
Bakersville circuit, Bakersville	"	8 9
Elk Park circuit, Cranberry	"	14 15
Marion & Providence ct., Marion	"	21 22
Broad River circuit, Providence	"	28 29
Green River circuit, Lebanon	Feb.	4 5
Thermal City circuit, Thermal City	"	11 12
North Catawba ct., Green M'nt'n	"	18 19

SHELBY DISTRICT—2ND ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Jan.	21 22
Gastonia, Main street	"	22 23
Lowell at South Point	"	28 29
McAdenville station	"	28 29
Bessemer City at Concord	Feb.	4 5
El Bethel and Salem at El Bethel	"	11 12
King's Mountain station	"	11 12
Mount Holly at River Bend	"	18 19
Lowesville at New Hope	"	24
Rock Springs at Webb's Chapel	"	25 26
Lincolnton circuit at Asbury	Mar.	3
Stanly Creek	"	4 5
South Fork at Zion	"	10
Cherryville at Pleasant Grove	"	11 12
Lincolnton station	"	11 12
Belwood	"	18 19
Polkville	"	23
Shelby circuit	"	25 26
Shelby station	"	26

STATESVILLE DISTRICT—2ND ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station at Mt. Zion	Feb.	11 12
Mooresville circuit at Fairview	"	11 12
Troutman circuit at Rocky Mt	"	18 19
Mooresville station	"	18 19
Lenoir circuit at Pleasant Grove	"	25 26
Lenoir station	"	26 27
Caldwell circuit at Coliers	Mar.	4 5
Iredell circuit at Olin	"	11 12
Clarkesbury circuit at Macedonia	"	12 13
Granite Falls station	"	18 19
Hickory station	"	19 20
Statesville, First Church	"	25 26
West End station	"	26 27
Statesville circuit	Apr.	1 2
Alexander circuit at Carson's Ch	"	8 9
Stony Point circuit	"	15 16
Maiden circuit	"	22 23
Catawba circuit	"	23 24
Newton circuit	"	29 30

SALISBURY DISTRICT—1ST ROUND

D. Atkins, P. E., Salisbury, N. C.

Concord, Central	Nov.	26 27
Concord, Epworth	"	27 28
Lexington	Dec.	3 4
Lexington Mission	"	4 5
Linwood, Linwood	"	10 11
Mt. Pleasant, Mt. Pleasant	"	17 18
Salem	"	18 19
Salisbury, First Church	"	24 25
Salisbury, Main Street	"	25 26
Holmes Memorial	Dec. 31.	Jan. 1
Spencer	"	1 2
Salisbury circuit, Shiloh	"	7 8
Gold Hill, Gold Hill	"	8 9
Albemarle circuit, Stony Hill	"	14 15
Albemarle	"	15 16
New London, New London	"	21 22
Jackson Hill circuit, New Hope	"	24 25
Norwood	"	28 29
Cottonville, Mt. Zion	"	29 30
Big Lick, Love's Chapel	Feb.	4 5
Concord circuit, Mt. Carmel	"	11 12
Concord, Forest Hill	"	12 13
Woodleaf ct., Ebenezer	"	18 19
China Grove ct., Harris Chapel	"	19 20

WINSTON DISTRICT—1ST ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Centenary	Nov.	27
Winston, Burkhead	"	27
Walkertown, Walkertown	Dec.	3 4
Danbury, Danbury	"	10 11
North Thomasville, Zion	"	17 18
Thomasville, Thomasville	"	18 19
Winston, Grace	"	25
Southside and Salem	"	25
Lewisville, Lewisville	Dec. 31.	Jan. 1
Davie, Hardison	"	7 8
Mocksville, Mocksville	"	7 8
Cooleemee, Cooleeme	"	8
Madison, Madison	"	14 15
Stoneville, Stoneville	"	15 16
Farmington, Farmington	"	21 22
Advance, Advance	"	22 23
Davidson, Centenary	"	28 29
Leaksville, Leaksville	Feb.	4 5
Spray, Spray	"	5
Kernersville, Kernersville	"	11 12
Summerfield, Summerfield	"	17
Stokesdale, Tabor	"	18
Forsythe, New Hope	"	25 26

WAYNESVILLE DISTRICT—2ND ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Delwood	Mar.	4 5
Sulphur Springs at Mt. Morencie	"	11 12
Waynesville sttiaon	"	18 19
Clyde at Tarpin's Chapel	"	25 26
Brevard station	Apr.	1 2
Mills River at Avery's Creek	"	8 9
Canton station at Bethel	"	15 16
Haywood circuit at Mt. Zion	"	22 23
Leicester at Big Sandy	"	29 30
Brevard circuit	May	6 7
Spring Creek	"	13 14
Canton circuit	"	20 21

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Dear Toiling Hands.

I.

Made for a throne, to give a queen's commands,
That glad hearts might obey,
These beautiful and love-kissed, tender hands
Yet toil along life's way.

II.

Frail as a lily, bowed upon its stem,
With the spring rains impearled,
Surely the kind God did not fashion them
To battle with a world!

III

Made for the sweetest kiss that love bestows—
Not for a cruel strife:
In life's sweet gardens they should reap the rose—
Not the red thorns of life!

IV

Dear hands of Duty, in a life of loss
Fighting against despair
Where a cold world would nail them to a cross
And leave them bleeding there.

V

They shiver in the wintry cold they know
Never the kiss of Rest.
Would that the world its pity would bestow
And warm them at Love's breast!

VI

Dear hands, that make each sacrifice complete
Of love that dares so much!
Some child's brow, bending for a blessing sweet,
Is aching for your touch!

VII

Some home, in whose dim halls no love light shines,
Would at your will grow bright;
Yearning for you to trim the blossoming vines
Loveward, toward the light!

VIII

Yet, toiling ever, in bleak, barren ways—
Bound as with iron bands,
Take from a singer this poor meed of praise,
Dear, faithful, serving hands!

IX

Holy with service! On this flowerless sod
Not vainly you have striven—
Toiling for love, dear hands, you toil for God
And so take hold on heaven!

—FRANK L. STANTON.

"She Hath Done What She Coutd" Mark 14: 8.

SERMON OUTLINE.

1. Consider woman as actively employed in honoring her master and promoting His Kingdom.

Action is implied by the words 'hath done."

The greatest of all is the servant of all.

By serving his "little ones" we serve Him.

"Son,, go work," means also "Daughter, go work today in my vineyard."

2. Consider the character of work woman may do for Him.

Much is said lately about "woman's work." But all will agree that the best solution of the problem involved is "woman's work for woman."

On account of constitutional differences certain kinds of employment best suit women, certain other kinds best suit men. A true woman does not undertake to usurp man's place. This woman did "what" she could. If a woman may not preach like Paul or Peter, she may teach like the mother and grandmother of Timothy.

3. The full amount of work expected of one ought to be the ideal life. "What she could" ought to mean "all she could." This calls for complete consecration. Not half, not a fractional part of ourselves, our powers, our lives, but "All for Christ."

It was a fine compliment to Dorcas when it was said of her, "This woman was FULL of the good works and almsdeeds which she did." She spent her life making coats and garments for such people as needed them, and it is no wonder her death was considered a positive calamity to the early Church. She would be missed. It is little wonder that Peter called her back to life. She was needed.

Sister, the Church needs you, the Master has work for you. Are you doing your work, filling your mission in life? If you should be called hence would the Master's cause suffer greatly? Would loving friends stand round weeping, reviewing your well wrougt tasks and ask: "How shall we get along without her? Who will fill her place?"

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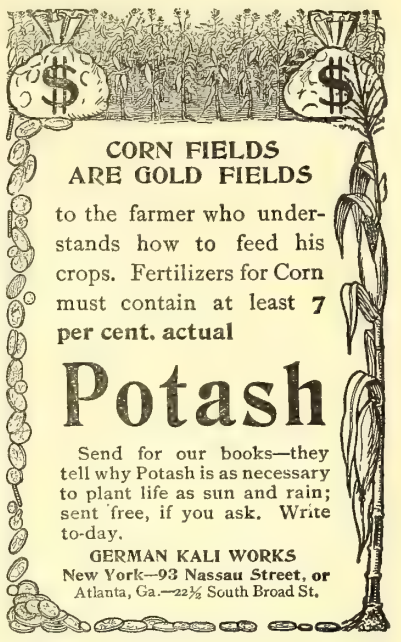
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The Farm and Garden.

Growing of Early Cabbage.

The writer of this article is the originator of the Cabbage growing industry on the Carolina Coast. I grew my first cabbage for market in the year 1868, from a beginning of one half acre, the business has increased until at the present time there are over 4,000 acres of cabbage grown each season in this territory. To grow a successful crop the first and most important thing is to secure plants that are grown from high grade seed, as no amount of care, fertilizer or cultivation can make a good crop, if the plants used are grown from inferior seed. You cannot judge from the appearance of the plant, as all young cabbage plants look the same. Your safest plan is to purchase your plants from a responsible dealer who has been in the business a long time, and who has an established reputation. The better class of seed growers select their stock very carefully, removing from the field all heads of cabbage that are not perfect. Some seasons they have to cut out two-thirds of their plants and do not save their seed from more than one-third. Seed selected in this way will cost from $2 50 to $3 00 per pound. Other seed-growers allow their entire crop of cabbage to make seed, do not use any care in the selection of seed grown. These seed will cost you from 40 to 60 cents per pound. The cost of the seed is two thirds of the cost of growing cabbage plants, so you can readily understand why a plant grower who pays $2 50 to $3 00 for his seed cannot sell you plants as cheap as the grower who buys inferior seed at 40 to 60 cents per pound. My thirty-six years experience has proved to me, that it would pay me better to use high grade seed at a cost of $10.00 per pound, than to use inferior seed if I could get them free. Those who do not make a regular business of growing cabbage have been in the habit of setting out their plants in the months of February and March, thinking that the plants do not live if set earlier in the winter. This is a mistake as a plant set in December or January under the proper conditions will live just as well and head much earlier. The following instructions will give the proper method of setting. The South Carolina sea coast, on account of locality, and climatic conditions is admirably adapted to the growing of hardy open air plants. The plant growers sow their seed in the open fields in the late fall from October 20th to November 15th, these seed germinate quickly and make a very rapid growth for a couple of weeks, by this time the nights start to get cold. The growth of the plants is checked, and usually about December 1st to 10th our freezing weather begins, when the plants stop growing entirely. The cold weather has caused it to become tough and hard, it is now in a dormant condition and will remain in this condition until the latter part of February or until the spring weather opens up. While in this condition, these plants will stand cold without injury. I have seen my plants covered with ice and sleet for several days, with the thermometer down to 18 and not be injured at all, while the same plants if they had been in a thrifty growing condition and full of sap would have been killed by a heavy freeze or a light frost, to avoid the danger of losing your plants you want to buy them while they are dormant, the sooner you do this after December 15th the better.

If you have it, select a piece of dark, mediumly low, well drained land, break it up as thoroughly as you can, then pulverize well with a good clod breaker or harrow. Lay off your rows east and west, 30 inches apart, with a bull tongued plow. Make up your bed, by throwing two furrows together with a single horse turn plow. Take your plants and set them 20 inches apart on the south side of the bed, far enough down, that the top of the bed will be above the plant, this is done to keep the north and north west winds from twisting and breaking the small plants. Be sure to set the plants well down in the soil, and see that the entire stem up to the first leaves is in the ground. The earth should be well packed around the plant, it should be packed so firm, that if you take your plant by the leaf and pull the leaves would break off before the plant would pull out. It is understood that you have used plants that are in a dormant condition. These plants should not be fertilized at all, until about two weeks before the regular spring weather opens up. The top of the plants will not grow during the winter, but the roots will be growing all the time. About the middle or last of February—or say two weeks before your regular spring weather starts, take a turn plow or half shovel, and throw a furrow away from the plants in each alternate row, run the furrow close to the plant, sow in this furrow fertilizer at the rate of 1,000 pounds to the acre, this fertilizer should annalyze 8 per cent phosphoric acid, 7 per cent Ammonia, and 5 per cent potash. After you have put down the fertilizer, throw the furrow back, with the same plow, being sure to work the dirt well up around the plant. About two weeks after this fertilizing, go into the furrow that was not worked before and do the same thing, then keep the alleys well cultivated, using for this purpose a cultivator or diamond toothed harrow You want to keep the land from this time on, well cultivated and as well open as possible so that the sun and air can get in and warm up the soil. The cabbage roots that have been growing all winter are now strong and will take up the fertilizer rapidly, and the plants will grow much faster, and make you a head of cabbage two to three weeks sooner than if you had set the plants in February or March The article applies to the growing of cabbage in Virginia, North and South Carolina, Georgia and all of the Gulf States. Do not forget that the success or failure of the whole crop depends on your getting good plants from reliable seed For this reason you should buy your plants from a responsible grower who has been in the business a long time and has an established reputation.

Yours very truly.

W. C. GERATY.

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The above applies also to Tributes of Respect.

RAINEY —On the evening of Dec. 7th, 1904, after suffering two weeks with pneumonia. the spirit of Miss Grace Rainey passed to its reward, at the home of her sister, Mrs. J. R. Herndon, Danville, Va. She was 72 years old on the 22nd of last May. She had a strong intellectual mind, which was kept stored with knowledge In early life she was converted and joined Mt. Carmel Methodist Church, in Rockingham county, N. C. The family moved from Rockingham to Germanton, Stokes county, in the year 1958, where she moved and held her membership to the time of her death. It has been the pleasure of the writer of this sketch to know this good woman from his childhood. Her religion was of the bright, sunny type. She was tender, thoughtful, affectionate and kind. She possessed a sweet and lovable disposition. The distressed found in her a ready and heartfelt sympathy. She scattered sunshine wherever she went. She expressed her willingness and readiness to depart and be with Jesus

She is survived by the following brothers and sisters: Dr. Thomas Rainey and Mrs. Eva Covington, of New York City, Mr Virgil Rainey of Greensboro, Miss Blanch Rainey of Raleigh, Mr. Joseph Rainey of N. C., Mrs. Keys of Alabama, Mrs. J. R. Herndon of Danville, Va , and Mrs. Tuttle of Germanton.

May the Holy Spirit guide and direct the lives of the relatives and friends of this noble woman, that they may follow her worthy example. The remains were carried to Germanton and laid to rest in the family burying ground.

JOHN W. GUERRANT.

Danville, Va.

FINCHER.—Mrs. Rachel Aveline Fincher, widow of Joseph Fincher, was born in Haywood county, N. C., July 21st, 1823, and died January 12, 1905. at the home of her daughter, Mrs. Baily Jones, in Asheville, whither she had gone in the early autumn on a visit. After the death of her husband she lived with her son, Rev. W. P. Fincher. at the old homestead three miles below Clyde. Here she received the tender and gentle ministries of her son and his good wife, who anticipated her every want. The heavenly Father will reward them in the great beyond. Our beloved matriarch was brought up in a home consecrated to God and sheltered by prayer. Her father, Robt. Penland, a devout Christian man, annually pitched his tent at Shook's campground, where she was converted in her sixteenth year and joined the Methodist Church. She was the last of a family of ten children, the others having died in the Christian faith.

Industrious and frugal, she looked well to her household, and ate not the bread of idleness. During our terrible civil war, like many another good woman, she had her baptism of sorrow and felt something of the keen anguish of Gethsemane. But at evening time it was light. Faith had its Olivet and Love its Galilee. As her physical strength declined, her faith in a risen Redeemer grew stronger, and she passed away from earthly scenes with shouts of victory and holy triumph.

T. F. GLENN.

ELLIOTT —Mary Elizabeth Kilpatrick Elliott, wife of John Calvin Elliott, was born the 12th of June, 1842, and died the 2nd of November, 1904. One little daughter, eight months old, had died and gone on before, and mother and child, we trust, are safe in the House of many mansions, where they are never sick and where God, the Father, "wipes away all tears from our eyes."

Three children survive their dear mother—Eula Lee, wife of Dr. George Reid, of Forest City—Lela Moss, wife of Mr. Charles Moss—and Madison Elliott, of Williamantic, Connecticut.

Sister Elliott was baptized in infancy and made a profession of religion at old Irvin camp ground when she was but twelve years of age. And for more than fifty years she has been trying to follow her dear Lord and Savior. Who can measure the good of the old time camp meetings, where often the dear children gave their hearts to God for a long life of service.

Sister Elliott was a sufferer for a long time before being called away to her Father. She was patient and uncomplaining. She was faithful and affectionate as a wife and mother. The writer, her pastor, remembers with pleasure a night spent at her home not a great while before her death, and her untiring and tender solicitude for our joy and comfort. May the gracious Lord comfort the loved ones left behind, and may brothers and sisters and dear children be undivided in our Father's House.

J. D. ARNOLD.

Resolutions of Respect.

Whereas, In the providence of God he has seen fit to remove from our midst Mr. A. S. Atkins, a devoted member of our Sunday-school, and from our community a good citizen, and from our southland a valiant defender.

Resolved That it is with the utmost contrition of heart we submit to this sore bereavement, knowing that God is too wise to err.

Resolved. That we as a Sunday-school deeply mourn our loss; and do hereby tender the bereaved family our tenderest sympathy.

Resolved. That our secretary be requested to spread these memorials on our Sunday-school records, and to send a copy of the same to the N. C. Christian Advocate and to the bereaved family.

Geo. T. Dunlap,
J. F. Shinn,
C. A. Lentz,
Committee.

The Diamond Cure,

The latest news from Paris, is, that they have discovered a diamond cure for consumption. If you fear consumption or pneumonia, it will, however, be best for you to take that great remedy mentioned by W. T. McGee, of Vanleer, Tenn. "I had a cough for fourteen years. Nothing helped me until I took Dr. King's New Discovery for Consumption, Coughs and Colds, which gave instant relief, and effected a permanent cure" Unequalled quick cure, for Throat and Lung Troubles. At all druggists; price 50c. and $1.00, guaranteed. Trial bottle free.

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Cabbage Plants for sale, and now ready for delivery. "Early Jersey Wakfield" and "Charleston Large Type Wakefield," two earliest sharphead varieties and head in rotation as named. "Succession," "Augusta Trucker" and "Short Stem Flatch Dutch," the 3 best flat-head varieties and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1000; 10,000 and over, $1 per 1000. Terms: Cash with order; or, plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina Sea Coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 lbs. per M., and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seedhouses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

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dec 21-26t eow.

Mr. J. C. Reid of Greensboro is missing, and no one knows his whereabouts. He left about two weeks ago and has not been heard from since.

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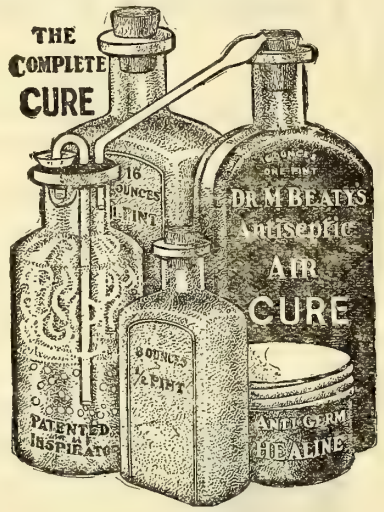
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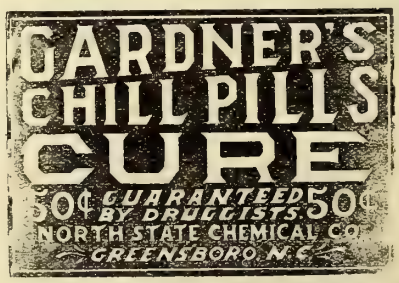
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District Conferece Directory.

The Franklin District Conference will be held at Whittier, July 27 to 30.

The Assistant Secretary of the Treasury has resigned his position, and will enter business life in New York as the president of a life insurance company

NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., FEBRUARY 9, 1905. VOL. L., NO. 6.

Reading Room
Trinity College N C

Comment on Current Topics.

THE ANTI-JUG BILL, now pending before the Legislature, proposes a law for the whole State similar to the one recently repealed which it is said was the result of a mistake two years ago. This law makes the place of delivery the place of sale, and protects prohibition communities against a jug trade carried on by parties in other communities in the State. Of course this law can only be enforced against violators living within the State. But the Hepburn-Dolliver Bill, now pending in Congress, and having been favorably reported by the Committee, proposes an inter-State anti-jug law, so that all prohibition communities in the United States may be protected. Every good citizen should write at once to his representatives at Raleigh and at Washington urging them to support these bills. The present Legislature will cover itself with shame if it fails to pass an anti-jug law, also to annul the charters of those so-called towns which were incorporated two years ago to favor certain whisky Democrats.

* * * *

THE EFFORT TO REFORM our divorce laws seems to be hanging fire in the Legislature. We anticipated this. The men who pass resolutions in Synods, Conferences, Convocations and General Assemblies of the Church are usually in juxtaposition with the average politician and legislator. There is, unfortunately, a very thin conscience on the sanctity of the marriage vow, and not much more conscience as to the matter of keeping our civil code in harmony with the divine code. There will, in all probability, be required a good deal of expounding on the sacred law of marriage before popular sentiment will so assert itself as to force a reformation of our laws. An upstart is reported to have said in the course of debate that he was willing to follow the Bible as long as the Bible is reasonable. This is a pointer. He should be commissioned to get us up a new one.

* * * *

SOME OF THE FRIENDS of the late Isaac Erwin Avery, city editor of the Charlotte Observer, have undertaken the work of collecting and publishing the best of his brilliant writings in book form. This will be an attractive volume no doubt. The editors are among the most capable literary men of the State, and they have a rich field from which to gather the materials. Mr. Avery, though his career was short, was among the most brilliant writers the State ever produced. This movement is of special interest to North Carolina Methodists from the fact that the proceeds from the sale of this memorial volume are to be used in endowing a chair in Trinity College, his Alma Mater. We trust the many admirers of Mr. Avery, the lovers of good literature, and the Methodists without exception will rally to this movement and erect an enduring monument to the memory of this brilliant and lamented young North Carolinian.

* * * *

THE SEVERE WEATHER of the last week has afforded ample opportunity for the practical expression of Christian benevolence. While the number of destitute cases reported in the cities is smaller this year than usual, it could hardly be possible that such weather could prevail without much suffering. Christians should be on the alert during such seasons, for the reason that many of the most deserving among the destitute are prone to suffer in silence. It is well to read for our encouragement the blessed promises of Psalm 41:1-3. If we accept these assurances we shall not hesitate to embrace every opportunity to relieve the destitute.

* * * *

THE ODELL BILL, for the increase of the amount appropriated for Confederate pensions of the fourth class, passed the Senate last week. This bill was introduced and advocated by Mr. W. R. Odell, of Concord, and is a wise measure. The pittance paid to soldier's widows heretofore has been almost a mockery, and we are glad to believe that hereafter they may have the Christmas holidays brightened by receiving a check that will more adequately express the love and appreciation of a patriotic State.

* * * *

REV. DR. CHARLES WAGNER is a man of pre-eminent common sense, and, while some will doubtless criticise him as trying to be a denominational nondescript, we are sure that providential circumstances have placed him where he is. Being asked as to his position in religion, he replied that he was originally ordained a Presbyterian minister, but he could not be called a strict Calvinist. "As a religious teacher I try to look at the things of the gospel as though they had just been declared. My calling is to interpret the deep things of Christ into the language of today, to show the hungry and the thirsty that Christ's truth is their food and drink."

* * * *

THE PROPOSITION to appropriate the school fund on a racial basis is unpatriotic and Christless. The people of the State would hardly sustain such a proposition, unless intimidated by a bitter feeling which would likely ensure if the matter should be referred to them. We have suffered enough already from the fanning of race feeling, and we pray that the country may have rest. Agitators of such questions are not the friends of the people.

* * * *

THE CHILD LABOR BILL, which was before the House and Senate Committee on Manufactures, failed of favorable consideration by the Committee last week. We had expected as much. Whatever is done for the better regulation of the labor of children must be done in the spirit of conciliation, and with due respect and deference for the feelings and interests of all concerned. Our mill men can and will, we believe, gradually adjust their plans to the reasonable demands of a widespread sentiment which forbids that young lives should be sacrificed by being compelled to put in full time as mill operatives. We have long wondered why all the mills do not arrange a shift for the children under fifteen. There would be better sense in such a plan for the reformers (?), than to advocate absolute prohibition of factory work under fifteen. If a handicraft is learned successfully it must be taken up early in life.

CORRESPONDENCE.

AT THE SOUTH GEORGIA CONFERENCE.

Mr. Editor:—Notwithstanding the North Georgia Conference is so large and that the Thanksgiving services interfered with the business of the Conference they adjourned at 6 o'clock Monday evening. I remained at Marietta, however, until nearly 7 Tuesday evening, when I started to McRae, the seat of the South Georgia Conference, 185 miles, via Atlanta and Macon, on the Southern Railway that runs from the former city to Brunswick. After a delay of four hours at Atlanta I reached McRae between 5 and 6 o'clock next morning, and was assigned to a most hospitable home.

McRae is a town of some 1500 inhabitants, situated in the Southeastern part of the State, in what is called the "wire grass" and turpentine section. It reminds me a good deal of some parts of the sandy region in our State. I think turpentine and lumber are the chief marketable products, with some cotton and sugar-cane, and exceptionally fine sweet potatoes. It is the "sure enough" sugar-cane—not sorghum. My host told me that he raises enough of it in his garden to furnish fine syrup enough for his family use. It is an old town that has of late years taken on a "second growth." A number of North Carolinians, with the Scotch names of McRae, McQueen, etc., have drifted down there and are helping to develop that country.

I had the pleasure of meeting a son of my old Bladen county friend, K. K. Council, who was once prominent in our church work. Brother Council is a staunch Methodist and has prospered in his new home. A young preacher named Rose, from Johnston county, is a member of the Conference.

In some respects this is

THE BANNER CONFERENCE

of our church, especially in her contributions to foreign missions. In 1903 she was assessed $16,500 for that fund, and paid $20,029.64. Last year she rose far above this high-water mark, and paid $25,000—$8,500 above her assessment. And that is not all. Just before the appointments were read Bishop Candler asked them, through a letter to Dr. Lovett, for $500 for Cuba, and they in a short time raised in cash and subscriptions $1,048, making more than $26,000 in all. And in 1903 she was assessed $10,000 for domestic missions and paid $10,280. I don't know what she paid last year, but I have no doubt that it was just as much.

It had been my custom up to that time, on being introduced to the Conference I was visiting, to say a few words about the work of our Conference, but, after hearing the glowing reports of the Presiding Elders here, I felt ashamed to say anything. I could only take off my hat to them and say, "I am glad that we are next to you." Fortunately for me, one of the missionary Secretaries had just said to me that next to her we had paid the largest amount above the assessment of any of our Conferences. And since then the missionary treasurer tells me that we did the same thing last year. If I had not been so swept off my feet by those reports I might have eased myself down a little by telling them we had the year before beaten them some in the number of districts and pastoral charges that paid in full their assessments for foreign and domestic missions, in the number of infants baptized, in the number of Sunday-schools and Sunday-school scholars, as well as in the number of net increase in church membership.

There seemed also to be a higher tide of spiritual life in this conference than in any other I had visited. Is there no logical connection between this fact and their unusually large and liberal contribution to missions?

This is the Conference in which that "grand old man,"

DR. LOVICK PIERCE,

labored and died, and that gave Bishop Key to the episcopacy. These two men kept before their brethren of this conference a superior type of piety and spirituality, and held up a high ideal of godly living, and, I believe, exemplified them in their lives. The ministry of such a man as Dr. Pierce, running through three-quarters of a century, and the evangelistic labors of so aggressive a presiding elder as Dr. Key must have left their impress on this Conference. But I have fallen to philosophising and moralizing. Dr. Deems, a good judge of men, regarded Dr. Pierce as a greater man than his distinguished son, the Bishop, who was by many considered the finest pulpit orator of his day in the South. "The old man eloquent" commenced his ministry in his teens and continued preaching until just before his death, in his 95th year, I think it was. Dr. Hinton, who was for sometime editor of our Quarterly Review, and Dr. Branch, a prominent member of our Board of Missions, were also members of this Conference. The former died in 1903 and the latter last year. Dr. W. C. Lovett, a grandson of Bishop Andrew, and editor-in-chief of

THE WESLEYAN CHRISTIAN ADVOCATE

is an influential member of the body. While he makes a good editor, some think he is a better preacher than he is a writer. Dr. M. J. Cofer, the assistant editor and business manager of the paper, is an honored member of the North Georgia Conference. He was my pleasant room mate and bed-fellow at McRae. Both these brethren have represented their Conferences in the General Conference and will probably do so again.

The Advocate, published at Atlanta, is the organ of both Conferences, and, although it has a constituency of about 170,000 church members I think it has only some 11,000 subscribers. It deserves a larger patronage.

The Georgia Methodists believe in educating their children at our church schools. Emory and Wesleyan, their principal colleges for young men and women, have a patronage, respectively, of 258 and 413 pupils. Such notable men as Bishops Pierce, Haygood and Candler have been president of the former, and the latter has long been called the "mother of colleges" in the South. They also have half-a-dozen other less pretentious schools, with an enrollment of 1360 pupils.

The Rev. Julius Magath a native of Russia, who has been a traveling preachers 21 years, is supported by the two Conferences as a missionary to the Jews within their bounds and elsewhere. He has done some work within the borders of our Conference. He is said to be reaching and Christianizing some of this ancient and peculiar people. I trust he will be encouraged in his good work should he come amongst us again.

The chief cities of the Conference are Savannah, Macon and Columbus. The General Conference that elected Bishops Early, Pierce and Kavanaugh to the episcopacy was held at Columbus in 1854. Dr. Geo. G. Smith, although a member of the North Georgia Conference, lives at Vineland, a suburb of Macon.

Although the two Georgia Conferences have 90 more traveling preachers and 23,000 more lay members than our two in North Carolina, we have about 15,000 more Sunday-school scholars enrolled.

Bishop Duncan presided and one of the "numerous and interesting" family of Smiths was the efficient secretary. Bishop Duncan's preaching was strong and practical, and, from what I heard, his appointments at both Conferences gave general satisfaction.

Drs. Tigert and DuBose were there early in the session and through their preaching, addresses and private and effective work for their respective causes they seem to be growing in favor and influence with the Conferences they visit. Drs. Lambuth and Hammond came in late from the North Carolina Conference that was also in session that week. The former maintains his reputation for being one of our most spiritual men and probably the best informed and best equipped worker in our home mission field. Dr. Hammond is respected and honored on his native heath.

McRae and Helena, her sister town of 500 people, a mile from her, gave the Conference an old-time and whole-souled hospitality, which I greatly enjoyed, showing that a small town can entertain a large Conference when the people "have a mind" to do it. Trust some of our small towns will follow their good example and get their blessing.

I am under obligation to so many for their kindnesses I will not give any names. I shall not soon forget the McRae Conference.

Jno. R. Brooks.

Reidsville, N. C., Jan. 25th, 1905.

LETTER FROM KOREA.

My Dear Advocate:—It has been some months since I have written you a line, but I can assure you it is not because you and your dear readers have been forgotten by me even for a little while. But duties many and various have demanded so nearly all my time that I have not written to you.

Our last Annual Meeting, which corresponds to your Annual Conference, was a most delightful one in every respect, except that Bishop Galloway did not reach us on account of the scarcity of boats under war conditions. By the way some of you would like to hear something about the war and I would like to tell you but for the fact that I know nothing about it. Perhaps not nearly so much as you do since much of that which I have learned came in the home papers. So it is not about the war between Russia and Japan that I wish to write, but the war that the Lord's people are waging against the powers of darkness in this extremely dark and benighted land.

Early in November I started out on my work which includes a district large enough for a good sized annual conference, and a common circuit embracing about fifteen counties besides. On this trip I went to Wonsan, a distance of 150 miles overland on my "bike," or at least I started on my "bike" which went wrong on my hands and I had to borrow from Miss Knowles, one of our lady missionaries who happened to be making the trip at the same time and had a man carrying her wheel while she rode in a chair carried by four men.

It might be interesting to some of you to tell you about the bride and groom which

were with us on this journey. A fine young couple they are, the groom being Dr. Ross' personal teacher and one of our prospective preachers, the bride one of the girls from the Carolina Institute, which as many of you know is our girl's school in the city of Seoul and was started about six years ago by Mrs. Campbell of the Woman's Board. Well these two young people had never spoken one single word or written one line to each other till the day of their marriage. I performed the ceremony in our church, the bride coming in at one door and the groom at the other, and meeting at the altar for the first time in their lives. When the last word had been spoken by the preacher and the final bows had been made by the bride and groom, then without a single word they retired from the church as they entered, the one by one door and the other by the other door. They started at once on their "bridal tour" to Wonsan,a hundred and fifty miles away, the bride riding in a closed chair while the groom took the good old fashion way of going on "foot back." This journey required six days, during which time they never spoke nor exchanged a smile with each other. Toward the close of the journey, one day while we were taking our dinner at an inn, the bride and Miss Knowles in one room and Brother Gerdine, the groom and I in another I suggested to the groom that we go in and meet the bride, which he declined with a smile saying that he would see her after they reached Wonsan. I tell you this so that you may have some little idea of what social life is like in this land where the light of the gospel has not shined into the lives of men and women teaching them what love means. This couple will doubtless love each other and be happy but that is more than can be said of the thousands of their fellow countrymen who know not Jesus; and who if perchance they love their wives would be ashamed to acknowledge it to one of their fellow-countrymen.

I found the work of the Wonsan circuit in a good condition and the reports for the first quarter were good. This is the work that Dr. Hardie has had charge of from the first of our entering Wonsan, and of which many of you will have the privilege of hearing from Dr. Hardie now that he is with you in the dear Old North State.

After leaving Wonsan I made a trip through part of my circuit—you must not forget that I have the honor of being preacher in charge of a circuit as well as presiding elder of a district. I said part of my circuit, because I was able this time to touch only ten of the counties which go towards making up the circuit. The trip required thirty-two days, during which time I ate from a lunch box and slept on a folding cot, with the exception of three days which I spent in Wonsan. Often the rooms in which I slept were only wide enough for me to unfold my cot, and just high enough for me stand straight provided I stood in the center of the room. It is no unusual thing for my head to touch the roof in many of these rooms when I get near the wall. During these days I traveled more than five hundred miles over the hills and mountains of a very rough country and in which there is hardly anything that could be called a road, even when compared with the "mill roads" of North Carolina. In fact with the exception of the main road to Wonsan there was hardly a mile of this so-called road that could be travelled with a cart or wagon for a single mile. They are used only for cows, horses and men.

Even out in all these wilds I found those who love our Lord and though it has been but a few years since they were first permitted to hear His name many of them are trying to follow in His footsteps. One remarkable case is that of a woman who could not read a word when she first heart the gospel and notwithstanding the fact that she was more than fifty years old she went to work to learn to read and has succeeded so that it is a real pleasure to hear her read and talk in the scriptures. She has in the last year been sorely tried. Her husband who had professed faith and was baptized at the same time she was, died some months ago. They had no son but following the custom of the country they had adopted one, and this young man has never believed in the gospel, so that when the husband died the relatives and this adopted son insisted on carrying out all the heathen rights and doing the sacrifices as all heathen do at such times. I cannot take the space to tell you all about this but suffice it to say that this adopted son becomes the chief mourner and a table with a high chair for the use of the departed is placed in a room behind a white curtain and for three years three times a day a full meal of rice and other eatables are placed on this table where the soul of the departed is supposed to come and feast. Of course this woman could not take part in this sort of business and so she left her old home which was one of the best in the village—they were not poor—and went and bought her a home in another village and continues to profess her faith in the Lord. She was so glad to see me and to have a service in her home with a number of her neighbors who have heard the gospel from her and now profess faith in the Lord. These are the things that give us joy and make the hardships of these long journeys a real delight.

I want two preachers for this circuit. Who will come? Do not all come at once as we might not be able to take care of you on such short notice. Cordially,

J. Robt. Moose.

RUTHERFORDTON.

I am entering upon my second year as pastor of this circuit and wish to express my sincere appreciation of the uniform and unfailing kindness of this good people to me and mine since first we came among them. This is true not only of the members of our own church, but of all the churches, and of the citizens of the town. More than a year ago, I came in advance of my family, and found a committee of ladies at the parsonage, with bright lights, warm fires, a warm supper and a warm welcome. 'Tis true that warm fires and warm suppers are very comfortable and nice when you come in from a night that is dark and cold; but the warm grasp of a true hand and the warm greeting of a generous heart, gets a little closer to you than anything else in this world. I am sure if all the good men and women in all the stations and circuits knew what such a timely welcome meant to the "new preacher", they would never fail to be on hand. I think the good women of the churches are coming to see the beauty and kindness of a welcome at this time, and if they take it in hand it will be all right. The men mean well enough but they'll forget all about it and the next Sunday put five or ten dollars in the basket to give the preacher a good send off.

The ladies have worked faithfully during the past year to make the parsonage at this place a neat and comfortable home for the preacher. I think they have raised and expended one hundred and fifteen or twenty dollars, and it is now one of our most comfortable homes. On my first visit to the country, I reached a brother's after night and on knocking at the door he called out so that you could have heard him away out on the road —"come in." I was sure he meant what he said, and on entering, he saw that I had an empty sleeve, and he had but one leg, and he slapped me on the back and said, "Come in you old Johnnie Reb," and that was welcome enough. The two country appointments are only about four or five miles from Rutherfordton, and I very much enjoy walking out, when the weather is good. The pure air from the mountains that bound the horizon is a tonic for the lungs and the scene an inspiration for the soul.

I see the brethren have been "generously pounded" in many places. A year ago, soon after my wife and little boy came, they flocked in one night—men, women and children—all with bundles and packages until the table was piled up. This was repeated on our return for a second year, and I understand it is a sort of annual festival, and the man who follows this scribe may know that it's coming. The preacher is welcomed at their homes in the town and in the country. I find among the hills that they keep open houses and open hearts for any preacher who comes to share their joys and their sorrows, their labor and their love. They are ready to do anything in reason for their pastor, and, on a pinch, will go a little beyond reason.

They hold in tender remembrance the faithful men who have served them—Brothers Ivey, Hoyle, Detwiler, Thompson, Abernethy, Brendall, Little and Richardson. Some of them are on this side of the river, some on the other. They often speak of them around the hearthstone. I know of nothing more comforting to a preacher than to know he was living in the hearts and lives of the people he had served.

Our work is starting off fairly well. Brother West held his first quarterly meeting in December and got a good subscription for his parsonage at Rutherford College. The brethren on the district ought to help him through with this work. The property is located just where it ought to be, and all that come after him have a fine school for their boys and girls, and the presiding elder in close touch with it, and can represent it intelligently all over his district. And besides it is not his house he is trying to buy, though I think he has put about $100 in it, but it belongs to the district and Brother West may be on the Greensboro or Charlotte district in three years, and you have a comfortable home for your presiding elder. I am sure Brother West will work it out. Help him.

He has made a very favorable impression among my people, both as a man and preacher, and I understand he is in the habit of "bringing things to pass."

This district will get a bargain in the property and I suppose it is good at any time for the amount invested.

J. D. Arnold.

It is one thing to take no thought for want of thought, and another to take no thought from sufficing thought, whose flower is confidence. The one way is the lovely way of God in the birds, the other way in his men and women.—George Macdonald.

Our Correspondents.

The Missionary Training School.

Editor ADVOCATE:—Christian workers in Nashville have found much to engage their time and thought this week. Every day has offered themes of special interest, while actual problems have been presented which have demanded wisest solution. Missionary Secretaries, and other workers, from various conferences have met in consultation concerning living issues in Home Mission Fields, and have attempted to find some general policy that would apply to all Missionary Boards in the matters of appropriation, self-support, appointments, etc. Dr. Lambuth and Dr. Ward have held special Conferences with the following brethren on these questions: Rev. J. M. Donnelly, President Mission Board of the Alabama Conference; Rev, R H. Willis, Missionary Sec., N. C. Conference; Dr. W. F. Loyd, Missionary Sec., Louisville Conference; Rev. J. T. Daves, Missionary Sec., N. Georgia Conference; Rev. J. W. Perry, President of Board of Missions of the Holston Conference; Bev. J. J. Thomas, District Campaigner, Memphis Conference; Rev. W. H. Willis, Missionary Sec., W. North Carolina Conference; Dr. D. C. Kelly, Missionary Sec., Tennessee Conference; Rev. S. L. Dobbs, D. D., Treasurer, North Alabama Conference; Rev. C. A. Waterfield, President Mission Board, Memphis Conference; Rev. A. L. Scarborough, Missionary Sec. W. Texas Conference.

On Wednesday afternoon occurred the formal opening of the new Missionaries and Training School Home, recently purchased from Miss Emma Tina Tucker, who will hereafter engage in general evangelistic work with headquarters in Atlanta, Ga.

The purpose of the new home, which is located in a densely populated district in the Western part of Nashville, is to furnish a suitable and quiet place where young men in training for the mission field may live while in the city and to give them the advantages of the home life. There are, for instance, in the city at the present time three young men studying for service as medical missionaries who are hampered in their work by the hight cost of living and the distracting conditions by which they are surrounded. Trained nurses for the missionary work will also be housed here while taking a course in some of the hospitals of the city.

The home has accommodations for about twenty-four or twenty-five students and is very conveniently arranged for their comfort. The quarters include a substantial two-story brick building heated by steam, and a cottage in the yard. In the latter there is room for about eight or ten men. There are also located on the lot, which has a 125-foot front and is 180 feet deep, a barn, servants quarters and several other outhouses, besides a large cistern. Visitors and Missionary workers in Nashville will find here a convenient and comfortable stopping place, at little cost, and will have ample opportunity to study the problems of City Missions. The home is in the factory district, is near the Union Stock Yard and new Railroad Shops and will be a Settlement Home.

The Training School has been greatly cheered this week by reports from the Cuban Mission. The increase in church membership there during the past year was 555, which brings the membership up to 1500, with 1,000 probationers in addition. Report comes, however, of the sickness of Dr. Carter, Superintendent of the Mission, and the school offered special prayer for his recovery.

A similar item of encouragement comes from the home field. The Thomasville District, South Georgia, already supports two missionaries in the foreign field and now undertakes the support of two more. The preachers of the District have pledged the support of one of these, and have agreed to raise the money for the other, over and above the full payment of all assessments.

The Methodist Sunday-school Union of Nashville and vicinity has held their annual "Workers' Week" at McKendree Church. By agreement with the Mission Board and Board of Directors, this session of the Workers' Week was made part of and contributive to the Missionary Training School. The attendance has been exceedingly gratifying. Dr. and Mrs. H. M. Hamill, well known throughout the church, have had the leading part on each evening's programmes. Dr. Hamill has given Missionary Drills, and has lectured on "The Problem of the Teacher," "John and His Gospel, a Preview of Lessons for 1905," and "The Sunday-school's Evangelistic Opportunity." Mrs. Hamill has discussed Primary and Junior department problems.

Mr. Louis J. McIntosh, President of Louisville Methodist Sunday-school Union and Superintendent Fourth Street Methodist Sunday-school, of Louisville, Ky., was present by invitation of our Union and discussed "The Superintendents' Problems in Louisville." Mr. McIntosh is a successful young business man of Louisville, and is devoting time and thought to the Sunday-school. His address was well received and a rising vote of thanks extended him. Mr. John R. Pepper, member of the International Lesson Committee, and Superintendent irst Methodist Sunday-school, Memp Tenn., addressed the Workers' Conference on "The Superintendent's Problems in Memphis." His lecture was illustrated by stereopticon views, and was brim-full of interest. Mrs. J. W. Barnes, of Newark, N. J., International Primary Secretary, delivered an address on the "Primary Teacher."

The program also contained the names of local Sunday-school workers. It is almost impossible to estimate the good these annual Workers' Conferences have accomplished for the Sunday-schools of this city. Interest in every phase of Sunday-school life has been deepened, many difficult problems have been solved, and better methods have been adopted.

Regular class work in the Training School has continued with unabated interest. Dr. E. B. Chappell has conducted studies in the book of Galatians, Dr. G. B. Winton has delivered a series of addresses on Mexico as a Mission Field; Mr. F. P. Turner, of New York, Secretary of the International Committee of the Y. M. C. A., has lectured on "Modern Missionary Movements;" Prof. G. W. Dyer read a paper on "The Economic Aspects of Gambling;" Dr. H. M. DuBose was announced to deliver the second of his lectures on the Epworth League as a force in the Evangelization of the World. But great interest had developed regarding the Anti-Gambling Bill before the State Senate Agricultural Committee, and Dr. DuBose postponed his lecture in order to give the school opportunity to attend the session of that Committee when the bill was under discussion. The Preachers' Meeting also passed a strong resolution favoring the passage of that bill.

A. M. TRAWICK, Jr.

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Biltmore Circuit.

Presiding Elder Plyler has installed Rev L. R. Hudlestone as assistant pastor on the Swannanoa charge. He comes to us from the M. E. church—a real good source from which to draw, and is now living in one of the parsonages in Swannanoa. Most of Methodist circuits have only one poor unpaid-for parsonage. We have two, both paid for. One is located in the town of Swannanoa, the other in Biltmore. Brother Hudlestone will join our Conference this fall.

It is well that we have a parsonage in Biltmore for it is now admitted by all the church officials that it is not only expedient but a necessity that the Swannanoa charge be devided. It is too large for one man. The plan at present outlined is to take Beaverdam church from the Weaverville circuit and add it to Biltmore to form a station. This is an admirable arrangement. Both are reasonably strong churches and are able to support a pastor. Each is situated near the termini of the street railway and too far apart for the congregations to mix. The preacher in charge could, if he wished, travel from one to the other on the cars and thereby avoid the expense of keeping a horse. Besides, so far as the Swannanoa work is concerned, there would be five or more churches left, sufficient to keep one man busy.

This or some such arrangement is a necessity from the peculiar situation here at Biltmore. This is as all newspaper readers know the home of Mr. G. W. Vanderbilt. In connection with the work of his church he has taught different handierafts, wood-carving, cooking, sewing etc. Those who join the wood-carving and sewing classes recieve a compensation. This is great inducement to many. All these schools are in charge of ladies of the greatest skill and highest culture that money can employ. The parish school is in charge of ladies from our highest female universities. They give the best up-to-date instruction, and only a nominal tuition fee is charged. The Rector is paid without charge to the congregation. An organist, the very best, and a vested choir are employed. The music consequently is the very best and attracts large crowds to the services. All can easily see how all this tends to draw away from the more evangelical churches and their simpler ways. Hence the necessity of the constant supervision of the pastor.

Yet all the influence is not in one direction and that away from the Methodist church. During the pastorate of Brother G. W. Crutchfield, Dr. Swope the rector was the guest of honor at the anniversary of the Woman's Missionary Society, and in his speech said he could see Brother Crutchfield's influence in his own congregation. Grant that it may ever be thus. While they aid us with these lower but necessary things may we aid them with our higher and all important. While they play the part of bustling Martha, may we choose Mary's better part.

G. M. GARREN.

Burkehead, Winston.

Rev. T. W. Watts, the preacher in charge, writes:

I have canvassed the subject with all the families of the church while making my first round and only 5 copies of the ADVOCATE taken in the congregation. I am not therefore surprised that it should be difficult to get new subscribers since so little is known of the church at large and her work. I find that out of about 80 families represented in the congregation by heads of families that about 18 observe

family worship. I am not able to say whether this is an average in the Conference or not. The general impression I receive from the interest manifested is that this congregation is as religious as the average in the church at large. Perhaps an inquiry into this matter would reveal a general neglect of family worship among our people.

I do not wish to make the impression that the situation is disappointing in every particular. The attendance upon the Sunday services is good and the interest manifested is encouraging. The Sunday-school is large in proportion to the membership. We have reorganized by grading the School and it is now thoroughly organized and equipped.

We have revived the Senior Epworth League and now have 30 members who seem interested and anxious to make it succeed. We hope to report improvement along all lines of work in the near future.

From Shelby Circuit.

DEAR ADVOCATE:—I trust a few lines from our work will not be inappropriate.

On arrival here, we were kindly received by the good people of Shelby, and also some of our people from the country. To brother R. M. Hoyle, our presiding elder, we are indebted for special favors and courtesies.

The Methodists here are very social and kind, and we at once felt at home among them. We were kindly received by all our churches. We have a noble and generous people to serve.

We have a faithful board of Stewards They manifested their liberal spirit by raising their pastor's salary to $700. Our Quarterly Conference was well attended, and was a success. The Stewards made a very good financial report. While it was a very cold day, yet, Bro. Hoyle preached us a good, soul-stirring sermon. We trust we will be able to do a good work this year with the cooperation of the Lord and the people. The good ladies have put some nice furniture in the parsonage since we came. Many thanks to them.

We were reluctant to leave so many noble and true friends on the Rock Spring Circuit, but our loss is doubtless their gain, as they now have a noble man and an excellent preacher as their pastor. Success to old Rock Spring Circuit; Heaven's blessings attend it. But our heart is already being knit by the golden thread of love and the silver cord of kindness, to our people of the Shelby Circuit. We are girded with new strength for the great work before us "Pray for the peace of Jerusalem, they shall prosper that love thee."

With singing and rejoicing we go forth to the work in His name.

Yours in Christ,
B. A. YORK.

From Polkville Charge.

Dear Brother Blair:—Will you give me space in the ADVOCATE for a brief report from my charge? I have made two full rounds on my charge and while the congregations have not been large they have measured up to the average winter congregation.

These people are a kind, appreciative people. I find a hearty welcome into their homes.

On the 28th of January there came a great crowd to the parsonage headed by two old veterans Rev. Robert Ledford and Dr. V. J. Palmer and when they knocked I opened the door and such a crowd of people were there loaded with things such as tempt the appetite of Methodist preachers. These people certainly know how to pound a preacher. The crowd was composed of Methodist Protestant, Baptist and our own people from Polkville and Elliotts. I am grateful for this act of kindness shown us by these good people. May God bless and prosper the donors. The revival fires have been kindled on this charge. We started a meeting at Polkville the 4th Sunday in January. The Holy Spirit was present at every service; the church was greatly revived and as a result of the meeting, I received 18 into the church 17, on profession of faith in Christ and 1 by certificate. We can say with the Psalmist "The Lord hath done great things for us whereof we are glad." We invited sinners to the altar and they came and were saved. Let us stick to the altar.

We have started a subscription to raise money to paint our church at Polkville and are meeting with success. We expect to begin painting by early spring.

The ADVOCATE cause has not been overlooked. I will be ready to report in a few weeks.

To God be all the praise.

Yours in Christ,
J. W. INGLE.

Methodism in Shelby.

We have three hundred and seventy-five members. This number includes some of the best and most efficent laymen in the Western North Carolina Conference.

We have two hundred and fifty in our Sunday-schools, and are growing.

The Epworth League has sixty members. Our weekly devotional exercises are religious, instructive, and inspiring. This is the best League of which this writer has any knowlege.

There are more than forty children in our Light-Bearer Society. These are unusually bright children. Of them we expect to see come the future missionaries.

The Woman's Foreign Missionary Society here has twenty-five members, and as is ever the case, are doing a good work.

There is also in this church a men's prayer meeting which has been running for years and is a means of grace, indeed.

Our people read church papers as follows:

The N. C. Christian Advocate,	50
Go Forward,	50
Christian Advocate (Nashville),	5
Children's Weekly Visitor,	75
S. S. Magazine,	30
Woman's Missionary Advocate,	5

Total 215 church papers. We intend to improve on this soon.

Fraternally,
GEO. D. HERMAN.

Shelby N. C., Jan. 13, 1905.

A Correction.

I notice that the ADVOCATE stated that I officiated at the marriage of Rev. F. W. Bradley. Bro. Bradley was married to Miss Minnie Lawry at Chesterfield Court-house. Rev. Mr. Stepenson officating.

M. T. STEELE.

Marven, N. C. Feb. 3st, 1905.

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Matthews Circuit.

DEAR ADVOCATE:—We have recently enjoyed in our church at this place one of the most helpful meetings that has ever been held in this community.

Rev. D. H. Comann did the preaching and such was the power of his sermons that he not only drew but held large congregations in spite of exceedingly bad roads and very cold weather. Our little town and the surrounding community has been greatly blessed by Brother Comann's presence among us and I feel that such clear, convincing, preaching of the word of God cannot fail in producing good results for many months and years to come. Personally I have been enlightened, edified and strengthened by the preaching of the wordlby this man to whom God has given a wonderful insight into his revealed truth. With this beginning we are expecting a fruitful year at Matthews in the winning of souls.

Several have already given their names for membership in the various churches, and many who had almost lost interest in all things spiritual have been turned, we trust, into the living way.

R. G. TUTTLE.

Burnsville Circuit.

Dear Brother Blair:—I am at my post on this circuit, never met a warmer reception in my life. I was on this work over forty years ago.

I have found but four of the old members that I recognize. Many of their children remember me.

I am working, planning and praying for a glorious year. I have visited about sixty families since I came on the work. Our Presiding Elder was on hand at our first quarterly meeting. He preached and presided to the satisfaction of all.

God bless you and the ADVOCATE.

Yours truly,
J. N. SOMERS.

Another Correction in Journal.

Dear ADVOCATE:—In looking over the Journal of our last Annual Conference, I see that there are no Woman's Home Mission Societies reported from Big Lick Circuit, whereas there are two, and my duplicate report shows that I reported both of them.

The amount raised by these two Socities was eleven dollars and twenty-seven cents.

I simply make this statement because I think it due the noble women of that charge.

With best wishes,
C. E. STEADMAN.

Waynesville, N. C., Feb. 2, 1905.

Health is Your Heritage.

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine) that they are willing to send, free and prepaid, to any reader of The N. C. Christian Advocate a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer and write to-day to the Vernal Remedy Company, Le Roy, N. Y.

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Allen Turner Davidson.

The last survivor of the congress of the Confederate States is no more. After a long and eventful life he has now been introduced to the mystery of the Infinite. He has read the riddle of life in the darkness of death. He knows it all now. The veil has been lifted and the contracted vision of earth has been expanded into the measureless profundity of eternity. Born, lived and died—behold the great epitome of man.

The announcement of the passing of this historic figure from the familiar scenes of life will awaken sorrow in many hearts from the Blue Ridge to the Unakas and the Great Smokies, for it was upon this elevated stage that his active life was spent. It was here that he began, a strong-limbed herder of cattle upon the verdant slopes and ghostly balds of the Catalooche mountains, that career of activity that led him by successive stages to the bar, to the Confederate congress, to the chancel rail of the Church and to a warm place in the hearts of many of the best people of the State.

Twelve years ago he stood on the Bunk mountain in Haywood county with a boyhood companion and pointed out the place of the lick logs where he had been wont to repair at intervals to tend the cattle pastured there and, looking fondly around at the once familiar scene, said as great tears streamed down the age-furrowed face, "Good bye, world!". That was his last visit to that sacred spot, and he said then that he would never look upon that scene again. Probably there was no tie that he had to break as age grew upon him that caused him a sharper pang than the parting from his beloved mountains. Certainly no man will be more missed by the people who live in those mountains than this man who bade them farewell so many years ago.

Colonel Davidson was a strong and rugged character. He had strong passions, strong muscles, strong intellect. He wore his heart upon his sleeve. He was open and above board in his likes and dislikes. He was a true and faithful friend and a bold and unconcealed enemy. Meeting in mid-life the stormy discords of civil strife in a community rent asunder over the question of union or disunion, it was inevitable that he should have awakened animosities.

But no man ever had any reason to doubt where Allen Davidson stood on personal, public or other questions. He spoke his mind freely and fearlessly. He hated shams and pretenses with holy hatred.

From 1865 until 1885 he was admittedly the leader of the bar of what was then known as the western circuit, extending to Cherokee in the west and to Yancey and Mitchell in the north. There was no large case tried in this section between the years named in which he did not take a conspicuous and important part. Bold, aggressive, and presistent, he stormed the defenses of his opponents with all the dash and elan of a Prentiss or a Pinckney.

Like a true poet, he was dowered with the love of loves, the scorn of scorns, the hate of hates. His sense of humor was acute and never failing. No adversity could quench it. Some of his remarks will live as long as the traditions of the old bar survive. He knew the life and habits of the mountain people better, perhaps, than any other man at the bar, and his speeches always pointed a moral and adorned a tale. Juries and judges were swayed by his intense earnestness, for he always made his client's cause his own.

Even in old age he "was yet in love with life and raptured with the world." Strong, vigorous and healthy in mind and body, he enjoyed to the utmost the good things of life, and made no hypocritical pretense of despising them. With splendid physical development he towered among men like a giant, and fear was an alien and a stranger.

He was a kind hearted and charitable man, loving to give of whatever he had of wordly goods, sympathy or kindly deeds. He was a faithful and affectionate husband, father, friend. A commanding and picturesque figure has passed from our midst.

Church Extension Aid Notice.

The Board of Church Extension of Western North Carolina Annual Conference will meet on the first day of March 1905, at 10 o'clock, A. M. at Salisbury N. C., Sunday-school Room to pass upon and grade all applications to the General Board for aid by donation or loan. That Board at its Annual Meeting will consider only such applications from this Conference as shall have been approved by the Conference Board. Send applications to the undersigned, at Greensboro, N. C.

J. A. Bowles, Secretary.

The Hand Book.

Dear Brother Blair:—I have examined, with interest and profit, the North Carolina Methodist Handbook, for 1905, published by Dr. T. N. Ivey. I heartily commend this valuable publication to the young and old. Dr. Ivey has placed us under renewed obligation to him for this excellent work.

S. B. Turrentine.

Greensboro, N. C., Jan. 20, 1905.

Main Street, Salisbury.

Dear Brother Blair:—As nothing has yet appeared from Main Street, perhaps a few words would be of interest to the brethren. We came to our work soon after conference. We have been gladly received and generously pounded. We have received nothing but kindness on every hand. It has never been my pleasure to be thrown among a kinder people than the congregation at Main Street. We are expecting a good year.

J. A. J. Farrington.

MARRIED.

TYSON—BARNETT.—C. Pierce Tyson and Miss Angle Barnett, at the home of the bride, Oct. 26, 1904, Rev. G. G. Harley officiating.

LANIER—LENTZ.—By the same, Benj. Lanier and Miss Jessie Lentz, at the home of the bride, Dec 25, 1904.

SHERRILL—SHANKLE.—By the same, Joseph W. Sherrill and Miss Nannie Shankle, at the home of the bride, Dec. 21, 1904.

RINK—ALBRIGHT.—On the 25th of Dec. 1904, Mr. S. J. Rink, to Miss Dora Albright, both of Rowan, Rev. J. A. J. Farrington officiating.

LINDLEY—GLENN.—On January 18, 1905, at the home of the bride, Mr. and Mrs. Tyre Glenn, Greensboro, N. C., Miss Mabel Glenn to Mr, Paul C. Lindley, Rev. Messrs. S. B. Turrentine and J. Edgar Williams officiating.

A Surprise Party.

A pleasant surprise party may be given to your stomach and liver by taking a medicine which will relieve their pain and discomfort, viz: Dr. King's New Life Pills. They are a most wonderful remedy, affording sure relief and cure for headache, dizziness and constipation. 25c. at all druggists.

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The Sunday School Lesson.

LESSON FOR FEB. 12, 1905.
The Second Miracle in Cana.
John 4:43-54.

GOLDEN TEXT.

The same works that I do, bear witness of me, that the Father hath sent me. John 5:36.

HOME READINGS.

M. The second miracle, John 4:43-54.
T. No honor, Mark 6:1-6.
W. At the feast, John 2:13-25.
T. Requiring a sign, Matt. 12:38-45.
F. "The word only," Matt. 8:5-13.
S. Faith necessary, Heb. 11:1-6.
S. "As thou wilt," Matt. 15-21-28.

NOTES.

Our first verse opens varying views, none of which is surely the one intended. In these Notes Judea is the "one country." There was the Saviour's birthplace, the home of David's house, "my Father's house," the temple. To Israel's "lost sheep" at this center he addresses himself in the first year of his ministry, but they hearkened not to his voice, and he stretched out his hand in vain. Even Jesus' character had two sides, and one of these, that of reproof, had "no beauty that they should desire" it. They give him no honor, loving though he was, and so he turns elsewhere.

Evolution means the unfolding of what was already in the matter, but in the world's development are three plain things which could not have been in the primitive nucleus. These are life, human consciousness and the kingdom of heaven. Each of these must come by a new creative impulse. The last is now to be set up by the Son of God's personal ministry. Miracles announce that he has come down from heaven to introduce it. They draw attention, and by his doing what no other did, he proves his errand.

Galilee, crowded with plain people intent no business and little given to niceties of the law and the prophets, was different from Jerusalem. If its inhabitants were less intelligent, they were more approachable and open-minded. Here the Teacher might reach the masses, and here was the chief record. He comes from Judea with sorrow. "If I forget thee, O Jerusalem!" "How often would I have gathered thy children!" "He beheld the city, and wept over it."

This "nobleman," an officer of Herod, gives him a gladdening welcome, and Jesus at once has honor in a country not his own; for how can we honor our Saviour so much as by coming to him with all our wants and wounds? "In that hour Jesus rejoiced in spirit." Such a man comes twenty miles on such an errand from deep confidence only. Capernaum is feverish in the wet of winter, but Cana's wine is remembered.

Jesus keeps the man in a brief suspense to test his faith in the temper and power of himself. Had the man abruptly quit, the affair would have ended fruitlessly. He is too earnest to argue; he can only plead, and he pours his soul into one intense phrase. The Searcher of hearts is satisfied, and wills consent to the prayer.

"While they are yet speaking, I will hear." As by wireless telegraphy, the Saviour's inner speaking reaches the sick-bed in Capernaum. "He spake, and it was done." The Healer used no visible means, but his simple words, "Thy son liveth," give the nobleman perfect restfulness of heart. Such rest is to-day within reach of those who believe, for the Hearer of prayer is "the same yesterday, to-day, and forever." Light of heart and elastic of tread, "he went his way." He had waited upon the Healer, and his anxiety was healed. He could "walk, and not faint."

"His servants met him," gives the affair a lively incident. Happy as was the meeting of face calm in faith with face bright with glad tidings, the coincidence of date was confirmation strong. That one o'clock was a memorable epoch. Jesus willed, the man believed, and the fever vanished—three events crowded into one instant of time! How timeless are the divine transactions! "A thousand years are as one day;" an instant is long enough for a cure.

The father and his house did not believe the whole gospel, for but a narrow edge of it was as yet revealed. They did believe in the personality of Christ. They had heard of him, but the half had never been told them. Now their eyes see him, and they know his love and power. Because they have seen, they have believed. Blessed are the eyes that see, "blessed are they that have not seen, and yet have believed," and that blessing is for sinners like us.

This second at Cana was, like the first, a true miracle. Each was a work, a power, a wonder, and a sign. One was to promote a joyous festivity; the other was to relieve mortal suffering. Both show the deep, tender sympathy of Jesus with human needs and conditions. He wishes to make the happy happier, and the sad less sad. What a friend we have in him "in all time of our prosperity, in all time of our adversity!"

"He sent him to do us good." Jesus thus enters upon his Galilean ministry by a deed of mercy beyond human power. The door ought to have swung wide for such a comer. Alas, he had to upbraid many a city in which he worked and taught, because they believed not. Yet some believed and were taken into the family of the sons of God. So he comes to us; do we enter that family?—A. B. Hyde, D. D., in Pittsburg Christian Ddvocate.

The Bible.

Within this awful volume lies
The mystery of mysteries;
Happiest they of human race,
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
But better had they ne'er been born,
Than to doubt, or read to scorn.

* * *

No book so abounding in wonderful truth,
No guide so unerring for childhood and youth,
No counsel so needed by man in his bloom,
No comfort so sweet on the verge of the tomb.

—Sir Walter Scott.

Effective Work.

In a village in Alabama lives a boy about seventeen years old, who took a little Snnday-school of about twelve scholars, visited in the neighborhood until his school numbered sixty-four, then organized a Home Department, and later was elected Home Department county secretary.

Last June he attended the New York state convention, and in the conference held for Home Department workers announced his intention of returning home and canvassing every family within a radius of five miles from his school for Sunday-school scholars and Home Department students. That boy is bound to make his mark in the world.—Baptist Teacher.

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Take Hall's Family Pills for constipation.

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B. F. Leek, of Concord, Ky., says: "For 20 years I suffered agonies, with a sore on my upper lip, so painful, sometimes, that I could not eat. After vainly trying everything else, I cured it with Bucklen's Arnica Salve." It's great for burns, cuts and wounds. At all druggists. Only 25c.

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Painkiller (Perry Davis)
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Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

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Sickness makes a light purse.
The LIVER is the seat of nine tenths of all disease.

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TO OUR SUBSCRIBERS.

When you find your label wrong, or wish your paper discontinued, or have any complaint to make, please communica'e to this office by postal card or letter. Do not make such request or complaint to preachers or other agents, as they frequently forget to deliver the message, and thus cause trouble.

ADVOCATE DAY.

On stations, it has been decided to ask that the 3rd Sunday in February be observed as ADVOCATE Day. Let the preachers, if possible, preach an appropriate sermon, and follow with a thorough canvass of the congregation for subscribers, making the number of new subscribers apportioned to the charge the minimum. Then let the week following be given to gathering up as many as are available in the charge. If the day designated does not suit, we shall expect another as near this date as practicable to be taken for this work. We have nearly one-third of the 1500, already, and we confidently expect February to put us to the goal. Let all labor and pray that the way may open for the full accomplishment of this work. The preachers on circuits will arrange their own plan.

OUR SEED OFFER.

All new subscribers, paying the regular price of $1.50 in advance, and all renewals paying to date and one year in advance at the rate of $1.50 per annum, during the month of February, are entitled to ten papers of fresh garden seed. All expecting this premium must select the list of seeds desired from the list published on page 16. Tell your neighbor about this and secure a new subscriber, and we will send you a Fountain Pen.

OUR CAMPAICN.

Let every pastor examine our weekly report and see what can be done when a determined effort is made. In a little over a month, sixty-three pastors have secured over 500 new subscribers, 400 of them having been secured by 25 pastors. The time is slipping away. April the first is the date by which the Conference pledges the raising of 1500 new subscribers. The ADVOCATE has never for a moment doubted the good faith of the preachers in agreeing to undertake this. We believe it will be done and more, but we suggest to each one individually that he take the matter up at once, before other matters begin to press too heavily. Brother, let your name appear in the list next week, with at least as many new subscribers as have been apportioned to your charge. Let the laymen take the matter up and help the preachers.

WE failed to mention last week, as we intended, the death of Captain Louis C. Hanes, which occurred at his home in this city on Wednesday, January 25th. Captain Hanes was a native of Davie county, and for many years resided in Lexington. He was always good and as true as steel in all the relations of life. He was a faithful member of the church and his home was always open to the preacher. He had long been an invalid and suffered greatly, but bore his sufferings with great patience. Peace to his ashes.

A GOOD BOOK.*

BY BISHOP A. COKE SMITH.

The title of this book is well chosen; it is a plea for leadership, and a powerful plea. No pastor with any due appreciation of his calling, can read it without feeling moved to larger work in the great cause of missions. The author's view is well set forth in the preface: "The secret of enabling the home church to press her advantage in the non-Christian world is one of leadership. The people do not go beyond their leaders in knowledge and zeal, nor surpass them in consecration and sacrifice. The Christian pastor, minister, rector—whatever he may be denominated—holds the divinely appointed office for inspiring and guiding the thoughts and activities of the church. By virtue of his position he can be a mighty power in the world's evangelization.

"This book seeks to set forth the situation in the unevangelized world which confronts the churches of Christendom at the beginning of the new century, to show the vital and potent relation that the Christian ministry sustains to the missionary enterprise, and to indicate the means which may be employed by pastors in order to realize the missionary possibilities of the church."

The book is composed of five chapters or sections. In the first is set forth "the non-Christian world at the beginning of the Twentieth Century and its message to the churches of Christendom." The other four discuss the pastor as an educational, financial, recruiting and spiritual force in the world's evangelization.

A saner and more thoughtful presentation of this great subject it would be difficult to find. The first chapter stirs the blood of every one interested in the spread of the gospel. We have long prayed that the doors of the world might be opened to the truth. That prayer has been answered. A great and effectual door has been opened and there are many adversaries. It quickens the faith of those who read to know what triumphs the gospel is winning today. It is no forlorn hope we are leading. The calls come from every quarter, and the greatest hindrances to the speedy evangelization of the world is the indifference of the churches of Christendom. This indifference has its roots in ignorance of the purpose of the gospel and the lack of spiritual power. It is not too much to believe that if the church at home would made adequate response to the world's call all nations would hear the gospel before this century closes and the face of the non-Christian world would be changed.

From this inspiring view of the possibilities of the gospel and the depressing fact of the church's indifference to, and ignorance of, the situation our author turns to the pastor as the divinely appointed leader to bring the church to know and do her duty.

Within the limits of an article like this it is impossible to treat fully the masterful plea which Mr. Mott makes. This book must be read to feel the force of this powerful appeal. "The pastor as an educational force in the world's evangelization well occupies the first place. Knowledge must precede action and guide zeal." "If ye know these things happy are ye if ye do them." His treatment of this subject is strong, stimulating, practical—not visionary, but full of common sense. The pastor must himself be fully alive to the missionary cause and a student of missionary movements if he is to bring the church to see her duty.

In treating "the pastor as a financial force" the practical good sense of the author is again shown. He pleads for the greater things not at the expense of the smaller but for the sake of them as well. The greater includes the less. The pastor absorbed in great ideals and great plans becomes a great thinker and leader. Small ideals doom men to small lives and small achievements. And so likewise with churches. Those that live for themselves are dwarfed and find difficulty in meeting their own needs. While those who plan great things, find ability given to do great things and reap the fruit of this in fuller life for themselves. It is true of churches as of individuals; "He that will save his life shall lose it, but he that will lose his life for my sake shall save it unto life eternal."

Every true pastor is a missionary and his spirit becomes contagious. He cannot be one thing and act another. He must feel the greatness of his work if he is to have others feel it. To be a missionary sent of God for the salvation of men is the highest vocation known to men and the pastor who feels it and preaches it, inspires others with like views and becomes a "recruiting force in the world's evangelization."

The crowning chapter of the book is the last; "The pastor as a spiritual force in the world's evangelization." After all it is "not by might nor by power but by my Spirit, saith the Lord of hosts." We must come to depend upon the Holy Ghost. More real prayer is needed. The mighty power of the spirit must be the inspiration of the ministry. The pastor must receive the baptism of the Spirit: and then the message he receives in the secret place of prayer he will publish upon the housetop.

I trust every pastor of our church will get and read this book. Its perusal will enrich the spiritual life of the reader and bear fruit in increased effort for the conversion of the world.

*THE PASTOR AND MODERN MISSIONS; A Plea for Leadership in the World's Evangelization. By John R. Mott, M.A.; F. R. G. S.

BOOK NOTICES.

THE CHISTIAN CHARACTER. The Cole Lectures for 1904 By Rev. James Chapman, D.D., of the British Wesleyan Conference. Smith and Lamar, Nashville, Tenn., $1.00.

The author brings together in these pages in clear statement and logical arrangement the best thought of the church on the subject of Christian Character. He has evidently read widely and thought deeply. The need of reconstruction, the grace of God through Jesus Christ as the means employed, and the product in a finished character in the individual and an ideal social order in the world are set forth in an argument strong, serious, and well proportioned.

THE SOUTH ATLANTIC QUARTERLY. January, 1905.

This periodical is steadily growing in merit and in the good opinion of the reading public. The present number contains a list of articles varied in character and rich in subject matter. It is worthy of note that they are all written by Southern men and most of them by comparatively young men. This does not mean that the Quarterly is provincial either in spirit or scope. Nor does it mean that it is a premature literary venture springing from the inconsiderate enthusiasm of untried experience. It is, on the contrary, a serious, well-considered attempt to build up in the South a periodical of high literary merit that will offer a free and open field for the expression of personal opinion, and at the same time develop and encourage the literary spirit among our educated young men. As such it is a commendable undertaking and deserves success. It should call forth the high courage and determined effort of its promoters, and receive the hearty and liberal support of our professional and business men.

THE OLD SOUTH—A MONOGRAPH. By H. M. Hamill, D.D. Smith and Lamar, Nashville, Tenn.

Through a period of years which form an epoch in our national life there grew up and flourished in our Southland a form of civilization rich, rare, and in many ways commendable. The people who created it, the spirit that pervaded it, the institutions it created have passed, or are passing away, and the Old South will soon be a page in our nation's history. It is well therefore that its characteristics should be described by those who understand its spirit and have felt its best impulses. This Professor Hamill has done in this little volume. The picture he has drawn of those good old days is tender and beautiful. The fact that, as he informs us in a brief foreword, it is given to the public at "The request of an old woman, now eighty-six years of age, a true daughter of the Old South," is sufficient guarantee that the picture is true to the original, and has in it the power to deeply move the emotions of one who lived that life, and whose tenderest memories dwell in those scenes and experiences that men shall know no more.

North Carolina Methodism.

Rev. W. W. Bays, D.D., was billed for a sermon at Advance on Sunday last and a lecture on Monday night.

We regret to learn that Rev. T. F. Marr, pastor of Tryon Street church, Charlotte, has been quite sick. Latest reports indicate that he is improving.

We regret to learn that Rev. L. T. Mann, of Lenoir station, is in poor health, and contemplates going to Florida, seeking health in a change of climate.

Rev. C. H. Caviness, of the West Randolph circuit, has been right sick. Rev. F. H. Wood, D.D., of Trinity, filled his appointment at Pleasant Hill on a recent Sunday.

The Methodist orphanage at Raleigh has agreed to take the children recently made homeless by the burning of the orphanage at Montreat, near Black Mountain.

We are glad to learn that Mr. Washington Duke, of Durham, who recently suffered a severe fracture of the hip, is reported as resting comfortably, and that no serious results are anticipated.

Rev. S. P. Douglas, formerly of the Western North Carolina, but now of the Holston Conference, is serving the Macedonia circuit, just outside of the city of Knoxville, Tenn., and is doing well.

Rev. D. H. Comann, of Lenoir, was here this morning on his way to Siloam to visit his daughter. He will go to Pitt county in a few days to conduct a revival meeting.—Twin-city Sentinel.

The Raleigh News and Observer says: "Rev. Marvin Culbreth, pastor of Market Street M. E. church, has gone to Vanderbilt University, Nashville, Tenn., to spend the month of February in special study."

Having sold his fine mountain farm in Ashe county, Rev. J. J. C. Anders has moved back to Gastonia, for a season anyhow. He and Mrs. Anders will remain in Gastonia with their son, Dr. Anders, until spring. Their many friends here welcome them back.—Gastonia Gazette.

In a personal letter to the editor, Dr. W. R. Barnett, gives a good account of himself. He is still residing in Knoxville, Tenn., and hts host of friends in North Carolina will be glad to learn that his health is somewhat improved. A truer man never breathed North Carolina air. May God multiply his sort.

Rev. W. M. Curtis, pastor of the Methodist church at Advance, who has been here for several days lobbying in the interest of the Advance prohibition bill left yesterday afternoon for his home. He went by Chapel Hill for a day or two. He will return to Raleigh for the hearing February 14th.—Raleigh Post.

The Durham Herald, of last Wednesday, says: "Beginning this evening and continuing for a week or ten days there will be a series of meetings in progress at Trinity college. These meetings are held under the auspices of the Young Men's Christian Association, and Dr. J. C. Kilgo, president of the college will conduct the meetings."

Some time since the Central Methodist church here adopted the new order of service as arranged by the committee appointed for that purpose by the General Conference. Ever since there has been considerable objection to it on the part of the members. On Sunday a week ago the matter came up in a church conference, and it was decided to have a vote on it the following Sunday. Last Sunday a motion to return to the old order of service prevailed, and the new service will be discontinued —Concord Times.

Dr. H. L. Atkins, who was the able presiding elder of the Shelby district last year, and whose health broke down, is now at San Antonio, Texas, and his health is improving rapidly, having gained ten pounds in the last month. Dr. Atkin's hosts of friends trust that he may continue to improve and fully regain his health and strength again.—Shelby Star.

The following item from the Raleigh Post, will interest many of our readers: "Invitations have been sent out for the marriage of Miss Mary A. Monie of this city to Dr. Joseph S. Betts of Greensboro. An invitation reads: 'Mr. and Mrs. John Miller Monie request the honor of your presence at the marriage of their daughter, Mary Atkinson, to Dr. Joseph Shawen Betts, on the evening of Wednesday, the fifteenth of February, at half after nine o'clock, At Home, Raleigh, North Carolina.' "

The Hickory Press last week made the sensational announcement that Rev. Parker Holmes, of Hickory, had resigned his pastorate, and then eased off the public by adding that Rev. George Washington Holmes, had just arrived to succeed him, but would not be eligible under about thirty years. We congratulate Brother Holmes and wife, and while doing this we extend the same courtesy to Rev. F. L. Townsend and wife, to whom have come recently a bright little girl.

Rev. W. H. Perry, pastor, has just closed a very successful meeting at Hillgirt. Sixteen members have been received into the church and others will be received later. Some will join other churches. There were 53 conversions and reclamations. The church and community are greatly revived.——A meeting began at Edneyville church last Sunday and considerable interest is manifested. All Christians are cordially invited to pray for and co-operate with us in this meeting.—French Broad Hustler.

We are glad to see the following good report of the work of our neighbor across the line, in a recent issue of the Raleigh News and Observer: "The annual meeting of the directors of the Raleigh Christian Advocate Publishing Company was held in the Advocate office last night. Those present were Dr. J. F. Miller, of Goldsboro, president; Rev. M. T. Plyler, of Chapel Hill, secretary and treasurer; Rev. N. M. Watson, of Wilmington; J. G. Brown, F. P. Brown, and others. The business affairs of the Advocate were found to be in a prosperous condition.

The Greensboro correspondent of the daily press says: "Mr. Lee W. Crawford, Jr., who is taking a post-graduate course at Columbia University, New York, has been elected a member of the faculty of Brooklyn Polytechnic Institute as teacher of English, and entered upon his duties today. This will not interfere with his studies at Columbia, where he has one more year before getting his degree of Ph.D. Mr. Crawford is a son of Rev. L. W. Crawford; formerly of Greensboro, but now pastor of the M. E. church at Reidsville, and is a young man of brilliant attainments and attractive personality.

THE HANDBOOK.

By some mistake the price of the Handbook was announced in the Advocate last week as 28 cents by mail when it should have been 29 cents.

No Methodist should fail to get this book. It is full of information of such value that none ought to be without it.

Send at once to J. M. Downum, Statesville, N. C., for a copy.

See what the Bishops of our church and others say of the Book. You cannot get so much information anywhere for the price asked for this Book.

Rev. Dr. John J. Tigert, editor of the Methodist Quarterly Review of the Methodist Episcopal church, South, has been engaged to deliver a course of lectures in connection with the summer school at Garrett Biblical Institute.

The new $10,000 brick church at Lewisburg, W. Va., was dedicated Sunday, January 22d, 1905, by Bishop A. W. Wilson. The Bishop preached, as Bishop Wilson only can preach, to a large and expectant congregation.—Baltimore Methodist.

Be sure to look up the advertisement of Herman Straus & Sons Co. It will pay you to drop them an inquiry and tell them you saw their advertisement in the North Carolina Christian Advocate.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to February 8, 1905.

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Marshall circuit, Rev. W. B. Lyda,	2	
Swannanoa ct., L. B. Abernethy,	20	
Burnsville ct., Rev. J. N. Somers,	7	
	—	30
Charlotte District.		
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	3	
Derita ct., Rev. J. H. Bradley,	9	
Trinity, Charlotte, Rev. J. A. B. Fry,	10	
Clear Creek ct., Rev. E. G. Pusey,	14	
Pineville ct., Rev. C. M. Pickens,	1	
	—	51
Franklin District.		
Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	4	
	—	5
Greensboro District.		
Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	33	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	1½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	13	
E. Greensboro ct., P. J. Carraway,	6	
	—	81½
Mount Airy District.		
Rockford circuit, Rev. J. W. Long,	6	
Elkin station, Rev. H. C. Sprinkle,	2	
Wilkesboro sta., Rev. R. L. Ownby,	1	
Pilot M't'n ct., Rev. J. M. Rowland,	39	
N. Wilkesboro sta , Rev. W. F. Elliott,	4	
Helton ct., Rev. S. W. Brown,	4	
Wilkes ct., Rev. B. F. Hargett,	3	
Watauga ct., Rev. O. P. Ader,	1	
Stokes ct., Rev. J. A. Clarke,	2	
	—	62
Morganton District.		
Henrietta and Caroleen, Rev. N. R. Richardson,	4	
Cliffside ct., Rev. J. B. Carpenter,	6	
Morganton ct., Rev. W. G. Mallonee,	1	
Table Rock ct., Rev. N. M. Modlin,	3	
	—	14
Salisbury District.		
Cottonville ct., Rev. T. T. Salyer,	6	
Big Lick ct., Rev. Joseph Fry,	1	
Linwood ct., Rev. S. T. Barber,	21	
Epworth, Rev. B. F. Carpenter,	1	
Mt. Pleasant ct., Rev. T. E. Wagg,	7	
	—	36
Shelby District.		
Shelby sta., Rev. Geo. D. Herman,	8½	
Lowell ct., Rev. J. H. Bennett,	4	
S. Fork ct., Rev. J. F. Armstrong,	18	
El Bethel sta., Rev. M. B. Clegg,	10	
Rock Springs ct., Rev. J. W. Clegg,	56	
	—	96½
Statesville District.		
Statesville station, Rev. H. K. Boyer,	2	
Mt. Zion sta., Rev. W. H. Willis,	6	
Alexander ct., Rev. E. J. Poe,	18	
Rev. T. L. Triplett,	1	
Mooresville ct., Rev. W. S. Cherry,	1	
Clarksbury ct., Rev. W. O. Rudisill,	1	
Caldwell ct., Rev. P. L. Terrell,	8	
Stony Point ct., Rev. T. E. Weaver,	10	
Lenoir circuit, L. T. Cordell,	10	
Iredell circuit, T. B. Johnson,	6	
	—	63
Waynesville District.		
Sulphur Springs ct., J. H. Brendall,	1	
Leicester ct., Rev. J. W. Campbell,	1	
Brevard station, C. P. Moore,	1	
Sulphur Springs ct., J. H. Brendall,	16	
	—	19
Winston District.		
Lewisville ct., Rev. A. R. Bell,	1	
Kernersville ct., Rev. James Willson,	20	
Cooleemee, Rev. H. C. Byrum,	9	
Mocksville sta., Rev. J. P. Rodgers,	4	
Forsythe circuit, J. F. Totten,	1	
Burkhead, T. W. Watts,	1	
Davidson circuit, P. E. Parker,	7	
	—	43
Total from districts,		501
Secured by old subscribers,		38
Total,		539

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

Dr. Edwin Mims, of Trinity College, is booked for a lecture before the Y. M. C. A. at Winston-Salem, next Sunday.

The Family Circle.

When Life Was Young.

SARAH ELLIS SUMMERLAND.

I sing a song of when life was young;
'Twas ever a measure of love we sung;
Joy and gladness their banner flung
Over our way, in that sweet day,
When life was young.

When we were young, when life was new,
With never a cloud in the sky so blue;
When faith was perfect, all friends were true;
The memories are sweet of those days so fleet
When life was new.

The morning has flown with its coolness sweet;
The noontime comes, with stress and heat;
The way grows weary to tired feet;
The sun's burning ray has melted away,
Much of our joy with noontide's heat.

Morning and noontime both are spent,
Happy are we with a glad content,
If youth and noonday's work's well done,
It brings us peace at set of sun;
God grant this peace to every one
When evening comes.
—Wabash, Ind.

A Man Named John Wesley.

In one of her lectures, Frances Willard told me the story of a young nobleman who found himself in a little village in Cornwall, where he never had been before. It was a hot day, and he was thirsty, and his thirst increased as he rode down the village streets, seeking in vain for a place where something stronger than water could be had.

"At last he stopped and made impatient inquiry of an old peasant who was on his way home after a day of toil.

"'How is it that I can't get a glass of liquor anywhere in this wretched village of yours?' he demanded, harshly.

"The old man, recognizing the questioner as a man of rank, pulled off his cap and bowed humbly, but nevertheless there was a proud flash in his faded eyes as he answered, quietly:

"'My lord, something over a hundred years ago a man named John Wesley came to these parts,' and with that the old peasant walked on.

"It would be interesting to know just what the nobleman thought as he pursued his thirsty way. But what a splendid testimony was this to the preaching of John Wesley! For more than a century the word that he had spoken for his Master had kept the curse of drunkenness out of the village; and who can estimate the influence for good thus exerted upon the lives of those sturdy peasants? What nobler memorial could be desired by any Christian minister?"

Yes, one of the pleasing and most encouraging features of the work of the gospel minister is found in the fact of the blessed results which follow his labors. Not for a day only does he toil who toils for God. His may or may not be the lot of those who receive the smile and welcome plaudit of his auditors. In fact, he may be jeered or hissed by those who listen to the plain, unvarnished truths of God from his anointed lips; yea, brutal, vicious men may stone him to his death. However, he, like saintly Stephen, will doubtless be allowed to "see the heavens opened, and the Son of man standing on the right hand of God.—The Wellspring.

One Thing Needful.

We think we need many things. Martha was burdened with a sense of need. She needed a good supper for her worthy Guest. She needed a good servant in the kitchen. She needed the help of her sister Mary. Perhaps all these things were needful to a certain degree, but there was one thing so much more needful that these minor matters were not worthy to be considered in comparison. Mary rightly apprehended the relations of things. She chose intimate acquaintance and fellowship with her Lord.

We can do without many things which seem to be needful. We can do without riches, without luxuries, without the comforts of life, and perhaps be quite as well off. We can do without health, even life itself may be taken away, and we shall not suffer real loss. But we cannot do without God. This is the good part. This is the one thing needful. It is needful for salvation, needful for happiness, needful for this world and the world to come.—Selected.

Little Worries.

There is not a day in our lives, that we are not distressed by some one of those numberless little worries that meet us at every step, and which are inevitable. The wound made may not be deep, but the constant pricks each day renewed, embitter the character, destroy peace, create anxiety, and make the family life, that otherwise would be so sweet and peaceful, almost unendurable. Life is full of these little miseries. Each hour brings with it its own trouble. Here are some of the little worries: An impatient word escapes our lips, in the presence of some one in whose estimation we would stand well. A servant does his work badly, fidgets us by his slowness, irritates us by his thoughtlessness, and his awkward blunders make us blush. A child in its clumsiness breaks something of value, or that we treasure on account of its associations; we are charged with a message of importance, and our forgetfulness makes us appear uncourteous, perhaps ungrateful; someone we live with is constantly finding fault, nothing pleases them. If, when night comes, we find we have not experienced these little worries, then we ought to be grateful to God. Each of these, and many more, are liable to befall us every day of our life.—Selected.

Changes in the Home.

But there arises a question which is bound to force itself ever more insistently upon our minds—does the average home give us a pattern which can be safely followed? It is not true that in the rush of life today, too many of our homes are losing that sense of community of interest upon which their enjoyment and helpfulness rest? The fathers are engrossed in making money; the mothers are giving what time they can spare from the necessary household duties to various pursuits of a more or less public nature; and the children pursue their own sweet will, too often outside the home entirely. We wonder just how many boys, for instance, of from twelve to fourteen or fifteen years of age, are accustomed to look upon their homes as the chief centers of enjoyment and helpfulness. Would not such an inquiry reveal all too many who regard home chiefly as a place to eat and sleep in? —American Weekly.

"Bounteous is Jehovah in his nature; to give is his delight. His gifts are beyond measure precious, and are as freely given as the light of the sun. He gives grace to his elect because he wills it, to his redeemed because of his covenant, to the called because of his promise, to believers because they seek it, to sinners because they need it. He gives grace abundantly, seasonably, constantly, readily, sovereignly; doubly enhancing the value of the boon by the manner of its bestowal. Reader, how blessed it is, as the years roll round and the leaves begin again to fall, to enjoy such an unfading promise as this: "The Lord will give grace."—Spurgeon

A Notre Dame Lady.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacement, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, pain in the Back, and all Female Troubles, to all addresses. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs M. Summers, Box 410, Notre Dame, Ind.

The Diamond Cure,

The latest news from Paris, is, that they have discovered a diamond cure for consumption. If you fear consumption or pneumonia, it will, however, be best for you to take that great remedy mentioned by W. T. McGee, of Vanleer, Tenn. "I had a cough for fourteen years. Nothing helped me until I took Dr. King's New Discovery for Consumption, Coughs and Colds, which gave instant relief, and effected a permanent cure." Unequalled quick cure, for Throat and Lung Troubles. At all druggists; price 50c. and $1.00, guaranteed. Trial bottle free.



Write Insurance at Home.

Wanted fifty young men in various sections to solicit Life Insurance in their own community. Good contracts to sell and tip top commissions for business.

Write **Cavenaugh & Moore,** Gen'l Agents for the Washington Life Insurance Company, Raleigh, N. C.
nov 16 1y

An Infant's Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

Rev. GEO. G. SMITH,
Macon, Ga.

Blame

No One But Yourself if You Don't Get Well When Sick.

All we can do is give advice.
Of course that's easy.
But our advice is really worth a little more to you than most people's, for we offer to give you the first bottle of our medicine free, if it fails to help you.
We could not afford to do this unless our medicine was good. Such an offer, on the wrong kind of medicine, would put a merchant prince in the poor house.
Dr. Miles' Nervine, however, as years of experience have proved, is a medicine that cures the sick.
Those whom it cannot benefit—less than one in ten thousand—we prefer to refund their money.
All we ask of you is to try Dr. Miles' Restorative Nervine for your complaint. If you suffer from sleeplessness, nervous exhaustion, dizziness, headache, muscular twitchings, melancholy, loss of memory, weak stomach, poor blood, bilious troubles, epilepsy, St. Vitus' Dance, etc., we will guarantee to benefit you or refund your money.
You are the doctor.
"My son Bert, when in his 17th year, became subject to attacks of epilepsy, so serious that we were compelled to take him out of school. After several physicians had failed to relieve him, we gave Dr. Miles' Nervine a trial. Ten months treatment with Nervine and Liver Pills restored our boy to perfect health."—MR. JOHN S. WILSON, Deputy Co. Clerk, Dallas Co., Mo.

FREE Write us and we will mail you a Free Trial Package of Dr. Miles' Anti-Pain Pills, the New, Scientific Remedy for Pain. Also Symptom Blank for our Specialist to diagnose your case and tell you what is wrong and how to right it. Absolutely Free. Address: DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

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FOUNTAIN DRINKS and ICE CREAM.

Helms' Cold and Grippe Capsules cures colds and La Grippe. Price 25c. a box.

Helms' Croupaline cures your child of croup and colds. A box should be in every household. Price 25c. a box.

Helms' Headache Powders—4 doses 10c.,—and other popular remedies.

Everything in the Drug Line.

Prescription work a specialty.

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OF JEWELRY, WATCHES, STERLING SILVER AND PLATED WARE. Clocks that will run, and a large assortment of fine Pocket Books, Cut Glass Ware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.
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BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Please mention this paper

Our Little Folks.

THIRTEEN.

You see, there's Daisy and Geraldine
And me—I'm May—and we're each thirteen,
And Daisy and Geraldine both say
That now we are too grown up to play
With dolls any more! And I think it's mean—
It's perfectly horrid to be thirteen!

They're glad to give up their dolls; but I
Can't see any possible reason why
We shouldn't play with them one more year—
And my Angelina is such a dear!
Well, at last I know what people mean
When they say it's unlucky to be thirteen.

When I told mamma she shook her head
And kissed me tenderly as she said:
"You're standing with very reluctant feet,
Dear May, where the brook and river meet;
And yet, perhaps, 'tis a golden mean
'Twixt childhood and girlhood when one's thirteen."

—Lucy Foster.

A BRAVE COWARD.

If one is brave on the outside, quite brave in doing what is right, does it matter if, inside, one is full of fear? I think not.

Now Archibald was afraid of many things—of the dark for one thing, and of going alone from his house to grandmother's for another. Yet Archibald would go upstairs at suppertime, when no one else was there and there was no light, but many dark corners all about, and reach his small hand into the closet, which was even darker than the hall and the room, catch up father's slippers, and then run downstairs with them to where father was waiting in the sitting-room by the bright lamp, to change them for his heavy business shoes. Archibald would come bursting into the pleasant room with his eyes shining and his breath coming quick, and set down the slippers with an air of triumph.

"Thank you, my boy," father would say.

Archibald would beam with pleasure. He never told how afraid he was of the dark hall. He did not know what it was that frightened him; but the furniture did not look as it did in the daytime and the clothes hanging in the closet would brush against him, as he opened the door, in a dreadful manner—not at all as they did in daylight.

Archibald was only five It was four blocks from his house to grandmother's. Grandmother's house had a big yard and steps up from the pavement, and tall white columns at the porch with green vines all twined round them. There were flowers in the oval beds in the grass, and in the hall a glass case, holding many gay-feathered birds bought from southern lands, and in the parlor shells and coral and seaweed from a far-away ocean, and in the dining room caraway-seed cookies in the great tureen. Could a little boy go to a lincer house than that to spend the day? Besides, there was grandmother herself, always ready to tell stories about when she was a little girl.

Now, when Archibald was four hi mother decided he was old enough to go alone to grandmother's. Everyone on the route to his grandmother's knew Archibald. So how could he get lost, with so many kind people on the way?

When told he might go to grandmother's all alone and stay for dinner and carry this little note from mother, Archibald swallowed hard. He was ashamed to say that he was afraid to walk there alone, but he was. He started bravely off, just the same; for he was a brave coward, you see—which is an excellent kind. He looked back at mother's smiling face in the window and tried to smile in return. Then he ran as fast as he could and never stopped until he was safely inside grandmother's gate. He knew this time what he was afraid of. Someone had said that there were rats in the cellar of Mr. Bell's grocery store.

Grandmother saw how out of breath he was and asked the reason. Then Archibald, who was only four then, burst out crying and confessed about being afraid of Mr. Bell's rats.

"But I came, grandma—I came," he said between sobs.

"So you did," said grandma. "Anyone can be brave when they're not afraid, but I call it a fine thing to be brave even when you are afraid. Now, Archibald, I will tell you what I will do. I will write a letter to those rats and tell them to let my grandson alone."

After a happy day, grandmother handed him a little three cornered note directed to "All Rats in Mr. Bell's Cellar" Inside she had written: "Rats, do not hurt my grandboy, Archibald, for he is a good boy."

Archibald walked proudly home; and, even as he passed the grocery store, he held his head high and did not run, though his eyes shone and his breath came quick He treasured his note and carried it every time he passed Mr. Bell's.

No one knew he was afraid of the dark hall, so no one gave him a note to the shadows. He kept on doing the things he was afraid of in spite of being afraid. Except about those rats, he never told anyone. I do not know what he is afraid of now, for he is a tall man, with boys of his own; but, if he is a coward, he is a brave one, I am sure of that —Sunday School Times.

WORDS OF LINCOLN.

"Let none falter who thinks he is right."

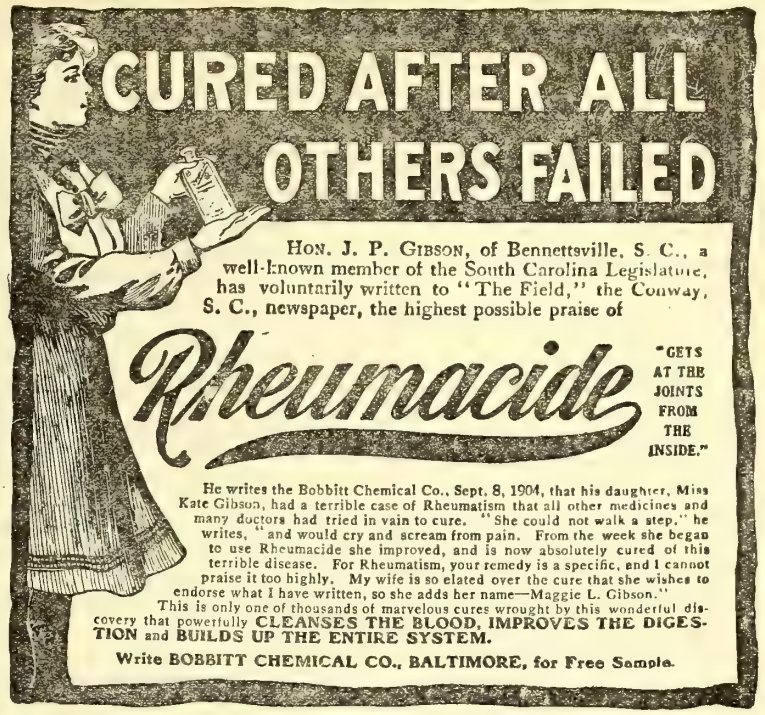
"It is no pleasure to me to triumph over any one."

"Come what will, I will keep my faith with friend and foe."

"Suspicion and jealousy never helped any man in any situation."

"All that I am all that I hope to be, I owe to my angel mother"

"Gold is good in its place, but living brave and patriotic men are better than gold."



THERE'S PROOF OF ITS GOODNESS IN EVERY CUP OF

Porto Rico Coffee

THAT'S NOT ALL
65 VALUABLE PREMIUMS FREE
See New List in Each Package
CHEEK & NEAL COFFEE COMPANY, NASHVILLE, TENNESSEE.

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Cured Croup in 30 Minutes

Gowan's Pneumonia Cure is the best remedy for Croup ever compounded. It relieves instantly and cures permanently. Equally good for Sore Throat, Tonsilitis, Pleurisy, Coughs, Colds and La Grippe. It is the only known specific for Pneumonia. *Applied Externally.*

DURHAM, N. C., June 1, 1904.
GOWAN MEDICAL CO.,
Gentlemen:—It gives me great pleasure to testify to the wonderful merits of Gowan's Pneumonia Cure. Last night I had occasion to use it in my family on a severe case of croup. Within thirty minutes from the first application my little boy was free of all pain and sleeping soundly. The effect was immediate and permanent. I cheerfully recommend it.
Yours truly,
(Signed) W. W. SHAW,
Supt. Interstate Telephone Co.

Sold by All Good Druggists, $1.
If your druggist cannot supply you, write to
Gowan Medical Co., Durham, N. C.

The Security Life and Annuity Co.

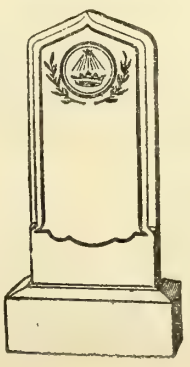
Guaranty Capital, $100,000.00. } Legal Reserve. { Home Office Greensboro, N. C.

THE IDEAL LIFE POLICY takes the place of the bread-winner. Our Annuity, Disability and Endowment Policy provides a guaranteed annual income for the widow and orphans, for the mother or father, and for the insured in old age.

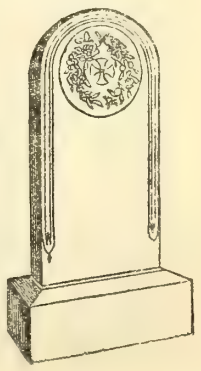
HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.



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MANUFACTURERS OF
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for cemetery or building. Get our prices on anything you want in our line. Send for catalog. Mail orders a specialty.
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F. A. GENNETT, Manager,
MURPHY, N. C.



Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

McDonell Institute, Durango, Mexico.

Miss Ellie Tydings, the president of McDonell Institute, is one of the missionaries supported by the Western North Carolina Conference Society. Mrs. Cobb, associate secretary of the Woman's Board of Foreign Missions, has recently visited this Institute and from her full account of its internal workings we give some extracts which show that Miss Tydings is doing a great work. Shall we not sustain her with our prayers as well as our money?

DEAR MRS. TRUEHEART:—MacDonell Institute is well located in Durango on one of the principal streets, and is in every respect except size, a satisfactory building. The exterior is quite as attractive, or even more so, than most Mexican houses, presenting a very broad front, while the interior bears evidence, at every turn, of Miss Tydings's beautiful and refined taste.

The atmosphere of the place is that of a genuine home for the boarding pupils all of whom seem bright and happy. Some of the children boarding here are younger than I have seen in any of the schools, there being fourteen between the ages of three and a half and eight. Some of these belong to five American families, and all of them not only pay full board and tuition, but in some instances pay $5 a month extra to have the attention of some larger girl who puts them to bed at night and dresses them in the morning.

Miss Tydings is ably assisted by Misses May Treadwell, Hicks, Rankin, Hackley, and six young Mexican women. The school now numbers two hundred and ninety-five, which shows it popularity even in this the most fanatical city of the Republic, where the prejudice is strong against the Protestants. Several prominent lawyers of Durango patronize the school, and each year its influence extends among the higher classes. There is now no charity department connected with the school; all are required to pay something, since Mexicans as well as Americans appreciate more highly that for which they pay. All boarders pay full price except those who work in the dining-room and kitchen. There is at present no servant about the house but the "moza" (a man-servant that every household requires), though a cook is usually kept. Some of the girls are doing the cooking, and I can testify as to their ability and skill in that department, for the meals are finely prepared and beautifully served. All the older girls are well trained in domestic work, and in addition to keeping the house in most beautiful order they do their own ironing and some of their sewing.

English is the language of the school, but Spanish is taught as a branch, and in some of the classes it is taught exclusively. The English department is one of the strongest attractions of the school, and I have noticed that some grown and even middle-aged women come to the school solely for English. Through this medium the school is gaining friends. Many of the men in the banks have studied English under Miss Tydings, and while they are Romanists they have the highest respect for her. On more than one occasion when a howling mob threatened the school, crying, "Death to the Protestants!" the Jefe politico held them at bay because of his personal knowledge of Miss Tydings, gained while studying English under her; another officer who had been her pupil in English, remained near the school all night to protect it from an angry crowd who, in their rage, threatened to kill him for protection given to Protestants.

Thus we see the difficulties which surround our workers in Durango; but they labor on with brave hearts, trusting in the promises of the Lord, and relying upon the prayers of the faithful in the homeland.

The most effective work done in the school is among the boarders, numbering this year about forty, and I think this is the experience of all the schools. Many of these become Christians and join our Church, while others change their faith and their lives, though they make no public profession of such change. All the pupils are required to study the Bible, and though some of the mothers, strong in the Catholic faith, and superstitious, oppose this, but few pupils are withdrawn on account of this study. Thus the seeds of truth and righteousness are sown, which will bear fruit in the future. The best type of Christians can be found only in the second generation of believers. We must do the praying and working and be content to wait for the results.

There is a dormitory which will accommodate several more boarders, and a few more could be comfortably placed in the girls' dormitories, but there is no space in the dining-room for another one. There are already twenty-eight seats in the dining-room 16x22, which you will readily understand is very much crowded; and the other dining-room, which is a very small room, is equally crowded, for there are forty boarders besides the eight teachers. Both these rooms are also used as recitation rooms during the afternoon, and two teachers have their classes in the porch surrounding the patio, and on the cold, windy days they follow the sun closely, moving from side to side. If a second story could be added to a portion of the house, providing bedrooms for some of the pupils, then two of the lower rooms could be thrown together and space furnished for tables and chairs. As it now is, some have to wait until others are seated before their chairs can be taken from under the table, yet there is no word of complaint from any one. This is as bright and happy a household as one can find, teachers and pupils alike loving each other, and all working in fine spirits with the consciousness of duty well performed. None of teachers room alone, and some of them have small children in the room with them.

The music teacher is quite efficient, and the department is prosperous, even helping to defray expenses in other departments.

There are only two scholarships in the school, both providing education for worthy girls; the schools in Mexico all desire scholarships, and can easily place as many as the church will provide.

I feel satisfied that the school is on a firm basis; and under the wise management of Miss Tydings and her colaborers, through faith in God, will eventually accomplish the object for which it was established—the proper training of the young, preparing them for usefulness in life and for the highest order of citizenship, and above all, saving their souls.

ALICE C. COBB.

Charlotte is one month out on the untried sea of prohibition and The Observer man was present when she took her bearings last night. In the month of January, 1904, there were committed 166 crimes of all kinds. Of these 55 were drunks and one was a blind tiger. During the month which ended yesterday there were committed 73 crimes of all kinds. Ten of these were drunks and thirteen were blind tigers. The total criminality in this year is 56.1 per cent. less than last year for the corresponding period—Charlotte Observer.

When Chilled to the Bone
Painkiller (Perry Davis)
Is needed to prevent colds and to ward off Disease.

☞Please examine the label on your paper; by so doing you will know when to renew.

Quarterly Meetings.

ASHEVILLE DISTRICT—2ND ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Feb.	18	19
Bethel	"	19	20
Swannanoa ct., Skylands	"	25	26
Hendersonville circuit, Ednaville	Mar.	4	5
Hendersonville station	"	12	13
Central	"	19	29
Ivey circuit, Mar's Hill	"	25	20
Cane Creek circuit, Tweed's Chapel	Apr.	1	2
Marshall circuit, Jewel Hill	"	8	9
Hot Springs ct., Ottingers	"	9	10
Burnsville circuit, Shoal Creek	"	15	16

CHARLOTTE DISTRICT—1ST ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Dilworth and Big Spring	Nov.		20
Calvary	"		20
Epworth and Seversville	"		27
Brevard	"		27
Trinity	Dec.		4
Tryon Street	"		4
Pineville, Pineville	"	10	11
Matthews, Indian Trail	"	17	18
Monroe circuit, Center	"	24	25
Monroe station	"	25	26
Morven circuit, Morven	Dec. 31,	Jan.	1
Wadesboro station	"	1	2
Ansonville, Ansonville	"	7	8
Lilesville, Lilesville	"	14	15
Derita, Derita	"	21	22
Clear Creek, Bethel	"	28	29
Polkton, Marshville	Feb.	4	5
Waxhaw, Waxhaw	"	11	12
Weddington, Weddington	"	12	13
Hoskins	"	19	20
Chadwick	"	19	20

GREENSBORO DISTRICT—1ST ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Centenary	Nov.		20
Greensboro, West Market	"		20
East Greensboro, Holt's Chapel	"	26	27
Greensboro, Walnut Street	"		27
High Point, Washington Street	Dec.		4
High Point, S. Main Street	"		4
Uwharrie, Siloam	"	10	11
Randolph, Old Union	"	17	18
Randleman, St. Paul	"	18	19
West Greensboro, Muir's Chapel	"	24	25
Greensboro, Spring Garden	"		25
Ruffin, Ruffin	Dec. 31,	Jan.	1
Asheboro circuit, West Chapel	"		7
Asheboro station	"	8	9
Wentworth, Salem	"	14	15
Reidsville, Main Street	"	15	16
Coleridge, Rehoboth	"	21	22
Ramseur, Ramseur	"	21	22
Pleasant Garden, Pleasant Garden	"	28	29
West Randolph, Pleasant Grove	Feb.	4	5

FRANKLIN DISTRICT—2ND ROUND
—IN PART.—

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Feb.	18	19
Webster circuit, East Laport	"	25	26
Dillsboro and Sylva, Dillsboro	"	26	27
Glenville circuit, Double Springs	Mar.	4	5
Franklin circuit, Clark's Chapel	"	11	12
Macon circuit, Mulbery	"	18	19
Whittier & Cherokee, Oconolufto	"	25,	26
Bryson City, Witcher's chapel	April	1	2
Robbinsville, Mt. Zion	"	8	9

MT. AIRY DISTRICT—2ND ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Jonesville circuit, Jonesville	Feb.	25	26
Elkin station	"	26	27
Wilkes circuit, Union	Mar.	4	5
North Wilkesboro station	"	5	6
Wilkesboro station	"	11	12
Yadkinville ct., Mt. Pleasant	"		15
East Bend circuit, Prospect	"		16
Mt. Airy circuit, Beulah	"	18	19
Mt. Airy station	"	19	20
Stokes ct., Trinity	"	25	26
Pilot Mountain ct., Pilot Mountain	Apr.	1	2
Rockford circuit, Dobson	"	8	9

MORGANTON DISTRICT—1ST ROUND.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Nov.	19	20
Cliffside, Cliffside	"	26	27
Henrietta and Caroleen, Henrietta	"	27	28
Connelly Springs, Rutherford Col.	Dec.	3	4
Morganton circuit, Salem	"	10	11
Rutherfordton sta., Rutherfordton,	"	17	18
Forest City circuit, Forest City	"	18	19
Table Rock circuit, Obeth	"	24	25
McDowell circuit, Murphey's Chap.	Dec. 31	Jan.	1
Spruce Pine, Greenlees Chapel	"	7	8
Bakersville circuit, Bakersville	"	8	9
Elk Park circuit, Cranberry	"	14	15
Marion & Providence ct., Marion	"	21	22
Broad River circuit, Providence	"	28	29
Green River circuit, Lebanon	Feb.	4	5
Thermal City circuit, Thermal City	"	11	12
North Catawba ct., Green M'n'n	"	18	19

SHELBY DISTRICT—2ND ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Jan.	21	22
Gastonia, Main street	"	22	23
Lowell at South Point	"	28	29
McAdenville station	"	28	29
Bessemer City at Concord	Feb.	4	5
El Bethel and Salem at El Bethel	"	11	12
King's Mountain station	"	11	12
Mount Holly at River Bend	"	18	19
Lowesville at New Hope	"		24
Rock Springs at Webb's Chapel	"	25	26
Lincolnton circuit at Asbury	Mar.		3
Stanly Creek	"	4	5
South Fork at Zion	"		10
Cherryville at Pleasant Grove	"	11	12
Lincolnton station	"	11	12
Belwood	"	18	19
Polkville	"		23
Shelby circuit	"	25	26
Shelby station	"		26

STATESVILLE DISTRICT—2ND ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station at Mt. Zion	Feb.	11	12
Mooresville circuit at Fairview	"	11	12
Troutman circuit at Rocky Mt	"	18	19
Mooresville station	"	18	19
Lenoir circuit at Pleasant Grove	"	25	26
Lenoir station	"	26	27
Caldwell circuit at Collers	Mar.	4	5
Iredell circuit at Olin	"	11	12
Clarkesbury circuit at Macedonia	"	12	13
Granite Falls station	"	18	19
Hickory station	"	19	20
Statesville, First Church	"	25	26
West End station	"	26	27
Statesville circuit	Apr.	1	2
Alexander circuit at Carson's Ch	"	8	9
Stony Point circuit	"	15	16
Maiden circuit	"	22	23
Catawba circuit	"	23	24
Newton circuit	"	29	30

SALISBURY DISTRICT—1ST ROUND

D. Atkins, P. E., Salisbury, N. C.

Concord, Central	Nov.	26	27
Concord, Epworth	"	27	28
Lexington	Dec.	3	4
Lexington Mission	"	4	5
Linwood, Linwood	"	10	11
Mt. Pleasant, Mt. Pleasant	"	17	18
Salem	"	18	19
Salisbury, First Church	"	24	25
Salisbury, Main Street	"	25	26
Holmes Memorial	Dec. 31,	Jan.	1
Spencer	"	1	2
Salisbury circuit, Shiloh	"	7	8
Gold Hill, Gold Hill	"	8	9
Albemarle circuit, Stony Hill	"	14	15
Albemarle	"	15	16
New London, New London	"	21	22
Jackson Hill circuit, New Hope	"	24	25
Norwood	"	28	29
Cottonville, Mt. Zion	"	29	30
Big Lick, Love's Chapel	Feb.	4	5
Concord circuit, Mt. Carmel	"	11	12
Concord, Forest Hill	"	12	13
Woodleaf ct., Ebenezer	"	18	19
China Grove ct., Harris Chapel	"	19	20

WINSTON DISTRICT—2ND ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Walkertown, Walkertown	Feb.	4	5
Winston, Centenary	"		19
Winston, Burkhead	"		19
Winston, Grace	"		26
Winston, Salem	"		26
North Thomasville, Prospect	Mar.	4	5
Thomasville, Thomasville	"	5	6
Danbury, Davis Chapel	"	11	12
Madison, Pine Hall	"	18	19
Stoneville, Mayodan	"	19	20
Mocksville, Mocksville	"	27	28
Lewisville, Sharon	Apr.	1	2
Davie, Liberty	"	8	9
Cooleemee, Cooleemee	"		9
Farmington, Bethlehem	"	15	16
Advance, Advance	"	16	17
Davidson, Good Hope	"	22	23
Leaksville, Leaksville	"		30
Spray, Spray	"		30

WAYNESVILLE DISTRICT—2ND ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Delwood	Mar.	4	5
Sulphur Springs at Mt. Morencie	"	11	12
Waynesville station	"	18	19
Clyde at Tarpin's Chapel	"	25	26
Brevard station	Apr.	1	2
Mills River at Avery's Creek	"	8	9
Canton station at Bethel	"	15	16
Haywood circuit at Mt. Zion	"	22	23
Leicester at Big Sandy	"	29	30
Brevard circuit	May	6	7
Spring Creek	"	13	14
Canton circuit	"	20	21

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Our Neighbors.

Somebody near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are gone;
Reach him a helping hand;
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon fire bright;
Cheer his discouragement, soothe his affright,
Lovingly help him to stand.

Somebody near you is hungry and cold;
Send him some aid today;
Somebody near you is feeble and old,
Left without human stay.
Under his burden put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

Dear one, be busy, for time flieth fast;
Soon it will all be gone,
Soon will our season of service be past,
Soon will our day be done.
Somebody near you needs now a kind word;
Somebody needs help such as you can afford;
Haste to assist in the name of the Lord,
There may be a soul to be won.
—Selected.

A Christian is one in whom Christ is formed by the miracle of regeneration, and through whom Christ is manifested before the eyes of the world, and with whom Christ cooperates in the work of saving men, and to whom Christ grants a fellowship in his suffering.—G. Campbell Morgan.

The Home of the Homeless Servant of God.

The parsonage is the home of the homeless who are homeless not because they are thriftless and shiftless, but who have made themselves homeless for the sake of the work of God's Church. It is at best a place of plain living and much self denial. This is true of any parsonage, but it is especially true of the Methodist parsonage which shelters the itinerant and his family. The parsonge and what it stands for make other homes possible and secure in our land. What home is safe in a churchless and prayerless and preacherless country?

But by so much as the parsonage blesses all the other homes, it ought to be blessed by them. It ought not to be bare of comforts and full of cares. The center of the social life of the congreation, it deserves to be bright and cheerful in all its conditions and surroundings. A cheerless parsonage is not only a hardship to the little ones who live in it, but is it a bad object lesson for all the children of the Church: it is an index of stinginess as well as an establishment of needless pain.—Florida Christian Advocate.

State Reformatory.

we are glad to note that a bill for the establishment of a state reformatory for young criminals has been introduced in the State Legislature. It ought to pass both branches without a dissenting voice, and the plant located at the earliest possible moment. The State has needed such an institution for a long time.

The bill as prepared by representative Webb, of Buncombe, provides for the selection of buildings, maintenance of a farm, and the running of a school. All persons under sixteen years of age, who are convicted of crime, should be sent to such an institution and taught the better life, instead of being sent to the penitentiary to grow up with hardened criminals.

Enough money ought to be appropriated, at once, to have the institution built and equipped. It will be worth more than it costs, and will be the means of saving many a boy from the plunge downward in a career of sin and shame.

Bent Her Double.

"I knew no one, for four weeks, when I was sick with typhoid and kidney trouble," writes Mrs. Annie Hunter, of Pittsburg, Pa., "and when I got better, although I had one of the best doctors I could get, I was bent double, and had to rest my hands on my knees when I walked. From this terrible affliction I was rescued by Electric Bitters, which restored my health and strength, and now I can walk as straight as ever. They are simply wonderful." Guaranteed to cure stomach, liver and kidney disorders; at all druggists; price 50c.

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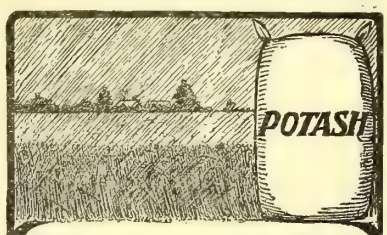
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The Farm and Garden.

Thoughts for Farmers.

HOMEMADE MANURE.

With the downward tendency of cotton, it would be well for farmers to study economy in the use of fertilizers. Horse manure kept dry and well pulverized has ammonia 70 per cent, potash 53, phosphoric acid 28. At the quoted prices of these plant foods one ton of said manure would be worth $2.45. If pine needles are freely used for bedding, the ammonia will be lowered but the potash increased. Three tons of stable manure, or four tons of cow manure mixed with 1,400 pounds of acid phosphate, will be worth more to the farmer than a ton of 8—2—2 guano. Besides the plant food contained, the humus will do good and keep the soil in fine mechanical condition. One cow or horse well fed will furnish two tons of such manure every year. With an abundance of litter, they will furnish more. We call special attention to the value of hen manure. We saw a farmer's premises a few days ago where $20 worth of such manure was lost every year. He had an average of thirty to forty grown fowls, with many young ones in season. It he ever saved five pounds of manure there was no evidence of it. A good hen-house would have paid twice its cost in one year. The manure analyzes ammonia 1.98, potash .85, phosphoric acid 1.54. With a hen-house and well-fed fowls, it will not require many months to collect 1,000 pounds. If that is mixed with 1,000 pounds of rich, fine earth, scooped up from lot or about houses, the farmer would have a fine application for four or five acres of land.

MIX YOUR OWN FERTILIZERS.

Another way to reduce the cost is to mix fertilizers at home. There are no secrets in the fertilizer business these days. The intelligent farmer can calculate the value of them as well as the manufacturers. Let us take what is known in this section as standard guano—8.65, 2, 2. That is selling for $20 cash. Last year the price of the plant food in a ton of this fertilizer at Charleston or Savannah was $13. That was the wholesale cash price. Then the farmer who pays $7 for mixing, sacking, filler and freight, can see where the money goes. The companies may not be able to do the work for less money, and the farmer who uses much certainly pays for it. Hence, the necessity of saving every pound of manure at home. If he will exchange his cotton seed for meal he can mix his own fertilizers. Let farmers who do not need carload lots unite and buy from the importers or manufacturers. For instance, kainit is quoted in bags at $10.50 for a ton of 2,240 pounds in New York; muriate of potash at $30 a ton; nitrate of soda at $45 to $46. The freight would have to be added. These are cash prices. These ingredients should be bought as cheap in Wilmington or Charleston. Take this formula:

	Pounds.
Thirteen per cent phospate,	1,200
Cotton-seed meal,	600
Muriate of potash,	200

That will give you one ton analyzing 8 4, 5, 2 4. Exclusive of cotton seed meal, the price would not exceed $11. If kainit is used, this formula would make a good all-round fertilizer:

	Pounds.
Phosphate,	1,000
Cotton-seed meal,	500
Kainit,	500

The analysis will be 7, 3 5, 2, and the cost about $10 75, exclusive of the meal. The mixing of these ingredients can be done well at home. With seven-cent cotton in prospect for another year, it behooves the farmers to economize in every way possible. If one has woodland and pine needles, he could put in some time during the scattering of the half decayed leaves and needles on land after it has been furrowed off. In this way humus, greatly needed on all old lands, will be added.—Chas. Petty, in Progressive Farmer.

The Garden for February.

Attend to the pruning of grapevines at once. The sooner this job is done the better. Set out other vines now if more are needed. The strawberry bed needs cultivating and mulching. A sprinkling of wood ashes will be helpful. It may be too wet and cold to work garden soil, scatter manure liberally broadcast and break or spade ten to twelve inches deep. If the soil becomes quite hard after heavy rains, cover with half rotted pine needles and plow in. The early and hardy varieties of English peas should be planted as soon as possible. The wrinkled peas are quite tender and may be planted later. Lettuce, spinach and mustard seed may be sown or planted in rows this month. Spinach is growing in favor every year, and is hardy to have in the scarce days of early spring. Cabbage may be planted now for an early crop. They will come on early if planted in a cold frame. Some gardeners prefer to plant Irish potatoes this month. They cover them four to six inches deep and knock the dirt off just before they come up. A good garden means a good table.—Charles Petty, in Progressive Farmer.

See and Tell.

Just as much as home needs fresh air and sunshine to make it cheerful and healthful, does it need fresh thoughts and bright conversation to make its family life cheery and wholesome. Nearly every household has some member or members who can go out but little—the busy mother, the invalid, the aged grandparent—and these are, in a great measure, dependent upon the others for the atmosphere of the outside world.

Did you ever think, you young people, how much you might add to the cheer and enjoyment of the home circle by treasuring and recounting the odd, funny, pathetic or interesting little happenings of any sort which cross your path each day? On the street, in the car, wherever you are at work or study, in what you see, or in the chat of acquaintances, these varied bits of life come to you, and if you will but form the habit of remembering them, and learn the art of telling them, your presence will sweeten and gladden the whole life of the home.

Such gleanings are not mere trifles. The hearty laugh, the act of heroism, the little glimpses into our lives, all have their mission, and bear many a message of hope and encouragement the messenger does not know.—Brethren Evangelist.

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

BAILEY.—William Kerr, youngest child of John C. and Capitola Pinnix Bailey, was born July 30, 1903. He was accidentally burned on the morning of January 1, 1905, and for about 26 hours medical skill, sympathizing hearts and friendly hands did all possible for the little sufferer, when death came to his relief. Little Willie was a sweet, lovely child, the pet of all who knew him. In his little white coffin he looked so beautiful, calm and fair, that he seemed a creature fresh from the hand of God, and not one who had lived and suffered death. Jesus, like the florist, sometimes plucks the rose-bud from the garden that it may beautify our home above. Sleep on, dear babe, and bye and bye we will meet you again, in that more glorious clime, where flowers never fade.

May God's grace sweetly sustain the bereaved ones.

J. A. CLARKE.

BONDURANT.—John Bondurant was born October 13, 1835, and died November 28, 1904, being 69 years, 1 month and 15 days old. He had been a faithful, consistent member of the Methodist church about 18 years. He had many noble qualities and beautiful Christian graces, which won the admiration and esteem of all who came in contact with him. He was an affectionate husband, a kind father, and a pleasant neighbor. The grace of patience and resignation with which he endured his last affliction of terrible suffering was of the most Christ-like character.

His faith was strong and unwavering, his hope bright and glowing with expectation and desire for the future.

He talked of death calmly and deliberately and met this "last enemy" bravely and heroically, and like St. Paul could say, "I have fought a good fight, I have kept the faith, and am ready to be offered."

J. A. CLARKE.

Walnut Cove, N. C.

ASHBY.—Joseph William Ashby, of Mt Airy, N. C., was born November 4, 1849, professed religion and joined the church, under the ministry of the late R. T. N. Stevenson, in September, 1867, and was married in June, 1882, to Miss Mary Sparger, who preceded him to the home on high a little less than two years ago. He was stricken with paralysis the morning after Christmas, and after three weeks of suffering passed to his rest Monday, Jan. 16, 1905.

Brother Ashby needed no eulogy from any one. His life spoke louder than any possible words of pastor or friend He was superintendent of the Sunday-school for fifteen years, steward for about the same length of time, delegate to several Annual Conferences, and served his church untiringly in every way possible to the very day of his last illness—calling around him his Sunday-school class of young men the afternoon before he died.

In spite of misfortunes in business, serious illness which weakened his constitution, and the loss of his saintly wife, he fought on with clear faith and unconquerable courage to the end, always sounding a note of triumph even in the darkest hour.

May God be comfort and strength to the four orphan children. If they only grow up to be such men and women as their father and mother, it will indeed be well with them, whatever their outward circumstances.

THOS E. WINECOFF.

RICH.—The subject of this sketch, Brother Patrick Henry Rich, "tho' dead yet speaketh," for such was the character of his life, that it made its impress upon every one with whom he came in contact. Perhaps no one did more in shaping the character of the excellent community in which he lived than he. A friend to all, he was loved by all who knew him, and so far as I know died without an enemy, having transmitted to his children the noble qualities of his own life, to be handed down by them to the generations yet to come.

Brothar Rich was born in Davie county in 1830; was converted when young, and joined the Baptist church, but later in life joined the Methodist church, in which he lived a faithful member until August the 19th, 1904, when he peacefully fell on sleep and went to his reward.

He was a brother of the late John Rich of the N. C. Conference, also of Isaac Rich of the Baptist church. In 1855 he married Miss Mary A. Claywell of Iredell county, where they made their home until about thirty-five years ago, when they moved to Burke, making their home in this county the remainder of his life, and where his bereaved wife and children still live, awaiting the summons to the final gathering of the saints in heaven.

Brother Rich served the church as Sunday-school superintendent and steward the greater part of his long and useful life, discharging the arduous duties of each of these offices, with honor to himself, great profit to the church, and in the fear of God.

For some time before his death he and sister Rich, on account of failing health, had lived in the excellent home of their son-in-law and daughter, Mr. and Mrs. James Howard, where everything was done that anxious hearts could devise and loving hands do to make his last days as comfortable as possible. During the last few weeks of his sickness, at times his mind appeared to some extent shattered, but no matter how much it appeared to wander on other subjects it was at all times clear as a sunbeam on the subject of religion. I visited him often the last few weeks of his sickness, and always found him ready to talk on this the most important of all subjects, and he always impressed me as not only having a theoretic but experimental knowledge of the saving power of Jesus' blood

When I visited him for the last time, just a day or two before his death, at the service we held in his room, we sang two or three of the old hymns he had so often sang, and he joined heartily for the last time in singing these hymns that had so often cheered his heart and stirred his soul and shouts of triumphs lifted above the noise of song, as he anticipated his reward so near at hand.

Bro. Rich was a devoted husband, a loving father and faithful Christian.

A good man has gone from the church militant to the church triumphant; he died as he had lived, in sight of heaven.

"Mark the perfect man and behold the upright, for the end of that man is peace."

W. G. MALLONEE.

Morganton, N. C., Jan. 23, 1905.

Cabbage Plants & Sea Island Cotton Seed.

Cabbage Plants for sale, and now ready for delivery. "Early Jersey Wakfield" and "Charleston Large Type Wakefield," two earliest sharphead varieties and head in rotation as named. "Succession," "Augusta Trucker" and "Short Stem Flatch Dutch," the 3 best flat-head varieties and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1000; 10,000 and over, $1 per 1000. Terms: Cash with order; or, plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina Sea Coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 lbs. per M., and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed-houses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

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NEWS NOTES.

Rockingham is taking steps to get a new depot for themselves.

The anti-jug law bill has been set as a special order for February 14th.

Birmingham suffered a great fire last Sunday. Loss estimated at $240,000.

It is rumored that Gen. Kuropatkin will, at an early date, surrender his command.

The contemplated changes in the Cental Hotel, Charlotte, have been abandoned.

Gen. Stoessel indignantly denies the statement that he surrendered Port Arthur prematurely.

The United States was in the grip of a severe storm last week. The entire country suffered from it.

President C. T. Beckwith, of Citizen's Natl Bank, Ohio, is dead. He loaned money to Mrs. Chadwick.

The Czar has given $25,000 to the families of those slain in the recent riots in St. Petersberg.

On February 10th, the Literary Societies of Wake Forest College will celebrate their 71st anniversary.

Hon. Charles R. Thomas, representative from North Carolina, is in favor of a reciprocity treaty, with France.

Congress has passed the usual appropriations forthe fast mail; and number 97 will continue for another year.

The bill, introduced into the legislature of North Carolina regulating the employment of children in cotton factories, was defeated.

It is now given out that Mrs. Alice Webb Duke, indicted in Texas, and for whom requisition papers were sent to New York, will not be indicted.

A plan is on foot to explore the ancient city of Herculaneum, which together with Pompeii, was destroyed by Vesuvius in the year A. D. 79.

Mrs. Sarah Florence, and daughter, Miss Belle, were burned to death at their home in Caswell County, one day last week. The house was also burned.

It is said that the School of Journalism projected by Joseph Pulitzer, and heavily endowed by him, will not be established until after the donor's death.

There was a collision one day last week at Hornellsville, N. Y., between a railroad engine and a sleigh: and nine women, occupants of the sleigh were killed.

Thirteen cars were blown off the track of the New York Central, at Whitesboro, N. Y. by the explosion of the boiler on another train. Two men were killed by the explosion.

The editor of the Salisbury Sun, Mr. Carl Hammer, was attacked last week by Mrs. J. F. Sheehan, master mechanic of the Southern Railway shops at Spencer, on account of an article published in the Sun. No damage was done.

The employes of the Southern Railway shops at Spencer, are aggrieved because the stoves have been taken out of the shops and they have to work in the cold. They have sent a committee to head-quarters of the Southern at Washington to protest. [Since the above was written, the stoves have been restored.]

Mr. W. G. Catlin, Jr., formerly of Danville, but now of Charlotte, is supposed to have been drowned in a storm at Georgetown, S. C., one day last week. He and a companion were out in a small boat, and the boat was capsized in the storm. The body of his companion has been found, but up to this writing Mr. Catlin's body has not been recovered

Annual Seed List.

BEET.—(Turnip Root Varieties)—Extra Early Turnip or Bassano, Early Dark Blood Turnip, Early Egyptian Red turnip, early eclipse Red Turnip, Buist's extra early red turnip. Buist's improved long blood (long variety.)

CABBAGE.—Buist's improved late drumhead, Buist's improved late flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Charleston or Large Wakefield, Buist's Early Flat Dutch, Buist's Eearly Drumhead, Extra Early Express, Early Summer.

CARROT.—Early Half long Scarlet, Buist's Improved Long Orange.

CAULIFLOWER.—Eearly Extra Paris.

CELERY. — Golden Dwarf, Golden Self-Blanching, White Plume.

COLLARDS.—Georgia, Buist's Cabbage Collards.

CUCUMBER.—Improved Early White Spine, Early Cluster, Early Short Green, London Long Green.

EGG PLANT.—Buist's Improved Large Purple.

KALE.—Green Curled Scotch, Dwarf German Greens.

KOHL RABI.—Early White Vienna.

LETTUCE.—Early White Butter or Cabbage, Eearly Prize Head, Early Curled Simpson, Big Boston.

MELON. — (Cantaloupe or Musk.) Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

MELON.—(Water).—Kolb Gem, Duke Jones, Georgia Rattlesnake, Florida Favorite, Ice Cream, Peerless.

MUSTARD.—Mammoth Curled.

PARSLEY.—Double Curled.

PARSNIP.—Fine Sugar.

PUMPKIN.—Large Cheese.

RADISH.—Early Long Scarlet (short top), Early Red Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip.

SALISFY.—(or Oyster Plant.)Buist's Mammoth.

SPINACH.—Buist's Perfection Curled.

SQUASH.—Early Bush or Patty-Pan, Yellow Summer Crook Neck, Boston Marrow.

TOMATO. — Livingstone's Beauty, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top (for Greens).

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dec 18-1y

District Conference Directory.

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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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Reading Room
Trinity College N C

Advocate Day.

WE are the servant of the Conference. This is our apology for so often referring to the movement for increasing the circulation of the Advocate. We took this work very reluctantly a little more than three years ago, and, from the beginning, have been impressed with the fact that for want of a wider circulation we are largely missing the opportunity open to us in this department of our work. Whatever good may be accomplished by publishing a paper is effectually defeated by a failure to get it into the homes of our people.

* * * *

We have demonstrated also that the one effective agency for increasing our circulation is the Preacher in Charge. His work keeps him in constant contact with the people. He makes frequent visits to their homes, and if he has command of the situation as a pastor should have, he has little more to do than to tell the people what they ought to do. Calling attention to the church paper is one of the very natural duties of a pastor, and the man who says he cannot induce the people to take the paper, unwittingly acknowledges his failure to get command of the situation. Simply calling attention to a duty, however, is not enough. The timid go thus far and fail. An apologetic tone will easily betray the pastor's lack of conviction, and will effectually forestall any effort to bring things to pass. This is true in all the pastor's work. His hesitation is contagious, and one or two visits will destroy him so far as any power to bring things to pass is concerned.

* * * *

But we have perhaps said enough on general lines, and must be permitted to ask that an effort—a whole-hearted effort—be made at once in each charge to get the paper into the homes of our people. Please, brethren, make next Sunday Advocate Day in your congregation, and follow it up next week with an earnest canvass, gathering up the fragments missed in the Sunday congregation. If, for any reason, next Sunday does not suit take the first available Sunday, and work it for all it is worth. We beg also that the laymen—official members especially—fall in and help the pastors. We must reach the 6,000 mark by April 1st. A glance at the weekly report will reveal the names of the brethren, who, by faithful service, have already placed their names on the roll of honor.

Revival Echoes.

THE revival fires are kindling in all directions. Some features of the revival in Schenectady and surrounding towns are described in a New York Sun editorial (January 25):

"Every meeting is packed, and every day scores of conversions are recorded. Even the children have caught the spiritual contagion, and on last Friday they marched 800 strong through the streets singing 'Onward Christian Soldiers' and 'Stand U[illegible]sus.' The business of saloonkeepers is said to be falli[illegible] seriously, so many men having signed the pledge since the revival began. Meetings are held, not only throughout the day and evening, but at midnight also, and even at that unusual hour crowds flock to hear the preaching and to testify publicly to the new faith they have found.

"In Binghamton also there was last month a stirring time religiously, and in Elmira the Paulist Fathers have given a great 'mission,' which corresponds to a Protestant revival. Scores of men who had fallen away from the church and had not approached its sacraments in years were brought back to the fold by these eloquent missionaries, and many others who had no religious belief of any kind were won to the faith."

* * * *

Of the Denver revival, late January dispatches give this account:

"Great revival meetings have been in progress for some time, and last week there was a day of prayer. Services were held in 60 churches, all public offices, schools, and 500 business houses were closed. In all 35,000 persons took advantage of this day to secure spiritual refreshment. They were of all stations in life. Millionaires and women in silks were elbow to elbow with workingmen and with women in shawls. At an immense mass-meeting in an opera-house Governor Adams was on one side of the house and former Governor Peabody on the other, while the mayor and other city officials swelled the throng. The legislature adjourned and attended the services. Denver is shaken as never before."

* * * *

A special from Durham, under date of February 12, says:

"Never in the history of the institution has the student body of Trinity College been so stirred in a religious way as it has been during the last few days by the series of services conducted by Dr. J. C. Kilgo, under the auspices of the college Y. M. C. A. The meetings have been conducted in the hall of the association and every night the place of meeting has been well filled. The general theme of Dr. Kilgo's sermons has been the love of Christ and the will and determination of man. By plain, strong, sermons and the singing of old-time hymns, without instrumental accompaniment, the students of the college have been awakened to realize either their lapsed condition of religious life, or helplessness. Thus almost every evening from a half dozen to a score of young men have been made to change their lives, until now there are less than a score of unconverted men in the college community.

"The meetings came to a close last night and this evening Dr. Kilgo will begin a similar series of services at Trinity Park School, these to be under the auspices of the school Y. M. C. A."

* * * *

A dispatch from London, dated February 12, says;

"The Torrey-Alexander revival rather hung fire in London the beginning of the week, probably owing to the fear of difficulty in finding seats, but the latter days of the week have brought crowded audiences, and tonight Albert hall was packed within fifteen minutes after the opening of the doors, and fully 10,000 persons were turned away.

"All classes from the highest to the lowest are being reached by this revival movement. Among the first conversions reported was that of an army colonel. The meetings are regularly attended by members of the nobility and high dignitaries of the established church. Lord Kinnaird is very active in the work and others who are participating zealously are Lord and Lady Wimborne, Lord Overton, the Bishop of London, and the dean of Ripon.

"Mr. Alexander's revival songs are beginning to be heard in the streets."

CONTRIBUTIONS.

Some Reminiscences by our Superannuates.

AUTOBIOGRAPHY.

REV. C. M. ANDERSON.

CHAPTER 5.

As stated in a previous chapter, when my health had improved so as to enable me to do good work, my presiding elder removed me from the Forsythe to the Rowan circuit, to fill a vacancy made by the abrupt departure of the preacher who was appointed to that work. I went and took charge of the circuit, which extended pretty well over the whole county. I did a year's work there without accomplishing a great deal. At the Conference in 1855 the circuit was divided making the Railroad the line, and I was appointed to that part lying west of the railroad called the Rowan circuit. We finished building a new church about ten miles west from Salisbury, in a well-to-do neighborhood, where we had a trio of men in the lead who reminded me of what General Jackson said of Peter Cartright on a certain occasion. He said, "Give me ten thousand such men as Cartright, and I'll whip the world." And I am persuaded that if you will give the M. E. church, South, ten thousand such men as O. G. and Jno. F. Foard, and E. D. Austin were in 1856, give them plenty of money in hand, and give them live and energetic preachers to hurrah and say Amen for them, and stand ready to enter the pulpits as soon as they are completed, it will not be long before the gospel will be preached "From the rivers to the ends of the world." This year was a very pleasant one, both socially and religiously.

I was removed the next year to the Wilkesboro circuit where I found some of the "salt of the earth," with whom it was good for a young man, as I was then, to associate. Brother Purvis, a superannuate, and one of the purest of men, was living in the town of Wilkesboro. He had an excellent wife and children. It was truly a benediction to me to visit them. During that year Brother Purvis took his departure from the church militant to his home in heaven. I have lost sight of the whereabouts of his family. May the blessings of God abundantly attend them, wherever they may be. It was in this town that I became well acquainted with Dr. A. A. Scroggs and his interesting family. He was truly a good man. No one could be in his presence without feeling that he was coming in contract with an atmosphere not realized in the presence of everybody. Such a father and husband, having a most estimable woman for his wife, could hardly be expected to do otherwise than rear a family, who would be a blessing to his country.

Permit me to say that while on this circuit, I baptized several of his children in the church at Wilkesboro, and although his wife was a member of the Baptist church, she brought the infant in her arms to receive baptism at my hands. In the afternoon of that same day I preached to the colored people (this was in slavery time) and the Doctor had all his colored children baptized and brought nominally into the church. I do believe that the Lord recognizes such a formal initiation into his church. On this same circuit, but at another point, lived Lindolph Parks, a brother-in-law to Dr. Scroggs. He was a member of a Baptist family, but had married a Methodist lady, and on being converted, joined the Methodist church. I found him a steward in our church. To prevent giving offense to his mother he had his former children baptized at home. I told him that if conscience was not involved, it might be right for him to consult the feelings of friends, and to neglect a seeming duty. Being conscientious in your belief in infant baptism, and it being a matter involving the fundamental doctrines of your church, and you being an official member, and your friends not being at all accountable, they have no right to trammel your conscience nor to interfere with your worship. Now, therefore, show your faith by your works, announce the baptism of your children at the church where it ought to be done. He did so, and I baptized his children publicly, before a large congregation, and I felt happy with the parents and a devoted congregation, in the administration of the formal initation and induction of their children into the visible kingdom of God, the right to which was purchased by the atonement of Christ, and so announced by him with the exhortation, "Suffer the little children to come unto me." O, that they may be not only initiated, but earnestly taught what it means to come into the church!

CORRESPONDENCE.

THE ALABAMA CONFERENCE.

MR. EDITOR.—At 11:30 o'clock on Tuesday morning, the 6th of December, in company with Bishop W. W. Duncan, I took the train at Helena, a mile from McRae, for Selma, the seat of the Alabama Conference. It is almost a "straight shoot" of 225 miles over the Seaboard Air Line to Montgomery, where I had to take another road and go fifty miles further to Selma. After a short delay at Montgomery, where Bishop Duncan left me for the Mississippi Conference at Gulfport, I reached Selma about 11:40 and received a cordial welcome from my courteous host who was waiting for me at the station. We were soon in his hospitable home, where his good wife treated us to some delicious oysters before we sought our couches.

Next morning the Conference opened with Bishop Wilson in the chair, and that veteran secretary, Dr. J. M. Mason, in the place he fills so well. This is one of our larger and stronger Conferences, with a lay membership of some 55,000 and a clerical of 201. It embraces the southern part of the State and more than enough of Florida for a presiding elder's district, taking in Pensacola, where the Conference was held in 1903. Although the North Alabama has 57 more traveling preachers and nearly 17,000 more lay members, she hardly equals her southern sister in her contributions to missions and the support of the ministry. But then she embraces the mountainous section of the State, and Birmingham is the only large city she has to count against the wealth and liberality of Mobile and Montgomery. The two Conferences, according to the statistics of 1903, have exactly the same number of traveling preachers that our two N. C. Conferences have—the N. Alabama one more than this and the North Carolina one more than the Alabama, while we have 21,000 more lay members, counting those they have in Florida. We have 112 more houses of worship and half a parsonage more than they, and ours are valued at $305,739, or 15 per cent. more than theirs. While they contribute $1,174 more for ministerial support than we do, we paid $10,433 more for missions than they. It is a noticeable fact that in both States the coast Conferences contribute decidedly more per capita than do the hill and mountain Conferences. Why is this? Is it because the people in the latter sections are poorer or less liberal? I have for a long time heard it said that the low-country people are more liberal than the up-country people. I am not so sure that this is true. I am rather inclined to attribute the larger paying to the fact that, with the farmers at least, money is harder to make and scarcer in hill and mountain section—a grass and grain country—than it is in the lowlands—a cotton and rice country.

But let us get back to the Selma Conference. Nearly all the business was through by Saturday morning and they might easily have adjourned at the close of that session. They did adjourn Monday morning. And yet there seemed to be no rush, and they held no afternoon or evening session except one for the memorial service on Sunday. And the Bishop patiently listened to the connectional brethren and other speakers, and gave place to two or three long-continued collections, while he took ample time to give a strong and sufficiently long charge to the class received into full connection. He never seemed to be in a hurry—did anybody ever see Bishop Wilson in a hurry?—and things moved on smoothly and nothing seemed to be neglected. Possibly one reason for this dispatch is that the good Bishop does not

"CLUCK TOO MUCH ON HIS NEST,"

as some of our other Bishops are said to do. At any rate, some are of the opinion that the latter sometimes indulge too much in "clucking," while others may think that Bishop Wilson does too little of it. I will leave wiser men than myself to decide this question. I will venture to say, however, that people will not complain so much of a "clucking hen" if, in her old age, she does not show a disposition to monopolize the business, and does not grow intolerant of and cross toward other hens engaged in the same business, off their nests. I will add, too, that I have often noticed that time seemed to be the scarcest and most precious thing at an Annual Conference—except possibly for the use of the Chairman. He sometimes seems to feel that he hardly has time to be polite to the hosts of the Conference who wish to have pastors of other churches and visitors introduced. And connectional and school men have felt cramped for lack of time to adequately present the interests they represented. I will say further that the church ought to do one of two things in this matter—either save the expense of having our connectional brethren attend our Conferences, or see that they have an adequate hearing. Let our Bishops and the Conferences—for the latter sometimes grow impatient too—remember that the Conferences are by the law guaranteed a full week for their sessions.

Selma is a city of some 15,000 inhabitants, about a third of whom are colored. It stands on the banks of the Alabama River, at the head of water navigation. This is a level country and the streets remind me somewhat of those in Newbern, Washington and Elizabeth City. We have a strong church there whose pastor, the Rev. Dr. A. L. Andrews, an able and popular preacher, is a grandson of North Carolina, being a son of the late Dr. Allen S. Andrews, a native of Randolph county, and once a professor at Trinity

College. I missed him and Dr. T. F. Mangum, another strong North Carolinian, who helped to develop our church in Alabama. They have gone to their reward. Dr. Andrews was for many years president of the Southern University, a Methodist institution at Greensboro, Ala. Dr. Anson West, the historian of Alabama Methodism, another sturdy North Carolinian, who would stubbornly die for his convictions, still holds his place in the North Alabama Conference. I had the pleasure of meeting the Rev. Mr. Gamble, a very brotherly minister, who was once rector of the Episcopal church in Tarboro, this State, but who now has charge of an important parish in Selma. The Rev. Mr. Finch, a Baptist minister from North Carolina, also makes his home there.

Drs. Tigert and Hammond and our Dr. Atkins and Brother Cuninggim presented their causes to the Conference. Dr. Lamar, one of the most beloved and influential members of Conference, talked well for the Publishing House. All these brethren except the last named had their "say" and left us before Sunday. I again missed hearing Bishop Wilson preach, having been assigned to another church for the same hour, but I heard a good sermon from Dr. Lamar at night.

Montgomery, first capital of the Confederacy, and Mobile, with about 40,000 population each, are the chief cities of the Conference. Dr. J. A. Rice, a brother-in-law of Bishop Smith, and an able and cultured preacher, who was transferred from South Carolina two years ago, and stationed at our first church in Montgomery, is still there. Dr. J. W. Shoaf, whom I first met in Baltimore in '91, when he was pastor of Immanuel church in that city, is also a transfer. He has served churches in Mobile and Montgomery, but at this session was transferred to the South Georgia Conference and stationed at St. Paul, Columbus.

The reports made were encouraging and give hope for greater success this year. For the first time in its history the Conference paid in full the assessment for foreign missions. They showed great kindness and liberality in the collections taken for some specially needy brethren.

I gratefully appreciated the kind and helpful words of Bishop Wilson and Dr. Mason to the Conference about my book and myself. Nor shall I soon forget the kindness of Dr. Andrews or of mine excellent host, Mr. J. B. Parke, and his accomplished family, who, although staunch Episcopalians, were as cordial and hospitable as if they had been the followers of Wesley.

In company with Bishop Wilson and Dr. Lamar, I left Selma on the 12:05 train of the Southern on Monday, the 12th of December, coming via Anniston to Atlanta, 225 miles. We separated there, they going to the South Carolina Conference via Augusta, and I coming home via Greenville, S. C., and Charlotte, N. C., stopping for a few days at each place, and reaching Reidsville on the 20th of December, when I went into winter quarters.

This finished my tour of nine Conferences, including my own, made since the 27th of August. In doing so I traveled about 5,000 miles, and, under a kind providence, had no accident, missed no connection, and had no very serious delay. The Conferences visited have 2,022 traveling preachers, besides a good many intelligent and devoted laymen. I disposed of about 1,000 of my books, selling them, however, at so low a figure as not to make a great deal above expenses; for my chief object was not to make money, but to circulate the book for the good I hoped it would do. I met a great many who had already bought it, many of whom were exceedingly kind and complimentary in their expressions of appreciation of it, and who helped me much in selling it to others. I would profoundly thank God for his protection and guidance in this work, and shall never forget the many kind friends who encouraged and helped me in it. Should my life and health be preserved, I hope to make another tour next summer and fall, working some in North Carolina between now and that time.

JNO. R. BROOKS.

Reidsville, N. C.

LETTER FROM CHINA.

Sing-dzang is a large market town 40 miles south-east of Shanghai. Two small steamers run daily between that place and Shanghai, making the trip in about six hours. The first quarterly conference on that circuit for this year was held December 10th and 11th. We, that is, self and wife, reached there Friday evening, December 9th, in time to attend the Epworth League meeting. It was a business meeting and several new members were received, all of them non-Christians. They came forward and the leader instructed them as to what it means to become a member of the Epworth League and read to them the pledge which they promised to observe. One of them is a wealthy young man living in a neighboring town, he was richly dressed in silk and satin and had a number of gold rings on his fingers. He intends to go to Shanghai or Soochow next year to study, and ultimately wants to go to some foreign country to complete his education.

On Saturday morning we visited the school. After seeing the pupils taught awhile, according to the new method of teaching and writing Chinese, they were taken to the drill ground and put through a variety of motions in physical drill. The drill master is one of the teachers who has learned all he knows about drilling from a book in Chinese that has been published in Shanghai teaching the methods of military and physical drill. The pupils did wonderfully well. The teacher is a progressive young man, he gave up a place as private tutor in a wealthy Chinese family because he was not allowed to follow the new methods of teaching, and came to us to teach at a much smaller salary because he can find fine scope for his new ideas about teaching reading and writing Chinese, physical drill, etc.

The quarterly conference in the afternoon was attended by five official members and reports showed an encouraging state of things on various points on the circuit. They have 60 members in the Epworth League who contributed $15.82 in the past quarter. There are nine members of the Church in the circuit, 30 probationers and 38 Sunday-school scholars. The total contributions last year for the support of the preacher, home missions and other purposes were $113.48. The amount collected the present quarter was $20.56 Mexican. There are 4 regular appointments on the circuit, and a good number of other towns and villages are visited occasionally by the preacher and an exhorter who is helping him.

Fifteen copies of the Chinese Christian Advocate are taken in the circuit. One of the Christians gives his time without salary to selling Christian portions and other Christian books.

Sunday was well filled up with Sunday-school and preaching in the forenoon, baptisms and the Lord's Supper in the afternoon, and preaching to the outsiders at night. I baptized three adults and one child, the child being the daughter of one of the men that was baptized. The preacher in charge, Brother Loh, had baptized seven members three weeks before. Some of the Christians and probationers came from a town called King-wei-jau, a distance of 15 miles, to be present at the meetings on Saturday night and Sunday morning. Some of them who worked for wages were obliged to pay for the time they were away, that is, their wages were cut off during their two days absence—a fine example of self-denial and devotion. The Sing-dzang circuit has been established only one year and there are already many evidences of a most promising work there. I was much pleased with the school which enrolls about thirty pupils and is taught by four teachers, two of whom give half of their time and the other two the whole of their time to teaching. English, mathematics, Christian books and the Chinese classics are taught. The school is already a power for good in the town. The house which it occupies is given rent free by one of the citizens of the place and the tuition fees pay a considerable part of the teachers' salaries and other expenses, but as it is not yet self-supporting, about $50 Mexican per quarter has to be paid out of the district funds to keep it going.

In view of the heavy deficit in the funds of the Shanghai District for the past year I have had to face the question of discontinuing the school. It would be a very great pity to have to give it up. If it was closed serious injury would result to the whole work in that region. $100 gold per year would keep it going. Among those who read this letter are there not some who can give that amount to keep up this work? If any are moved to make contributions for this purpose I will be glad to correspond with them and send quarterly reports of the progress of the school. The need is very great and I pray the Lord to put it into the heart of some one to send help soon.

A. P. PARKER.

Anglo-Chinese College,
18, Quinsan Road,
Shanghai, Jan. 9, 1905.

SPIRITUAL LIFE.

No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present circumstances.—J. R. Miller, D.D.

The hero fears not that, if he withhold the avowal of a just and brave act, it will go unwitnessed and unloved. One knows it—himself—and is pledged by it to sweetness of peace and to nobleness of aim, which will prove in the end a better proclamation of it than the relating of the incident.—Emerson.

Undue stress is sometimes laid on what is called the conviction of sin. . . . The conviction of sin comes surely enough and fast enough when you have the perfect ideal before you and are striving to realize it. But I would rather have you aim at the conviction of righteousness; that is, of rightness, of a heart right before God.—Andrew P. Peabody.

Our Correspondents.

A Trip to Nashville.

A long-cherished desire to visit the capital of Methodism has been gratified. The chief occasion for this visit was a meeting of Conference Missionary secretaries, called in connection with the Missionary Training School, by Drs. Lambuth and Ward. Would not such a conference furnish some new ideas as grist for my Missionary hopper? So I thought, at least, and I went.

Contact, in informal conference, with live missionary workers from a dozen of the most progressive conferences could not fail to be helpful. "As iron sharpeneth iron, etc."

The period of our sojourn permitted our taking in some of the rich offerings of the training school. Bishop Hendrix's two masterful addresses; and stirring speeches by Hadly, of New York's famous Water Street Mission, by Dr. Goucher of the Woman's College, Baltimore, and by F. P. Turner, of the Students Volunteer Movement, will not soon be forgotten. Then, there was the inspiring class work of Drs. Chappel, Kern, Tigert, Winton and others.

The evening services for the first week, were devoted to a "Sunday-school workers week," under the direction of Prof. and Mrs. Hamill. While primarily for the benefit of Nashville's 32 Methodist Sunday-schools, it was rich in helpfulness to all who were present. Mrs. Barnes, a National Sunday-school worker, John R. Pepper of Memphis, and Prof. McIntosh of Louisville, gave strength to these evening programs.

While there the interested secretaries were given a glimpse of the Asheville program. It is crowded with good things. From five to seven bishops, a number of returned missionaries, and some strong men of the constituent conferences, will be asked to take part. With a railroad rate of one fare, plus 25 cents, this program will draw a great host to our Mountain Metropolis.

The progressive Board of Missions of the N. C. Conference, sent ten of their young Home Mission pastors for a months training at this Nashville School.

On Thursday the North State delegation were the guests for dinner of their fellow Carolinean Rev. J. L. Cuninggim at the Maxwell House. A reception at the Nashville Settlement House to meet Bishop Hendrix, and the formal opening of the Missionary Training School Home were other pleasant social functions.

Of course we visited Vanderbilt University, the Publishing House, and other points of interest.

To his genial travelling companion, Rev. R. H. Willis, of Morehead City, and to Mrs J. D. Carpenter, recently of N. C., in whose delightful home he found hospitable welcome, the writer is indebted for much of the real pleasure of his trip.

W. H. Willis.

Randolph Circuit.

Notwithstanding that the weather has been and is still bad we have many good things on hand among us. At Ebenezer we have a good Sunday-school under the wise control of Bro. S. G. Coltrane, which is doing good work. This school is a Missionary school, giving each 1st Sunday to this cause.

There is a Home Department of 37 members under the efficient management of Mrs. Julia Gray.

Old Union is a notable place, being on the site where the first camp-meeting was held in N. C.

We have here a good Sunday-school, doing fine work, one of the most intelligent congregations and the best country choirs to be found any where. It is always a delight to any pastor. The stewards at these two churches are first class and as true as steel.

At one time Mt. Gilead worshiped in a rickety log house. Now they are in a nice frame church neatly painted. They are a live, spiritual people. Every one of them are true to the preacher and the church. We also have good singing here. There are two special indications for good at Mt. Giliad. The good brethren have prayer-meeting every Thursday night. This has been going on, without interruption, for about two years. In these meetings they make special efforts to reach the unsaved. Then the Sunday-school is fine and doing fine work. Brother Felix Spence is a master Superintendent. His reviews and talks on the lessons are equal to many of the best sermons I hear. He is thoroughly loyal to his pastor and is laboring harmoniously with him for the good of the common cause.

At Mt. Vernon we have lost that chief of Sunday-school Superintendents, Brother W. N. Elder, but the people love the church and Sunday-school and have rallied under the banner of Brother Ben. Lanier, who now has charge of the school, and who is giving proof of his fitness by his good work. Brother Lanier is the President of the Tabernacle Township Sunday-school convention.

The membership of the Sunday-school at Fairview is larger than the membership of the church and is doing excellently under Brother E. C. Cranford.

Every thing at Trinity, under the Lord and the wise administration of Dr. Turrentine, is moving to where the right will prevail, as it always does, and to where the greatest good will come, which has possibly ever come to this church.

Albert Sherrill.

Feb. 9th, 1905.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK.

From Catawba Circuit.

Dear Advocate:—Our first quarterly conference for this year was held in Catawba embracing the first Sunday in February. Although the weather was very inclement the attendance of official members was good and the financial report fully up to expectations. Dr. Weaver, our highly esteemed and much beloved presiding elder, was with us and rendered excellent administrative and pulpit service. Dr. Weaver's modest and unassuming personal charms and his public ministrations are an inspiration to any man and a help to any good cause.

We are now in the fourth year of our pastorate here. It is cause of gratification to note, upon a review of the past three years, that there has been some progress, though not marked, in all the departments of church work. The people are as far advanced spiritually as the average. The material interests have improved until they have five comfortable churches, a commodious parsonage, and have acquired the good habit of sending their pastor to conference with a full financial report. It is our desire and expectation to accomplish a great deal by the help of God during the remainder of our pastorate here.

Our people have treated us well. Consequently it is with some degree of sadness that we contemplate the fact that ere long we must take up our abode in other quarters. Let me now, for I am not likely to write again soon, commend these good people to my successor as worthy of the best service that can be rendered them by any man who may be so fortunate as to be assigned to this pastoral charge.

We have received a few subscriptions to the Advocate looking to the formation of clubs. We mean to press the matter until we succeed in getting the paper into many of the homes of our people.

This is the first letter I have written to the Advocate for publication, so lest I weary my untried wings I will rest.

R. S. Howie.

Trinity College Notes.

President Kilgo is conducting a series of religious services in the Y. M. C. A. Hall. These services have been unusually well attended, and very great interest has been manifested.

The Publication Committee is now at work on the catalogue. This year will show an increase in attendance, and in the number of courses offered. It will also show several additions to the teaching force of the college.

The preliminary debate for the purpose of selecting representatives for the debate with Emory College will be held Friday evening, February 24th. The debate council has selected Professors Glasson, Cranford and McIntosh as the committee to choose the representatives. The debate will be held in Craven Memorial Hall sometime during the Easter holidays.

Mr. Stocksdale who has coached the base-ball team for several seasons is again in charge of the players. On account of the severe weather, there has been very little outdoor practice, but the men have been doing indoor work in the gymnasium.

Dr. Hamaker, formerly Professor of Biology at Trinity, has been a visitor at the Park for a few days.

The members of the Columbian Literary Society have been making some changes in their hall, and have added very much to its appearance. They have made arrangements to place in their hall portrats of Mr. Walter H. Page, Editor of World's Work, and Professor J. F. Bivins, late Headmaster of Trinity Park School, both of whom were members of their Society.

A Noted Minister and Doctor of Atlanta, Georgia, Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 59 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

NEWS NOTES.

Governor Vardaman of Mississippi has refused to porticipate in the inauguration of President Roosevelt.

A four, masted schooner, laden with lumber, was wrecked off Cape Lookout last week. One sailor lost his life.

The residence of Mrs. Laura Avery of Morganton was burned last week. Loss about $1,000, fully covered by insurance.

The Townsend rate bill, giving the Interstate Commerce Commission the power to fix railroad rates, has passed the House of Representative.

One of the public school buildings of Washington, N. C., the McNair building was burned last week. The loss was about $10,000; insurance $2,700.

Mr. J. S. McCue, ex-mayer of Charlottesville, Va., was hanged last Friday for the murder of his wife. Before his execution, he confessed the murder.

The freight and passenger depot at Waynesville was consumed by fire last week. Loss about $10,000. This is the second time the Waynesville depot has been burned

The Atherton Lyceum at Dilworth was consumed by fire last Saturday. The building worth $2,000.00, and machinry worth 3,000.00 were destroyed. There was partial insurance.

The privy council has reversed the lower court in the celebrated Greene-Gaynor case, and these fugitives from justice, it is said, will now have to come back and start their trial.

The Casino Theatre of New York caught fire Saturday, while a rehearsal was taking place. One of the actresses broke her leg, and property to the value of $30,000,was burned.

The Ward bill, amending the Watts bill, so that only towns having, at least 1,000 inhabitants, may sell liquor, passed its third reading in the Senate. It has to pass the lower house before it becomes a law.

Dispatches from St. Petersburg say that Nicholas, Czar of Russia has declared that he is not opposed to giving the people a voice in the government. He has so expressed himself to Count Tolstoi, son of the famous author of the same name.

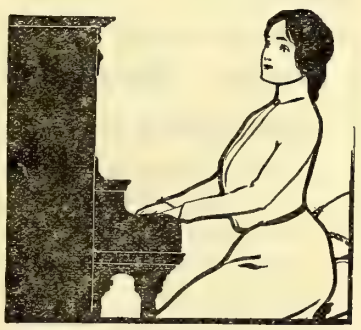
Everybody who holds life, accident, health, or liability insurance, or contemplates protection in these lines, will find much of interest in the annual statement of the Ætna Life, which appears on another page. Unquestionably it is one of the greatest and strongest life companies in existence. It paid to policy holders during the past year $6,971,793.55, and since its organization in 1850, the enormous sum of $145,918,246,86. It has assets of $73,696,178.81, and received in 1904 the great sum of $15,931,556.76 for premiums, interest, etc., of which over a million a month was received as premiums. Its disbursements of all kinds for the year was $10,758,855.96, showing an excess of income over disbursements of $5,172,700.80. It has 225,011 policy-holders with life insurance of $237,304,739.06, and accident, $217,236.164.66.

Owners of trade-marks as well as all wholesale and retail druggists will be interested to learn that the Davis & Lawrence Co., of New York, proprietors of Perry Davis' Painkiller have recently won another trade-mark infringement case. In this instance they took action against the Lightening Medicine Company, of Rock Island, Illinois, to restrain them from using the word Painkiller in connection with a proprietary remedy. The Court decreed that the Davis & Lawrence Company are the only concern entitled to use this word, and issued an injunction against the lightening Medicine Company restraining them forever from its use. It was clearly proved that the Davis & Lawrence Co., own the name Painkiller as a trade-mark, by every right. Apparently they have all the law and equity on their side and we understand they have the will and disposition as well as the money to protect their rights. Notice is given by them that they will prosecute to the extent of the law any party using the name "Painkiller" as applied to a medicine.

Public is Aroused.

The public is aroused to a knowl edge of the curative merits of that great medicinal tonic, Electric Bitters, for sick stomach, liver and kidneys Mary H Walters, of 546 St. Clair Ave., Columbus, O, writes: "For several months, I was given up to die. I had fever and ague, my nerves were wrecked; I could not sleep, and my stomach was so weak, from useless doctors' drugs, that I could not eat. Soon after beginning to take Electric Bitters, I obtained relief, and in a short time I was entirely cured." Guaranteed at drug store; price 50c.

Something extra rich in the Epworth tone



Epworth sounding boards are made after the old reliable German method,—by hand,—and by old-time German experts. The result is the Epworth tone is remarkably sweet and mellow,—not only when new, but you can depend upon it lasting.

Our Catalogue tells all about it; also tells how to save $75.00 to $100.00. We send Epworth Pianos to reliable people anywhere in the United States, on trial; if piano suits you may pay for it in cash or easy payments as agreed; if piano is not perfect and satisfactory to you, it comes back at our expense of freight both ways. Nothing could be fairer than that.

Write for Catalogue to-day. Mention this paper.

WILLIAMS ORGAN & PIANO COMPANY
57 Washington St., Chicago

TO THE PUBLIC.

You all know the high quality of the

XANTHINE

Hair Restorative.

How it never fails to restore the natural color to any gray hair, prevents dandruff and promotes growth. Price $1 00 per bottle.

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THE XANTHINE DYSPEPSIA TABLETS

and you will find them superior to anything you have ever used. Price 50c. per box. We pay charges on all orders addressed to

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HERMAN STRAUS AND SONS CO.,

LOUISVILLE, KENTUCKY.

THE new samples are ready. Write for the new samples of goods for making shirt waists; also samples of laces and embroideries.

DO YOU WANT TO WORK FOR US?

You can make good wages right in your own locality. We want good representatives to sell goods for us—send us your references and write for particulars to Department 2.

Portland, Ore., Feb. 11. The Federal grand jury to-day indicted Congressman J. N. Williamson and his partner in the sheep business, Van Gesner, and also A. R. Briggs, land commissioner at Prineville, Ore., charging conspiracy to defraud the United States of public lands.

Annual Seed List.

BEET.—(Turnip Root Varieties)—Extra Early Turnip or Bassano, Early Dark Blood Turnip, Early Egyptian Red turnip, early eclipse Red Turnip, Buist's extra early red turnip. Buist's improved long blood (long variety.)

CABBAGE.—Buist's improved late drumhead, Buist's improved late flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Charleston or Large Wakefield, Buist's Early Flat Dutch, Buist's Eearly Drumhead, Extra Early Express, Early Summer.

CARROT.—Early Half long Scarlet, Buist's Improved Long Orange.

CAULIFLOWER.—Eearly Extra Paris.

CELERY. — Golden Dwarf, Golden Self-Blanching, White Plume.

COLLARDS.—Georgia, Buist's Cabbage Collards.

CUCUMBER.—Improved Early White Spine, Early Cluster, Early Short Green, London Long Green.

EGG PLANT.—Buist's Improved Large Purple.

KALE.—Green Curled Scotch, Dwarf German Greens.

KOHL RABI.—Early White Vienna.

LETTUCE.—Early White Butter or Cabbage, Eearly Prize Head, Early Curled Simpson, Big Boston.

MELON. — (Cantaloupe or Musk.) Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Mar ket.

MELON.—(Water).—Kolb Gem, Duke Jones, Georgia Rattlesnake, Florida Favorite, Ice Cream, Peerless.

MUSTARD.—Mammoth Curled.

PARSLEY.—Double Curled.

PARSNIP.—Fine Sugar.

PUMPKIN.—Large Cheese.

RADISH.—Early Long Scarlet (short top), Early Red Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip.

SALISFY.—(or Oyster Plant.)Buist's Mammoth.

SPINACH.—Buist's Perfection Curled.

SQUASH.—Early Bush or Patty-Pan, Yellow Summer Crook Neck, Boston Marrow.

TOMATO. — Livingstone's Beauty, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top (for Greens).

District Conference Directory.

The Franklin District Conference will be held at Whittier, July 27 to 30.

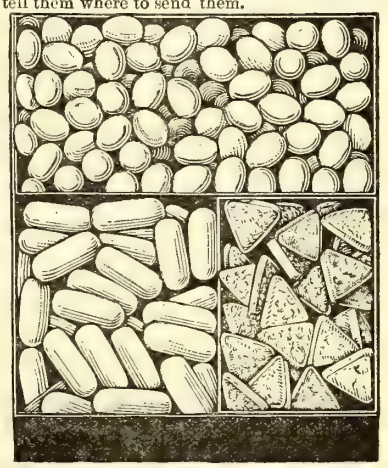
A New Cure For The Kidneys,

BLADDER, RHEUMATISM,

Bright's Disease, Dropsy, Gravel, Backache, General Weakness, Nervous, Urinary, Liver and Stomach Troubles.

3 Remedies Free.

The Pape Medicine Co. will send by prepaid mail, to any sufferer, *whether man or woman*, a complete test course of their three new remedies that relieve and cure all forms of Kidney, Bladder, Urinary Diseases, Rheumatism and their complications. No money is wanted—just write and tell them where to send them.



What The Free Package Contains.

One large course of Formula A.—Reconstructs the broken-up tissue, cleanses all the pores, builds up and strengthens the weak and feeble Kidneys, re-establishing complete, natural, healthy function.

One large course of Formula B.—Strains out of the blood and system uric acid and other kidney poison, *the cause of Rheumatism.* Urine is neutralized. Mucous, catarrhal accumulation passes off and out. The Bladder is healed, inflammation and irritation subside. Retention, Frequency (especially at night), painful and all urinary difficulties are permanently overcome. Gravel and granular deposits are dissolved, the urinary passages are restored to a healthy condition.

And a large course of Formula C—to immediately arrest the undermining consequent upon Kidney Diseases. Regulates the Liver, Stomach and digestion, relaxes constipated Bowels, purifies the Blood, nourishes tissue, bone, muscle and spine. Aches and pains are readily relieved. Is unfailing in toning the general system. Infuses life and vigor into every vital organ and strength all over the entire body. This is as exhaustive, thorough and complete treatment as was ever formulated for the cure of these destructive diseases. *There is not one sufferer in the whole world who can afford to leave these remedies untried.* Write to the **PAPE MEDICINE CO., 8 E. 4th St., Cincinnati, O.,** telling where to send them, and the complete test course of each of the Formulæ A, B and C, will be forwarded by prepaid mail without one cent of expense to you.

feb.2 and.16

God's Alarm Clock.

REV. R. S. SATTERFIELD.

A few weeks ago, while out doing pastoral visiting, as I passed a house on a certain street corner I heard the agonizing cries of a mother whose baby was just breathing its last. The father had left that morning to be gone two months. The little one was not well but there was no thought of its dying. It came so sudden. The mother in her sorrow said, "I know it is a judgment from God. Neither my husband nor I are Christians or ever go to Church." Yes, I thought, this is God's alarm clock in this home, and I prayed that its alarm might be heeded. As I spoke the next day at the funeral of Christ and the little ones when he was here upon earth and how he loved them and loves them still, and how he had taken this little one to dwell with him on high, and how the father and mother could go to it but could not bring it back to earth, the mother could not be comforted. Why? Only the love of God in the heart can give comfort at such times.

A few weeks later one of my stewards said to me one Sunday morning: "Mrs. "W—— is dead this morning. It is very sad. Her husband went away yesterday. She was out last night at a whist party, returning at 1:30 oclock this morning. She seemed quite well, they say, and was cheerful when she bid her friends who accompained her home, good night at the gate. This morning she was cold in death when her twelve year old son went to wake her." God's alarm clock again, I thought, how sad to go from a whist party, from a school of the devil under the guise of decency, where mothers teach their sons and their neighbors sons, their husbands and their neighbors husbands, lessons that make them a menace to society, a banded defiance of the law, miserable, worthless wretches who in the end land in a devil's hell—how sad, I say, to go from such a place, as a wife and mother, early on a Sunday morning to meet God "face to face" in eternity and answer for "the deeds done in the body!" And yet the parlors of our best(?) homes are converted into such schools and there the mothers and the daughters—God have mercy on them—in whose power is the Christianizing and purifying of the world, are the teachers.

Just a week ago my phone rung early in the morning. I put the receiver to my ear and my Sunday-school Supt. said: "I wish you would go up to No— on C—— Avenue this morning. A Mr. T——— died very suddenly there last night." "God's alarm clock again," I said. I went. A mother left a widow with five small children. Neither she nor her husband were Christians and the children were not in Sunday-school. The husband had returned the day before after having been away from home for sometime. The doctors said his death was caused by smoking cigarettes. And yet we(?) endorse(?) the manufacture of this poisonous little nerve-wrecker, brain- killer, man-slayer and hell-filler.

I received a letter this week from a Sunday-school teacher in one of our Southern cities. It said: "I had a sad mission yesterday. You perhaps read of the railroad wreck near ——— in which a father and son were killed. It was the father and brother of one of my Sunday-school girls. I went to the home, the emblems of death were on both sides of the door," etc. The alarm clock of God again, I said. It seems that there was not a Christian in that sad home.

I see through the columns of the Advocate that its alarms have been heard in North Carolina. A man with whom I talked in November when I was there has been very suddenly taken. It is being heard all over the country daily, this alarm clock of God. At first its ring causes much alarm but its effects are similar to the effects of the alarm clock you wind at night to "go off" at 5 o'clock in the morning. It goes off and there is no more sleeping. But the next morning it does not excite your nerves so much, and the next a little less, and the next still less, and so on until you can sleep right on and not be disturbed in the least by it, if you refuse to heed it and arise each time when it "goes off." If you heed its alarm each time promptly it will never lose its effectiveness. The same is true about God's alarm clock. It will wake you. Will you, do you heed it? "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Lawton, Okla., Feb. 6th, 1905.

Subscribe to the Advocate.

MARRIED.

LINEBERGER—ALEXANDER.—At the home of the bride's father, at South Side, N. C., Jan. 4, 1905, Miss Osie M. Lineberger to Mr. Fred. L. Alexander, by Rev. A. M. Courtney.

MULLINIX — STOKER. — Burris Mullinix and Mary J. Stoker were united in marriage by Rev. J. C. Keever, Feb. 1st, 1905, at the home of the bride. A goodly number of their friends were present, and all seemed to enjoy the occasion. After a bountiful dinner was served the happy couple, with several of their best friends, started for the home of the groom.

TAYLOR — CROWDER.—Dec. 28, 1904, in the M. E. Church, South, at Morven, N. C., Mr. W. H. Taylor, of Spring Hope, and Miss Frankie Crowder, of Morven. N. C., Rev. M. T. Steele officiating.

GRIGGS GRIGGS.—By the same, in Chesterfield county, S. C., Jan. 8, 1905, Mr. Henry Griggs and Miss Nannie Griggs.

TREADWAY — BUTLER —By the same, January 22, 1905, in McFarlin Methodist Church, Mr. G. W. Treadway and Miss Jennie Butler.

OWEN—MOODY.—At the home of Mrs. Harriet Moody, Jan. 17, 1905, Mr. J. D. Owen to Mrs. Quincy Moody, Rev. C. E. Stedman officiating.

WELCH—WOODY.—At the home of S. C. Woody, Jan. 22, 1905, L. G. Welch to Miss Effie Woody, Rev. C. E. Stedman officiating.

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Hear the pledge of Jesus Christ: "I will not leave you comfortless; I will come to you;" "Lo, I am with you alway, even unto the end of the world." As long as God lives and our souls live, so long does this pledge stand. It is true, we can not always feel this presence. But we can always know that it is there, always think of it as long as thought endures, always rest upon it forever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depth of sorrow and anguish when the presence is hidden from us. But it is not because God is absent; it is because we are stunned, unconscious. It is like passing through a surgical operation. The time comes for the ordeal. The anæsthetic is ready. You are about to become unconscious. You stretch out your hand to your friend: "Don't leave me; don't forsake me." The last thing that you feel is the clasp of that hand; the last thing that you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you feel is the hand; the first thing you see is the face of love again. So the angel of God's face stands by us, bends above us, and we may know that he will be there even when all else fails. Our friends die, our possessions take wings and fly away, our honors fade, our strength fails; but beside every moldering ruin and every open grave, in the gathering gloom of every twilight, amid the mists that shroud the great oceans beyond the verge of mortal life, shere is one sweet, mighty voice that says: "I will never leave thee, nor forsake thee. In all thy afflictions I will be with thee, and the angel of my face shall save thee."—Henry Van Dyke.

"God's White Throne."

Why does God permit all the suffering that is in the world? Many have speculated upon this problem, but few writers have spoken out of so abundant an experience of pain as the author of "God's White Throne." Vigorous in body, thoroughly trained for his work, full of enthusiasm to do for the Master, Byron Palmer entered upon his ministry with every prospect of doing long and valuable service. But disease came upon him like a flood. He became, and is now, a helpless sufferer whom no medical skill can restore. Day after day, night after night, week after week, month after month, he suffers as if there were no eye to pity. And yet his great disappointment has been that he could not preach the gospel of Jesus! Surely glad tidings from such a source must be a gospel that stands the test in the furnace of experience! This is not a book of speculation wrought out in an easy chair. It is the voice of one who has found God good in tribulations. It reveals a mind trained to think broadly, a style exceptionally attractive, and a grasp of spiritual things that comes only from a profound experience. It is such a book as will help sufferers to believe that God's throne is, indeed, without a speck of blame for all the sufferings of men. We gladly commend it to all who suffer, and to all who minister to the sick and sorrowing. It has won the warm commendation of bishops, editors, pastors, and educators. It can be had, postpaid, by sending $1.00 to the author, Rev. Byron Palmer, Ashtabula, O. Send for it.

A Personal Matter.

Religion is a personal matter. Each individual must deal with God for himself. Others may pray for and counsel him in the things of God, but the business of adjustment between the soul and God cannot be transacted by proxy nor by men in the mass. The psalmist proposes to relate his religious experience, when he says, "Come and hear, all ye that fear the Lord, and I will declare what He has done for my soul." He sings of the providence and salvation of God as though they were his personal property. He makes liberal use of the personal pronoun. In another psalm he says: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul. * * * Thou anointest my head with oil; my cup runneth over."

In the New Testament the same note of personality sounds clear and strong. Our Lord called His disciples one by one, and when one of them went astray He did not permit him to be lost in the crowd, but singled him out and cast upon him a glance of loving rebuke, which completely broke his heart. He did not allow Peter to stay away from the company of disciples on the ground of his sense of unworthiness, but sent a special and personal invitation to him. He took Peter by himself and said, "Simon, son of Jonas, lovest thou Me?" When Saul of Tarsus met the Lord in the way he was singled out from all the company and addressed as an individual by name. When Paul told the story of his conversion he spoke in the first person and singular number. Thus did they all.

The invitations, the commandments, the promises of the Bible are addressed to us as individuals. We must respond as individuals. Each soul must come to God in prayer, separate and alone. Whether it be in the great congregation or in the place of private devotion, each must enter into his closet and pray to his Father who is in secret.—Christian Advocate (N. Y.)

Prayer.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of our meditation, the rest of our cares, and the calm of our tempest. Prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and sister of meekness. He that prays to God with a troubled and discomposed spirit is like him that retires into a battle to meditate, and sets up his closet in the outquarters of an army, and chooses a frontier garrison to be wise in. For so have I seen a lark soaring upward, beaten back by the sighings of an eastern wind, and descending more at every breath of the tempest than it could recover by the liberation and frequent weighing of his wings, till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing as if it had learned music and motion from an angel.—Jeremy Taylor.

The Living Hope.

The risen Christ is the hope of the believer—Christ, not in the heavens, but in the heart. And this hope "we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." There is a saving-power in this hope, for it is not a theory, or dogma, of experience, but a divine personality, "even Jesus, the forerunner, who is for us entered" into the upper sanctuary, and there "ever liveth to make intercession for us." "Christ in you (is) the hope of glory. The glory of which the apostle speaks is an inheritance imperishable, unfading, eternal, and it is formed within thought the resurrection power of our Lord. Here, by the transforming power of his spirit, we are fashioned after his likeness; there we shall see him as he is. Well may the stalwart Peter, while passing through the fiery furnace of trial and persecution, joyously exclaim: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—Christian Uplook.

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North Carolina Christian Advocate

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NOTICE TO SUBSCRIBERS.

We have about two thousand subscribers whose time has expired. We should regret very much to part with them and hope it may not be necessary. Look at your label, dear reader, and see "where you are at." If the paper continues to come you may be sure it is because we have confidence in you and believe you will pay. If you do not intend to pay, we beg you to drop us a letter at once requesting the paper discontinued and enclosing what is due. Let all renewals be attended to at once, as we do not know how to get the paper out from week to week without money. How many will pay any attention to this notice? We shall see.

BOOKS WORTH BUYING.

Some costly experience and a good deal of observation have convinced us that the average book purchaser does not know what he is doing. In most instances he makes the purchase without knowing anything of the contents of the book and learns afterwards that he has paid a big price for lumber. "Of making many books, there is no end," says Solomon. If he had lived in the present age he might possibly have expressed himself even more extravagantly. One thing is sure, if he had maintained his reputation for wisdom, he would have added a caution to the book-buyer.

It will not do to be swayed by notices in periodicals, unless you have absolute knowledge of the fact that the publisher is not personally interested in making the new book go. All the while since our connection with the NORTH CAROLINA CHRISTIAN ADVOCATE, it has been our desire to publish reliable reviews of good books, and to bring to the attention of our readers such new books as they ought to be interested in. We are glad to announce that we have affected an arrangement by which we can, in a measure, carry out this wish. Any book reviewed in these columns may be relied upon to be as represented. It is important, especially for our young preachers and intelligent young laymen, to have their attention called in a competent review to such new books as are calculated to stimulate and edify. We hope to be helpful to many in the future in this way.

"PRAY FOR THE PEACE OF JERUSALEM."

This was the devout exhortation of the Psalmist. He meant by this to give expression of a passionate love for the Lord's people and the perpetuation of the ordinances of the Lord's house. There were then as there are today, tendencies to religious decay, and the progress of such decay was never more plainly marked than in dissensions and divisions which robbed the nation of peace and the church of quietness.

The Psalmist's exhortation was a plea for the revival of the saving and unifying power of the divine presence. To pray for the peace of Jerusalem was to pray for the conscious sense of the divine presence which alone can save a people from religious decay and political anarchy. Only God, dwelling among his people, enthroned in their hearts and ruling in thought, affection and impulse, can secure the peace for which good men everywhere are wont to pray.

The present time, in our own land, is a time for the heeding of this call. There is a wide-spread conviction that the church and the nation need the tranquilizing effect of a universal acquiescence in this exhortation of the Psalmist. The revival of a deep sense of the divine presence must come through prayer. Let men and women everywhere pray for this conscious presence of God in the universal church. "Pray for the peace of Jerusalem. They shall prosper that love thee."

In a recent contribution to the church press, Bishop Joseph F. Berry, says:

"How much our country needs a real revival! Worldliness is rampant. Liberalism flaunts her banners in our face. Eddyism and other grotesque inventions of our time push their attack against the right, left and center of the Christian lines. Faith in the authority of the Scriptures is undermined. Sabbath desecration is everywhere. The rum curse refuses to retreat. Social impurity grows bold. The business of the divorce courts reaches astonishing proportions. Politics is rotten. God knows, something must be done; something radical, tremendous divine, or the republic will be upon the rocks.

"And Methodism needs a real revival, needs it as she has not needed it for a hundred years. We must have a revival that will mightily move the pulpit, convict sinners, restore backsliders, rebuild family altars, purge away social uncleanness, heal feuds, promote brotherly love, enforce business honesty, untie purse-strings, drive out the love of luxury, promote the spirit of self-sacrifice, unloose the tongue of dumb saints, baptize the people with fire, and gird the Church with the power of a new Pentecost. Any other kind of a revival will not meet the emergency which is upon us. O Lord, give to Thy Church a revival!"

DIVIDING THE SPOILS.

The dispensary at Raleigh is proving to be a very profitable institution, and there is now a controversy among city and county authorities as to how this almost fabulous profit shall be divided. It seems, however, that they have about come to the agreement that the city and county schools and the public roads shall share each one-third of the proceeds.

We cannot cease to regret that the temperance forces of our capital city should have been effectually side-tracked by this veneer of inquity. It must be very humiliating to many sincere men and women who have always contended for prohibition, to see the chairman of the State Anti-Saloon League, the Superintendent of the city schools and a body of ministers holding council over the question of the division of this piece of iniquity. The fly in the ointment of our wonderful advance in prohibition is this Raleigh dispensary—the Capital City Bar-room.

If the establishment of this institution had been at all necessary, we would not complain, but we all know full well that Raleigh could have expelled the liquor traffic as easily as Greensboro and Charlotte, had the dispensary not been the pet scheme of some of the so-called leaders of the temperance forces. They set in to have a dispensary as the wisest solution of the liquor traffic—as a regulation measure—and now as they gloat over the profits of the institution, it is to be hoped that they still have conscience enough left to sometimes dream or have some kind of vision of the hungry, half-clad children and suffering women whose money they are dividing.

It will not suffice for these leaders of modern reform to make answer that this money would have gone into the hands of the blind tiger. The blind tiger gropes in back alleys and plies his trade under cover of darkness: gathering up mere scraps of trade, while the wide open traffic of the dispensary makes full time. Moreover, those who have hoped that the dispensary is a step toward prohibition, will find that it is a step in the opposite direction, from the fact that the profit accruing to the community will appeal powerfully to the selfishness of property owners, even though they are among the number who deprecate liquor drinking. It will take a long time to rally the temperance forces, paralyzed by the immense revenue of a dispensary. The last struggle of the North Carolina Anti-Saloon League will have to be directed against the dispensary. This will be the most trying for the reason that there will be division in the ranks, the leaders themselves not being agreed.

A BISHOP'S PLAIN MESSAGE.

Referring to the Annual Conference recently held with the Cuban Mission, Bishop Candler uses plain language with reference to the attitude of the home church. The work is developing very rapidly and the Bishop found the workers entirely too few to man the work, and no money to employ others. In a letter to the Nashville Christian Advocate, he says:

"I was under the painful necessity of calling a halt when our recent victory required that I should have ordered a charge. I told the brethren to open no more new work until I could re-inforce them. It disappoints them, and the people calling for our ministry will not understand it. But what else could I do? Shall I kill the men we have now, just as they get good command of the language and have secured fair access to the people? That would be worse than folly.

"Let not the church at home blame me or these heroic men for the halt that has been ordered. But I will tell you where to place the blame. Lay it upon the worldliness that wastes its hundreds and thousands of dollars on extravagant apparel, sumptuous living, injurious luxuries, hurtful and costly amusements, and all sorts of sinful and selfish vanity. Charge some of it to rich Churches that pay less to missions than they pay to choirs to sing to them on Sundays soothing strains more appropriate to the opera house than to a place of worship.

"Some will say these observations are Puritanic and fanatical. I will risk the soundness of them at the judgment. Will objectors to my views dare carry the vanities I condemn for trial before that bar?

"I am sick to weariness of the cry of 'Puritanism' issuing perpetually from the lips of men and women who are as far removed from Puritanism as the mad dissipations of Babylon were removed from the unearthly joys of the new Jerusalem. Pray tell me why a theater-going, dancing, card-playing Methodist should be so mortally afraid of becoming a Puritan? Such people, with reference to Puritanism and fanaticism, are absolutely immunes. They are in no more danger of being righteous overmuch in this life than they are in danger of going to heaven when they die.

"Licentiousness and riotous living threaten our people in these prosperous days. Puritanism is not one of their besetments.

"But I forbear. The crying wants of Cuba all around me make me impatient of the wanton selfishness of multitudes at home who use money as if it were a mere toy, when indeed it is stored power for usefulness. O the babyish, fretful, wasteful worldliness found among us, even in the church! God save us, and help us to save the world that lies in darkness!"

THE WARD LIQUOR BILL.

The bill introduced in the General Assembly by Mr. Ward is the most important liquor legislation now pending. It proposes amending the Watts law so as to carry out the policy out-lined in the State Democratic platform. The paragraph in the platform referring to this, says:

"We approve the general principles of the Watts law regulating the manufacture and sale of liquors, and limiting the same to localities in which there may be adequate police protection. The principle that no saloon or still shall operate except under police protection is as sound as that whiskey shall not be sold to minors, to drunkards, or on Sundays, or near the schools and churches. The General Assembly has the power, and when controlled by the Democratic party can be trusted to make all amendments that experience and conditions may demonstrate to be wise and proper."

It has been clearly demonstrated that the weak point in the Watts law, as it has existed heretofore, is the fact that very small incorporated towns have been permitted to determine by a vote the question of the manufacture and sale of liquor. These places have not had adequate police protection, and such a thing is impossible in the very nature of things. The consequence is that such communities have been subjected to a reign of terror. The Ward Bill provides that the manufacture and sale of liquor

shall be absolutely prohibited in a town of less than one thousand inhabitants. This, if adopted, will make it impossible for distillers to import a population of forty or fifty voters, mostly employees, and turn the tide of sentiment in an incorporated town of insignificant population, as was done in the case of the town of Advance, in Davie county.

The attempt is being made to intimidate the members of the legislature with the plea that such legislation will hurt the party in power. The fact is that just the opposite is true. There is but one thing that can injure the party in power, so far as this legislature is concerned, that is to maintain the inconsistency of personal favoritism in legislating liquor out of some places and into others. The fact is that there is infinitely more to lose on the other hand by disappointing the reasonable expectations of the best moral element in the party.

The Anti-Saloon forces should use every influence possible to secure the passage of the Ward Bill, as well as the Anti-Jug Bill, now pending. With these two acts in force the cause would be practically safe for years to come.

Notes and Personals.

Read the ad of J. D. Helms. This is bad weather for croup and he has the remedy.

Rev. J. A. Clarke, of the Stokes circuit, called on Tuesday on his way to Durham and Raleigh.

Bishop A. Coke Smith, of Norfolk, Va., has been having a little bout with the grip. We trust it will deal gently with him.

Mr. E. D. Broadhurst, former superintendent of city schools in Greensboro, has been licensed to practice law by the Supreme Court of North Carolina.

Rev. A. W. Plyler, presiding elder of the Asheville district, requests us to announce that Bishop Duncan has appointed Rev. L. R. Huddleston preacher in charge of the Bald Creek circuit.

Rev. J. H. West, presiding elder of the Morganton district, writes: "The first installment of 500 dollars on district parsonage will be due the 20th of May. We will be ready to meet it. The district last year and this has gone up on pastors' salaries about 1200 dollars. We are expecting a healthy growth this year."

January 31st was the 38th anniversary of the marriage of Rev. and Mrs. J. N. Payne. To celebrate the occasion Tuesday night they entertained at an elegant supper the stewards of the Morganton Methodist church, where Mr. and Mrs. Payne have so long held membership. This is admitted by many to be a very appropriate way to celebrate a marriage anniversary at the same time to show appreciation of the church to which a family belongs.—Morganton News-Herald.

A recent number of the Durham Herald says: "The friends of Professor B. R. Payne, formerly of Durham, but now of Williamsburg, Va., will rejoice to know that he has received the very highest honor that can be conferred by an American institution. Last week, on Thursday, Professor Payne presented his thesis, stood the examination and received the degree of doctor of philosophy from Columbia University, New York city.

The South Atlantic Missionary Conference, to be held in our city of Asheville in the month of May will doubtless be a great occasion. There will be speakers of national and international reputation present to discuss the missionary issues of the day, and great enthusiasm will be stirred up among those who attend. It will be well for all who possibly can do so to be laying their plans to attend. Such opportunities will not come often and no one who can possibly attend should fail. Meantime, let everybody pray that the Holy Spirit may be present in great power to direct in thought and speech.

A recent number of the Christian Advocate, Nashville, Tenn., says: "The Missionary Training School has purchased the property formerly owned by the Misses Tucker at 1842, Joe Johnston Avenue, Nashville. This home has been formally opened and dedicated to the work of the Training School, and will be in charge of Mr. and Mrs. J. E. McCulloch. This new home has two objects. It will be a place for missionaries and workers to reside when in the city, and where the benefits of home life may be afforded them at the lowest possible cost. Trained nurses for the missionary work will be housed here while taking a course in some of the hospitals of the city. In addition to this, it will be a Settlement Home for the inhabitants of West and North Nashville."

North Carolina Methodism.

The Rev. H. Turner, of Greensboro, will begin a series of meetings at the college February 20th. It will be remembered Mr. Turner was here last year about this time.—Lenoir Topic.

Rev. Mr. Biles, pastor of the Spray M. E. church, occupied the pulpit of the Leaksville M. E. church last Sunday and preached a very excellent sermon. The Spray Methodists are rightly proud of their young pastor, who is an earnest and zealous man as well as a forceful preacher.—Leaksville Gazette.

Rev. A. L. Coburn and Mrs. Coburn, who have been residents of Salisbury many years, left last week for Lexington, where they will reside in the future. Salisbury will miss these good people who have so long lived here. Mr. Coburn has served local Methodist congregations. He is greatly beloved by these and all Salisbury. Mr. Coburn has accepted a call to one of the Methodist churches of Lexington and began serving that congregation last Sunday.—Salisbury Sun.

We regret to note the death of Dr. G. M. Ivie, of Leaksville, which occurred at a sanitarium in Asheville, on the 22nd day of January. He had been seriously sick only a short while, and his death was a surprise and shock to his friends. He was a member of the Methodist church from boyhood and died in the faith. A wife and two little children survive. May the tender mercies of heaven be upon them.

THE BOARD OF TRUSTEES OF GREENSBORO FEMALE COLLEGE.

The Board of Trustees of Greensboro Female College met in called session at the office of the college, February 9th. In spite of the unprecendented cold weather, a very large and enthusiastic meeting was held, every member except two being present. The whole situation was thoroughly canvassed, and in spite of the fact that the college is only partially finished, the Trustees were greatly encouraged.

Mrs. L. H. Robertson, the president of the college, made her report, and from that it was learned that the building is crowded to its utmost capacity with girls, while quite a number have been turned away for lack of room. The enrollment up to date is 142; of whom 111 are boarding pupils, and 31 are from the city. The financial report indicates that the school will meet the current expenses for the current year.

The Trustees, seeing the crowded condition of the school, resolved to complete six more dormitories as soon as possible; and agreed as individuals to furnish the money for that purpose. They also resolved to complete the chapel by commencement, which, this year, will be June 14th; and they confidently appeal to the Methodists of the State to meet this demand like men. Plans to raise the sum needed will be made public at an early date.

Greensboro Female College lies very near the hearts of North Carolina Methodists. The vitality of the institution is wonderful. The history of the college since the fire is unprecented in the educational annals of Methodism and is a marvel in the eyes, even of its most devoted friends. Few believed it possible to open the college last fall; but it has been done with the largest patronage for years. Much has been done; but much still remains. We must trust God, and co-operate with Him in this great work.

Nannie Lee Smith.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to February 15, 1905.

Asheville District.		
Hendersonville ct., Rev. W. H. Perry,	1	
Marshall circuit, Rev. W. B. Lyda,	11	
Swannanoa ct., L. B. Abernethy,	21	
Burnsville ct., Rev. J. N. Somers,	7	
	—	40
Charlotte District.		
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	3	
Derita ct., Rev. J. H. Bradley,	9	
Trinity, Charlotte, Rev. J. A. B. Fry,	10	
Clear Creek ct., Rev. E. G. Pusey,	14	
Pineville ct., Rev. C. M. Pickens,	1	
Morven circuit, M. T. Steele,	2	
	—	53
Franklin District.		
Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	4	
	—	5
Greensboro District.		
Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	33	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	1½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	13	
E. Greensboro ct., P. J. Carraway,	6	
	—	81½
Mount Airy District.		
Rockford circuit, Rev. J. W. Long,	7	
Elkin station, Rev. H. C. Sprinkle,	2	
Wilkesboro sta., Rev. R. L. Ownby,	1	
Pilot M't'n ct., Rev. J. M. Rowland,	39	
N. Wilkesboro sta , Rev. W. F. Elliott,	4	
Helton ct., Rev. S. W. Brown,	4	
Wilkes ct., Rev. B. F. Hargett,	5	
Watauga ct., Rev. O. P. Ader,	1	
Stokes ct., Rev. J. A. Clarke,	2	
Heeding Springs ct., T. J. Houck,	6	
Yadkinville ct., A. W. Jacobs,	1	
Sparta circuit, W. T. Carner,	11	
Jefferson circuit, Seymour Taylor,	6	
	—	89
Morganton District.		
Henrietta and Caroleen, Rev. N. R. Richardson,	5	
Cliffside ct., Rev. J. B. Carpenter,	6	
Morganton ct., Rev. W. G. Mallonee,	1	
Table Rock ct., Rev. N. M. Modlin,	3	
	—	15
Salisbury District.		
Cottonville ct., Rev. T. T. Salyer,	6	
Big Lick ct., Rev. Joseph Fry,	1	
Linwood ct., Rev. S. T. Barber,	21	
Epworth, Rev. B. F. Carpenter,	1	
Mt. Pleasant ct., Rev. T. E. Wagg,	10	
Salisbury circuit, J. P. Davis,	12	
	—	51
Shelby District.		
Shelby sta., Rev. Geo. D. Herman,	8½	
Lowell ct., Rev. J. H. Bennett,	7	
S. Fork ct., Rev. J. F. Armstrong,	18	
El Bethel sta., Rev. M. B. Clegg,	10	
Rock Springs ct., Rev. J. W. Clegg,	56	
	—	99½
Statesville District.		
Statesville station, Rev. H. K. Boyer,	2	
Mt. Zion sta., Rev. W. H. Willis,	6	
Alexander ct., Rev. E. J. Poe,	18	
Rev. T. L. Triplett,	1	
Mooresville ct., Rev. W. S. Cherry,	1	
Clarksbury ct., Rev. W. O. Rudisill,	1	
Caldwell ct., Rev. P. L. Terrell,	8	
Stony Point ct., Rev. T. E. Weaver,	10	
Lenoir circuit, L. T. Cordell,	10	
Iredell circuit, T. B. Johnson,	6	
Newton circuit, W. F. Womble,	8	
	—	71
Waynesville District.		
Sulphur Springs ct., J. H. Brendall,	1	
Leicester ct., Rev. J. W. Campbell,	1	
Brevard station, C. P. Moore,	1	
Sulphur Springs ct., J. H. Brendall,	16	
Canton circuit, D. C. Ballard,	9	
	—	28
Winston District.		
Lewisville ct., Rev. A. R. Bell,	1	
Kernersville ct., Rev. James Willson,	22	
Cooleemee, Rev. H. C. Byrum,	9	
Mocksville sta., Rev. J. P. Rodgers,	4	
Forsythe circuit, J. F. Totten,	1	
Burkhead, T. W. Watts,	1	
Davidson circuit, P. E. Parker,	7	
	—	45
Total from districts,		578
Secured by old subscribers,		40
Total,		618

The Sunday School Lesson.

LESSON FOR FEB 19, 1905.
Jesus at the Pool of Bethesda.
John 5:1-15.

GOLDEN TEXT.

And a great multitude followed him, because they saw his miracles. John 6:2.

HOME READINGS.

M. Jesus at the pool, John 5:1-15.
T. Help for the helpless, Luke 5:17-26.
W. Love and pity, Isa. 63:7-14
T. "Went about doing good," Acts 10:34 43.
F. A question unanswered, Mark 3:1-8.
S. Enemies silenced, Luke 13:10-17.
S. Duty of praise, Psa. 107:10-22.

NOTES.

"House of Mercy." The precise place has been lost, gone glimmering among the many changes of the precinct. At the base of the east wall of the city is a spring which intermits irregularly, to-day the Fount of the Virgin. The water is slightly mineral, and, when first flowing, is salutary. Like that of Cambridge Springs, it works no immediate cure, but by promoting general vigor it restores health. Such waters abound in Colorado, and become resorts which—also by air and scenery—attract invalids. This Bethesda spring is said to be connected with a well on the Temple mount.

(The "angel" part is, for good reasons, rejected from the text.) How few of us are wholly sound! At City Point we once counted 5,000 sick and wounded. By Bethesda was now an illustration of our mournful estate. "Morbus" (Latin) is "death-producing," a grievous harbinger. This water, promoting general health, would aid in all maladies, Jesus, lover of our race, might groan within himself over such a throng of sufferers. "An enemy hath done this!" When sick, we grasp at straws; thousands came to Schlatter, the healer.

Of many lepers Naaman alone was healed. This man seems equally wretched in mind, body and estate, perhaps the worst of all the cases. "He healeth our diseases," but he does not explain why one and not another. Jesus seems always to feel as though himself were the sufferer. To heal all was beyond his plan; he chooses one who would most illustrate the wrong morals of the period.

Jesus asks, not to gain information—that would come of itself; but by show of sympathy to arouse the man's languid heart, now worn and weary with waiting so many years. The feeble answer shows despondency. He broods over his long disappointment. The fitful water is gone before he can reach it. Men stronger or well-served forestall him.

The human voice can wonderfully transfer one soul into another, and the thought and passion of the speaker dominate those of the spoken to. The art of elocution tends to prefect the transfer. This command is a bugle note, and at its call of duty the man forgets his inability, and with responsive effort springs to obey. Is our duty to be measured by our ability? "Our sufficiency is of God." Israel was often ordered to "do the impossible," and did it.

The "bed" was hardly more than the blankets of our itinerant laborers—a mere pallet. The Healer was willing that it be advertised that there was here at the Feast of Purim, which celebrated the deliverance by Esther, a Power able to do wonders of deliverance. Many must have known the man, as for so long a time he had lain helpless and expectant by the pool, while others, themselves suffering and expectant, eagerly stepped in before him. Walking freely with his pallet, not now his bed but his burden, he was observed of all observers.

Jesus wishes men freely to think and discuss the case without restraint or provocation from his presence. He knew what they would say. He would have them form and state their views, that he may more effectually meet them in the latter part of the chapter. Perhaps they will of their own selves judge what is right; he will at least give them a chance.

Like convalescent Hezekiah, the man goes up to the house of the Lord to give thanks to the Lord of Israel. Jesus greets him in the holy place, a blest reunion. The Saviour's words are not so much a reflection on the past as an exhortation for the future. "Give yourself to the Healer in whose word you found healing, lest you fail of the grace of eternal health!" What are thirty-eight years of suffering compared with eternal years of divine displeasure?

"O what are all our sufferings here,
If, Lord, thou count us meet?"

"If ye had believed Moses, ye would have believed me," said Christ now to these fault-finding men. They had made the lovely Mosaic day, meant to break life's movement and give rest and worship, into a complexity of petty rules and quibbles, vexing and intolerable, inconsistent with one another and with common sense. And they ask who it is that bids the man carry home his bed on the Sabbath!

The man felt that Jesus spoke as one having authority, and at once obeyed. Jesus then tells these petty teachers that the Father is with him in these works, so that both concur in the healing and the marching order. How "all the Deity is known" in this simple transaction, and how weak appears the human nature! Such love and power and authority also concur in our salvation, and obedience cures us, whatever men may say. Let us lay this to heart.—Rev. A. B. Hyde, D. D., in Pittsburg Christian Advocate.

Better Than Spanking.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs M. Summers, Box 185, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

An Infant's Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

Rev. GEO. G. SMITH,
Macon, Ga.

Lamp-chimneys that break are not MACBETH'S.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

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Take a Guess.

On the number of parts (individual pieces) in a Stieff or a Shaw or Kohler piano. For 50 nearest guesses on each piano we will issue a coupon which will entitle you to a receipt for $25.00 payment on any piano you may select when you are ready to buy. Guesses will be received in Charlotte office not later than April 1st, 1905, date of our removal. Watch for our next ad

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Please mention this paper.

Your Heart

May Be Weak. One Person in Four Has a Weak Heart.

One of the surest signs of a weak heart is shortness of breath after exercise.

Your heart is not able to pump the blood fast enough to your lungs.

Some of the other symptoms of Heart Trouble are: Pains in the Side, Back and Shoulder; Fainting or Weak Spells; Dry Cough; Swelling of Feet and Ankles; Cold Feet or Hands.

No one can afford to allow a weak heart to go without medicine, because weak heart means poor circulation, and poor circulation means weak lungs, stomach, liver, kidneys, etc.

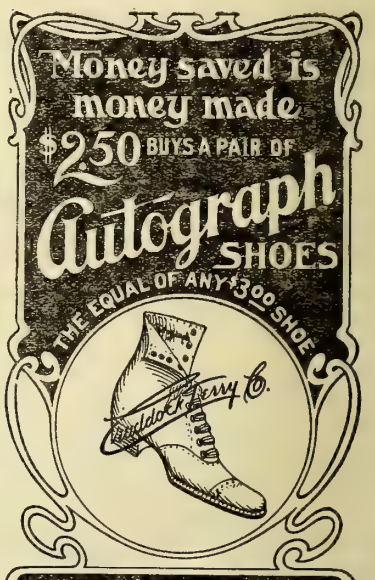
If, therefore, you suspect heart trouble, begin taking Dr. Miles' New Heart Cure. The Heart Cure will do you good, as it is a splendid tonic for the blood and nerves, and will revitalize your entire system.

Finally, remember, Dr. Miles' New Heart Cure is sold under a guarantee that the first bottle will do you good.

If it doesn't—your money back.

"I was afflicted with heart trouble for three years. I would be apparently all right, and without a moment's warning would fall as though shot. The attacks were frequent, and a terrible dread possessed me, as I never knew when or where, nor under what conditions I would be attacked, and whether I would survive them. I consulted and was treated by some of the most eminent physicians of the state. Not finding relief from this source, I began taking Dr. Miles' New Heart Cure, and began to improve at once. I used ten bottles, which entirely cured me, as I have not had an attack for five years."—MRS. JOHN DRESBACK, Leipsic, O.

FREE Write to us for Free Trial Package of Dr. Miles' Anti-Pain Pills, the New Scientific Remedy for Pain. Also Symptom Blank. Our Specialist will diagnose your case, tell you what is wrong, and how to right it. Free. DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.





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Our Little Folks.

MY KINGDOM.

BY LOUISA M. ALCOTT.

A little kingdom I possess,
  Where thoughts and feelings dwell,
And very hard the task I find
  Of governing it well :
For passion tempts and troubles me,
  A wayward will misleads,
And selfishness its shadow casts
  On all my words and deeds.

How can I learn to rule myself,
  To be the child I should,
Honest and brave, and never tire
  Of trying to be good ?
How can I keep a sunny soul
  To shine along life's way ?
How can I tune my little heart
  To sweetly sing all day ?

Dear Father, help me with the love
  That casteth out my fear :
Teach me to lean on thee and feel
  That thou art very near ;
That no temptation is unseen,
  No childish grief too small,
Since thou, with patience infinite.
  Doth soothe and comfort all.

I do not ask for any crown
  But that which all may win;
Nor try to conquer any world
  Except the one within.
Be thou my guide until I find,
  Led by a tender hand,
Thy happy kingdom in myself,
  And dare to take command
    —Central Christian Advocate.

THE SPELLING EXAMINATION.

BY FERDINAND A. WYMAN, JR.

The day of the spelling examination had come at last, and Johnny went to school in a very nervous frame of mind.

He had worked hard and faithfully, and had studied his little blue spelling book until it seemed that he knew it all.

There was to be a prize for the child passing the best examination. It was a beautiful book of stories. Johnny did so want that book, and now at last the day had come.

Each scholar was given a strip of paper ruled off into twenty-five lines. The teacher was to read the word and give three minutes to write it in. There were to be twenty-five words.

Johnny tried his pen, and, because it did not write easily, he raised his hand and asked for a new one. It was given him, and, with his little forehead drawn into a scowl, he wrote the heading and then waited for the teacher to give out the first word. He looked around, and he was so excited that nothing seemed natural. The clock looked as though it was laughing at him, and the big insurance calendar seemed twice as large as before.

"Running." The teacher pronounced the word slowly and distinctly. Johnny knew how to spell that all right, and he quickly wrote it down. It seemed an age before the teacher gave the next word.

Johnny soon got used to waiting; and, when the twenty fifth, the last word, was about to be given, he knew that he had all of them right so far. If only he could get the last one !

"Business," said the teacher. Poor Johnny was heart-broken ! It was the one word in the whole book that he could not remember. Did the "i" come before the "s" or was it "b u s-i-n-e s-s ?" For the life of him he couldn't tell. So he sat there looking blankly at the calendar, slowly reading the advertisement. Sudden ly a flush came to his cheeks, and, with a quick glance at the teacher, he wrote down the word correctly.

The next day on which the prize was to be given Johnny went to school with a sorry little heart under his jacket. Even the thought of the prize could not make him feel happy.

After the morning exercises, the teacher stood up to give the prize. "The spelling of the class has pleased me greatly," she said. "It was a hard examination, and I did not expect to have any one have them all right; but one boy did have them all right, and another had all right but one. I am going to give the prize to Johnny Fairbanks, as he had every one right. Tommy Jones had all except one." Then she started to pass the book to Johnny. Johnny was very white and seemed to be trying to say something. Finally he burst out: "Give it to Tommy. I cheated, Miss Hawley. I couldn't think how to spell that last word, and I was looking at the calendar there, and the word was on it; and I didn't say anything about it, but wrote it down just as fast as I could."

Poor Johnny ! If he hadn't looked at the calendar, he might have had the prize; for without that last word he had as many as Tommy. But the teacher had given the book to Tommy as he had asked.

That evening at the supper table Johnny told all about it to his father and mother. His father said, "I had rather see you man enough to own up than to see you win a thousand spelling prizes." So Johnny went to bed happy.

Two days later his joy was made complete by a handsome book of stories, prettier than the prize book. On the first page his father had written, "To take the place of the spelling prize which your honesty made you give up."—Selected.

THE DAY AHEAD.

Our best gift is this day that is ahead of us—today. Yesterday some things went wrong. We would live it differently if we could live it over, so we think—but we can not. Yet each morning a new, clean day is given to us. As we kneel in morning prayer and ask forgiveness for the stains of yesterday, we may find strength to keep the new gift as unspotted as when it came from the Father of Lights. There will be temptation in this new ray; but there need be no sin.—S. S. Times.

The strength of a blessed remembrance is good; the strength of a splendid fellowship is glorious; but the strength of knowing and realizing that your life is moving in the current of the purposes of God is the best and most glorious of all.

When writing advertisers please mention this paper.

"You Have a Mother's Prayers"

Writes Mrs. Jane Petty, of Roaring River, N. C., Aug. 12, 1904. "My little boy could not walk a step from **RHEUMATISM**, and all other remedies had failed to do him any good. Rheumacide has cured him and made him sound and well." Hundreds of other letters give the same testimony.

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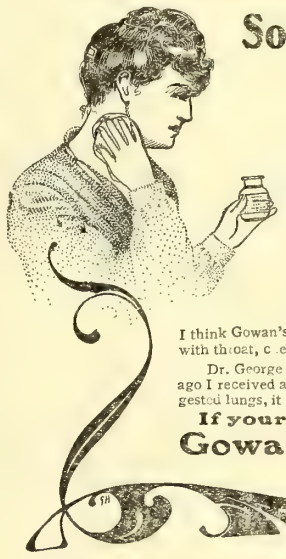
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cleanses the blood of all the poisons that cause Rheumatism and all other blood diseases, and absolutely cures to stay cured. The most powerful and effective blood purifier in the world yet it improves the digestion and builds up the entire system.

"THE ONE THAT CURES WHEN OTHERS FAIL."

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Ask your druggist for a "FORGET ME NOT" Book.



Sore Throat, Coughs, Colds

Not promptly treated, often end in Pneumonia or Consumption.

Gowan's Pneumonia Cure is a very quick and effective remedy for sore throat, coughs, colds, congested lungs, etc. It allays fever and inflammation, scatters congestion and relieves all pain. It is the only known specific for Pneumonia and has cured thousands of desperate cases where all else failed. Used externally.

Sold by Druggists, $1.00 a Bottle.

Mr. W. B Bagwell, a well known business man of Durham, N. C., says: "My little niece had been sick for months with inflamed chest, protracted cough and congested lungs and had become very much emaci ted. From the first application of Gowan's Pneumonia Cure she began to improve and in a few days was romping over the house. I think Gowan's Pneumonia Cure is a wonderful remedy and advise every one troubled with throat, c est or lung ailments to try it."

Dr. George F. Brock, a prominent physician of Brock, N. C., says: "Some time ago I received a bottle of Gowan's Pneumonia Cure. After trying it in a case of congested lungs, it gives me pleasure to state that it gave entire satisfaction."

If your druggist cannot supply you, write to

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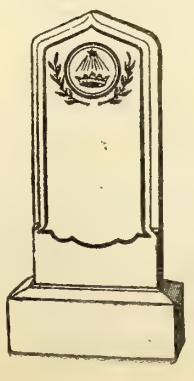
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HOW IT WORKS.

Winston, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. **G. A. GRIMSLEY, Secretary.**



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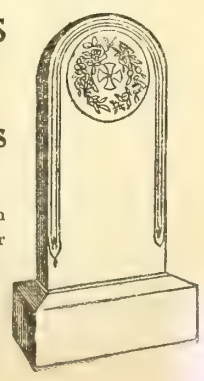
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MURPHY, N. C.



Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

"Teach me to live! 'Tis easier for to die,
Gently and silently to pass away,
On earth's long night to close the weary eye,
And waken in the realms of glorious day.
Teach me that harder lesson, how to live;
To serve Thee in the darkest paths of life;
Arm me for conflict now—fresh vigor give,
And make me more than conqueror in the strife.
Teach me to live, no idler let me be,
But in Thy service hand and heart employ;
Prepared to do thy bidding cheerfully
Be this my highest, this my holiest joy."

—Selected.

Missionary Notes.

John Wesley's motto for foreign missionaries—Not to those who need you but to those who need you the most.

When Carey's income as government teacher in India reached $7,500, he reserved less than $250 for his personal needs and those of his family, devoting the rest to missions.

When I find a field too hard for a man, I put in a woman. We have grand men; but, of forty stations that I have opened in wild heathen nations, eight of them are manned by female heroines.—Bishop William Taylor.

A young artist named Tucker was painting the picture of a forlorn woman with a baby, out in a storm. His own picture so moved him that he determined to go to lost people themselves, instead of painting pictures of them. He prepared for the ministry, and did much work in the slums. At length he said: "I want to go to that part of the world where men seem to be most lost." He is now Bishop Tucker, of Uganda, in Africa.

A Baptist missionary in Japan tells of a scene before the Communion table, when a Japanese Christian, with strong emotion, insisted on confessing a sin before he would partake of the Lord's Supper. The sin was this: "In the rush and hurry of wheat harvest and of setting out rice plants, my mind was distracted with work, and for two days I did not take time to compose it to think upon the loving kindness of my Lord. . . . That I should have been so ungrateful overwhelms me with shame and confusion of face." Missions are worth while when they bring to us from converts in the far East words that stir the secret springs of our own life.

A New Vision.

My visits to our schools in Mexico, says Mrs. Cobb, has given me a glimpse of the work done by our Woman's Board, through the energy, prayers, and money of the home women, and through the hard toil, unceasing efforts, consecrated energy, and fervent prayers of these noble workers in the field I have caught a new vision of missionary work, and with it a deep sense of my own weakness and inefficiency.

I pray that our women in the home land may gain a clearer conception of their responsibility to this great cause and have the courage to meet the demands upon them.

The Great Need.

Did you read in the January number of our Missionary Advocate Mrs. Trueheart's touching appeal inspired by the earnest words and fervent pleadings of Mrs J. P. Campbell) the superintendent of our work in Korea. This is what she says:

"Korea is receiving light, and while the little picket line of missionaries sent out by us 'count not their lives dear unto themselves," that the Christ of love may be known by those who are groping in midnight darkness, we are guilty in not sending out more workers. There is a limit of strength in missionaries, and re-enforcements are needed now. Counting Miss Wagner, the new missionary, only six missionaries represent our Board in Korea. God has greatly blessed these consecrated women, and revival fires are burning in the various stations, souls are being saved and hundreds are being attracted by the glorious message, but five more women are called for and five more greatly needed. The home in Songdo for our missionaries there must be provided. Three thousand dollars will give them comfortable quarters, and this three thousand dollars is in the hands of Christian women who have many thousands more for luxuries. Songdo is the second largest in the empire, and a railroad about completed to it from Seoul makes it easy of access, and the people are eager for instruction, only the Church at home by its indifference hinders the progress of the gospel.

I could multiply incidents to prove how very necessary a hospital, an industrial school, and a missionary home are for Songdo. Who out of their abundance will give at least three thousand dollars for this home for our missionaries? This small sum would provide for them, and save their lives, which should be precious in the sight of professed followers of Jesus, as well as in his sight.

Oil Cure for Cancer.

EPITHELIOMA UNDER RIGHT EYE YIELDS TO THIS MILD TREATMENT.

Easton, Maine, April 14, 1904.

Dr. D. M. Bye Co., Indianapolis, Ind.

GENTLEMEN—I am glad to inform you that the cancer is out and the place is healed over. I have great faith in your treatment, and if I can help you in any way will be glad to do so. Very respectfully yours,

HIRAM SMITH.

Cancers and tumors are permanently cured by soothing, balmy oils. No pain. No scar. No experiment. Dr. D. M. Bye's thirty years of success stamps him the master specialist of the day. Convincing evidence in our new book, which will be sent free on request. Address the home office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

Fiendish Suffering

is often caused by sores, ulcers and cancers, that eat away your skin. Wm Bedell, of Flat Rock, Mich., says: "I have used Bucklen's Arnica Salve, for Ulcers, Sores and Cancers. It is the best healing dressing I ever found." Soothes and heals cuts, burns and scalds. 25c at all drug stores; guaranteed.

Quarterly Meetings.

ASHEVILLE DISTRICT—2ND ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Feb.	18	19
Bethel	"	19	20
Swannanoa ct., Skylands	"	25	26
Hendersonville circuit, Ednaville	Mar.	4	5
Hendersonville station	"	12	13
Central	"	19	20
Ivey circuit, Mar's Hill	"	25	20
Cane Creek circuit, Tweed's Chapel	Apr.	1	2
Marshall circuit, Jewel Hill	"	8	9
Hot Springs ct., Ottingers	"	9	10
Burnsville circuit, Shoal Creek	"	15	16

CHARLOTTE DISTRICT—2ND ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Feb.	19	20
Epworth and Seversville	"	19	20
Brevard	"	26	27
Trinity	"	26	27
Monroe circuit, Oak Grove	Mar.	4	5
Monroe station	"	5	6
Tryon Street	"	12	13
Hoskins	"	12	13
Pineville, Marvin	"	18	19
Morven circuit, Pleasant Hill	"	25	26
Wadesboro station	Apr.	2	3
Lilesville, Shiloh	"	8	9
Ansonville, Wightman	"	15	16
Derita, Hickory Grove	"	22	23
Chadwick	"	23	24

FRANKLIN DISTRICT—2ND ROUND

—IN PART.—

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Feb.	18	19
Webster circuit, East Laport	"	25	26
Dillsboro and Sylva, Dillsboro	"	26	27
Glenville circuit, Double Springs	Mar.	4	5
Franklin circuit, Clark's Chapel	"	11	12
Macon circuit, Mulbery	"	18	19
Whittier & Cherokee. Oconolufto	"	25	26
Bryson City, Witcher's chapel	April	1	2
Robbinsville, Mt. Zion	"	8	9

GREENSBORO DISTRICT—2ND ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, West Market St (a.m.)	Feb.		12
Greensboro, Centenary (p. m)	"		12
East Greensboro, Mt. Pleasant	"	18	19
Greensboro, Walnut Street (p. m.)	"		19
High Point, Washington St. (a. m)	"		26
High Point, S. Main Street (p. m.)	"		26
West Greensboro, Shady Grove	Mar.	4	5
Greensboro, Spring Garden (p. m.)	"		5
Uwharrie, Salem	"	11	12
Asheboro circuit, West Chapel	"		18
Asheboro station	"	19	20
West Randolph, Hopewell	"	25	26
Randolph, Mt. Vernon	Mar. 26.	April	1
Randleman and Naomi	"	2	3
Ramseur and Franklinsville, Franklinsville	"	8	9
Coleridge, Concord	"	15	16
Wentworth, Mt. Carmel	"	22	23
Reidsville, Main Street	"	23	24
Ruffin, Lowe's Chapel	"	29	30
Reidsville, Ware's Chapel (p. m.)	"		30
Pleasant Garden & Liberty, Bethany	May	6	7

MT. AIRY DISTRICT—2ND ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Jonesville circuit, Jonesville	Feb.	25	26
Elkin station	"	26	27
Wilkes circuit, Union	Mar.	4	5
North Wilkesboro station	"	5	6
Wilkesboro station	"	11	12
Yadkinville ct., Mt. Pleasant	"		15
East Bend circuit, Prospect	"		16
Mt. Airy circuit, Beulah	"	18	19
Mt. Airy station	"	19	20
Stokes ct., Trinity	"	25	26
Pilot Mountain ct., Pilot Mountain	Apr.	1	2
Rockford circuit, Dobson	"	8	9

MORGANTON DISTRICT—2ND ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Friendship	Feb.	25	26
Rutherfordton sta., Gilboa	Mar.	4	5
Forest City circuit, Salem	"	11	12
Henrietta and Caroleen, Caroleen	"	12	13
Cliffside circuit, Oak Grove	"	18	19
Table Rock circuit, Oak Hill	"	23	24
Morganton circuit, Bethel	"	25	26
McDowell circuit, Snow Hill	Apr.	1	2
Marion & Providence, Providence	"	8	9
Morganton station	"	9	10
Elk Park circuit, Pineola	"	13	14
Spruce Pine ct., Pine Grove	"	15	16
Bakersville circuit, Red Hill	"	22	23
Broad River circuit, Gray's Chapel	"	29	30
Thermal City circuit,	May	6	7
Green River circuit, Tryon	"	13	14
North Catawba ct	"	27	28

SHELBY DISTRICT—2ND ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Jan.	21	22
Gastonia, Main street	"	22	23
Lowell at South Point	"	28	29
McAdenville station	"	28	29
Bessemer City at Concord	Feb.	4	5
El Bethel and Salem at El Bethel	"	11	12
King's Mountain station	"	11	12
Mount Holly at River Bend	"	18	19
Lowesville at New Hope	"		24
Rock Springs at Webb's Chapel	"	25	26
Lincolnton circuit at Asbury	Mar.		3
Stanly Creek	"	4	5
South Fork at Zion	"		10
Cherryville at Pleasant Grove	"	11	12
Lincolnton station	"	11	12
Belwood	"	18	19
Polkville	"		23
Shelby circuit	"	25	26
Shelby station	"		26

STATESVILLE DISTRICT—2ND ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station at Mt. Zion	Feb.	11	12
Mooresville circuit at Fairview	"	11	12
Troutman circuit at Rocky Mt.	"	18	19
Mooresville station	"	18	19
Lenoir circuit at Pleasant Grove	"	25	26
Lenoir station	"	26	27
Caldwell circuit at Collers	Mar.	4	5
Iredell circuit at Olin	"	11	12
Clarkesbury circuit at Macedonia	"	12	13
Granite Falls station	"	18	19
Hickory station	"	19	20
Statesville, First Church	"	25	26
West End station	"	26	27
Statesville circuit	Apr.	1	2
Alexander circuit at Carson's Ch	"	8	9
Stony Point circuit	"	15	16
Maiden circuit	"	22	23
Catawba circuit	"	23	24
Newton circuit	"	29	30

SALISBURY DISTRICT—2ND ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Feb.		26
Salisbury, South Main Street	"		26
Linwood, Ebenezer	Mar.	4	5
Lexington	"		5
West Lexington	"		5
Concord, Central	"	11	12
Concord, Epworth	"	11	12
Salem	"	18	19
Mt. Pleasant, Centre Grove	"	25	26
Gold Hill, Zion	Apr.	1	2
Salisbury circuit, Bethel	"	8	9
Spencer	"		9
Holmes Memorial	"		9
New London, Bethel	"	13	14
Jackson Hill circuit, Eleazer	"	15	16
Norwood, Randalls	"		21
Albemarle circuit, Zoar	"	22	23
Albemarle	"		23
Big Lick, Big Lick	"		28
Cottonville, Rehoboth	"	29	30
Concord circuit,	May	6	7
Concord, Forest Hill	"		7
Woodleaf ct., Woodleaf	"	12	13
China Grove ct	"	14	15

WINSTON DISTRICT—2ND ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Walkertown, Walkertown	Feb.	4	5
Winston, Centenary	"		19
Winston, Burkhead	"		19
Winston, Grace	"		26
Winston, Salem	"		26
North Thomasville, Prospect	Mar.	4	5
Thomasville, Thomasville	"	5	6
Danbury, Davis Chapel	"	11	12
Madison, Pine Hall	"	18	19
Stoneville, Mayodan	"	19	20
Mocksville, Mocksville	"	27	28
Lewisville, Sharon	Apr.	1	2
Davie, Liberty	"	8	9
Cooleemee, Cooleemee	"		9
Farmington, Bethlehem	"	15	16
Advance, Advance	"	16	17
Davidson, Good Hope	"	22	23
Leaksville, Leaksville	"		30
Spray, Spray	"		30

WAYNESVILLE DISTRICT—2ND ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Delwood	Mar.	4	5
Sulphur Springs at Mt. Morencie	"	11	12
Waynesville sttiaon	"	18	19
Clyde at Tarpin's Chapel	"	25	26
Brevard station	Apr.	1	2
Mills River at Avery's Creek	"	8	9
Canton station at Bethel	"	15	16
Haywood circuit at Mt. Zion	"	22	23
Leicester at Big Sandy	"	29	30
Brevard circuit	May	6	7
Spring Creek	"	13	14
Canton circuit	"	20	21

Washington, Feb. 11.—The following statement was made at the White House to-day: "The members of the cabinet have all tendered their resignations, and on the 6th of March they will be nominated for re-appointment, with the exception of Mr. Wynne, who is to be appointed consul general at London. Mr. Cortelyou will be nominated on March 6 for Postmaster General."

HELMS'

Croupaline

Is a sure and reliable remedy for Croup and Colds in children—also colds in adults. When you or your child have a cold rub the chest thoroughly with CROUPALINE, then saturate a flannel cloth and apply to chest close up to neck, and you will get almost instant relief.

You will find it beneficial in Pneumonia by rubbing chest thoroughly and applying flannel cloth saturated to same.

Physicians recommend it and get the best of results.

Don't take any substitute, as they are not as good.

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Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

Third Vice President—Mrs. C. H Robinson, Gastonia.

Treasurer—Mrs. F. E. Ross, Greensboro.

Recording Secretary—Mrs. E. C. Chambers, Asheville.

Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. F. L. Townsend, Franklin.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Woman's Board of Home Missions

The seventh annual session of the Woman's Board of Home Missions of the M. E. Church, South, will be held in Montgomery, Alabama. April 14-20 at Court Street Church.

The names of all officers, delegates, and visitors to this meeting should be sent promptly to Mrs. William H. Thomas, 526 South Perry Street, Montgomery, Ala.

MISS BELLE H BENNETT, President
MRS FRANK SILER, Rec. Secretary.

Notes.

The Mt Airy Auxiliary has lately sent a quantity of bedding to the Brevard School. This Auxiliary can always be counted on for full duty in the local work, that is in visiting the sick and making effort to take care of the poor and sick. There are a few women belonging to the Society who are a host in themselves and who have the true missionary spirit, the spirit that animates the deaconess as well as the foreign missionary.

* * *

Waynesville again responds handsomely to the Macedoninan cry. The Society is paying the expenses of a young lady at the Brevard School and recently sent to the School a box of bedding, a beautiful picture and fifty volumes for the library which is being collected for the benefit of the students.

Let other Auxiliaries follow such example.

* * *

Mrs. Branner reports letters of appreciation from ministers who have received boxes through the H. M Society. There is no one phase of our work which gives us greater pleasure to chronicle than the workings of this department—the giving assitance to our hard-working and underpaid ministers. Again let me repeat this is not "charity" in the objectionable sense of the word—as of throwing crumbs to a needy pensioner, but a beautiful act of loving justice. In such spirit the box should be sent and received.

Important!

Mrs. Creveling is particularly anxious that auxiliaries write to her NOW in order that her report of press work be as full and complete as possible. So far about one third of the Superintendents of Literature have responded to her appeals. Will not the others do so this month as her report must go in early in March?

A Plea From Mrs. Creveling.

As this is the month for the annual election of auxiliary officers in the Woman's Home Mission Society, I wish to make a special plea.

For some time I have been making efforts to get an accurate list of our Conference, with the names of their Press Superintendents, or where such officer has not been elected, the name of the President, as well as some other information relating to the Press Department.

At the beginning of this year I sent to each auxiliary, with the usual monthly bulletin, a tract explaining the work of the Press Department and also a brief report form to be filled out and returned. Only one-third of the auxiliaries on my list have sent in responses, a few of these to report that no auxiliary had been formed in their town. Most of the answers, however, have been very satisfactory; but what about the remaining two thirds who have kept silent? Are we to infer that their auxiliaries have died out, or are they simply in a torpid state during the winter months? Whatever the circumstances are, surely it is not asking too much to request three minute answers to the above-mentioned postal report forms.

Can we not sufficiently impress the women of our Conference with the importance of this Home Mission work that they will give a little time and thought to this branch of our Lord's work?

Perhaps there are auxiliaries in this Conference that do not receive the monthly bulletins. If that is the case, it is because the Conference Superintendent has never received the names of those auxiliaries with their officers.

It is impossible to send in accurate reoports of the status and work of the auxiliaries, when they leave us absolutely in the dark regarding themselves.

Dear sisters, please let us hear from all promptly, telling the names of the newly-elected auxiliary president and Superintendent of Literature; also whether or not you receive and use the montly bulletins, and whether you find them helpful.

Sincerely,
MRS C C. CREVELING,
Conf. Sup't. of Literature,
Mt Airy, N. C.

Figures do not Lie,

neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmettona (Palmatto Berry Wine). Every reader of The Christian Advocate can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy conditiont of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

Peculiar Disappearance.

J D. Runyan, of Butlerville, Ohio, laid the peculiar disappearance of his painful symptoms of indigestion and biliousness, to Dr. King's New Life Pills. He says "They are a perfect remedy, for dizziness, sour stomach, headache, constipation, etc." Guaranteed at all druggists, price 25 cents.

FREE MEDICAL BOOKS TO THE SICK.

Dr. J. Newton Hathaway of Atlanta, the author of eight valuable medical books on as many different diseases of the body, has just announced that he will send any one of the books free of charge to those afflicted. As Dr. Hathaway is the recognized authority on Chronic Diseases in this country, you can readily appreciate the value these books will be to you. His idea in sending them out free is to further acquaint those afflicted with his successful method of treating the Chronic Diseases of men and women. His treatment for these diseases is based on 25 years of close study, during which time he has been connected with some of the leading hospitals of the world, where he was in position to study every form of the different diseases. He has been established in Atlanta for nearly 18 years, and this alone is sufficient to convince the most skeptical of his reliability, without taking into consideration some of the marvelous cures he has effected.

Simply mention your disease and the right book will be immediately sent you. 1. Diseases of the vital organs, 2. Throat and lung troubles, 3. Female diseases, 4. Stricture, 5. Varicocele, 6. Blood poison, 7. Kidney, Bladder and Rheumatism, 8. Nervous debility. If you do not suffer yourself, send him the name of some one that does. The address is J. NEWTON HATHAWAY, M. D., 93 Inman Building, Atlanta, Ga.

The Overland Limited train, on the Chicogo Milwaukee and St. Paul Railway was wrecked near Melbourne last week by a broken rail. Two were killed and twenty four injured.

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and House Painting

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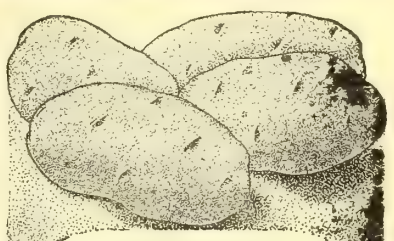
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Presidential Inauguration,
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will sell tickets on March 2nd and 3rd, at extremely low rates to Washington, D. C., and return, with final return limit March 8th, 1905; however, an extension of final return limit may be procured to March 18th. 1905. by deposit of ticket with Joint Validating Agent at Washington prior to eight o'clock, p. m., March 8th, and payment of ONE DOLLAR.

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The Farm and Garden.

Feeding Horses.

As a rule we feed all of our farm animals unbalanced rations; and by this I mean we are not careful enough to feed the "muscle-forming" foods in proper proportion to the "heat and fat-forming" foods. It has been frequently mentioned in these columns that for any animal to perform its usefulness to the highest degree of efficiency, it must be fed feeding stuffs that will form both muscle and produce energy. It is energy that makes the muscles do their work. It is the protein, as we call it, that goes to make lean meat or muscle in the body, and at the same time supplies the other important tissues and constituents like the internal organs, blood, nerves, skin, etc. The feeding of the "energy or heat formers," as they are called, make fat for the body and heat in the body as a result of this. This divides our feeding stuffs into two classes: The muscle formers and the heat-producers. Prominent among the muscle kinds of food are cotton-seed meal, wheat bran, wheat middlings, linseed oil meal,cow peas, etc. Among the heat-producers are corn, timothy hay, crab grass hay, corn stover, ensilage, etc. Now if the feeder selects his feeding stuffs from the first group, he is feeding too much protein and consequently he wastes a great deal of expensive material. If, on the other hand, he feeds feeding stuffs that come from the second group he is feeding too much of the fat-producers, and the animal gets too little of the protein or muscle-forming materials, and hence does not grow or perform its work to the best advantage. For instance, when we feed the horse corn and timothy hay we are getting both substances from the latter group, and the horse will not stand up under this kind of feeding to the extent that he would were wheat bran substituted for a part of the corn, or cotton-seed meal substituted for a part of the corn, or cow-peas or any other feeding stuffs that is relatively high in the protein constituents.

Besides this, the unbalanced ration is unusually an expensive one. Corn and timothy hay, in sufficient quantity to keep the animal in a normal and staple form would be more expensive than corn and wheat bran and timothy hay.

These fundamental principles should always be kept in mind when feeding any class of animals. We have seen in feeding plants that the fertilizer that carries phosphric acid alone will not furnish potassium or nitrogen. Likewise potassium providers will not furnish to the soil nitrogen and phosphorus. And so we furnish three kinds of materials in our fertilizers when our soils are deficient in all three kinds. It should be the same plan in feeding our animals.

Now we are interested at this time of the year as to what we shall feed our horses. The farmer has a number of feeding stuffs that are home grown. It is not necessary to send out of our State to purchase timothy hay, when we have at home crab grass, cow-pea hay and corn stover. If we have pea hay we can feed corn and do not need to feed much bran or cotton-seed meal or protein providers. If we have corn stover or crab grass hay we ought to furnish some kind of feeding stuffs that does furnish protein, and we can do this by feeding two or three pounds of bran daily or a pound or two of cotton-seed meal in connection with the corn stover. This will balance the ration, and will furnish protein so as to supply blood and the tissues of the body. We can feed our horses very economically during the winter time, by feeding a small quantity of corn and corn stover and cotton-seed meal or bran. Or we can keep them in good condition by feeding cow-pea hay and some corn. Either of these rations are economical and efficient. —C. W. Burkett, in Progressive Farmer.

Keep Pigs Clean.

Sigma, who has been giving some sensible and practicable articles to the Breeders' Gazette on the management of swine, says:

"Another thing that I have thoroughly learned by dear experience is the vital importance of keeping the youngsters out of the mud. One week of cold, rainy weather in a muddy pen, even if they do have a dry, warm sleeping place, will put piggy back at least two weeks in growth. Keep them out of the mud, especially cool weather, even if to do this you are obliged to confine them to a board floor. But the ideal way is to have your lots so arranged that the pigs can have the run to a grass lot when the weather is good, and can be readily confined to the board floor when it is bad. The mud bath may have its advantages for matured hogs, especially those that are infested with vermin, but I don't want any of it for my pigs, neither do I want it mixed with the slop so that the pigs will be compelled to eat it. In fact, I consider mud bad—very bad—for a pig, whether taken internally or applied externally."

The Tenant System.

For years we have been watching the tenant system. It is generally injurious to land. There will be little subsoiling, sowing of small grain, planting of fruit trees, terracing and ditching, when tenants rent land from year to year. The best plan for the landlord is to hire his plow hands the year round. Then he controls the farm. He can either hire the hoeing and picking cotton, or he can do all the plowing and let hands hoe and gather crops, receiving one-third after expenses for fertilizer and ginning are paid. The next best method is to furnish stock and let the tenants do all the work and receive one-half. That is about the rule in the Piedmont section of this State. It is quite noticeable that the farmer who owns his farm animals and directs the work, improves his land every year. Any farm cultivated by short term tenants with poor stock, will go down until no one will live on it.—Charles Petty, in Progressive Farmer.

TWo Good Cakes.

HICKORY-NUT CAKE.—Take two cupfuls of sugar, half a cupful of butter, one cupful of cream, three and a half cupfuls of flour, six eggs beaten separately, three teaspoonfuls of baking-powder sifted with the flour, and one pint of chopped hickory nuts. Bake in a loaf.

WHITE CAKE.—Take one cupful of butter, two cupfuls of sugar, one cupful of sweet milk, three cupfuls of flour, the whites of five eggs, and two teaspoonfuls of baking-powder; flavor with vanilla. Cream butter and sugar together, add the milk, flour with the baking-powder sifted in it, and flavoring last of all. Bake in layers, and put together with icing with chopped nuts in it.—C. L. S.

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Tribute of Respect.

Resolutions adopted by the Sunday School of Central Methodist Church, Mount Airy, N. C., in memory of Joseph W. Ashby :

Whereas, it has pleased our Father in heaven to promote Joseph W. Ashby from his work in Central M. E. Sunday-school, in Mounty Airy, to the happy employments of heaven, be it resolved :

That in the death of our friend, teacher, and fellow worker, our school has lost a most faithful and efficient member, who since his boyhood has been constant in attendance and who has served the school acceptably for long terms as teacher and superintendent.

That we will cherish the memory of his cheerful disposition, of his never-failing charity which thought no evil, and of his constant loyalty to duty; that we will emulate his virtues and endeavor to follow him as he followed Christ.

That we extend our heartfelt sympathy to the doubly orphaned children of our dear friend, and pray that God may reveal himself to them as He truly is—their loving heavenly Father and tenderest Comforter.

PRATHER.—Joseph W. Prather was born in Mt. Airy, N. C., Sept. 18, 1850, and professed religion and joined the church in Bluff City, Tenn., in 1874. Most of Bro Prather's life was spent in Mt. Airy, where his superb business ability, in spite of the size of the town, built up the largest retail clothing business in the State.

Coming home early in January from Baltimore, where he had been for some months to undergo serious surgical operations, he seemed in a fair way to regain his health entirely. But taking a trip to Greensboro, he contracted pneumonia and died in two days, Jan. 13, 1905, his body being brought back to Mt. Airy for interment.

Bro. Prather was not one to speak much of his innermost experiences: but when he faced death in a Baltimore hospital, he spoke to a member of his family of his calm confidence in the Savior's ability and readiness to save him in spite of all past frailties of the flesh and of his readiness to go. The ideals of his last days may be seen from the fact that the one clipping found in his pocket after death, was on a recent S S. lesson.

May God comfort and strengthen the bereaved family.

THOS. E. WINECOFF.

GUY.—Miss Carrie Brown, the daughter of Mr. and Mrs. James Brown, was born August 15, 1881, and departed this life January 13, 1905. She was married December 5, 1900, to Mr. J. I. Guy. She leaves behind to mourn their loss her father, her husband and one little son—her little girl, Geneva, having preceded her to the home of the good September 18, 1904. She joined the M. E Church, South, when but fifteen years old, and remained a faithful member of the same till she was called ot the church above. She bore her lingering illness patiently. Her last moments were peaceful. She called her friends and requested them to meet her in heaven, then quietly committed herself to God as a little child, and fell asleep in Jesus. Her remains were laid to rest at Stony Point church, after funeral services conducted in presence of a large congregation. May the Lord be with the husband and all her people in their grief.

TIVIS E. WEAVER.

SHARPE.—Richard Marion Sharpe was born May 25, 1840, and died January 29, 1905. He entered the service of North Carolina as a Confederate soldier, a sergeant in Co. "G," 38th Regiment, and was in most of the battles in wh ch his command was engaged, and was once wounded. He was promoted from one rank to another until before the close of the war, he was made Captain of his company. He was among those who surrendered at Appomattox, Va. Many of his comrades testify to the excellent bearing and bravery, and faithfulness of his life as a soldier during that four years' struggle.

He was married to Miss Barbara Mahaffey in 1867, and from this union there were ten children, nine of whom are still living; his wife, and one child in infancy, had gone before.

The subject of this sketch was for several terms sheriff of Alexander county.

The deceased professed faith in Christ when about 20 years of age and united with the Methodist Church, and remained a member till death. He was a very useful man in his community. It was said that his funeral was attended by more people than ever attended old Rocky Springs Church on a similar occasion. After a funeral discourse by the writer, the body was taken in charge by the Masons and buried with Masonic honors.

E. J. POE.

MARSHALL.—Mrs. Etta F. Marshall was born September 27, 1870, and after a brief illness fell asleep in Christ January 16, 1905, aged 34 years, 3 months and 21 days. She first made a profession of religion in her girlhood, but seemed to more fully consecrate herself to the Lord about four years ago, after which she always appeared to be a bright, happy Christian. She was a kind, good mother and a devoted, faithful wife. Sister Marshall was alway ready to stand for the Master and His cause. She was not afraid to die.

She will be greatly missed by the church and community, but most of all by the grief-stricken and heart-broken husband and six little children left behind to sadly mourn their great loss. May our heavenly Father safely guide them all to a glorious reunion on the other shore.

J. A CLARKE.

KERFEE.—Sister Hannah Kerfee peacefully triumphed over the last enemy Jan. 16, 1905, being 84 years, 8 months and 1 day old. She had been a member of the Methodist Church 68 years, and it is said she lived an exemplary Christian through all these years. She was the only surviving member of a large family of ten children, and was a grand daughter of John Boon, who was a brother of the famous hunter and frontiersman, Daniel Boon. May the grace of God sustain the many sorrowing relatives and friends, and may they meet her in heaven.

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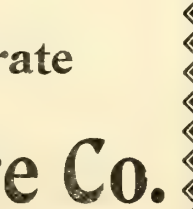
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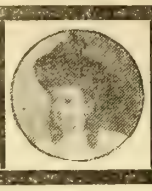
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Payments to Policy holders in 1904,	6,971,793 55
Legal Reserve on Policies, and all claims,	64,845,752 16
Special Reserve in addition to Reserve above given,	2,294,786 00
Life Insurance issued, revived and paid for in 1904,	28,856,967.00
Life Insurance in force Jan. 1, 1905,	237,304,739.00
Accident Insurance in force, Jan. 1, 1905,	217,236,164 66
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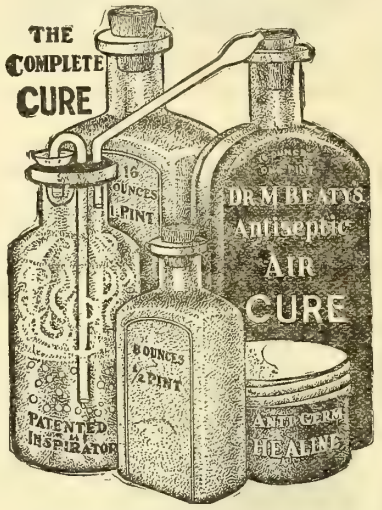
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ESTABLISHED 1855. GREENSBORO, N. C., FEBRUARY 23, 1905. VOL. L., NO. 8.

The Religion of Boyhood.

REV. A. M. TRAWICK, JR., in his weekly report of the Missionary Training School now in session at McKendree Church, Nashville, Tenn, gives account of a series of very interesting, and suggestive lectures delivered last week on the above topic. He says:

Dr. W. W. Pinson, pastor of Broadway Church, Louisville, Ky., delivered four lectures on the Religion of Boyhood. He has made careful study of this problem and has read the works of the leading modern writers on the subject, and speaks with authority. His array of figures was in a measure astounding, and at times his eloquence was irresistible. In the first lecture on the "Parting of the Ways" he said: "When you save a man it is salvage, when you save a boy it is salvation." That is the key note of these lectures. A boy has great possibilities in his grasp, and if saved it will be a life spent for God. A man who has made shipwreck of his life may be rescued from perdition, but little may be expected of him in good works. Horace Mann is reported as saying that "Whenever anything is growing, one former is better than ten reformers." There is only one boyhood. No miracle can turn back the stream of life and make a man into a boy again. If that boyhood be lost, the fruit and harvest will be in a large part forever ruined. Boyhood is the most hopeful period. The majority of conversions occur in youth under twenty years of age, few after thirty years. Quoting from Prof. Starbuck, the speaker showed that at a certain period in youth, there is a spontaneous awakening, not always religious but kin to it, so that after life is differentiated from what goes before it. Again, at an early period, there is a decided awakening under religious influences when the majority of lives receive the impetus that determines their character. Between the years of ten and fifteen is the "storm and stress" period of childhood, and here occurs the parting of the ways. The child takes the pathway that leads to heaven or hell. It is reasonable to expect that grace will have its profoundest effects upon youth at this age. Conversion brings into life something that other awakenings do not develop. Religion introduces Christ into the soul, and makes Him supreme in the life. The war-cry of missions in the Twentieth Century will be "Save the Boys."

Dr. Pinson's second lecture on "Wickedness in Knee-Pants" was an array of facts and figures concerning boy criminals. He developed the fact that the majority of criminals in our State prisons received their sentence before they were twenty-three years old. During the same period also occur most of our conversions. Dr. Pinson entered an earnest plea for reformatories for youthful criminals, instead of jails and penitentiaries. He said the method of Jesus Christ was to look to the criminal rather than his crime, and save the sinner out of his sin.

Reform of Youthful Criminals.

SENATOR SCALES, of Guilford, has introduced a bill in the present General Assembly to establish Industrial Schools for the reformation of youthful criminals. The bill has passed the Senate and is now pending before the House.

We regret that the length of the document prevents our giving the full text of the bill to our readers. We are sure that no more important legislation has been or will be proposed, and but for the great pressure to meet the urgent needs of other State institutions already established we have no doubt it would be sure to pass. There is some fear, however, that, for the reason stated, the bill will have to go over for the present. It will be a great pity if such is the case, but we believe the next General Assembly will be sure to take the matter up and carry it successfully through.

The title of the bill is: "A bill to be entitled an act creating a board of control of the North Carolina Industrial Schools, providing for the erection and management of said schools, specifying a method of proceedure against juvenile delinquents, and providing for the management, detention, education and training of such delinquents." The bill provides for the appointment, by the Governor, of six persons to be known as a "Board of Control of the North Carolina Industrial Schools," and their successors in office, and the organization of this board. It provides for the acquiring, by deed or gift, of suitable sites, and the organizing of schools on the industrial plan, and the receiving of children under the age of seventeen, who shall have been accounted juvenile delinquents in accordance with the terms of this act. The schools to be under the care of the State Superintendent of Public Instruction.

The bill provides also for the court proceeding to be entirely separate and apart from the regular adult criminal docket, also against the confinement of such delinquents in jail or calaboose or police station. It also gives the court discretion as to committing such child either to these industrial schools or orphan asylums, hospitals, families, &c. Also the Board of Control is to have power to adopt rules for the discharge of such delinquents, their parole, recommittal, &c.

To enable the act to be carried out $50,000.00 is to be appropriated. No good, intelligent citizen can offer reasonable objection to the appropriation of a part of the public money for such a worthy cause. The State perpetrates a crime against youth to crowd the jails and other penal institutions with delinquents in tender years. We hope the bill may yet pass and that our courts may not be embarrassed longer with this vexing question as to what to do with youthful delinquents.

How to Help the Pastor.

A single sagacious and active helper is a rich blessing to a pastor; but several scores of them are still better. If he leans all the time on Aaron and Hur, then the rest of the flock are apt to grow lazy themselves, and censorious toward the two men who occupy the leading position; and what shall the minister do when Aaron is sick and Hur is absent from home? That is not a healthy church in which all the work, all the giving and all the praying is done by a few individuals, even if all the men are Calebs and all the women Tabithas. It is the pull of the whole church that brings the large blessings.

This touches the very core of the question, "How shall I help my pastor?" Pray for him, pray with him, and practice as you pray. Peter's powerful discourse at Pentecost was preceded by a powerful prayer gathering. Saturday evening wrestlings with God in a certain church brought heart-moving sermons on the next morning, until a revival shook the whole congregation. What your minister wants is spiritual "power." —Theodore L. Cuyler.

CONTRIBUTIONS.

ome Reminiscences by our Super-annuates.

AUTOBIOGRAPHY.

REV. C. M. ANDERSON.

CHAPTER 6.

My work on the Wilkes circuit was pretty eavy. I think about nine regular appoint-ents, and an old school house or two thrown for good measure. It extended up and own the Yadkin river from Wilkesboro some irty or forty miles. I went up Elk river om its mouth to its source, fifteen or ore miles to meet two appointments, cross-g the river over one hundred times. I am ell satisfied it was more on the round trip. any times we had to go half way over, run-ng against a bluff, we had to turn back and me out on the same side. It was almost credible to tell the times you'd have to oss. The water is so clear that you can see pin lying on the bottom, where the water is o to three feet deep, and if you are not reful when there is a little swell in the ver, you'll plunge in over the saddle skirts going across.

I found in that valley some fine land, where e people ought to have lived much better an they did. They seemed to care nothing education. They were very indifferent as cleanliness. If they had ever scoured their ors it was hardly discoverable. On a cer-n occasion I went to one of the homes of e Methodist preacher, and I was taken into e cook-room, where there was a corn cake king on a skillet. When the man of the use came in from butchering a beef, his nds all bloody and filthy, he picked up the ead and turned it over and then went on out his butchering again. And this was a etty fair specimen of the people in the val- of that little Elk river. I suppose that ntry, as susceptible as it was, is now very ch improved. I wish it to be remembered t there were only a few such sections to be nd in the county as described above. ere was a high tone of social, religious and ellectual culture over a large portion of county.

At my first appointment, six or eight miles th from Wilkesboro, I met with a promis-ous congregation. We were to worship in og house not in very good repair. The nking in the cracks, if there had ever been y, was fallen or knocked out, so that you ld throw a hat out at the cracks. It was ather cold day, and there were clouds spit-g snow occasionally, making it a little un-nfortable in that open house, but we went and sung a hymn, and I prayed, and before nouncing my text I requested some parties o were outside and talking to come in. I ited a while, but they did not come. I re-sted some brother to go and tell them to e in, or stop talking so loud, or leave. t at second thought I remarked, "I'll go self," and I went to the door and asked m very kindly to come in, saying, "I am dy to take my text. It is a good text, l I'll preach you as good a sermon as I ." Dr. Burkhead in passing through that ntry soon after this took place, received a ferent version of it, and quoted me as hav- said, "I'll preach you a good sermon." any rate, some of them came in while two nt a little further off, but talked louder. I n read my text and commenced preaching. But in a few minutes one of those boys picked up his hat as if to make the impression that he had enough of it, he hastened toward the door. The other with his hat in hand, arose about half straight when I said to him a little sharply, "stop there," and he fell back as if he had been shot. I started on my text again, but soon some girls on the other side of the house became so tickled that they could hardly restrain themselves from an outburst of laughter (I suppose they were amused at the sudden letting down of the boy), but I administered a sharp rebuke, and stated that it was as much my duty to keep order in the house of God as to preach, and whether I preached any or not, I intended to try to teach them to respect the worship of God. I then continued my sermon. I had told them before that if not interrupted, I would not detain them more than two hours. After finishing my discourse we came out and found those boys (about six of them, and by the way not claimed as regular members of that congregation), mounting their horses, and being seated in their saddles they rode up in a few paces of me, all abreast, while I was fixing to mount my horse; and one of them said, "Boys, it is so cold today let's take a drink." He then pulled out a tickler, they all took a drink, wheeled their horses right about, and went off in a gallop.

Thus ended my first sermon on the Wilkesboro circuit, and I must say that I never had any more trouble with the congregation at that church. In fact, the trouble did not originate in the Charity congregation at all, as I afterwards became fully satisfied.

MY SECOND CONFERENCE.

REV. A. D. BETTS, D.D.

Bishop Soule held the North Carolina Conference of the Methodist E. Church, South, at Pittsboro December 18th, the year that the M. E. church was divided. Ten years later, November 1854, Pittsboro claimed the Conference again, and got the longest one ever held in North Carolina—thirteen or fourteen days. Of this Conference I am to write a few lines.

I had seen a Conference at Raleigh in 1853. That made me anxious to see another. G. F. Pierce had been made Bishop in May 1854. He was the finest looking man, and the best preacher I have ever met. North Carolina Conference saw him the last time at Durham in 1881. He had been a Bishop twenty-seven years.

The most exciting scene I ever witnessed in a Conference room was at Pittsboro in 1854. The court house was full of people, listening to Dr. Lee, of the Virginia Conference, giving testimony against Dr. Deems of the North Carolina Conference. Dr. Deems rose and softly spoke a word that threw light on the subject, and somewhat relieved the mind of Dr. Lee. He then straightened up his little frame and said: "Brother Lee, if it ever did you good to lean on this little bosom, you can lean there still." Dr. Lee stepped forward and put his great arms around Dr. Deems and gave him a hug that almost lifted him from the floor. The great crowd wept and sobbed. Just then Uncle Bob. Carson cried out: "Bishop Pierce, I think it is time for us to pray. Bishop, won't you pray?" The Bishop arose with tears streaming down his cheeks and said: "I'll try." He prayed! As they rose from prayer some one moved that the matter be taken out of the hands of the Conference and referred to a committee. What sweet relief to the excited people!

Bishop Pierce preached each Sunday morning. Such sermons! I remember many of his illustrations. Uncle Nathan Hooker could repeat large portions of his sermons. I begged him not long before he died to write out his recollections of them. I wish he had done it. I hope Brothers Helsabeck, Carraway and Anderson will give us their recollections of those sermons.

When shall we have another Conference in Pittsboro?

What changes in this world since that Conference met in Pittsboro just fifty years ago!

OUR EDUCATIONAL ASSESSMENT.

REV. R. M. TAYLOR.

It is generally understood that the assessment for education in our church is unpopular. Why is this true? It must be because our people fail to appreciate its importance, and this is probably due to the fact that they do not understand it. They take only a local view, which almost always leads to a wrong conclusion.

In the first place all will admit the necessity for our church schools. With other schools we have no fight. The churches, all of them, have seen fit to undertake the work of higher education. It could easily be shown what a blessing these church schools have been to the world. But this is not our purpose here. We will admit the wisdom of having them. We have no controversy now with the man who does not admit this.

But the argument is that these schools ought to be self-supporting. That they should be so conducted as to be able to stand alone. If you draw out the many Methodists on this subject they will probably tell you they are not willing to pay for the higher education of other men's children. They are notable to give their own children a college education, and not willing to take their money and put it into a school to help educate other people's children." Let them pay for their own education. Let the college support itself. It is a poor school that does not pay its own way." Most of us have heard this. How shall we answer this hard argument?

1. Is it really to be expected that a school will pay its way? I mean a school of high grade, a college. Those who are in a position to know the facts tell us that they do not. Before such a school can secure a single cent of income many thousands of dollars must be expended for grounds, buildings and equipments. If this is a church school where is all this money to come from? From the church of course. Hence a call must be made on the church from the very beginning to build and equip the school. If it is a State school this money must be appropriated from the State treasury. The people pay it when they pay their taxes. But when once the school is "on foot" it ought to run itself, so they contend. But do they do it? Where is the school of high grade that runs itself? No State school does it. See the annual appropriation of many thousands (I have not the exact figures at hand) by the State to the University at Chapel Hill, and the Normal at Greensboro. With all this we have no controversy. It must be done if these schools are to continue. Now the church school is much more limited in its patronage than the State school, and hence cannot live and do its work without help.

2. Did these people who make these arguments ever stop to think what would be the

sult of their theory. If every college were equired to pay its own way it would be impossible for a poor boy or girl to get a college ducation. The tuition and board would be high that only a rich man could afford to ay it. So the policy would work directly gainst those who make the argument. As it or as it would be if the educational assessent were paid in full, every ambitious young an and woman can get through college. If hese schools were properly equipped and suported what an untold blessing would they nfer upon our middle class, from which mes the best element in church and State. ur people perish for want of knowledge. If ere is one paramount want among many of r country people it is that of a broader vis-n, a larger intelligence. This is exactly hat the church school is trying to give. All ir church schools have or have had a bitter ght with poverty, and are doing noble work nsidering their poor support.

Another thing to be condemned is this: me of our Methodist people, and probably me who do little or nothing to help our urch schools will send their sons and aughters to the schools built, equipped and n by other churches, on the ground that it better, or cheaper, or both. This is nigrdly disloyalty. If these schools of other urches are better and cheaper it is because e loyalty aud liberality of the other urches have made them so. This is feedg on somebody else's bounty. It is pauperm. Let us build, equip, support and patnize our own schools. We will never reach e level of duty and meet our responsibility ll we do this.

Statesville, N. C.

CORRESPONDENCE.

NDOWMENT FUND FOR SUPERANNUATES.

For information to our Methodist people at rge, an epitomised statement of the action our last General Conference in originating e Endowment Fund, is herewith given.

Having been recommended in the Episcol Address, it was unanimously

Resolved: To establish a permanent Endowent Fund for superannuated preachers, and e widows and orphans of deceased preachs with the following provisions:

1. All existing funds of a connectional aracter are to be put into the permanent nd.

2. That the Book Committee appropriate to is fund, each year, as much of the profits of e Publishing House as it may deem wise to ithdraw from the business.

3. That each preacher in charge is required present to his congregations annually, this use and receive contributions.

4. The Board of Trustees of the Methodist piscopal church, South, are made custodians the fund, and are charged with the conduct its business, under the following conditions d instructions:

To keep the nucleus of $100,000 invested gether with monies coming into hand from me to time, from all other sources.

After $100,000 shall have been secured in sh, or its equivalent, 75 per cent. of the come from the funds in hand shall be anally distributed to our superannuates, the maining 25 per cent. going back into the dy of the fund until said fund shall amount $5,000,000, after which the income from this entire amount shall be annually distributed.

After the sum of $5,000,000 shall have been secured efforts to increase the fund shall not cease, but shall continue indefinitely.

The Board of Trustees are to exercise their discretion as to employing special agencies.

The Trustees, as the custodians of this fund, having been so empowered, employed the Rev. A. F. Watkins, D.D., as Field Agent, which position he filled with great efficiency until January 1st, 1905, when his resignation took effect.

The results of his appeals to Annual and District Conferences was very gratifying to the friends of this great enterprise, as the present state of the fund, as given below, will indicate.

Cash on hand,	$ 8,083.86
Loans on improved real estate,	40,350.00
Notes on hand,	113,460.36
Open subscriptions,	9,757.30
Total,	$171,651.52

It is highly probable that a fund of $10,000 in the custody of our Book Agents will soon be added to this fund, which would increase the cash assets to $58,433.86.

As seen above, it provided as soon as there is $100,000 on hand that 75 per cent. of the income shall be annually distributed to the superannuates. We are anxious to see that day, which we sincerely hope will come before the sitting of our next General Conference. Let us hasten the day, by all who have matured notes and subscriptions, paying promptly, if at all possible.

Some insist on paying interest only, but the reason for paying the principal also, is so patent that it need not be urged. Let our preachers everywhere interest themselves in this most worthy enterprise.

All business is transacted from the office in the Methodist Publishing House, Nashville, Tenn. Any funds on hand from time to time are subject to loan on first mortgage, improved real estate.

JNO. R. STEWART,
Secretary-Treasurer.

TRINITY COLLEGE NOTES.

President Kilgo is conducting a series of special religious services at Trinity Park School. Very great interest is being manifested, and the indications are that there will be the same wonderful religious awakening among the students of that school that the college community has witnessed during the last few days.

The next lecture in the series of faculty lectures will be delivered Friday evening by Prof. W. H. Pegram, Professor of Chemistry. The subject of the lecture will be "Radio-Activity."

The report of the Librarian shows that there have been added to the library during the past year 1,234 bound volumes, and 530 pamphlets. The establishment of a law school during the year has made it necessary to enlarge materially the collection of books on that subject. Of such books 261 volumes have been received and many others are ordered. In addition to the books published by the regular and special library funds, a large number of individuals have made donations to the collection.

February 22d, Washington's birthday, will be observed as a holiday, and all college exercises will be suspended.

The debate between Trinity and Randolph-Macon will take place in Ashland, Va., February 22. Messrs. B. S. Womble and C. J. Harrell are the representatives from Trinity.

Trinity College, Durham, N. C.

THE LAYMAN'S PART.

"The first thing for the lay member to do in order to insure a fruitful year for the church is to take up his work promptly. His service may be greatly weakened by postponing a beginning. One who shivers long on the brink of a cold bath is apt to find it disagreeable when he gets in and to feel little glow after he has come out. Plunge in at once. Take hold of the prayer-meeting, go to the Sunday service, make some generous gift, volunteer some definite work. Do these things heartily and inspire others to do likewise. Show your appreciation of the honest efforts of your associates to support the pastor, promote the prosperity of the church and serve Christ. Cultivate two things with plan and purpose—habitual communion with God and fellowship with man. Then you can confidently expect that streams of refreshing will flow into your life and out from it. You will do your part to make the coming year in your church memorable for strengthened faith and expanding influence."—The Congregationalist.

SPIRITUAL LIFE.

"Strike while the iron is hot, but never while you are hot yourself."

Not broken wills, not crucified wills, but consecrated wills, does he seek to pour his will through.—Samuel Longfellow.

Sorrows are often like clouds which, though black when they are passing over us, when they are past, become as if they were garments of God, thrown off in purple and gold along the sky.—Henry Ward Beecher.

One of the most massive and enduring gratifications is the feeling of personal worth, ever afresh brought into consciousness by effectual action; and an idle life is balked of its hopes partly because it lacks this.—Herbert Spencer.

Never try to save out of God's cause; such money will canker the rest. Giving to God is no loss; it is putting your substance in the best. Giving is true having. As the old grave-stone said of the dead man: "What I spent I had, what I saved I lost, what I gave I have."—Spurgeon.

Emerson said: "Most of the shadows of this life are caused by standing in our own sunshine." Light craves only opportunity. We do not have to make it shine; we need simply to remove obstacles and let it shine. Christ cannot be made glorious by man; but human barriers to the revealing of His glory may be removed. Only man's hindering stands in the way of the world-wide shining of the world.

Whatever adds in even the smallest way to the world's brightness and cheer is worth while. One who says an encouraging word to a disheartened neighbor, gives a look of love to a lonely one, or speaks a sentence which may become strength, guidance, and comfort to another, does something worth while. It is always worth while to live nobly, victoriously, struggling to do right, showing the world even the smallest fragments of divine beauty.—Woman's Life.

Our Correspondents.

Our Washington Letter.

The most interesting event which has occurred in Southern Methodist circles since the Annual New Year reception of which mention was made in a previous letter was the reception to new members by the leaguers of Mt. Vernon Place church on Tuesday evening, January 31. This occasion marked the close of an interesting and exciting contest between the "whites" and "yellows" as each side was known —the membership having been divided equally and wore the league colors, one a white and the other a yellow ribbon. The church parlors were beautifully decorated and a very interesting programme rendered. At the conclusion of the recitations, instrumental and vocal solos, etc, the pastor Rev. F. J. Prettyman made a talk which was very much enjoyed for its wit and humor. Then came the event of the evening—the announcement of the result of the membership contest. This had been kept a secret. When the pastor announced twenty-five new members for the league and six certificates of church membership secured by the "whites," there was much cheering, but when he added that the "yellows" had secured thirty-six new members for the league and twelve certificates of church membership, there was long and continued applause. The captains of the two sides were then called forward to be "suitably recognized," and this "recognition" brought forth prolonged cheering, when the "yellows" pinned their colors on the captains of the "whites," and presented them with bouquets of yellow tulips. All those present were served with refreshments by the "whites." The new members wore both colors on a small card bearing their names.

Emory Chapel which is one of the six Southern Methodist congregations in the District of Columbia, located in Brightwood suburb, is soon to change its Christian Endeavor to that of Epworth League. This is said to be the last in the Baltimore Conference to change the name of the young people's society according to Methodist arthodoxy. The present Congress has only four weeks more in which to legislate for the dear people before the incoming of the new adminstration on March 4th, but judging from the present activity, with which business is being dispatched much can yet be accomplished before the close of the 58th Congress. The greater part of the work on the annual appropriation bills has been accomplished.

The action just taken looking to the regulation of railroad rates in accordance with the Presidents special message to congress which the minority party claim to be a democratic measure or embodiment of its principles, means much to our southern country where only a few railroad companies control the shipping trade and are free to discrimnate in rates at their will. The final out-come of the operations of such legislation will be watched with more than simply a passive interest.

The Statehood question—the changing of our several southwestern territories into full grown states, is attracting considerable attention at present. Such legislation is generally fought with a preponderance of political significance, but in this case a great moral question is also involved. Since a large portion of the population is composed of Cherokee Indians, who are subjects of the Federal Government, and that King alcohol is the greatest enemy that the Missionaries have to contend with in their work of soul-saving the various religious denominations now doing missionary work in that field are urging Congress to fortity against the great demon by prohibiting the manufacture and sale of intoxicating liquors within the bounds of their labors. Rev. E. M. Sweet a former Washingtonian who was recently assigned work in our Conference of the Indian Territory is here in the interest of this cause.

W. F. T.

Washington, D. C.

Franklin District Notes.

Methodism in the Franklin District is enjoying a spirit of unity. The preachers and people have but one purpose; the promotion of Methodism throughout the district.

Rev. J. E. Woosley, our presiding elder, is an "ecclesiastical statesman" and a Christian gentleman who moves among the people in a quiet way and carries with him an influence that is welding methodism into an unit. He is an organizer of no mean ability and is loved by all who know him.

Franklin station is enjoying uninterrupted prosperity under the wise and able administration of its pastor, Rev. F. L. Townsend. Bro. Townsend is one of the best preachers and one of the most popular pastors in our conference. Of course he succeeds. We commend his plan of systematic house-to-house visitation of his flock. More such work is needed. It has been observed that a preacher who visits regularly and systemacially his people will not be long in forming a congregation. And some great man has said that "a house-going preacher will make a church-going people." Besides we are half-inclined to believe that visiting the "folks" will in a measure atone for poor preaching.

Rev. T. C. Jordan, the popular pastor of Sylva and Dillsboro, which is a sort of "triple" station, does not know what the word "failure" means. His charge is in a revival of growth and prosperity that bespeaks for it a hopeful future. He is building a parsonage, which has been badly needed for a long time. Jordan is a strong, logical preacher and withal original which is not against him. He is a great League worker. He believes in that organization. Wonder if that is the secret of his success? Dr. DuBose would say "yes."

Rev. J. J. Edwards has captured the Whittier saints, preaching to large congregations and moving things along at "break-neck" speed. "Jack" Edwards is a success. He makes things "hum" wherever he goes. He was assigned a few years ago to the Glenville mission which was run down to the frazzled edge, but when he left it there was a beautiful parsonage and the people had been taught to pay their church obligations in full. And this is one of, if not the poorest sections of this district.

Brother Loftin of the Glenville "diocese" is monarch of all he surveys. We have been told that he has blocked out twenty-three new appointments in addition to what he has. Strictly speaking this is Christian imperialism or expansion, which? My, won't he have his hands full! But we are to do the impossible, however paradoxical that may seem.

Then there's Victor L. Marsh who lets no grass grow under his feet. He is a systematic, earnest dignified (?) man. He is made out of solid stuff. Everybody of course loves him. "They" say his good wife has been working among the good women of the Webster charge until they have made the parsonage one of the cosiest and nicest in the district.

Rev. John H. Moore who presides over the Franklin Circuit is a philosopher to the manor born. He deals in no trifles, rides no hobby, keeps up with the "higher criticism" but does not endorse it; preaches a pure gospel and sheds a fragrant Christian influence every where he goes. The world would be better off if it had more Moores like this one.

Everybody who is acquainted with Ebenezer Myers knows he is a diligent, untiring worker in the Master's vineyard. Myers is a "combination" man. He can preach, visit, plan new churches, raise money, organize the vario s societies of the church, if need be, saw lumber, drive nails and carry brick for the building of a new church, and he has been doing things at Hayesville where they are just now completing a very handsome edifice which will be a monument to the zeal and liberality of both pastor and people.

We have not yet received any grape vine messages from the preachers at Bryson City, Hiawassee and Robbinsville but know they are forging ahead.

And now abideth these three, Tate, Sronce and Richardson, but the tallest of these is Tate. Brother Tate is the "Station" preacher at Murphy. He is a "live wire," earnest and fiery in the pulpit, pleasant and sociable around the fireside. He brings matters to pass. Already he has in hands, in cash, the entire amount of assessment for missions. But then its whispered around that he has some "elect" women in his congregation who look after these things. All the same, "how can they hear without a preacher?"

Bro. Richardson of the Murphy circuit made perhaps the longest move of any of us, having gone from Jonesville to Murphy. He is fat and jolly though, and will fill the pulpit anywhere. He is a consecrated young man, in the full vigor of life, newly married and there is no reason why he should not do great things this year.

Rev. J. A. Sronce is in charge of our church in the growing young town of Andrews. We do not know which excels in "avoirdupois"—Richardson or Sronce, both are weighty. Sronce is a dutchman and that carries with it all that savors of genuine humor and courage. Sronce is a fearless preacher. He "shoots in the hole." When he preaches he stirs up the animals. His outward and visible success is paralleled by the spiritual results he has achieved under the blessings of God. He has the anointing of the Holy Ghost. When Sronce fails to move a crowd on a revival occasion the rest of us had as well move on. At the last conference Andrews was made a station "with no attachments."

The winter in this section so far has been very disagreeable, rendering it exceedingly difficult to do much revival work. But spring is near.

This section, if developed would be among the best in our conference. We need our strongest men here. Most of the charges have parsonages. The people are kind and hospitable. The salaries of preachers are small, ranging from one hundred and seventeen dollars to eight hundred dollars. But the future is hopeful.

The man on the Macon charge has made a fair start and hopes to do a faithful year's work.

CORRETPONDENT.

P. S. Rev. J. J. Gray whose health failed last year is teaching school at Sylva. No purer, better man is among us than Bro. Gray. We are glad to learn he is improving.

In Memoriam—Mrs. Maggie R. Boshamer.

As the sun, at the close of a summer day gently sinks below a cloudless horizon, so gently the spirit of Mrs. Maggie R. Boshamer took its flight to Heaven, on the afternoon of January 26th 1905.

"Her weary spirit breathed itself to sleep
So peacefully, it seemed a sin to weep."

No meed of eulogistic praise can add to the measure of a life rounded up, completed, the volume ended, the re-

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cord closed and sealed with the clasp of death. The members of the Ladies' Aid Society, only desire to bring a wreath of fragil flowers plucked by friendship's hand and place upon the new-made grave of Mrs. Boshamer. Forty-five years, seven months and twenty-four days, covered the human life of her whose memory we honor.

Twenty-eight of these years have been counted in the record of the church of God. Twenty-five years and three months were devoted to the loving and holy office of wife and have been crowned with the unstinted adoration of a devoted husband. Her life was not given to the world, but those near and dear to her testify that it was a beautiful life. Her sky was sometimes veiled with clouds but they were hummer clouds. There were doubts but they paled and fled before her unfaltering faith. There were sorrows but they were healed by the Divine Healer. As a Christian Mrs. Boshamer was devoted to the church of her choice with absolute faith in its teachings, ever ready and willing to support and defend it with any sacrifice.

Central Methodist church had no more loyal member than she, and though unable to attend the meetings of the Ladies' Aid Society she always contributed most cheerfully to the cause. For years Mrs. Boshamer was a great sufferer. Skilled medical treatment could accomplish nothing but temporary relief. The kindly and unrestricted attention of a host of friends, did nothing but alleviate, for a moment, the racking pain by breaking the monotony of the sick room. The tireless nursing of a devoted husband, whose greatest pleasure it was to administer to her, could not save her. The sable-winged messenger —a messenger mightier than all the disciplined soldiery of the earth—summoned her and she surrendered. At her request, her body was laid to rest by the side of her mother, in the beautiful cemetery at Charlotte. There the flowers of spring will bloom in beauty above her sleeping dust. There the birds of summer, will by their merry songs, break the lonely silence of the tomb. There the leaves of Autumn will form a beautiful mantle of golden russet upon the sacred mound and there the snows of winter will leave about her lowly bed a covering of spotless purity. The years will come and go, time and change will write their inevitable legend upon all nature, the earth will shrivel and decay, the heavens be rolled together as a scroll, but her spirit will live eternally in the kingdom of God.

Mrs. W. R. HARRIS,
Chairman.

A Remedy for Epilepsy.

Out of deep sympathy for those sufferers who are afflicted with epilepsy, we wish to give the following information:

Our son suffered with this dreadful disease from childhood, and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use; his case was considered hopeless, The more medicine he used, the worse he became. Somewhat over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure, As hepeless as our case was, we decided to try this doctor. One of our ministers from there wrote us that he was personally acquainted with the doctor, and knew of the most incurable cases, some of which were of thirty years and forty years' standing, which had received help and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none; the last two spells which he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to any one who may inquire.

REV. E. R. IRMSCHER,
City Misssionary and Editor of Our Visitor.
643 Olive Street, St. Paul, Minn.

From Pilot Mountain.

Dear ADVOCATE:—I feel impressed to say a few words in regard to the good the ADVOCATE is doing on our circuit. The paper is giving satisfaction, and the people are reading it. Already we are seeing the fruit of its work. Reports are better this month than last, and the people are more interested in church affairs than formely.

J. M. ROWLAND.

NEWS NOTES.

The Scales bill, appropriating $10,000 for a reformatory, has passed the Senate.

Mr. W. Duke, of Durham, who broke his hip several weeks ago, is said to be quite ill.

Indianapolis suffered a great loss by fire last Sunday. The loss is estimated at $1,500,000.

The Senate has passed the bill raising the salary of the Superior Court judges to $3,250.

Elon College voted last week by one majority to establish a graded school in that town.

It is said that the project to enlarge the capitol at Raleigh will not materialize this year.

The Symmes Block, Denver, Col., was burned last Sunday, entailing a loss of $300,000.

Dr. W. R. Harper, president of Chicago University, is afflicted with cancer and does not expect to recover.

The House of Representatives made their annual appropriation for pensions, which was $138,250,100.

A statue of Miss Frances E. Willard has been placed in the statuary hall in Washington by the state of Illinois.

Tyler, Texas, lost seven business houses last Sunday by fire, with a loss estimated at $150,000. Insurance $85,000.

General Fitzhugh Lee addressed the North Carolina Legislature Monday in the interest of the Jamestown Exposition.

Train No. 37, on the Southern railway, was wrecked one day last week, near Spartanburg, S. C., and seven people were injured.

Gen. Lew Wallace, author, soldier, and statesman, died at his home in Crawfordsville, Ind., last week, at the advanced age of 78 years.

Grand Duke Sergius, uncle and brother-in-law of the Czar of Russia, was killed by a bomb, thrown by an assassin, last week in Moscow.

Samuel W. Battle, Jr., of Asheville, a midshipman at the Naval Academy, Annapolis, fell dead as he was going to dinner last Sunday at the Academy.

The North Carolina Teachers' Assembly will meet in this city this year. The citizens raised $1,000 as an inducement to the teachers to meet here.

Judge J. R. Bulla, of Trinity, N. C., died last week at the home of his daughter, Mrs, Nannie Craven. He was at one time a prominent man in the State.

Mr. R. O. Pickard, of Wilson, superintendent of the Wilson Cotton Mills, was shot and killed by an employe one day last week. There was no provocation according to newspaper reports.

Over one hundred miners were entombed in the Virginia mines, eighteen miles from Birmingham, Ala., by an explosion. It is supposed at this writing that all the men are dead.

The Bank of Fayetteville closed last Saturday. There was a shortage of $28,000; the cashier, John C. Haigh, and the teller, George C. Myrover, were placed under arrest, but afterwards gave bail. The failure of the bank was a great surprise to every one.

Annual Seed List.

BEET.—(Turnip Root Varieties)—Extra Early Turnip or Bassano, Early Dark Blood Turnip, Early Egyptian Red turnip, early eclipse Red Turnip, Buist's extra early red turnip. Buist's improved long blood (long variety.)

CABBAGE.—Buist's improved late drumhead, Buist's improved late flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Charleston or Large Wakefield, Buist's Early Flat Dutch, Buist's Eearly Drumhead, Extra Early Express, Early Summer.

CARROT.—Early Half long Scarlet, Buist's Improved Long Orange.

CAULIFLOWFR.—Eearly Extra Paris.

CELERY. — Golden Dwarf, Golden Self-Blanching, White Plume.

COLLARDS.—Georgia, Buist's Cabbage Collards.

CUCUMBER.—Improved Early White Spine, Early Cluster, Early Short Green, London Long Green.

EGG PLANT.—Buist's Improved Large Purple.

KALE.—Green Curled Scotch, Dwarf German Greens.

KOHL RABI.—Early White Vienna.

LETTUCE.—Early White Butter or Cabbage, Eearly Prize Head, Early Curled Simpson, Big Boston.

MELON. — (Cantaloupe or Musk.) Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

MELON.—(Water).—Kolb Gem, Duke Jones, Georgia Rattlesnake, Florida Favorite, Ice Cream, Peerless.

MUSTARD.—Mammoth Curled.

PARSLEY.—Double Curled.

PARSNIP.—Fine Sugar.

PUMPKIN.—Large Cheese.

RADISH.—Early Long Scarlet (short top), Early Red Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip.

SALISFY.—(or Oyster Plant.)Buist's Mammoth.

SPINACH.—Buist's Perfection Curled.

SQUASH.—Early Bush or Patty-Pan, Yellow Summer Crook Neck, Boston Marrow.

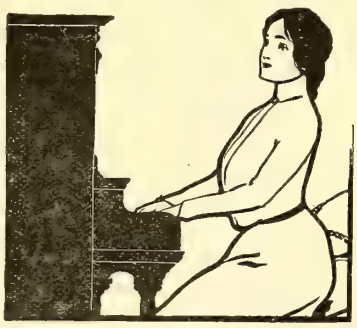
TOMATO. — Livingstone's Beauty, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top (for Greens).

District Conference Directory.

The Franklin District Conference will be held at Whittier, July 27 to 30.

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Epworth sounding boards are made after the old reliable German method,—by hand,—and by old-time German experts. The result is the Epworth tone is remarkably sweet and mellow,—not only when new, but you can depend upon it lasting.

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CORRESPONDENCE.

Letter from Davenport College.

Mr. Editor:—We thought perhaps it might interest you and your readers to know something of the work at Davenport during the present session.

It is with much pride and pleasure we tell you that the school is making remarkable progress.

The dormitosies are full, so you can readily understand how anxiously and impatiently we await the completion of the handsome new building now in course of erection.

We feel that it can be said, this is the most successful year in the history of this grand old college during the last decade.

A happier, healthier, crowd of girls could not be found, we believe, than those at Davenport. But, Mr. Editor, you must not conclude from this that we are not working girls, for if you could see our wrinkled faces as we pore over "Trig," Livy, Psychology and Ethics, to say nothing of the many volumes of ancient and modern lore which we are required to search, you would know that nothing but buoyancy of youth, tender care and loving instructors could cause such light hearts under such heavy burdens.

This would be an incomplete account of our school life, if we did not tell you something of the work of our Y. W. C. A. and Golden Link societies. Nearly every girl in school belongs to one or other of these, and in most instances, to both. Delegates were sent from the Y. W. C. A. to the Annual Convention at Charlotte, and they came back inspired with new zeal and better equipment for the work. Every meeting has been a means of grace, an upward life to all in attendance.

In the Golden Link Missionary Society we have been busy, for having pledged fifty dollars at the Annual Meeting it behooved us to be very active if we measured up to our obligations.

On the sixth of this month we gave a Conondrum and Measuring Party, which proved one of the most successful affairs of the season. After an interesting program, refreshments were served free in conondrum form. As a result of the measuring at the door, the sum of thirty dollars was taken in. In a short time we will open our mite boxes and hope to gather in a goodly sum.

The class of 1905 hope soon to give to the public the first number of the College Annual—"The Memandex."

Boasting a location unsurpassed, in beauty and healthfulness, with her splendid faculty, thorough instruction, at such moderate cost, and surrounding her daughters with Christian influences that will fit them for noble and useful lives, Davenport stands in the foremost ranks of educational institution.

A DAVENPORT GIRL.

Church Finances.

The matter of raising money for the support of the ministry and other current expenses of the church, is a subject which might be discussed through our ADVOCATE with great profit to the whole church.

A simple exhortation to raise salaries in full is not meant. Nor do we now refer to the urgent necessity of paying assessments in full. But the how and where—is what we have in mind.

Our editors and presiding elders at the begiening of the year have timely talks about liberal allowances for support, and near the close of the fiscal year don't neglect to urge upon stewards and churches to stir them up on the full payment of the meager salaries. The purpose of this article is to show the great need of an up-to-date business plan, in our church finances, one that works monthly, that sets forth in detail how the money is to be raised, and the preachers paid in full, monthly. We have more than fifty pastoral charges, supported in full or in part, by operatives of cotton mills or other factories, such as tobacco or furniture factories. And since the writer serves mill towns he will confine his observations to that class of charges.

There is no reason or business, and not much religion, in allowing a church to drag along with no practical, common sense business plan, applied to raising the necessary funds to support the church. We apply the best known and most approved financial systems to our secular business. Why not apply the very latest and best methods to church finances?

It has been my habit for several years to endeavor to assist official boards of my charges, in reaching a business method and paying the money necessary currently, as the months pass, and obviate a strain in the fall of the year. I can do no better, therefore, than set forth the system which is successfully worked in my charge.

Stewards are selected from each one of the rooms—carding, spinning and weave rooms. They see each member of our church, and all adherents, and have them say how much each will pay per month. These lists the stewards take to the book-keeper who makes out the monthly pay rolls. They agree to pay from 15cts. per month (and few so little as that) up to six or ten dollars per month. The book-keeper simply takes that much from their time, and on the tenth of each month, pays the pastor just as the oeratives of the mills are paid. Tomorrow, for instance is pay day in the mills here. They will pay the pastor in full for the month for himself and the presiding elder. And I send a check to my presiding elder in full of his salary monthly.

This plan will not work itself, nor will any other. A live and alert board of stewards is necessary to move it because the operatives change so frequently from one mill town to another. When new members come to the town the proper steward soon looks after and gets him on the list as a contributor to take the place of some one who has just moved away.

Monthly stewards meetings are necessary. In fact here in Caroleen the board meets now weekly, just after Thursday evening prayer service is over. The stewards here have instructed the book-keeper in charge the pay rolls, not to erase any nam from the paying list except by order of the board. Under such a system, there is no break at conference, the new pastor coming, say on the first of the month, receives on the tenth, month's salary.

Many members have thus been paying monthly in this charge for many years with no break at all.

I hope this may provoke others to write. I may write again, unless the length of this article consigns it to the waste basket.

N. R. RICHARDSON.

Caroleen, N. C.

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The Quiet Hour.

The Home Beautiful.

Rambling far in the country one day recently, I came to a pretty little farm house, sunny white as to its exterior, and its interior—but of that presently. The inner man making crying demands, I sought the good housewife, and laid before her my needs. It was just the hour of the noon meal, and with that hospitality which one finds in its genial warmth and heartiness only on the farm I was admitted to the family circle.

And if the house was attractive without, it was more so within. The dining room—dinner was served in the dining room, not in the kitchen—was not only a model of neatness, but it was attractively papered, its walls bore several carefully selected pictures, and its furnishings were of modern design, combining the artistic with comfort.

Later I was entertained in the "best" room, not the "best" room of my acquaintance in many a farm house—stuffy smelling, opened only for formal visitors, with rigid uncomfortable chairs arranged primly against the walls—not this, but a bright, cheery room, with the sunshine pouring in and unmistakable evidence that it was used every day by the family at large, not by guests only.

And the furniture! But for the smiling face of Mrs. B——— opposite me I should have thought myself suddenly transported to certain dainty furnished city flats in which I am, on occasions, a fortunate guest.

And Mrs. B———, perhaps reading my thoughts, turned the conversation to house furnishings. "We made up our minds when we were first married, my husband and I, that the pretty things in house furnishings were not made solely for you city folks," said she; "and so we fell to studying catalogues of furniture dealers, and then bought one piece at a time as we could afford it. I don't see any excuse for the uncomfortable, homely things one so often sees," she added.

Nor do I. The home is the place wherein we spend the greater part of our lives. It should be the most attractive place on earth.—American Agriculturist.

A Promise of Youth.

Few things are more interesting than, after years of absence, to go back to the home of our childhood and learn the present condition of those we have known as boys and girls. How little one can tell of the future of a child when grown to a man or woman! In shaping life it is found that not only circumstances have much to do with the outcome, but, more impressive still, it plainly appears that very often the qualities which gain our good opinion in youth are not those which bring the best results in mature life. The bright, pretty boy or girl who attracts the attention of everyone often turns out a vain and frivolous man or woman, while the heavy, almost stupid boy proves to possess those substantial, staying qualities which win success. Even after the children are older and are at school it is a truism that the most successful scholars are not at all sure to be the most successful in the world. It is an exceedingly interesting study to determine the qualities in the child which are the most promising for success in life.—The Watchman.

The Guidance of the Holy Spirit.

Let our temper be under the rule of the love of Jesus. He can not alone curb it—he can make us gentle and patient. Let the vow, that not an unkind word of others shall ever be heard from our lips, be laid trustingly at his feet. Let the gentleness that refuses to take offense, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. And let us, in studying the divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By his grace, the most commonplace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of a divine nature shines out through our frail humanity.—Andrew Murray.

Gold Dust.

In all situations wherein a living man has stood or can stand, there is actually a prize of quite infinite value placed within his reach—namely, a duty for him to do.—Carlyle.

His eyes were bright with intelligence and trained powers of observation; and they were beautiful with kindliness, and with the well-bred habit of giving complete attention to other people and their affairs when he was talking with them.—Juliana H. Ewing

Then bear a joy where joy is not,
Go, speak a kindly word in love,
Less bitter make some loveless lot,
Now earth is linked to heaven above.
—Frederick G. Lee.

To try to make others comfortable, is the only way to get right comfortable ourselves, and that comes partly of not being able to think so much about ourselves when we are helping other people. For ourselves will always do pretty well if we don't pay them too much attention.—George MacDonald.

"Flowers," says Ruskin, "seem intended for the solace of ordinary humanity. Children love them; quiet, tender, contented, ordinary people love them as they grow; they are the cottager's treasure; and in the crowded town mark, as with a little broken fragment of rainbow, the windows of the workers in whose heart rests the covenant of peace."

Brevities.

What the poor need is not soup so much as justice and good will.

The frenzies of a mob are contagious and may at any time cause unimaginable disasters. But, though contagious, they are short-lived.

After one has said all men are created free and equal, there is no reason in the nature of things why he should not so define his meaning as to show the necessary limits of freedom and equality.

One advantage of growing old is that our grudges and enmities gradually fade away. They come to be regarded as useless weeds, for which there is no room in a well-kept spiritual garden.

The lady who is known as a leader among benevolent workers in society, but who allows her seamstress to wait and suffer because her wages are not paid, has not yet fully accepted the Golden Rule.

There is enough in the fruitful land we inhabit to give everybody a fair chance and a good support if only all were willing to work where work is needed and all were willing to pay fair wages for a fair day's work.

We think it impossible that any man who ever enjoyed the privilege of preaching, and entered into the spirit of life in a parish with sympathetic comprehension, ever found in any other occupation full compensation for that which he lost in leaving the active ministry.

We need not worry because valid arguments do not immediately prevail, and the truth rightly presented is not at once accepted. The work goes on slowly until men and women enough are convinced, then all at once nobody knows just why, there is a shifting of relations, equilibrium is disturbed, and again re-established with the new truth at the centre.

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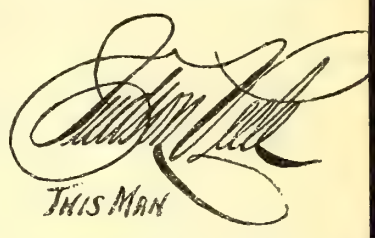
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When you find your label wrong, or wish your paper discontinued, or have any complaint to make, please communicate to this office by postal card or letter. Do not make such request or complaint to preachers or other agents, as they frequently forget to deliver the message, and thus cause trouble.

NOTICE TO SUBSCRIBERS.

We have about two thousand subscribers whose time has expired. We should regret very much to part with them and hope it may not be necessary. Look at your label, dear reader, and see "where you are at." If the paper continues to come you may be sure it is because we have confidence in you and believe you will pay. If you do not intend to pay, we beg you to drop us a letter at once requesting the paper discontinued and enclosing what is due. Let all renewals be attended to at once, as we do not know how to get the paper out from week to week without money. How many will pay any attention to this notice? We shall see.

REV. J. W. BOWMAN DEAD.

The Statesville Mascot, last week, gave an account of the death of Rev. J. W. Bowman, which occurred at Beckley, West Virginia, on Sunday, February 5th. Brother Bowman was a superannuated member of the Western North Carolina Conference, having broke down last year while in charge of the Iredell circuit. He was about 78 years of age, and had been an itinerant Methodist preacher for nearly 48 years, having joined the Holston Conference at Chattanooga in 1857.

WORTHY OF SPECIAL MENTION.

Rev. J. W. Clegg, of the Rock Spring circuit, deserves special mention for the fine work done for the ADVOCATE. During the last month he has sent in 66 new subscribers, and a large number of renewals, sending cash with the order. If all the pastors will do half as well we can wind up the season with ten thousand subscribers. Why not? It is not at all impracticable. It will pay too. See what Brother Rowland says about the effect of his work already in another column.

OUR SEED OFFER EXTENDED.

The weather has been exceedingly bad, and we feel that it is due our subscribers that we extend the time of our seed offer to March 20. All new subscribers and renewals are entitled to ten papers of fresh garden seed, provided all arrears are paid to date and the subscription is paid one year in advance. Those who accept the Fountain Pen Premium are not entitled to the seed premium. Send in your orders at once.

GREENBORO FEMALE COLLEGE.

The showing made by this institution at the recent meeting of the Board of Trustees is exceedingly gratifying. That the College should have gone through the series of crises that have occurred during the last two years and be now in successful operation with more students than at any time within the last ten years, is something almost marvelous.

While there is great need of money for the completion of the buildings, and to meet outstanding obligations, nevertheless, the financial condition of the institution is even better than it was before the recent troubles began. Nearly all the indebtedness, as we understand it, is now covered by good subscription. The great and pressing need of the college is more room to accommodate the increasing patronage. It is not the thing for Methodists who have the means to stand idly by and see our girls turned away for lack of room. It has been the painful experience of Mrs. Robertson, the president, recently to have to decline to take students who have made application for admission because there was no room for them.

We trust the announcement of this state of things together with the call published elsewhere in this issue, will have the effect to stir up our people and that the money may be forthcoming at an early day to complete the buildings, and that it may never be said that North Carolina Methodists are not making ample provision to accommodate all who are willing to be educated under their influence.

TRYING TO FORCE THINGS.

A move was made last week by members of the State Executive Committee of the Democratic party to force Senator Simmons to call a meeting of the Committee to take action against anti-liquor legislation. The fact that the Ward Bill has passed the Senate and is likely to go through the House is what has stirred up these advocates of personal liberty. By a cry that the party is about to be split they would force Senator Simmons to assist them in making the bill a party measure so they can shake this bugaboo in the faces of enough timid members to keep the bill from becoming a law.

We have no idea at this writing what Senator Simmons will do, but we hope he still has the stiff backbone which has enabled him to carry the party through "many a conflict," and that he will stand firm in this instance.

In the first place, this is not really party legislation. The good men of all parties will unite in the enacting of such laws as are calculated to protect the morals and promote the thrift of the State, and the only object of these men is to succeed in making it appear that this is party legislation, and that the completion of it will doom the party. We do not believe, however, that the party has anything to fear, nor do we believe that these men think so. Their only hope now is to play the desperate game of intimidating a sufficient number of the members of the House to kill the bill.

The Ward Bill embodies the points essential to be covered if the Watts law is to be made effective, and the only danger we see of Democracy being hurt is in their possible failure to pass this wise and reasonable measure.

REV. J. C. CRISP DEAD.

Rev. J. C. Crisp, of the North Carolina Conference, died very suddenly at South Washington, N. C., last Friday, February 17th. His death was caused by heart disease.

The deceased was a native of Caldwell county, and was admitted on trial in the South Carolina Conference at Newberry, S. C., in 1864. By the transfer of the North Carolina section of that Conference in 1870, he became a member of the North Carolina Conference, of which body he remained a member till death. For many years he has been in the superannuate relation.

He was married in early life to Miss Abernethy, a daughter of President R. L. Abernethy, of Rutherford College. Of this union, there remain two children, a son and daughter. On December 2nd, 1903, he was married to Mrs. Rachel Garrett, of Charlotte, a daughter of Mr. R. R. Holton. His last wife still survives. He was buried in Elmwood Cemetery, Charlotte, on last Sunday afternoon, the funeral service conducted by Rev. T. F. Marr, D.D.

Brother Crisp was a man of much more than ordinary ability, and, in the days of his strength, was a preacher of force and power. He suffered much from affliction in his family as well as from personal affliction, which greatly hindered him in his work. We remember well to have heard him frequently in his first efforts in the ministry, when we were in tender years, and on one occasion, particularly, we recall a remarkable manifestation of power under his preaching. He was often a guest in our father's home, and we have pleasant recollections of his visits there. Peace to his ashes, till we shall all come in the glorious resurrection body into life eternal.

A STUDY OF THE ADVOCATE CAMPAIGN.

A short study of the figures in the column reporting the progress of our Advocate campaign will be interesting.

The first thing that strikes one is the fact that of the 40 new subscribers furnished by the Asheville District, all but one came through three pastors, Rev. L. B. Abernethy of the Swannanoa circuit furnishing 21, which is more than half.

Of the 62 in the Charlotte District, all but six have been sent in by five pastors. See report.

Franklin District has sent in but six, and four of these have been sent by Brother Doggett, who serves perhaps the weakest charge in the district.

Greensboro District has furnished 89½, and stands third in the list of districts, as to number secured. Of this 89½, all but 14½ have been secured by three preachers.

Of the 97 reported by the Mount Airy District all except 20 have been reported by three preachers. Look them up and take a mental photograph of them.

Morganton District has reported 18. These came from four charges, as the report shows, and they each need re-working.

In the Salisbury District report, amounting to 59, all except two came from five charges. One of these counted in the five is an exceedingly weak charge.

The Shelby district report foots up 117½. This is good; but behold! 66 of these—more than half—came from one charge. Rev. J. W. Clegg has the feather in his cap, at least at present. Only seven of the nineteen charges have made any report.

Of the 71 reported from the Statesville District, 66 came from seven charges. Thirty-eight, or more than half, came from three charges.

Waynesville District has reported 28, and 16 of these were secured by one pastor, and 9 by another.

Winston District reports 47½. One pastor, Brother James Willson, has secured 24½ of these.

The report this week puts us not quite half out on the 1500, and shows that only 78 of the pastors have made any report, leaving 130 not heard from.

Brethren, let us study this report a little. We are in dead earnest about increasing the circulation of the ADVOCATE, and there is nothing just now that will help us more in the matter of bringing our people into co-operation in all our work. Suppose all had given us the average of the thirty-eight who have furnished 508 of the number reported. We would now have a circulation of nearly 8,000. And who will say that such a thing is impracticable? It is not too late, and knowing the kindly feeling the brethren have in this matter, we believe we shall still hear from those who have not reported. If anything is accomplished, however, each pastor must take hold of the work himself. We never expect to hear from the charges in which the matter has been referred to committees.

IT IS NOT STRANGE.

Some think it strange that in some cities and sections where great revival waves are passing over the people should be so absorbed. They do not understand how that in Wales in many instances everything but the meeting has apparently been forgotten. How in Denver almost all business houses and even saloons and the State Legislature, then in session, should have closed up and adjourned to the place of prayer.

These things seem phenomenal, but they are not. The mistake we all make almost constantly is to forget that the deepest longing of the human heart is for something that will satisty the cravings of an immortal nature. After all, our soul hunger is for God. Without Him we cannot live; without Him we dare not die. The amassing of material wealth; the sating of the ambition for power; the gratifying of our sensuous desires—all these things are but

vanity to one whose spirit is open to the sober reflections of common sense. Like the woman at the well of Sychar, as soon as we hear the voice of one who knows what we need, and whose very manner and thought attest his intimate acquaintance with our deeper needs, we are ready to forget the paltry things of time in our eagerness to know the things eternal. How quickly she dropped and left her water pot when one confronted her who told her all that she ever did.

Sinners are overawed and easily surrender when they become convinced that the one who talks to them is a prophet of God. It was not the message of Jesus so much as the revelation of Himself that went to the heart of the woman and put her in search of the water of life for herself and for her countrymen.

How important that we come to the people in the spirit of Him who sat thus upon the well, and that our message be a revelation of the Son of God—the desire of all nations—to those who come under our ministry. The secret of the wondrous interest manifest in many places is the revelation of the Christ to the souls of the thousands who are longing for such revelation. The messages of the ministers who lead these wondrous revivals, are said to be exceedingly simple. God help ministers everywhere to catch the spirit and come with the same tender message to the eager millions who are longing for God.

Notes and Personals.

THE postoffice address of Rev. A. L. Coburn is Lexington, N. C.

DR. EDWIN MIMS, of Trinity College, whose engagements heretofore had to be cancelled, addressed the Winston-Salem Y. M. C. A. last Sunday.

REV. J. C. Kirkman, of Spokane, Washington, who is visiting his mother and other relatives in the vicinity, went to Concord last week for a visit to Rev. Z. Rush. He reports a very pleasant visit. Brother Rush was the pastor of Brother Kirkman when he was licensed to preach nearly forty years ago.

REVS. J. M. Rowland and J. P. Rodgers, of our Conference, passed through the city on Monday and made the ADVOCATE office a pleasant call. They were on their way to Troy, N. C., where, on Tuesday evening, Brother Rowland was married to Miss Lyde Lewis. Brother Rodgers was to be the officiating minister. Joy to the young couple.

OUR congratulations to Dr. and Mrs. J. S. Betts, and a welcome to our city. Dr. J. S. Betts, son of Rev. A. D. Betts, of the North Carolina Conference, and for several years a dentist of Greensboro, was happily married to Miss Mary A. Monie, of Raleigh, last Wednesday evening, February 16. They arrived in the city on Thursday, and will live temporarily at the Guilford-Benbow. May heaven's blessings attend them.

ONE of the most enjoyable entertainments ever given at Greensboro Female College, was the first concert of the year, given by the music students of the College, under the direction of Professor Carlo Mora, assisted by Miss Ethel Blalock, on the night of February 16th. There was a large crowd and the audience was much pleased. Professor Mora is fully sustaining the reputation which preceded him as a successful musical director.

WE REGRET to note that the Kentucky Wesleyan Female College, located at Winchester, Kentucky, was destroyed by fire on Monday, February 14. This college is presided over by Rev. John Weber, son of Rev. Dr. Samuel A. Weber, of the South Carolina Conference. Many friends in this State and in South Carolina will join in sympathy both for Brother Weber and the Kentucky Methodists. The loss is estimated at $75,000.00, with only about one-third this amount of insurance.

Bishop Alpheus W. Wilson, of the Methodist Episcopal church, South, has been selected to deliver a lecture at Union Theological Seminary on the subject of missions.

AN APPEAL TO THE METHODISTS OF NORTH CAROLINA.

The Board of Trustees of Greensboro Female College met last week, and feel encouraged over the outlook for the college. Plans are being laid to secure funds to complete the college, and provide for its endowment; but an emergency is confronting the friends of the institution. The overcrowded condition of the college renders the completion of at least six more dormitories imperative; and in order to provide for commencement, the chapel must be finished. To do these things, requires the raising of at least $2,000.00 at once; and we have determined to appeal to the Methodists of the State through the columns of the two Advocates. We are asking for such sums as the people can contribute in cash. The Methodists have so nobly responded to the calls of the institution in the past, that we feel assured that they intend to stand by it until the building is completed, and the college is adequately endowed.

Please send contributions to either Advocate where all contributions will be reported from week to week. Send quickly.

Yours fraternally,
L. L. SMITH, President.
CHAS. H. IRELAND, Sec'y.
Greensboro, N. C., Eebruary 17th, 1905.

The following amounts have been subscribed to the $2,000.00 necessary to complete the six dormitories and the chapel:

John A. Young,	$ 60.00
Charles H. Ireland,	30.00
C. A. Bray,	30.00
C. E. Kramer,	30.00
J. L. Borden,	30.00
J. A. Long,	30.00
M. D. Stockton,	30.00
L. L. Smith,	30.00
E. A. Poe,	30.00
Total,	$300.00

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to February 22, 1905.

ASHEVILLE DISTRICT.		
Hendersonville ct., Rev. W. H. Perry,	1	
Marshall circuit, Rev. W. B. Lyda,	11	
Swannanoa ct., L. B. Abernethy,	21	
Burnsville ct., Rev. J. N. Somers,	7	
	—	40
CHARLOTTE DISTRICT.		
Matthews, R. G. Tuttle.	9	
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	3	
Derita ct., Rev. J. H. Bradley,	9	
Trinity, Charlotte, Rev. J. A. B. Fry,	10	
Clear Creek ct., Rev. E. G. Pusey,	14	
Pineville ct., Rev. C. M. Pickens,	1	
Morven circuit, M. T. Steele,	2	
	—	62
FRANKLIN DISTRICT.		
Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	4	
Hiawassee circuit, C. H. Curtis,	1	
	—	6
GREENSBORO DISTRICT.		
Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	41	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	1½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	13	
E. Greensboro ct., P. J. Carraway,	6	
	—	89½
MOUNT AIRY DISTRICT.		
Rockford circuit, Rev. J. W. Long,	10	
Elkin station, Rev. H. C. Sprinkle,	2	
Wilkesboro sta., Rev. R. L. Ownby,	1	
Pilot M't'n ct., Rev. J. M. Rowland,	39	
N. Wilkesboro sta, Rev. W. F. Elliott,	4	
Helton ct., Rev. S. W. Brown,	4	
Wilkes ct., Rev. B. F. Hargett,	5	
Watauga ct., Rev. O. P. Ader,	1	
Stokes ct., Rev. J. A. Clarke,	2	
Heeding Springs ct., T. J. Houck,	6	
Yadkinville ct., A. W. Jacobs,	1	
Sparta circuit, W. T. Carner,	11	
Jefferson circuit, Seymour Taylor,	11	
	—	97
MORGANTON DISTRICT.		
Henrietta and Caroleen, Rev. N. R. Richardson,	6	
Cliffside ct, Rev. J. B. Carpenter,	6	
Morganton ct., Rev. W. G. Mallonee,	1	
Table Rock ct., Rev. N. M. Modlin,	5	
	—	18
SALISBURY DISTRICT.		
Central, Concord, E. K. McLarty,	1	
Spencer, J. E. Gay,	7	
Cottonville ct., Rev. T. T. Salyer,	6	
Big Lick ct., Rev. Joseph Fry,	1	
Linwood ct., Rev. S. T. Barber,	21	
Epworth, Rev. B. F. Carpenter,	1	
Mt. Pleasant ct., Rev. T. E. Wagg,	10	
Salisbury circuit, J. P. Davis,	12	
	—	59
SHELBY DISTRICT.		
Shelby sta., Rev. Geo. D. Herman,	8½	
Shelby circuit, B. A. York,	6	
Cherryville ct., J. B. Tabor,	2	
Lowell ct., Rev. J. H. Bennett,	7	
S. Fork ct., Rev. J. F. Armstrong,	18	
El Bethel sta., Rev. M. B. Clegg,	10	
Rock Springs ct., Rev. J. W. Clegg,	66	
	—	117½
STATESVILLE DISTRICT.		
Statesville station, Rev. H. K. Boyer,	2	
Mt. Zion sta., Rev. W. H. Willis,	6	
Alexander ct., Rev. E. J. Poe,	18	
Rev. T. L. Triplett,	1	
Mooresville ct., Rev. W. S. Cherry,	1	
Clarksbury ct., Rev. W. O. Rudisill,	1	
Caldwell ct., Rev. P. L. Terrell,	8	
Stony Point ct., Rev. T. E. Weaver,	10	
Lenoir circuit, L. T. Cordell,	10	
Iredell circuit, T. B. Johnson,	6	
Newton circuit, W. F. Womble,	8	
	—	71
WAYNESVILLE DISTRICT.		
Sulphur Springs ct., J. H. Brendall,	1	
Leicester ct., Rev. J. W. Campbell,	1	
Brevard station, C. P. Moore,	1	
Sulphur Springs ct., J. H. Brendall,	16	
Canton circuit, D. C. Ballard,	9	
	—	28
WINSTON DISTRICT.		
Lewisville ct., Rev. A. R. Bell,	1	
Kernersville ct., Rev. James Willson,	24½	
Cooleemee, Rev. H. C. Byrum,	9	
Mocksville sta., Rev. J. P. Rodgers,	4	
Forsythe circuit, J. F. Totten,	1	
Burkhead, T. W. Watts,	1	
Davidson circuit, P. E. Parker,	7	
	—	47½
Total from districts,		635½
Secured by old subscribers,		42
Total,		677½

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

North Carolina Methodism.

Rev. Seymour Taylor, of the Jefferson circuit, writes: "I have just closed a very gracious revival at Bethany, in which there were twenty-six conversions. The church was wonderfully revived."

Rev. J. R. Scroggs, presiding elder of the Winston district, conducted the services at Burkehead church, Winston, last Sunday night and formally installed the officers of the church for the year.

The Granite Falls reporter for the Lenoir News tells of the pluck of the preacher in charge of Granite Falls and Rhodiss, who on a recent Sunday, despite the blizzard, filled three appointments. The corrdspondent says Brother Evans is small but plucky.

Dr. J. R. Scroggs presided at the Methodist church conferences held respectively in Spray and Leaksville last Saturday and Monday nights, and preached in Spray Sunday morning and at night in Leaksville. His sermon in the latter church was an excellent one.—Leaksville Gazette.

Our senior Bishop, J. C. Keener, approaches the close of his eighty-sixth year in fairly good health. A sermon in the Baltimore Southern Methodist, of recent date, attests the fact, that in mind he is clear and vigorous, as does also a short note from him in this issue of the Advocate. It is a pleasure and a benediction to be in his presence.—New Orleans Christian Advocate

The Sunday School Lesson.

LESSON FOR FEB 26, 1905.

The Miracle of the Loaves.

John 6:1-14.

GOLDEN TEXT.

I am the living bread which came down from heaven. John 6:15.

HOME READINGS.

M. The miracle, John 6:1 14.
T. The Bread of Life, John 6:25-40.
W. Believe and live, John 6:41-51.
T. The seven loaves, Mark 8:1-9.
F The manna, Exod. 16:11-18.
S. The handful of meal, 1 Kings 17:8-16.
S. Filled and satisfied, Psa. 107.1-9.

NOTES

In rhetoric bread stands for all material support. Our lesson beautifully shows in a brief, emphatic way what divine Providence is steadily doing for man's welfare; only that the divine agency is usually unseen and unheard, while the human share is active and visible. "In the sweat of his face" man gets his food, but here we see what the Divine can do, not merely in multiplying the seed sown, but in enlarging it when ready for service; not merely in giving a draught of fishes, but in increasing their volume when served. One who can thus feed the human race is able to rule it, and so after this miracle the throng would make Jesus king.

This time, a year after our last lesson, was restless. Herod had just slain John, and now, defeated in war and harassed in conscience, he might try to put down Jesus. It was Passover time, when many were in motion towards Jerusalem, and the route from the northeast was along here. Then, too, a year's ministry of gracious words and deeds had made Jesus well known in this region, so that thousands might easily come upon his track to see and hear, even when he went to the realm of Philip, Herod's brother.

In advance of the multitudes Jesus reaches this corner of the sea, and the mountain gave brief rest and retirement. "I have yet many things to say unto you," was the Teacher's constant thought. His disciples in normal training for a great work needed "precept upon precept." A new departure for mankind was at hand, and his brief stay was full of effort to equip the disciples for their part in it.

An opportunity comes for the disciples, as well as for the people. Christianity feeds, as well as converts. "First that which is nature; afterwards that which is spiritual." "Divers of them came from far," and this afternoon all might be weary and hungry. "He is the Saviour also of the body," and simple nature wants of his creatures are reckoned by him who sent manna from the blue desert sky. For food we are taught to pray.

His home was here, and being of practical turn, he knew well the region. Jesus wishes to draw out his view, as at other times he so dealt with other disciples, and not hasten to his proposed miracle. Philip is at a loss. "This is a desert place," and supplies are scarce. Two hundred and fifty dollars, probably, would buy a scant refreshment. "Let them go to the villages!" said others; but none were near It was a serious case, and Jesus would have it so understood.

He had a turn for reconnoitering, for learning the ways of men and the state of things, and men of taste and gift for that are very useful; they are "reporters" born. How he found out this fact, we are not told. The Roman saying was that a general should have four "x's," of which one was 'sagax,'—knowing without seeming to learn. Andrew was a useful disciple, and his later service in Greece and India gave ample and effective use for all his qualities. His eyes serve him well in this nick of time. Happy the young person who is trained to see things in art of nature!

This would be a Greek laborer's frugal ration, bread with a fish, often not too fragrant or savory, spread over it. These sardines gave the little loaves a relish. The mother who rigged the haversack had little foresight of its uses. The lad seems freely to give it up for the public good; he probably got for it an ample return. "There is that scattereth, and yet increaseth;" and there may have come to him a proud feeling at furnishing capital for such a transaction.

"Order is nature's first law," and He who ordains the stars and makes the dayspring to know his place, would not at a meal have a mob's confusion. The grouping, like garden-plots (Greek), must have been picturesque and impressive, and Jesus was the central figure. "The eyes of all wait upon thee, and thou givest them their meat in due season." Happy, too, were the disciples, serving between Giver and receivers, his ministers doing his pleasure, and so all were blest.

"According to the number of the tribes of Israel." He who creates amply, wastes nothing. Even deserts on the earth's face are not waste land. He is pleased when we make the utmost use of his gifts, and in some great businesses—as of oil, cotton-seed and meat-packing—the profit is from what men once ignorantly wasted. They who waste have little to save or give; the frugal are the generous, and there is no pleasure in wasting.

The Great Teacher elsewhere speaks of himself as the "true bread from heaven." These loaves which he blessed and broke beside the sea illustrate his giving of himself for the life of the world. Whatever supports an organism may be called its "bread." Our Lord's truth feeds the mind, and his love feeds the heart, as his providence feeds the body. For this he came, and for this he now lives. The bread-eaters died, but he that eateth in the Bread's full meaning shall live forever. "Break thou the bread of life, dear Lord, to me!"—A. B Hyde, D. D , in Pittsburg Christian Advocate.

A Notre Dame Lady's Appeal

To all knowing suff rers of rheumatism, whether muscular or of the joints. sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 185, Notre Dame, Ind

5,498 Lives Lost

In the First Six Months of This Year in New York City Alone.

In New York City alone, between Jan. 1st and July 1st, 1904, 5,498 people died from Pneumonia. Ninety-seven per cent. of these lives could probably have been saved had Gowan's Pneumonia Cure been used in time. This great remedy is a simple and harmless but wonderfully powerful compound that, applied externally, quickly scatters congestion, allays inflammation, stimulates the heart action and supplies an easily assimilated food for the lungs, effecting a complete and permanent cure in a remarkably short time.

Hundreds of letters have come to the manufacturers from various parts of the country, telling of marvelous cures accomplished by this grand medicine. People who know its worth cannot say too much for it. Leading physicians prescribe it and say it is the *only known reliable specific for Pneumonia*.

If your druggist cannot supply you, send $1.00 for full size bottle to Gowan Medical Co., Durham, N. C. Convincing proofs of its efficacy will be sent free to any address.

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Can be Cured with Dr. Miles' Anti-Pain Pills.

If your nerves are subject to disturbances, such as Headaches, Neuralgia, Backache, Rheumatism, Menstrual Pains, Sleeplessness, etc., their jarring and jangling can be quickly ended with a Dr. Miles' Anti-Pain Pill.

Dr. Miles' Anti-Pain Pills are pleasant little pink tablets, which do not act on the bowels, nor do they have any disagreeable weakening or habit-forming effect on the system.

They are the result of the latest scientific knowledge on the subject of Pain, and bring relief safely and quickly to the greatest sufferer.

You should always keep a box of Dr. Miles' Anti-Pain Pills in the house, since you never know when pain may attack you, and it is wrong to suffer when your suffering can be so quickly relieved.

Dr. Miles' Anti-Pain Pills contain no opium, chloral, cocaine, morphine, or similar drugs, and are sold by druggists under a guarantee to relieve you, or pay your money back.

By relieving Pain, Dr. Miles' Anti-Pain Pills shorten suffering, and lengthen life. 25 cents. Never sold in bulk.

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Our Little Folks.

How Can We Know.

The other day a little child lost sight of her mother somewhere in one of the crowded Boston stores, and wandered out into the street crying bitterly and sobbing out that she had "losted her muvver." Poor little four-year old baby! It was not many minutes before a policeman captured her. The crowd began to gather—a hundred, two hundred, more perhaps. There is no counting such a crowd when it begins to grow

"No," said the policeman; "she's not hurt. There's nobody hurt. There's nothing the matter. She can't find her mother; that's all. I'm going to stand right here on this corner, and keep hold of her hand, and see if her mother doesn't come to find her."

It was nearly in front of Park Street Church, and the crowd grew and grew as the big belted policeman stood his ground, while the poor little frightened baby cuddled her tiny hand in his firm grasp. Men and women watched with beating hearts. How long would he have to stand there?

Suddenly a woman dashed into the shifting edge of onlookers. She had been crying, and her face was wild and anxious. "That's my baby!" she cried out in a voice that made everybody's heart give a glad jump.

But the policeman pushed her off coolly, and never offered to let go of the child's hand.

"How can I tell that she belongs to you?" she asked keenly.

"Tell?" she stammered, utterly taken aback. "I guess actions will show!" and actions did show. At the sound of her voice the little girl burst out of the policeman's grasp, and flung herself into her mother's arms.

"Oh, mamma! mamma! mamma!" she kept crying. "I fought I'd losted you!"

"Can you tell now?" asked the exultant mother.

"I guess you'll do!" said the policeman, with a satisfied look at the two as he moved away on his beat, and the crowd cheered and laughed and cried a little—the fathers and mothers in it.

"Actions will show!" I said to myself as I walked on thoughtfully. Not any loud words or claims, but actions. Sometimes people don't know whether we belong to Christ or not. How can they tell that he is our Lord and Savior? Signs of gladness and affections go for a good deal. People watch to see whether we will leave other friends for Him. They take notice whether we dare to run to him and in trouble trust him Is that our way? Love has a hundred tongues. We need not try too tell it.—Anna Burnham Bryant, in Christian Endeavor world.

Teaching To Give.

In so far as we foster that unselfishness which gladly shares with others the pleasant things of life, to that extent we make brighter the child's life and the lives of those with whom he comes in contact.

The self-centered child may be to a certain extent normal, for altruism is largely an acquired virtue; yet love frequently forgets self in prompting to unselfish action. Even little children often offer to share their food with babies or pets. So in teaching the child to give, let us teach him to really care for the person or object that is the recipient of the gift.

In being trained to give the child should be trained to share; for the bond of sympathy is strengthened by sharing, rather than by being compelled to give all his candy or toys. Too heavy a weight may so train certain muscles that weakness is the resuit, while wholesome muscular exercise strengthens the whole body. So let us beware of putting too heavy a strain upon the child's moral muscle, of putting his generosity to such a test that he will be loath to give.

Little children should be trained to give intelligently, to think how they have earned the money bestowed and for what it is given. Abstract giving is not the best thing for the little child. Where the offering was taken Sunday after Sunday with no object stated, is it surprising that one child gave the following explanation of the teacher's new hat which was much admired by some of the class: "Why, of course, she's got a new hat; we've given her our money for ever so many Sundays!"

Let us help humanity by helping them to realize the joy of giving. "Loving, warm-hearted little children grow into cold, selfish men and women," because their parents have only given to them, not taught them to give to others.

To form a habit it is necessary for the action to be frequently repeated, and the habit of giving is no exception. The child who is trained to earn his money for Sunday-school or church, and give promptly and regularly, has laid the foundation of happy beneficence. With little children to share something for which they really care may often mean more spiritual development, than dropping into the basket or plate nickels or pennies given them for that Sunday morning.

Most of your class are doubtless able to contribute at least one cent each Sunday, but no one of them is too poor—and here is our universal opportunity—to form the habit of gladly doing things for others and of helping them; no one is too poor to realize the joy of this best giving, this giving of one's self.—F. M. Burton.

A Lesson in Courtesy.

A mother had need one evening to pass between the light and her little son. With graceful, courtesy she said: "Will you excuse me, my dear, if I pass between you and the light?"

He looked up and said: "What made you ask me that, mother?"

"Because, dear," she answered, "it would be rude to do it without speaking if it had been Mr. F.—the minister—and surely I would not be ruder to my own boy."

The boy thought a moment, and then asked: "Mother, what ought I to say back?"

"What do you think would be nice?"

He studied over it a while, for he was such a wee laddie, and then said: "Would it be nice to say, Sure you can?"

This was mother's time to say: "That would be nice; but how would you like to say, just as Mr. F. would: 'Certainly'? It means the same thing, you know."

The little lad, now a young man in college, is remarked for his never-failing courtesy, A friend said of hi one day, "It is the second nature W. to be polite." The mother smile as she thanked God in her heart f the grace which helped her to be u failingly polite and courteous to h boy.—Christian Work.

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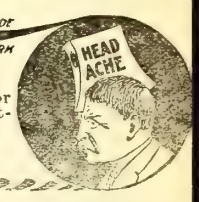
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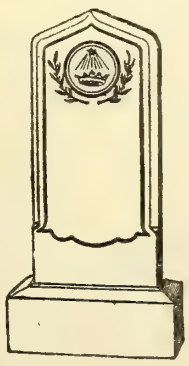
HOW IT WORKS.

WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
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Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Do you wonder, my sisters, that heart and hope almost fail her upon whom you have laid the responsibility of conducting these columns, when week after week passes and no communications are sent to her?

Is there no one with heart aflame with the spirit of missions?

Is nothing going on in any society worthy to be told for the encouragement of others?

Can no scribe be found willing to venture a letter for publication?

Or is it simply lack of thought, or want of realization how the zeal of one may provoke the zeal of many?

In the midst of such questionings the following letter lifted us from the depths of despair:

My Dear Mrs. Crawford:—I will try to do now what I feel that I should have done months ago—write a few words for our Advocate column concerning our Missionary Society at Spencer.

We have an interesting society, composed, as in most cases I suppose, of a pitifully small per cent. of our church membership.

One cannot help wondering, "Is it ever thus? Is there no ideal church in which every member is willing, even anxious, to do what her Lord would have her do?"

Oh, why will our women not see this Mission work in its true light! Why will they not regard it as a glorious privilege to be accepted joyfully, instead of a task to be taken up with resignation, if possible!

But I must not allow my pen to follow my thoughts on this subject, or my communication will grow too long.

Our society is blessed with faithful officers, and especially is our president zealous and earnest. We hold our meetings monthly in the church.

These meetings are, as a rule, deeply spiritual, and serve to draw us closer to the Master.

We feel honored that our District Secretary asked us, this year, for almost four times as much "Pledge" as she did last year. We do not mean to disappoint her.

Yours most cordially,
PAULINE D. P. BOBBITT,
Cor. Sec. Spencer Aux.

Feb. 10, 1905.

We call special attention to the letters, so full of interest and instruction, that are being published each month in the Woman's Missionary Advocate. These letters are from the gifted pen of Mrs. Alice Cobb, associate secretary of the Woman's Board. We regret that they are too long to be used in these columns. Mrs. Cobb has finished her itinerary in Mexico and concludes her last letter with this gratifying testimony:

I can now add that I have visited all our work in Mexico; I have been into every schoolroom; I have heard every teacher conduct recitations; have seen every dormitory, kitchen, wash room, ironing room; attended Sunday schools, League meetings, society debates, Church services, both American and Mexican; made as thorough an investigation as I knew how, and I can conscientiously say it is all good, very good. And if the women of the home land would work as enthusiastically, as religiously, as self-sacrificingly as do our missionaries, there would be money enough in our treasury to meet the needs of the foreign field, and faith, love, and prayer enough to claim Mexico and the uttermost parts of the earth for Christ.

Two Givers.

Recently there has been brought to my personal observation two contrasted instances of giving. They point their lesson with their own eloquence.

The first case is that of a girl of fourteen years of age, who is extremely poor, but loves her Master much. A chance to pledge to missions was given, and the girl put her name down for two and a half dollars. Where she would get it she did not know. Her parents reprimanded her for her act. But her heart's love was so great that, when the appeal came, she could not restrain herself. She told her parents that there was something within her that forced her to give. With full confidence she felt that a way would be provided for the meeting of the pledge. She prayed and patiently waited.

When the summer vacation from school came she went to work in the canning-factory. Now she could easily pay the pledge; but no, that money must go to help support the family and prepare them for the necessities of the winter. This, then, was not the open door to her.

But a door did open. A neighbor had a misfortune in harvesting his pea crop. The rains made it impossible to gather the peas into the barn until many of them had shelled upon the ground. These would have gone to waste, but Miss Nellie saw her opportunity. She went to the farmer and asked him whether she might pick them, and he said, "Certainly, and I will pay you for them." After the day's toil at the factory, while it was still light, she labored away evening after evening, until her task was completed. The farmer settled with her, and to her great surprise she had earned more than the amount pledged to the missionary cause. This was the Lord's money, and all was for Him. What love! What sacrifice! How the Lord appreciates such service for Him!

The second case is that of a wealthy woman. Her husband is said to be worth a million dollars. She is a member of the missionary society. There is no sacrifice for her to make, no anxious hours as to how the money is to be secured, no hard, back-aching toil after the day's task had been accomplished. She has simply to open her costly purse and place the bill upon the plate.

It was a thank-offering of the woman's missionary society. Others were casting into the plate, at the entrance door of the church, their gifts as they felt they could afford. This woman, elegantly dressed and sweetly perfumed, pursued her way in the procession to the thank-offering plate. She paused, extended a hand bedecked with jewels representing thousands of dollars, in which was a five-dollar bill, and asked the treasurer to take out a dollar. Her love for the Master was measured by the value of one dollar. But was it? No, for to the startled amazement of the treasurer, before this woman had received her change, she had asked, "Will this dollar be credited to my monthly pledge?" She gives forty-five cents a month. A paltry dollar for the Lord, but thousands for self. But this is the measure of love. It marks a poverty of soul that Jesus saw and condemned—Christian Endeavor World.

Public is Aroused.

The public is aroused to a knowledge of the curative merits of that great medicinal tonic, Electric Bitters, for sick stomach, liver and kidneys Mary H. Walters, of 546 St. Clair Ave., Columbus, O, writes: "For several months, I was given up to die. I had fever and ague, my nerves were wrecked; I could not sleep, and my stomach was so weak, from useless doctors' drugs, that I could not eat. Soon after beginning to take Electric Bitters, I obtained relief, and in a short time I was entirely cured" Guaranteed at drug store; price 50c.

Quarterly Meetings.

ASHEVILLE DISTRICT—2ND ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Feb.	18 19
Bethel	"	19 20
Swannanoa ct., Skylands	"	25 26
Hendersonville circuit, Ednaville	Mar.	4 5
Hendersonville station	"	12 13
Central	"	19 20
Ivey circuit, Mar's Hill	"	25 26
Cane Creek circuit, Tweed's Chapel	Apr.	1 2
Marshall circuit, Jewel Hill	"	8 9
Hot Springs ct., Ottingers	"	9 10
Burnsville circuit, Shoal Creek	"	15 16

CHARLOTTE DISTRICT—2ND ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Feb.	19 20
Epworth and Seversville	"	19 20
Brevard	"	26 27
Trinity	"	26 27
Monroe circuit, Oak Grove	Mar.	4 5
Monroe station	"	5 6
Tryon Street	"	12 13
Hoskins	"	12 13
Pineville, Marvin	"	18 19
Morven circuit, Pleasant Hill	"	25 26
Wadesboro station	Apr.	2 3
Lilesville, Shiloh	"	8 9
Ansonville, Wightman	"	15 16
Derita, Hickory Grove	"	22 23
Chadwick	"	23 24

FRANKLIN DISTRICT—2ND ROUND —IN PART.—

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Feb.	18 19
Webster circuit, East Laport	"	25 26
Dillsboro and Sylva, Dillsboro	"	26 27
Glenville circuit, Double Springs	Mar.	4 5
Franklin circuit, Clark's Chapel	"	11 12
Macon circuit, Mulbery	"	18 19
Whittier & Cherokee Oconoluftee	"	25 26
Bryson City, Witcher's chapel	April	1 2
Robbinsville, Mt. Zion	"	8 9

GREENSBORO DISTRICT—2ND ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, West Market St (a.m.)	Feb.	12
Greensboro, Centenary (p. m)	"	12
East Greensboro, Mt. Pleasant	"	18 19
Greensboro, Walnut Street (p. m.)	"	19
High Point, Washington St. (a. m)	"	26
High Point, S. Main Street (p. m.)	"	26
West Greensboro, Shady Grove	Mar.	4 5
Greensboro, Spring Garden (p. m.)	"	5
Uwharrie, Salem	"	11 12
Asheboro circuit, West Chapel	"	18
Asheboro station	"	19 20
West Randolph, Hopewell	"	25 26
Randolph, Mt. Vernon	Mar. 26	April 1
Randleman and Naomi	"	2 3
Ramseur and Franklinsville, Franklinville	"	8 9
Coleridge, Concord	"	15 16
Wentworth, Mt. Carmel	"	22 23
Reidsville, Main Street	"	23 24
Ruffin, Lowe's Chapel	"	29 30
Reidsville, Ware's Chapel (p. m.)	"	30
Pleasant Garden & Liberty, Bethany	May	6 7

MT. AIRY DISTRICT—2ND ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Jonesville circuit, Jonesville	Feb.	25 26
Elkin station	"	26 27
Wilkes circuit, Union	Mar.	4 5
North Wilkesboro station	"	5 6
Wilkesboro station	"	11 12
Yadkinville ct,, Mt. Pleasant	"	15
East Bend circuit, Prospect	"	16
Mt. Airy circuit, Beulah	"	18 19
Mt. Airy station	"	19 20
Stokes ct., Trinity	"	25 26
Pilot Mountain ct., Pilot Mountain	Apr.	1 2
Rockford circuit, Dobson	"	8 9

MORGANTON DISTRICT—2ND ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Friendship	Feb.	25 26
Rutherfordton sta., Gilboa	Mar.	4 5
Forest City circuit, Salem	"	11 12
Henrietta and Caroleen, Caroleen	"	12 13
Cliffside circuit, Oak Grove	"	18 19
Table Rock circuit, Oak Hill	"	23 24
Morganton circuit, Bethel	"	25 26
McDowell circuit, Snow Hill	Apr.	1 2
Marion & Providence, Providence	"	8 9
Morganton station	"	9 10
Elk Park circuit, Pineola	"	13 14
Spruce Pine ct., Pine Grove	"	15 16
Bakersville circuit, Red Hill	"	22 23
Broad River circuit, Gray's Chapel	"	29 30
Thermal City circuit,	May	6 7
Green River circuit, Tryon	"	13 14
North Catawba ct.	"	27 28

SHELBY DISTRICT—2ND ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Jan.	21 22
Gastonia, Main street	"	22 23
Lowell at South Point	"	28 29
McAdenville station	"	28 29
Bessemer City at Concord	Feb.	4 5
El Bethel and Salem at El Bethel	"	11 12
King's Mountain station	"	11 12
Mount Holly at River Bend	"	18 19
Lowesville at New Hope	"	24
Rock Springs at Webb's Chapel	"	25 26
Lincolnton circuit at Asbury	Mar.	3
Stanly Creek	"	4 5
South Fork at Zion	"	10
Cherryville at Pleasant Grove	"	11 12
Lincolnton station	"	11 12
Belwood	"	18 19
Polkville	"	23
Shelby circuit	"	25 26
Shelby station	"	26

STATESVILLE DISTRICT—2ND ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station at Mt. Zion	Feb.	11 12
Mooresville circuit at Fairview	"	11 12
Troutman circuit at Rocky Mt	"	18 19
Mooresville station	"	18 19
Lenoir circuit at Pleasant Grove	"	25 26
Lenoir station	"	26 27
Caldwell circuit at Collers	Mar.	4 5
Iredell circuit at Olin	"	11 12
Clarkesbury circuit at Macedonia	"	12 13
Granite Falls station	"	18 19
Hickory station	"	19 20
Statesville, First Church	"	25 26
West End station	"	26 27
Statesville circuit	Apr.	1 2
Alexander circuit at Carson's Ch	"	8 9
Stony Point circuit	"	15 16
Maiden circuit	"	22 23
Catawba circuit	"	23 24
Newton circuit	"	29 30

SALISBURY DISTRICT—2ND ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Feb.	26
Salisbury, South Main Street	"	26
Linwood, Ebenezer	Mar.	4 5
Lexington	"	5
West Lexington	"	5
Concord, Central	"	11 12
Concord, Epworth	"	11 12
Salem	"	18 19
Mt. Pleasant, Centre Grove	"	25 26
Gold Hill, Zion	Apr.	1 2
Salisbury circuit, Bethel	"	8 9
Spencer	"	9
Holmes Memorial	"	9
New London, Bethel	"	13 14
Jackson Hill circuit, Eleazer	"	15 16
Norwood, Randalls	"	21
Albemarle circuit, Zoar	"	22 23
Albemarle	"	23
Big Lick, Big Lick	"	28
Cottonville, Rehoboth	"	29 30
Concord circuit,	May	6 7
Concord, Forest Hill	"	7
Woodleaf ct., Woodleaf	"	12 13
China Grove ct	"	14 15

WINSTON DISTRICT—2ND ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Walkertown, Walkertown	Feb.	4 5
Winston, Centenary	"	19
Winston, Burkhead	"	19
Winston, Grace	"	26
Winston, Salem	"	26
North Thomasville, Prospect	Mar.	4 5
Thomasville, Thomasville	"	5 6
Danbury, Davis Chapel	"	11 12
Madison, Pine Hall	"	18 19
Stoneville, Mayodan	"	19 20
Mocksville, Mocksville	"	27 28
Lewisville, Sharon	Apr.	1 2
Davie, Liberty	"	8 9
Cooleemee, Cooleemee	"	9
Farmington, Bethlehem	"	15 16
Advance, Advance	"	16 17
Davidson, Good Hope	"	22 23
Leaksville, Leaksville	"	30
Spray, Spray	"	30

WAYNESVILLE DISTRICT—2ND ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Delwood	Mar.	4 5
Sulphur Springs at Mt. Morencie	"	11 12
Waynesville station	"	18 19
Clyde at Tarpin's Chapel	"	25 26
Brevard station	Apr.	1 2
Mills River at Avery's Creek	"	8 9
Canton station at Bethel	"	15 16
Haywood circuit at Mt. Zion	"	22 23
Leicester at Big Sandy	"	29 30
Brevard circuit	May	6 7
Spring Creek	"	13 14
Canton circuit	"	20 21

Some of Your Neighbors

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of Christian Advocate who writes for it, a trial bottle of Vernal Palmettona (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want everyone to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send to-day and check your disease at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.

Peculiar Disappearance.

J. D. Runyan, of Butlerville, Ohio, laid the peculiar disappearance of his painful symptoms of indigestion and biliousness, to Dr. King's New Life Pills. He says "They are a perfect remedy, for dizziness, sour stomach, headache, constipation, etc." Guaranteed at all druggists, price 25 cents.

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

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Woman's Board of Home Missions

The seventh annual session of the Woman's Board of Home Missions of the M. E. Church, South, will be held in Montgomery, Alabama. April 14-20 at Court Street Church.

The names of all officers, delegates, and visitors to this meeting should be sent promptly to Mrs. William H. Thomas, 526 South Perry Street, Montgomery, Ala.

MISS BELLE H. BENNETT, President
MRS FRANK SILER, Rec. Secretary.

"Thy Will be done."

"Yesterday, when I said 'Thy will be done.'
I knew not what that will of Thine would be,
What cloud would gather b'ack across my sun,
What storms and desolation wait-ed me;
I knew Thy love would give me what was best,
And I am glad I could not know the rest.

"Thy will be done," I say, and to the scroll
Of unread years consenting set my name:
Day after day their pages will unroll
In shining words that prove Thy love the same,
Until my years are gathered into one
Eternal, sanctified, "Thy will be done."

—[The Watchman.

Charlotte Union Meeting.

DEAR ADVOCATE—We want, thro' your columns, to tell the sisters of the Union meeting of the Home Mission Societies of Charlotte, held in the Sunday-scoool rooms of Tryon St. Church, Monday afternoon, January 16th, 1905

All the Methodist pastors of the city, and the women of their congregations were invited. The intense cold weather prevented many from coming out though we had a goodly attendance and a most enthusiastic, enjoyable time.

Following is the Programme:—

Hymn — "Blest be the tie that binds."

Scripture lesson—Matt. 25, 14 35, by Rev. L. A. Falls.

Prayer—Rev. W. L, Nicholson.

Object of the meeting Explained—By President.

Parsonages and Social Work—Paper by Mrs. B. D. Heath.

Our Supply Department—Paper by Mrs. W. L. Mullen.

Systemetic Giving—Paper by Mrs. W. L. Nicholson.

Our Schools in Florida—by Mrs. W. W. Haygood.

Our Brevard Industrial School—by Mrs. T. F. Marr.

Recitation—by Mrs. Z. W. Clay.

Hymn—Onward Christian Soldiers.

The Beauty and Advantage of the Connectional Work—Paper by Mrs. C. E. Mason.

Rescue Work—by Mrs. H. Jones.

The Necessity of Promptness—Paper by Mrs. J. A. B. Fry.

The exercises closed with the hymn 'Go labor on: Spend and be spent." in which all joined most heartily.

Light refreshments were served and a most delightful social hour spent, resulting in the admission of several new members that afternoon.

The papers read were excellent and most helpful; we hope to see them appear in the ADVOCATE.

The ladies are looking forward with much interest and pleasure to the Annual Meeting which is to be held here this Spring.

Let us pray earnestly that it may be a most profitable occasion.

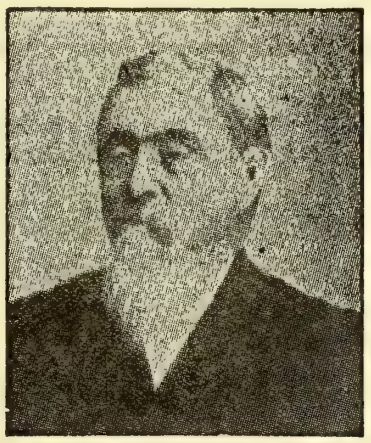
MRS T. F. MARR.

Statesville District.

Dear Brother Blair:—Please announce in the ADVOCATE that the Statesville District Conference will be held at Lenoir N. C. July 12-15 embracing 3rd Sunday. I wanted it earlier but our people can attend best in July. Make your arrangements to be with us all the time.

Truly,

J. H. WEAVER.



Rev. J. Cal. Littrell.

Rev. J Cal. Littrell, one of the most prominent Ministers of the Cumberland Presbyterian Church and a member of the Board of Church Extension, in a recent letter writes as follows: "I was a sufferer from catarrh for twelve years and it developed into the worst form, impairing my eyesight and injuring my hearing my bronchial tubes and one lung also were greatly involved, unfitting me for my ministerial duties. By the use of Dr. Blosser's Catarrh Cure in the year 1881, 23 years ago, I was permanently cured. I have never had a return of the disease, nor have I felt the effects of it since. I most heartily recommend to all sufferers, Dr. Blosser's Catarrh Cure as a remedy that cannot be excelled."

If you suffer from Catarrh, Bronchitis, Asthma, or Catarrhal Deafness write to Dr J W. Blosser, 59 Walton St. Atlanta, Ga., and he will send you by mail, a free sample of the remedy that cured Mr. Littrell and has cured thousands of others.

A large box of the remedy containing a month's treatment will be forwarded, postage paid, for one dollar.

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Dr. Hathaway's experience in the treatment for these delicate diseases is unsurpassed, and every woman thus afflicted should write him for his book on these diseases which he will send you free. It will give you valuable information and advice that will be considerable help to you. He has demonstrated time and again that surgery, in most cases, is wholly unnecessary, and he wants to hear from every woman before she submits to an operation. The average practitioner, no matter how competent he may be, has not had the experience necessary to treat these diseases successfully. My 18 years of active practice, besides extensive hospital experience, enables me to at once thoroughly understand each case and to prepare treatment to meet every requirement. Those who are not in position to call, can be cured at their own homes by my perfect system of home treatment. Write me for an examination Blank, and let me diagnose your case free of charge. I want to hear from every woman not in perfect health, as, if you neglect the first symptoms of disease, your case will soon be in a bad condition. Write me to-day. The address is J. NEWTON HATHAWAY, M. D., 93 Inman Building, Atlanta, Ga.

Curse OF DRINK

DRUNKENNESS CURED TO STAY CURED BY

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White Ribbon Remedy will cure or destroy the diseased appetite for all alcoholic drinks, whether the patient is a confirmed inebriate, a "tippler," social drinker or drunkard. Impossible for any one to have an appetite for alcoholic liquors after using White Ribbon Remedy. It has made many thousands of permanent cures, and in addition restores the victim to normal health, steadying the nerves, increasing the will power and determination to resist temptation.



Mrs. Anna Moore. Press Superintendent of the Woman's Christian Temperance Union, Los Angeles, Cal., states: "I have tested White Ribbon Remedy on very obstinate drunkards, and the cures have been many. I cheerfully recommend and endorse White Ribbon Remedy, and advise any woman to give it to any relative suffering from drunkenness."

Mrs. Anna Moore.

Write Dr. W. R. Brown, 218 Tremont St., Boston, for trial package and letter of advice free in plain sealed envelope. All letters confidential and destroyed as soon as answered.

White Ribbon Remedy sold by druggists everywhere, also sent by mail in plain package, price $1.00.

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Grown in the open air. Will stand any cold. Count guaranteed. Guaranteed headers. Seed grown by best seed houses in the business. I have now an unlimited supply. Any variety. Sold the largest half of the plants for the cabbage crop in Virginia and North Carolina last year. Will give references if desired of anyone that used them last year.

Prices: in lots less than 5,000, $1.50 per thousand; less than 10,000. $1.25; large lots $1.00 per thousand, F. O. B. Meggetts, S. C. Express rates about 20c per thousand and less.

I give coupons with each order guaranteeing count, and offering special inducements to all purchasers.

E. L. COMMINS,
Meggetts, S. C.

Feb. 16-4t.

Fiendish Suffering

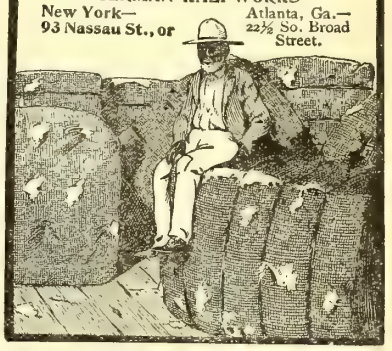
is often caused by sores, ulcers and cancers, that eat away your skin. Wm Bedell, of Flat Rock, Mich., says: "I have used Bucklen's Arnica Salve, for Ulcers, Sores and Cancers. It is the best healing dressing I ever found." Soothes and heals cuts, burns and scalds. 25c at all drug stores; guaranteed.

Potash

is necessary for cotton to produce high yields and good fibre.

Write for our valuable books on fertilization; they contain information that means *dollars* to the farmers. Sent free on request. Write now while you think of it to the

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will sell tickets on March 2nd and 3rd, at extremely low rates to Washington, D. C., and return, with final return limit March 8th, 1905; however, an extension of final return limit may be procured to March 18th. 1905. by deposit of ticket with Joint Validating Agent at Washington prior to eight o'clock, p. m., March 8th, and payment of ONE DOLLAR.

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Magnum Bonum Apples,

Best Fall Apple in Cultivation.

These, together with a large surplus of other apple, peach, plum, nuts, grape vines, shade and ornamental trees, figs, and raspberries to close out winter and spring 1905 a reduced price.

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The Farm and Garden.

Poultry for Market.

All who grow and sell poultry of ıy kind, as dressed poultry, should arn to dry pick them at home. 'hen prepared in this way, they are uch more attractive or presentable r the purpose intended than when ıld alive or scalded and picked. ry-picked poultry of all kinds, inuding geese, ducks, turkeys, and quabs, if of good quality, sell for etter prices in the open market ıan they will if scalded. For home e or quick consumption, scalding ill answer the purpose, but when nt any distance, or if to be kept for ıy length of time, dry-picking is by r the best.

When packed for shipping, if to go ıt a short distance, in cold weather, rap each fowl separately in clean hite or manila paper and pack close ıd firm in a clean box, barrel or keg. ever use soiled or printed paper for ıis purpose. Always use clean ackages of whatever kind you may lect. Dirty or unattractive packg or packages count against the ılue of the shipment. A mixed lot good, medium, or inferior quality, ıually sells at the value of the poort of the whole lot. Careful grading the shipment, as well as neat essing and packing, adds to the tractiveness of the shipment and ıarantees the best prices for it. here is always a quick demand for ıe best at good prices.—Country entleman.

The joy of Gardening.

The way to have more and better getables for less work is to plan ıe garden in February instead of aiting until May. Every one who ils to draw a diagram of his garden likely to be swamped by the spring sh. Without a plan you are sure plant too much of one thing and ıt enough of another. The only ssible objection to planning the rden in winter is that it may eem like work." The obvious re- y is, "Don't make work of it. ıjoy it." If you have never tasted e joys of planning, begin now.— om the Garden Magazine.

Disposing of Dead Animals.

We have this query: "Has any ıe the right to throw dead pigs in- a stream, on his own land, so that ey may wash down on my land?" He certainly has no moral right to so, and most States have a strict w prohibiting such practice, under ıalty of being found guilty of a isdemeanor, and fine or imprisonent following. In the case of aniıls known to have died of congious disease the penalty is usually eater than for other dead animals, it should be. Some States have ws forbidding any person to kill y diseased animal and feed the sh to swine, or feed to swine any imal that has died from any cause. the vicinity of cities, it is nothing usual for men to buy worn-out imals and use them as poultry or g feed, and while there may be no nger in such practice where no ntagious disease exists in the ani- al, it is a practice that is not to recommended, and really should prohibited by law.

As The Voice has said before, all ad animals or poultry should be rned, but if this is not possible, ry them at least three feet deep d before throwing back the earth, e at least a peck of quicklime over the carcass of a pig, half a bushel to a 200 pound hog, or a bushel over a horse or cow. Then fill up the hole and tramp it down well, with a gallon of lime on top to discourage dogs from digging the carcass out. We would go to extra pains and trouble, to burn any animal dead of glanders, hog cholera, anthrax or blackleg, believing that the only correct means of disposing of such carcasses.—Farmers' Voice.

Make a Good Garden.

I have made gardens over thirty years, and there is nothing I like better. If I were as rich as Russell Sage I would plant a garden. I cannot eat garden vegetables and fruits as ravenously as when my stomach was young and almost like that of an ostrich, but I still can do fair justice to well-grown vegetables, and there is nothing I like quite so well. I am reminded that the time for garden planting is approaching by the fact that the seed catalogues are beginning to arrive. Probably every reader of Farm and Fireside will get one or more of these reminders that another summer will soon be here. Let me advise all of them to select the seeds they will need at once, and send in the order. When the seeds arrive it is easy to plan the garden. Make a good one this year, and have fully as many, or more, vegetables of the different kinds that the members of the family are fond of than you ever did before. Don't try to garden on the farm with a spade. A spade is all right for a small village garden, but on the farm the garden should be made with a plow and harrow. If you forgot to manure it heavily last fall, get a bag of some quick-acting fertilizer, and give the soil a good dressing of it before plowing and another before harrowing. This will make good vegetables this season, and don't forget to pile on the barn-yard manure next fall. I always have been very fond of vegetables and fruits, and to their liberal use I largely attribute my present fair health, for I was rather a poor specimen of humanity, physically, in my young days. I remember dropping corn for a neighbor one day many years ago. There were four of us youngsters in the field, three boys and a girl, and four husky men. The men commented on my generally poor physical make-up, and predicted that I would not last long. Of the eight I am the only one living; the last of the others passed away nearly ten years ago.—Farm and Fireside.

Frosted Combs.

At this season some of the fowls may become frosted on the combs or wattles, and as it is very painful to any fowl so afflicted, any attempt at relief should be made gently. It is not unusual to have some of the birds with combs and wattles frightfully swollen, the injured parts turning black, and gradually sloughing away. It is mostly caused by cold drafts at night. The birds should be treated the same as persons who may have their noses, faces, hands or feet frozen. If taken in time, apply snow or ice-cold water, wiping dry after the parts thaw, then apply glycerine once a day. Any substance that irritates the parts, such as spirits of turpentine, alcohol, etc., simply causes excruciating pain. Feed the birds on nourishing food, and keep them in dry quarters where cold drafts will not reach them.

If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains. I don't know that one's eyes fill with tears when he thinks of the famous inventor of logarithms.—Holmes.

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OUR DEAD.

"I AM THE RESURRECTION AND HE LIFE."—JESUS.

☞We will insert an obituary of 50 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

DRUM.—Little Glenna Irene, infant daughter of Rev. G. P. Drum and Cora E. Drum, was born Dec. th, 1904, and departed this life Jan. th, 1905, aged 4 weeks. Little Glenna was sick two weeks, just one half its earthly existence, during which me it endured untold suffering. he leaves fond parents, three brothers and a large number of friends d relatives to mourn her departe. The stay of this sweet babe our home was quite short, but ng enough to win the affections of fond parents and her three little others, who are left behind. Litle Glenna is now at rest in the arms the blessed Savior, who said, "Suffer little children to come unto me, d forbid them not, for of such is e kingdom of heaven." Sleep on lenna, until we meet you in the eet bye and bye.

FATHER.

JARVIS.—Simeon Amos Jarvis as born Oct. 9th, 1843, and died at s home in Farmington, Davie Co, C., Dec. 31st, 1904.
He was married first to Miss Betty lle Smith Nov. 28th, 1871, who oved a faithful and efficient wife d mother until death separated em Feb. 19th, 1891. To them were rn two daughters, Mrs. Viola ague of Davidson county, and Mrs. ntora Horne of Farmington.
He was married a second time to ss Mollie Anderson June 8th, 1898, o was to him an helpmeet indeed.
He was converted and joined the E. Church, South, and was ever aithful and loyal member, serving steward, Sunday school superindent and trustee.
A good and useful man is gone, but r loss is his gain. May the all-susning grace of God comfort the beved ones.

L. L SMITH.

TAYLOR.—Capt. Spotswood B. ylor was born in Henry county, ., June 14, 1824, and died at his me in Danbury, January 10, 1905.
His living children are as follows: ss Mattie and Mr. J. Spot Taylor Danbury, Mrs. B. H. Dyer of aksville, and Messrs. Samuel H., hn M. and Rowland C. Taylor of nston.
The patriarch has fallen. He faced ath as he faced the enemy on the ttle field—calmly and fearlessly. was not afraid to live and speak the convictions of his heart—he s not afraid to die.
He now sleeps under the shadow of old church he loved so well and ved so faithfully, after having oved the truthfulness of the immortal stanza, which he often sang:

"en down to old age, all my people
hall prove
sovereign, eternal, unchangeable
love;
d when hoary hairs shall their
temples adorn,
e lambs they shall still in my
bosom be borne."

J. T. RUTLEDGE.

McINTYRE.—Mrs. Elizabeth C. Intyre, nee Miss Burgess, was born December 25th 1835, and died February 9th, 1905; therefore at the day of her death being 69 years, 1 month and 14 days old. In early life she was married to Mr. William Robt. McIntyre. In due time nine children were born into the union; six boys and three girls. One son and three daughters still survive; all living in Big Lick. Her husband preceded her to the grave about two years ago. She joined the M. E Church at Big Lick in 1886, under the pastorate of Rev. J. A. Green.

The funeral was conducted at the Methodist church, by this writer, after which the body was carried to the cemetery and laid to rest beside her husband, to await the trumpet's sall.

She was loved by all who knew her and she will be greatly missed in the home in which she lived She died in the faith. Our loss is Heaven's gain. All her children are members of the M. E. Church, South.

May God's richest blessings rest upon the family.

JOSEPH FRY.

WOLF.—Joseph P. Wolf, after a long struggle with catarrh of the head, or perhaps cancer, peacefully passed into rest December 29th 1904. He was one of our oldest and best men. He was born in Buncombe co. N. C., 1832 He joined the Methodist Church when quite young and grew in grace as he grew in years and suffering. He was cheerful and resigned to the last. He was married to Elizabeth Curtis, January 19th 1871, and leaves her, with three daughters and one son to mourn the loss of a good husband and father.

He was a member of the Montmorenci Church and was burried at Pleasant Hill Cemetery, a large concourse of people attending the services at the church and grave. We shall miss him in the church and community.

His Pastor;
J. H. BRENDALL.

Tribute of Respect.

MRS. B. A. YOUNTS.—Another name has been transferred from the membership of the Woman's Foreign Missionary Society of the Pineville M. E Church to the roll of the redeemed.

Mrs. Younts has been for many years a member of our society. On the morning of Dec. 28, 1904, she was called to her reward, after a brief illness of two weeks.

We miss her gentle presence and prudent counsel; we reverence her memory and think of her not as of the dead, but as of one who has passed beyond the bounds of time to that beautiful city, where there is no death; neither is there any more night there, for the Lamb is in the midst of the city and is the light of it.

We thank our heavenly Father for such a character, and that he has given us such an example of Christian living.

When the grim monster death crosses the threshold of our homes he brings tears of sadness always, but how beautiful is the death of the righteous. With Mrs. Younts it was just a falling to sleep after a long and useful life.

May our dear Father heal the wound his loving hand has inflicted and comfort the saddened hearts with a promise of a reunion in the sweet bye and bye.

We, as a band of Christian workers, should renew our efforts that we too may be ready when the summons comes.

Respectfully submitted,
Mrs. C. M. Pickens,
Miss Kate Aadrey, } Com.

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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Cabbage Plants for sale, and now ready for delivery. "Early Jersey Wakfield" and "Charleston Large Type Wakefield," two earliest sharphead varieties and head in rotation as named. "Succession," "Augusta Trucker" and "Short Stem Flatch Dutch," the 3 best flat-head varieties and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1000; 10,000 and over, $1 per 1000. Terms: Cash with order; or, plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina Sea Coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 lbs. per M., and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seedhouses in the United States. I will refund purchase price to any dissatisfied customer at end of season.
OUR COTTON SEED. Lint of our Long Staple variety of Sea Island Cotton sold this year in Charleston on Dec. 2, at 32c. per pound. Seed $1.25 per bu.; lots of 10 bu. and over $1 per bushel.
My specialty: Prompt Shipment, True Varieties, and Satisfied Customers. I have been in the plant business for thirty-five years.
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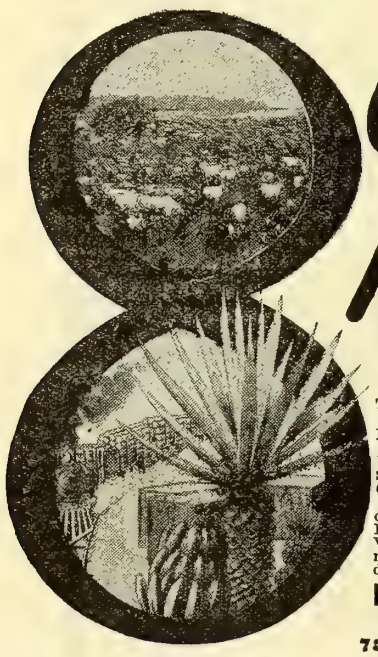
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Reading Room
Trinity College N C

BLAIR, Editor.

Some Revival Pointers.

THE familiar saying that coming events cast their shadows before them, is perhaps never more clearly demonstrated than in the history of great revivals. The most hopeful sign, therefore, of a great revival about to break upon the world is the fact that there is general expectation based upon almost infallible signs. Not the least among these signs is the personal experience of those prominently connected with the revivals already in progress.

* * * *

Evan Roberts, of Wales, gives this as his experience: "As one and the other prayed, I put the question to the Spirit, 'Shall I pray now?' 'Wait awhile,' said He. When others had prayed I felt a living force coming into my bosom; it held my breath and after every prayer I asked, 'Shall I now?' and the living force grew and grew. My heart was overflowing. I fell on my knees with my arms over the seat in front of me, and the tears and perspiration freely flowed. For about two minutes it was fearful. I cried, 'Bend me! bend me! bend me!' O wonderful grace! What bent me was God commending His love and I not seeing anything in it to commend. After I was bent, a wave of peace came over me. The audience sang, 'I Hear Thy Welcome Voice,' and as they sang I thought of the bending at the Judgment Day, and I was filled with compassion tor those who would be bent on that day, and I wept. Henceforth the salvation of souls became the burden of my heart. From that time I was on fire with a desire to go through all the principality. A plan was agreed upon, and eight of us were to go through Wales, and I was to pay all expenses. After the wonderful experience at Blaenannerch, I had prayed God to 'fire' six souls in the church at Newcastle Emlyn, and six were 'fired,' and straightway I was commissioned home to Loughor."

* * * *

Who will say that the foregoing does not have the genuine ring of the language of a soul pre-empted of God for a special work of grace—a ministry of salvation to others. In the outbreaking of all great revivals in the history of the church much the same experiences have been recited by those engaged in them, especially by those upon whom was laid the call of God for leadership. These great revivals, too, always have power to anoint the multitude of those called Christians for a similar service, and they in turn have many like experiences. The fact is that such experiences are essential to eliminate the scepticism which becomes the unconscious encumbrance of the average professor of religion. Without such experiences, religion is ethical rather than experimental.

* * * *

Referring to the character of the movement in Wales, a writer says:

"It is a Church Revival. I do not mean by that merely a Revival among church members. It is that, but it is held in church buildings. Now you may look astonished, but I have been saying for a long time that the Revival which is to be permanent in the life of a nation must be associated with the life of the churches. What I am looking for is that there shall come a Revival breaking out in all our regular church life. The meetings are held in the chapels, all up and down the valleys, and it began among church members, and when it touches the outside man it makes him into a church member at once. I am tremendously suspicious of any mission or revival movement that treats with contempt the Church of Christ, and affects to despise the churches. Within five weeks

20,000 HAVE JOINED THE CHURCHES.

I think more than that have been converted, but the churches in Wales have enrolled during the last five weeks 20,000 new members. It is a movement in the Church and of the Church, a movement in which the true functions and forces of the Church are being exercised and filled.

"Now what effect is this work producing upon men? First of all, it is turning Christians everywhere into evangelists. There is nothing more remarkable about it than that, I think. People you never expected to see doing this kind of thing are becoming definite personal workers. Let me give you an illustration. A friend of mine went to one of the meetings, and he walked down to the meeting with an old friend of his, a deacon of the Congregational church, a man whose piety no one doubted, a man who for long years had worked in the life of the church in some of its departments, but a man who never would think of speaking to men about their souls, although he would not have objected to some one else do it. As my friend walked down with the deacon, the deacon said to him, "I have eighteen young men in an athletic class of which I am president. I hope some of them will be in the meeting tonight.' There was a new manifestation. Within fifteen minutes he left his seat by my friend and was seen talking to a young man down in front of him. Presently the deacon rose and said, 'Thank God for So and So,' giving his name, 'he has given his heart to Christ right here.' In a moment or two he left him, and was with another young man. Before that meeting closed that deacon had led every one of those eighteen young men to Jesus Christ, who never before thought of speaking to men about their souls.

"My own friend, with whom I stayed, who has always been reticent of speaking to men, told me how, sitting in his office, there surged upon him the great conviction that he ought to go and speak to another man with whom he had done business for long years. My friend suddenly put down his pen, and left his office, and went on 'Change, and there he saw the very man, and going up to him, passing the time of day to him, the man said to him, 'What do you think of this Revival?' And my friend looked him squarely in the eye and said, 'How is it with your own soul?' The man looked back at him, and said, 'Last night at twelve, from some unknown reason, I had to get out of bed and give myself to Jesus Christ, and I was hungering for some one to come and talk to me.' Here is a man turned into an evangelist by supernatural means. If this is emotional, then God send us more of it! Here is a cool, calculating business shipowner, that I have known all my life, leaving his office to go on 'Change, and ask a man about his soul."

CONTRIBUTIONS.

THE REVIVAL—WILL WE ACCEPT IT IF IT COMES?

REV. CHAS. H. NEAL.

In the February 2nd, issue of the ADVOCATE the editorial on the subject, "Signs of the coming revival," caused me to think, and now I wish to write for publication some of those thoughts. That the churches generally need such a revival as our editor ably discusses is a fact admitted by all spiritually minded people and the admission is warranted by a thousand conditions that prevail. Also a great spiritual awakening would be acceptable to many. Reflecting upon Southern Methodism's relation to such needs and such conditions I have been led to ask the question—will we accept the revival if it comes?

My reason for asking the question is that for twenty or more years just such a spiritual movement has been knocking at the door of Southern Methodism—yea, just such a revival has been throbbing in the very bosom of our church and in many localities has been in actual progress. The unconverted by hundreds have bowed at an altar of prayer, thousands of backslidden and lukewarm church members have been awakened, and the church, wherever it desired to do so, has been increased in substantial membership resulting from this revival. But the fact stands out that the Southern Methodist church as a whole has not embraced this revival. Not only so, but in many instances it has opposed the movement, impeded its progress, and under the delusion of "doing God's service" has rejected what should commend itself to every honest thinker as a mighty spiritual awakening.

Not that I would charge my church with knowingly and wilfully opposing anything religious. The Jewish church rejected Christ not because they did not believe in a Christ, nor because they were not looking for him. The trouble was they did not recognize him when he came. He did not come in a manner they expected. Now, if the charge herein made against the Methodist church be true—that she has been rejecting the long-looked-for revival—I am forced to believe that she has done so for the same reason that the Jews rejected their Lord. I am aware of the dangerous ground one treads on in presuming to write or speak that which will appear as criticism of the great Methodist church. But if the charges be false they can only reflect upon him who makes them, and in the end he will be the only sufferer. Whereas, if they are true, a mere statement of the facts can harm no one, but on the other hand may serve to arouse the church to a realization of its true conditions, needs, and opportunities.

More than twenty years ago in the Kentucky Conference there was a pious and learned old Methodist preacher who began a career as a revivalist within the bounds of his own conference. So mighty and fearless were his denunciations of popular sins, so keen his insight into the scriptures and so strong his exposition of them—so great his faith in prayer—that the multitudes flocked to hear him, and pastors began to seek his aid in revival effort. One community after another became awakened and revival fires began to burn throughout the Conference. Without going into further detail I merely state that Kentucky soon became too small a field for him, and in response to calls from other States he swept out as an evangelist and for twenty years has been traveling from ocean to ocean, from Maine to Texas, as a flaming herald of God's great message to men. Today the audiences that sit under his ministry and hang upon his exigesis of the Bible often number up in the thousands.

This man's early career thus marked the beginning of that great revival which for twenty years has been knocking at the door of Southern Methodism. I might as well state here that the characteristic feature of this man's ministry, and also of the movement attributable to his influence, was the revival of explicit and frequent preaching of the Wesleyan, or second blessing, theory of entire sanctification. Under the preaching of this doctrine, which to that generation was practically new, many preachers in Kentucky, and hundreds of lay people sought and obtained what they called "holiness" or "entire sanctification." Among these preachers there were not a few who in turn became powerful revivalists and strong advocates of what is sometimes termed "second blessingism." In logical keeping with the impetus thus received many of them drifted out into evangelistic and revival service. Directly or indirectly traceable to this beginning, which was like a stone started from the mountain-top, there are perhaps today a thousand pastors, evangelists and local preachers, with a proportionate number of lay people throughout the South who compose what is called the "holiness movement." It is safe to say that within this movement which has for certain reasons come to be somewhat an independent one there has been a greater spiritual awakening than that being carried on at the present time in Wales and attracting world-wide attention. Among the preachers and leaders of this movement there are many of the ablest pulpit orators and scholars of the South, some of whom have filled the foremost pulpits of Southern Methodism. Along with these are hundreds of evangelists who, so far as official recognition is concerned, are unknown, but who cannot be surpassed in the conferences for preaching ability, scholarship and revival power. There are among them many young men who according to human standards would probably in every respect eclipse the young man in Wales to whom so much is credited.

During these twenty years there have been duplicated time and again the scenes characterizing the times and preaching of the Wesleys, Whitefield and their contemporaries. In street meetings, camp meetings, meetings in tents, in the woods—anywhere—these people have vigorously pushed this great work with an enthusiasm as powerful—and yet as sane—as ever marked any previous religious movement. This revival has reached the lowest and caught the attention of the highest. Among those saved by it may be found the man rescued from the slums and the millionaire. Nor has this work been a mere bubble. The people saved and aroused by this movement have established papers, publishing houses, schools, colleges, rescue homes, orphanages, foreign and home missions, and built hundreds of well-equipped camp grounds all through the South. One of their weekly papers whose subscription list probably exceeds twenty thousand goes into perhaps ten thousand Southern Methodist homes, and is as well equipped as any paper officially endorsed by the church. Three or four of their colleges will compare favorably with our best conference colleges.

Now the most interesting thing about all this is that this great work, carried on for the most part by Southern Methodist preachers and people, has not had the endorsement and encouragement of the Southern Methodist church. However, many of these revivals have been held in Methodist churches and thousands of members added to them as a result. In spite of this fact many Methodist pastors, presiding elders, and bishops and editors have opposed the movers and the movement—seemingly at times almost to the extent of persecution. It must be admitted that such a state of affairs appears almost incredible and self-contradictory and yet it is true. Many of the preachers in this movement are pastors belonging to Methodist conferences and in good standing, while the greater part of the evangelists are local preachers licensed by the district conferences. The official opposition to these people has in some cases resulted in the trial and expulsion of some well known and pious preachers from the ministry and church (wherever this has occurred it has been on the charge of their having violated some church law, though to an unprejudiced mind it would have appeared otherwise) while "second blessingists" have received innumerable thrusts from the pulpit, church press, and on conference floors. Here is where it seems to me our church has acted blindly and unwisely. This work has properly belonged to Southern Metnodism, yet she has not owned it; these preachers have been mostly Southern Methodist preachers but they have been harrassed by their brethren, all these converts should have been communicants of the Southern Methodist church, yet in many instances they have been made to feel unwelcome. The seriousness of this loss to the church can only be appreciated when one understands the real strength of this practically independent movement—one that will in time terribly devide the forces of Methodism unless something is done by way of reconciliation.

A reader who is not thoroughly acquainted with this situation in all of its phases will be astonished and at once ask: "Whence this opposition to such a great spiritual work in the church—where is the cause?" There are many reasons given by the opposers which I will not take time to mention here, but the main cause for the opposition, as they maintain, is on the ground that "second blessingism" is unsound doctrine and is not Methodistic. Some opposers claim that Wesley did not teach it; others admit that he taught it in his early career but renounced it toward the close; still another class while admitting that it at one time was Methodist doctrine, yet since some Methodist teachers do not now regard it as scriptural the preaching of it should be discouraged.

Another objection offered is that, as I have already stated, it is an independent movement tending to oppose and tear down the institutions of the church. This objection should be of no weight because the independence of the movement is due to the fact that the church not only failed to embrace it but actually opposed its progress. Hence, in its early stages it was doomed to become somewhat independent from the church or else become extinct altogether. Granting now for argument's sake that some of opposition's claims are true, can we find in them sufficient grounds for rejecting a work which has apparently been so wonderfully owned of God and has prospered in spite of opposition? Ev-

ery year in church revivals, in missions, on circuits, in great camp meetings thousands of sinners are led to Christ and unconverted church members brought to a knowledge of Him through the untiring efforts of these "holiness" people. Scenes of divine power rivaling even those of Pentecost are witnessed on every hand—this, too, in the very heart of Methodism, and yet we talk about "long-looked-for" revivals. Some one will say: "If this is so why do we not hear about it?" The reason is simple enough. The church papers make no mention of these things, or if they do it is usually in a reproachful way, and the church officials take no account of them because they do not endorse what is being done. Hence those people who do not keep in touch with the movement go on ignorant of the great wave of revival power that moves continually on.

The M. E. church has acted with more wisdom in regard to this than the Southern church has done. In the State of Texas where opposition to the doctrine is fiercest the M. E. brethren have organized churches and invited these holiness people into their societies where they are promised more sympathy than is found in the Southern church. Consequently they have reaped a rich harvest there and elsewhere. Some able preachers of Southern Methodism have gone to the Northern church because they have found opposition less. Northern bishops not infrequently engage some of these evangelists to hold revival services during the sessions of their annual conferences. The result of this is obvious.

I hear on every hand of Methodist preachers—and others—in the larger towns arranging to have union meetings looking to great revivals. They will often for sake of compromise call in some noted man to lead in these meetings who in theological training is clear out of harmony with Methodist doctrine. I could readily call the names of a hundred men in the holiness movement—Methodists—who if called to some of our cities and backed by all the Methodist churches in the town as proposed by some would in ten days sweep the town for God and righteousness. They have done it time and again. But it will be said that should this be done these men would make a hobby of the "second blessing" and thus become obnoxious. Being acquainted with the manner and methods of these men I am sure that such would not be the case.

Now, brethren, we talk about looking for, praying for, and working for the coming revival. May it not be that we have for years been thrusting from our doors the very revival for which we are now praying? and are we sure we will accept it if it comes to us again? However much we may attempt to justify the attitude of our leaders—and many there are who do—the facts as I have herein stated them cannot be denied except by those who are either blindly prejudiced or else totally ignorant of them.

Of course we would accept the revival if it should start with our bishops, or college presidents, or connectional officers or city pastors in the lead. But would we if God should decree to send it through the "holiness movement"—would we? May the Judge who knows all things enable us to see clearly.

Far away there in the sunshine are my highest aspirations; I cannot reach them, but I can look up and see their beauty, belive in them and try to follow where they lead.—Louisa May Alcott.

CORRESPONDENCE.

A TRIP TO CUBA.

Complying with your kind request I will give your readers a few notes on my trip to Cuba. At 4 p. m., Wednesday, January 4th, Rev. Frank Siler and myself, together with a few others, left Asheville for Havana, Cuba. We took sleeper to go by Columbia, Savannah and Jacksonville to Tampa. We had good local trains to Jacksonville, where we changed onto a special vestibule which carried us rapidly to Port Tampa by 4:30 a. m., Friday. The "Olivette", the largest and prettiest passenger boat plying this route, lay in the harbor ready to receive us. About 120 boarded it and stood on deck for some time watching the glorious sun lift his mighty, shining face out of those placid waters. It was now midsummer, for we were in the torrid zone. What a change in the climate! We mountaineers had just left a thermometer registering 7 above zero.

We had a most pleasant voyage to Key West, 190 miles distant from Port Tampa. What a beautiful sea! Blue skies above, blue waters beneath, and a delightful sea-breeze playing through our flying palace. The sea is a most awe-inspiring sight to one unaccustomed to it, while its fascination to those familiar with it is most enchanting. I am sorry it failed to charm this passenger; I can't say it failed to affect me in any wise. In the early afternoon the sun hid his face behind dark clouds out of which proceeded deep thunder, flashing lightning and a typical summer rain. The clouds overspread the whole heavens and remained. We were thus deprived from seeing the sum set, which misfortune we greatly regretted.

At 8 p. m., we glided into Key West harbor. Having two hours here, my traveling companion and I were soon in a coach visiting our Ruth Hargrove school at the opposite side of the city. This school, under the direction of Miss Mary Reed, is most prosperous. There are now nine teachers and about 250 pupils. We have here a beautiful and commodious building but it is unequal to the demands upon its capacity.

We are soon on board again and retire for sleep in good faith. An angel (or other inimical force) soon troubled the deep, dark waters and there was no more rest for the weary. Hear those winds! Oh, those waves! I hear some sad moans, brethren! The morning comes, the sun rises, Havana appears. Oh, glorious city! It reminded me of "the city of gold," of which I had read, "coming down out of heaven,"—a veritable diamond on the bosom of the deep. We land and find the Thrower House (the only American hotel in a city of 275,000 people) and are soon out sight-seeing. We find our magnificent church and school property, which is only one block from the grand central park. This building covers a small block and contains two church auditoriums (one for Cubans and one for Americans) school rooms and living apartments for teachers, pastor and some pupils. We visit the great cathedrals, the State college, and the great Jesuit University, the magnicent cemetery in which is one of the finest monuments on earth. It was erected to the memory of 27 heroic firemen who perished in the effort to rescue burning bodies. Crowning the splendid shaft is the statue of a strong angel with one arm around a dying fireman and the other pointed heavenward. We also go through a leper hospital in which there are 140 patients shut up to die. Awful sight! A colossal asylum for infantile outcasts containing about 700 children was visited. The infant department with its multitude of beautiful little white baby-beds was a most touching sight. The great castles, the ruined remains of the battleship Maine, the president's palace, government buildings, &c., &c., &c., were all seen.

As we went to study the mission field, we left Havana for a fifteen-mile jaunt into the country—to Santiago de las Vegas. Here we saw Rev. H. W. Baker, the pastor, receive thirteen fine young men into our church on Saturday night. I had the joy of speaking here to the English congregation on the next morning while Brother Siler preached in Havana. I returned in the afternoon and spoke there at night. What joy to preach in a foreign field! What delight to see heathen coming to Jesus! Oh, reader, if you never see it, enable others to see it through your prayers and means. How can any one withhold his Lord's money when it could, if given to God, be transmuted into glorious light, life, —salvation to immortal men.

Monday morning we begin our journey through the southeastern central part of the island. We go first to Santa Clara where Rev. W. E. Sewell is the successful pastor and principal of our church and school. This is a rich, beautiful city of about 35,000 people. Here we own a most valuable property now worth, I suppose, three times what it cost ($10,000) on the corner of the capital square —central park. This school is full of paying students many of whom are members of the best families. The League and Sunday-school are full of life. Some of the younger Leaguers have already read as many as 49 volumes—everything they could find. We walked four and a half miles through the country to see Cuban life. We saw, we (were) conquered. The country houses are huts with ground floors, thatched roofs and flap doors. The string hinges are tied at the top of the door, so that to open the door it is pushed out from the bottom and supported while open by a stick. Through this entrance all cattle and creeping things have access. We visited one of these and found an elderly woman who told us she never saw a Bible. The furniture of the room consisted of a little home-made table, two stick chairs with cow-hide bottoms and backs, a tnree-shelved rack in the corner for dishes, pans, &c., and one old home-made cot. We saw the cooking department which contained one slab table, two tubs, one pot, several sheet-iron pans and a stove built of brick with a few charcoals on the top. On this little fire there was the pot, half covered, with a huge rooster "eating at the first table." We caught him in the act! While we sat in the drawing room in came several pigs besides a couple of goats. These ceme and went at will. This is a typical country home, and is in sight of San Juan, a town of 2,000 inhabitants.

From here we went to Cienfuegus on the Southern coast, a beautiful city of about 40,000 people. Our work there is gradually being established. After a few hours and a night here we depart for Matanzas on the North coast. Rev. S. A. Neblitt is the efficient and popular pastor of this church which is valued at $10,000. The school at this place is doing a great work though paying high rent. They very much need a building. Who will give it?

Having thus seen the central, southern, northern and northwestern portions of the country we return to the grand capital where Bishop Candler opened the Conference on Friday morning. The preachers were all present, I believe, except Dr. Carter, the superintendent, who was ill. The reports were most encouraging, the pastors and teachers were in fine spirits, and the work showed great prosperity. For this we all praised the Lord.

Our good ship carried us out of beautiful Havana harbor at 11 a. m. Saturday. We had a deep, rough sea almost all the way back. Just out of Key West harbor we struck upon a threacherous sand bar where we struggled an hour while angry billows seemed determined to dash us to the unknown shore. When I stood on terra firma again I felt like doing as Columbus did when he struck soil. Our train at Port Tampa was an inferior one and poorly lighted, but any kind was welcome at this juncture. We had the pleasure of looking over the cities of Tampa, Jacksonville (where we attended Dr. Munhall's meeting) Savanah, and Columbia. We had then happy times all the way till we beheld again our bonny mountains.

JOHN W. MOORE.

Weddington Circuit.

Mr. Editor:—Please allow me a little space in the Advocate to report Weddington circuit.

My circuit is small—only three churches with about three hundred members. Ordinarily they are every much alive, but for certain causes which none of us can control, we fear we are not making much progress this year. We have had quite a siege of small-pox at Wesley's Chapel, and one bad case near Union. I preached once on the fourth Sunday of November, at these churches, then they were quarantined until the second Sunday of January. I have not missed an appointment since then, but the small-pox is still in the neighbor-hood of Wesley's Chapel, and very few of the people attend church. The Sunday-school and the day school are both almost deserted.

Two of our most prominent families near Weddington had small-pox—every one of them, but through a merciful providence it did not get into our school. Though many kept away from church and school for a long time. Besides this we have only had about four real nice Sundays in this section of the country since Conference.

You know, Mr. Editor, that nothing makes a preacher want to write up his work so much as a pounding does. Well, on the night of the 14th inst., it struck us at the Weddington parsonage. It was funny the way the preacher got into it! He had occasion to call on Dr. Price—his nearest neighbor. He was led into the family room, and oh my! such a crowd of children as were there, and they were not all the Doctor's! The adult part of the party were in the parlor, trying to keep quiet. When the preacher started home he found a buggy without a horse, standing loaded. That was too much for this preacher's curiosity. There he stood looking at and wondering about these boxes and bundles until the patience of the attacking party was exhausted, and they broke out on him! It was a joke to see the old man running to his back door to prepare the Mistress for the reception.

Why yes! almost every thing from a fine ham, sacks of flour etc, on down to candy for the baby, and a bottle of Hoyts cologne for Mrs. H. Yes, it was nice! Better than the last one except Prof. Phillips' turkry, which, that he is now in Oklahomo Territory, we did not get.

Next time they attempt to surprise us, I hope they will let us know it, that we may be prepared to receive them.

M. H. HOYLE.

Weddington, N. C.

Christian Work for the Soldiers Approved by the Japanese Government.

There are now nine Young Men's Christian Association secretaries working among Japanese soldiers at five important military bases in Manchuria, including Dalny and Newchwang, Permission to carry on this work was granted in the fall of 1904, after all other attempts to get permission for Christian work at the front had failed. After watching their work critically for three months, General Terrauchi, Imperial Minister of War, gave the following unsolicited testimonial to its value to the men from the viewpoint of the Japanese Government in a conversation with Mr. Ebara Soroku, M. P., the Chairman of the House Committee of the Constitutional Party, who is President of the Tokyo Young Men's Christian Association: "I wish to express my deep appreciation of the splendid work being done by your Association in behalf our soldiers at the front. At first I had slight interest in the matter, thinking that like many other propositions presented to us, it would pass over with little result. When your work was first launched I had some feelings of anxiety concerning it, but I may say now that all apprehension has been turned into admiration, and I express both the opinion of men at the front and in Tokyo, when I say that this work has proved successful beyond our expectations." This is the most striking endorsement of Christianity ever given by a Japanese official. It is obvious that such words from a quarter so near the throne will do much to place all Christians and Christian institutions even higher than at present in general esteem by the Japanese.

The aggressive effort in Manchuria would not be possible, except for the co-operation of the Christian people of America through the International Committee of Young Men's Christian Associations, which is now soliciting funds for this work. The Japanese railroad and steamship companies give free transportation for all supplies, but the expense for salaries, outfits and supplies calls for $20,000 in 1905. By the middle of the spring it is proposed to have fifteen secretaries at work in Manchuria of whom about two-thirds will be Japanese. Contributions toward this work may be sent to Mr. F. B. Schenck. Treasurer, 3 West 29th Street, New York City.

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North Catawba Circuit.

Dear ADVOCATE:—My first quarterly conference for this year was held in Green Mt. church the third Sunday in Feb. Notwithstanding the inclemency of the weather, the attendance of official members was reasonably good. Some advances were made. Pastors salary increased. Our much loved, energetic and pleasant presiding elder, J. H. West, was present, whose presence proved to be an inspiration. This is our first year on this charge, we began work here the first Sunday in Dec. Have gone to all of my appointments. There is much work to be done here. Hope much may be accomplished this year and that great glory may come to God's name.

We made Sunday "ADVOCATE day," rather a beginning for the paper. We mean to press this very important matter desiring the visit of our noble ADVOCATE into every home. Success and a large growth to ADVOCATE.

D. S. RICHARDSON.

Marion N. C.

A Valuable Gift for our Pastors.

A movement is on foot to put, free of charge, Mott's great book, "The Pastor and Missions," into the hands of southern Methodist preachers. The Holston, North Georgia, Memphis, Louisville and other conferences have placed full orders.

By the liberality of certain laymen, the preachers of the Asheville, Franklin, Winston, Shelby and Salisbury districts will get the book. If there are laymen in the other districts who would render a similar service, let them drop a card to the undersigned for particulars.

Turn to Advocate of Feb. 9th, for Bishops Smiths appreciation of this volume.

W. H. WILEIS,
Conf. Miss. Secretary.

Cornelius, N. C.

Hendersonville Circuit.

Dear ADVOCATE:—The meeting at Edneyville, has already resulted in 28 or more professions of conversion and reclamation and 18 accessions. Many of the members have been greatly revived and lifted to a higher plain of experience. Many have signified a deeper and fuller consecration by their manifest readiness to do any service for Christ they may be called on to render, even conducting the services in the absence of the pastor for two days as well as praying, testifying and doing personal work among the unsaved; among which are many of the converts.

To God be all the praise,

W. H. PERRY, Pastor.

To the Pastors of Asheville District.

Dear Brethren:—The pastors of Asheville are planing a great evangelistic campaign in Asheville to begin middle of April. There are evidences of a great revival in this city. Let the pastors elsewhere carry the work into every part of the district. Pray and work for a great revival. The time seems to be at hand for it.

One other word: Lets push the claims of the Advocate, all our people should read this good paper.

Your fellow-servant,

A. W. PLYER.

Woodleaf Circuit.

Dear ADVOCATE:—We just held our first Quarterly Conference. Dr. D. Atkins, our new presiding elder, was with us and preached two excellent sermons. We began to love Brother Atkins as soon as we met him and we are sure that "brotherly love will continue."

Rev. A. L. Stanford, of Leakeville, was with us the 5th Sunday in last month and preached for us at Woodleaf. His sermon was strong and well delivered and our people appreciated it very much.

My work is progressing nicely and we hope to have a good year.

Yours in the work,

J. P. LANNING.

NEWS NOTES.

The new depot at Durham has been completed, but property owners refuse to allow the street leading there to be widened.

The Science Hall, at Virginia Polytechnic Institute was burned last week. Loss estimated at $75,000; insurance, $12,000.

There was an explosion in a coal mine at Wilcox, W. Virginia, (near Bluefield) in which 23 miners lost their lives.

The Winborn bill, providing that either race may supplement its school fund by a tax on the property of that race failed to pass.

103 bodies have been take from the great disaster at the Virginia mine, near Bermingham, and five more are believed to be in the mine yet.

In the meeting of the Executive Committee of the Democratic party, called to construe the platform, the temperance element led by Senator Simmons, won out by a vote of 50 to 25.

New Orleams has been the scene of a most disastrous fire. The loss is estimated at $5,000,000. Twelve blocks were destroyed and a serious blow given to the export trade of the city.

Hot Springs Ark. had a great fire last week. Some of its best hotels were burned, and the loss is estimated from $1,000,000 to $2,000,000. Three persons lost their lives in the conflagration.

Gen. Fitzhugh Lee, President of the Jamestown Exposition, has called on President Roosevelt to get him to extend his aid in securing an appropriation from Congress for the proposed exposition.

A FORTUNE IN EGGS.—I get so many letters from my old home about preserving eggs, that I will answer them through your paper. I started 1888 with $36, bought eggs at 8 to 10 cents in summer, preserved them, and sold in winter at from 25 to 30 cents a dozen. I preserved eggs 12 years and made $30,000. My niece started in 1894, with $10, which she reinvested each year, with the profits and now she has $16,356, all made from $10, reinvested for eight years. You can buy eggs very cheap now and sell them from 25 to 30 cents; figure the profits yourself. To preserve them costs a cent a dozen. I can't answer letters as I travel, but any person can get desired information by addressing the PEOPLE'S SUPPLY CO., 9, Moore Block, New Concord, Ohio; they started me. This is a good business for city and country. C. GREEN.

A PREACHER'S DISCOVERY.

A Prominent Minister of Atlanta, Ga., is the Discoverer of a Wonderful Cure for All Catarrhal Diseases.

Rev. J. W. Bloosser, M. D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Cattarrh, Catarrhal Deafness, Bronchitis and Asthma. It consists of a combination of medicinal herbs, roots and leaves (no tobacco), which are smoked in a common clean pipe or cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can so easily reach and cure the disease in all its forms. Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of even 25 years' standing.

If you wish a box containing a month's treatment, send $1.00, and it will be forwarded, postage paid. Address, Dr. J. W. Blosser, 59 Walton St., Atlanta, Ga.

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Is the gum for me,
It comes from the trees
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It's the kind Mother used to Chew for Dyspepsia.

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Annual Seed List.

BEET.—(Turnip Root Varieties)—Extra Early Turnip or Bassano, Early Dark Blood Turnip, Early Egyptian Red turnip, early eclipse Red Turnip, Buist's extra early red turnip. Buist's improved long blood (long variety.)

CABBAGE.—Buist's improved late drumhead, Buist's improved late flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Charleston or Large Wakefield, Buist's Early Flat Dutch, Buist's Eearly Drumhead, Extra Early Express, Early Summer.

CARROT.—Early Half long Scarlet, Buist's Improved Long Orange.

CAULIFLOWER.—Eearly Extra Paris.

CELERY.—Golden Dwarf, Golden Self-Blanching, White Plume.

COLLARDS.—Georgia, Buist's Cabbage Collards.

CUCUMBER.—Improved Early White Spine, Early Cluster, Early Short Green, London Long Green.

EGG PLANT.—Buist's Improved Large Purple.

KALE.—Green Curled Scotch, Dwarf German Greens.

KOHL RABI.—Early White Vienna.

LETTUCE.—Early White Butter or Cabbage, Eearly Prize Head, Early Curled Simpson, Big Boston.

MELON.—(Cantaloupe or Musk.) Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

MELON.—(Water).—Kolb Gem, Duke Jones, Georgia Rattlesnake, Florida Favorite, Ice Cream, Peerless.

MUSTARD.—Mammoth Curled.

PARSLEY.—Double Curled.

PARSNIP.—Fine Sugar.

PUMPKIN.—Large Cheese.

RADISH.—Early Long Scarlet (short top), Early Red Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip.

SALISFY.—(or Oyster Plant.)Buist's Mammoth.

SPINACH.—Buist's Perfection Curled.

SQUASH.—Early Bush or Patty-Pan, Yellow Summer Crook Neck, Boston Marrow.

TOMATO.—Livingstone's Beauty, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top (for Greens).

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Why I am going to buy the Epworth

—*because* it has a sweet, pure, sympathetic tone—the singing tone. I dislike a piano with a cheap, common, harsh tone, no matter how pretty the case.

—*because* Epworth sounding boards are made by the slow, old-fashioned, German process—by hand—giving greater vibration and resonance to the tone,—and more *life* to it. I don't want my piano to get "tinny" or "thumpy" after awhile, like so many pianos I have seen.

—*because* the action of the Epworth is easy and prompt—repeats rapidly and has a delightful touch. I don't like to play on a piano that rattles or works sluggishly.

—*because* the Epworth is finished by the old reliable, slow process—not rushed. I have seen pianos whose finish peels off after a while.

—*because* the Epworth has the strongest ten year warrant I ever saw;—the Company takes all the risks of piano lasting. Most other warrants don't warrant the working parts, nor the sounding board from splitting.

—*because* I can buy the Epworth direct from the Company, instead of through an agent or dealer. I prefer to be my own dealer—sell it to myself and save that middle profit. It costs lots of money to sell pianos ordinarily, and that expense is a dead loss, which I avoid by buying the Epworth direct.

—*besides* the Company will send me a piano on trial. It must be perfect and *satisfactory to me* or they take it back. In this way I get to use my own judgment—and no agent around to worry me.

Above are some of the reasons Epworth pianos are growing in favor with intelligent buyers.

Out catalogue explains a number of other interesting points. Tells how some pianos soon become hard and metallic while others seem to get better and better—sweeter toned with use.

No matter what piano you are thinking of buying it will pay you to sit down and write for the Epworth Piano Catalogue—free for the asking. *Write for that catalogue to-day.*

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CORRESPONDENCE.

A Tribute to a Quiet Life.

Mrs. Margaret Glenn Scott was born February 14, 1884, and died February 13, 1905. In the early morning of the day before she would have been twenty-one. She passed through the gates of death from this time-world to the larger life where existence is not measured by days and years. She was the second daughter of Mr. and Mrs. Tyre Glenn, and on the 15th day of January, 1902, she was married to Dr. Chas. L. Scott. Her entire life had been spent in Greensboro. Here she lived the happy, innocent days of childhood; here she received her education, and here in the full bloom of young womanhood she entered the holy estate of matrimony where, as wife and mother, she exemplified the beauty and tenderness of a pure and loving spirit. In early childhood she surrendered her heart to Christ and united with West Market Street Church, where she remained a member till her death. In her life were blended the "ornament of a meek and quiet spirit," a charity which thought no evil, and a womanly strength which bore without complaint the burdens of life. In all her deportment she seemed unconscious of those inherent qualities that rendered her spirit and conduct so amiable and praiseworthy to others. As a daughter she was obedient; as a sister, affectionate; as a friend, loyal and true; as a wife and mother, devoted and self-sacrificing. In her Bible, a gift from her mother, are marked passages which index maturity of thought and devotion of heart. The verse which she marked as the most beautiful in the Bible was John 3: 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." On the front fly-leaf as her life motto she wrote, "For me to live is Christ, and to die is gain." How rich in meaning are these inspired passages, and what a beautiful experience do they portray! Love in God's gift, love in Christ's service, and love in life's victory over death. This love and grace which she found in "the exceeding great and precious promises" was transmitted into a personal experience shining with such a steady light that her conduct took on the beauty of a quiet dignity and each day was filled with loving service. On the fifteenth day of January, 1902, in West Market Street Church a host of loving friends witnessed her marriage vows plighted before its sacred altar. A little more than three years later many of the same friends gathered in the same place to pay their loving tribute to her precious memory. How brief is life's short span! Yet into it are gathered enough of the beautiful and enduring to make for our hearts a sure foretoken of the life immortal. On a morning of matchless beauty, under a cloudless sky and with the earth draped in spotless snow, we left her body in God's Acre to wait the resurrection call, assured that her pure spirit had returned to God who gave it.

"She is not dead—the child of our
affection—
But gone into that school
Where she no longer needs our poor
protection,
And Christ himself doth rule.

In that great cloister, stillness and
seclusion,
By guardian angele led,
Safe from temptation, safe from sin's
pollution
She lives, whom we call dead."

S. B. TURRENTINE,
G. H. DETWILER.

Among the Flowers.

Dear Brother Blair:—Here I am in the Crescent City for a few days.

Leaving Statesville in the cold, rain and snow, I was soon enjoying the sunshine, flowers and birds of Florida. After a two weeks' union meeting in Ocala, I started for a warmer climate. Soon I was on the east coast, visiting St. Augustine, Palm Beach and Maimi. Nature has done much for this part of the state, but money has added wonderfully to its beauties. The finest hotels in the world are to be seen there. The climate and the accommodations are the very best. The beauties are unsurpassed. The attractions of the season were in evidence. Bathing, boating, automobiling, hunting and fishing, etc.

Then I crossed the Gulf of Mexico, beholding Havana, the cleanest, most unique, and most beautiful city in the world. After visiting the places of interest to the stranger, I looked up our church and college. I met the pastors and teachers. Attended services and preached for them once. I now understand why Bishop Candler has made such earnest appeals for financial help in behalf of our work there. The present is our opportunity in Havana.

Again crossing the Gulf stream, and sailing one hundred miles up the Mississippi river, I landed in New Orleans. Had the pleasure of preaching for Dr. Wray at Corondelet Methodist church. Heard Bishop Morrison make a masterful plea, before the preacher's meeting, for a revival of religion in this city. Bishop Morrison is a firm believer in revivals and creates a revival spirit where he goes. He was very brotherly toward me, inviting me to dine with him and took me around to see Bishop Keener. The Senior Bishop has just entered his eighty-eighth year. While rather feeble he is wonderfully preserved. He spoke of the North Carolina Advocate, which lay on his desk.

I leave tomorrow for Dallas, Texas, to open a revival compaign in our First Church with Dr. John C. Moore, pastor. I hope for great things there.

Let the ADVOCATE follow me to Texas.

Yours sincerely,
WALTER HOLCOMB.

New Orleans, Feb. 22, 1905.

Lumbago
Get Instant Relief
RUB ON
Painkiller (Perry Davis)

Letter from Brother Mann.

Dear Brother Blair:—I am writing to say that the recent newspaper reports regarding my physical condition and else have been entirely misleading. While I have been sick, I have not at any time been dangerously ill and I have never for a moment contemplated the resignation of my pastorate here. During a period of six or eight years, I have suffered from neurasthenia, and while I presume that I shall never be cured, I hope to be able for many years yet to labor for my Lord.

Recently, while one of those periods of nervous depression was upon me, I was not able to preach, and as a means of hastening recuperation I spoke of visiting my mother in Florida; but this was not considered in the light of a necessity by any means, least of all was it purposed that my stay should be prolonged beyond two or three weeks, and as to surrendering my work that was never hinted or thought of.

I did not go to Florida, and I am again doing my work, with humble gratitude for the inclination and strength to do it.

Fraternally yours,
LEE T. MANN.

Lenoir, N. C., Feb. 20th, 1905.

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The Hardest Fight.

This grace of silence under trial is one of the most rare and difficult graces; but it is one of the most pleasing to God and most conducive to strength and beauty of Christian character. None of us loves to suffer and we all shudder at the sight of the proble or the amputating knife. But when the infinite Love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit. Ah! the battlefield often requires less courage than the hospital! The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or to be commanded to lie still and suffer. To shout a battle-cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because "God did it." If he is silent as to explanations of trying providences, let us be silent in our final submission. God knows what is best for us; that is enough.—Theodore L. Cuyler.

Love for the Living.

Do not keep your sublime love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and be made happier by them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would brigng them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without flowers, a funeral without a eulogy, than life without sweetness of love and sympathy. Let us learn to anoint our friend beforehand for burial. Post-mortem kindness does not cheer the burdened spirit; flowers on a coffin cast no fragrance backward over the weary way.—Selected.

A Mother's Letters to a Young Minister.

My Dear Son:—It seems hardly possible that three years have passed since you began your pastorate in M—. But time passes far more swiftly to one at my age than to a youth. It seems but a little time since I held you in my arms, since I stood in the door and saw you leave home for your first day in school. And now you are called to a great city Church, and I suppose you must obey the Voice, though you may well tremble at the thought of the burdens that must soon rest upon you. Your life in the city will be very different from what you have known in the quiet town, and your work will tax you much more heavily. But you have grown strong and acquired considerable material with which to meet the demands of the larger parish.

I rejoice to know you are to have a new helper in the new field. You will have a most capable and lovable wife in her whom you are about to wed. Did some one say of her that she is not likely to be a typical minister's wife? Well, I am glad she is not, and so, I fancy, are you. Times do not demand the old type of ministers' wives any more than they demand the old type of ministers themselves. We once expected a pastor's wife to be a kind of second edition of her husband—able to lead prayer-meetings and manage missionary societies and sing in the choir and visit the sick and prepare the dead for burial, and be a general utility agent in the community. I have known some such women, but, alas! in more than one case, their own families paid the price of such philanthropy. Do you not remember how often I have cared for little Tommy B——, made shirts for him, patched his trousers, darned his stockings, and fed him when he was "just dying for a cookie," to use his own expression. His mother was a good woman, and would have been a good mother if she had not felt obliged to help her husband so much in his parish work.

I hope the dear girl who is to be your wife will not sacrifice herself and you to any mistaken view of her office. Her mission differs in no essential particular from the mission of any other wife and home-maker—to keep her house sweet and comfortable, to take her place in the church as one of its members, to live her own life, to have her own friends, and to exemplify the beauty and illustrate the power of simple Christian womanhood.

Of course, the people that be will pay considerable attention to you when you go—a new pastor and a new wife—to live in a new parsonage and to worship in a new church. There will be a succession of receptions and dinners, and you will be weary when they are ended, but that will give you an excellent chance to become acquainted with the people of your congregation, and also to meet others.

The social life of the pastor of a city church is an important part of his work—not simply to meet and eat and talk, but to enter into the life of your people, to clasp hands with some who are not interested in the church, to grapple them to you in friendship, to catch them for the kingdom.

I tremble a little when I think how often you will be called upon to serve other causes than those directly connected with the church. You will have constant demands upon your time and strength in the interest of education and patriotism and reform. I tremble because I fear your zeal may lead you to undertake too much. I beg of you do not aspire to be a leader in any philanthropic enterprise, a popular lecturer, or anything of that kind. An occasional address outside of your own pulpit work is all you can afford to attempt—two or three extra addresses in a year. And don't attend too many conventions. The church is convention-crazy. Don't think it necessary to be present at every Monday morning session of the Preachers' Meeting. Why preachers should meet every Monday morning, weary and nerve-exhausted, as they must be, I can not understand. Dr. F——, who has been pastor of the Congregational Ohurch here so long, belongs to a ministerial club, which meets once a month, and he says that is all the time it is wise for him to spend in such exercises. Better take a rod or gun and go to the woods on Monday morning rather than to a meeting where you will discuss the very themes to which you give all the rest of your time. It will calm your spirit and renew your strength to get away from the city streets and the strife of tongue.

But Edith will have something to say about how you spend your rest-days and where. Perhaps she will gently compel you to swing in the hammock or lounge in the easy-chair, while she reads to you out of a book somewhat less weighty than Locke's "Essay on the Human Understanding" or Watson's "Institutes."

You will soon be settled in your new home. I should be glad to have you come to your old home a little while before you go away so far. I want you to myself a few days. By and by you will be bringing Edith to visit me, and she shall have a daughter's welcome.

Love to you both from

MOTHER.

—Western Christian Advocate.

Without Macbeth on it what can you expect of a lamp-chimney!

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

A Touching Story

is the saving from death of the baby girl of Geo. A. Eyler, Cumberland, Md. He writes: "At the age of 11 months, our little girl was in declining health, with serious Throat Trouble, and two physicians gave her up. We were almost in despair, when we resolved to try Dr King's New Discovery for Consumptiou, Coughs and Colds. The first bottle gave relief; after taking four bottles she was cured, and is now in perfect health." Never fails to relieve and cure a cough or cold. At all druggists; 50c. and $1 00 guaranteed.—Trial bottle free.

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stimulate the TORPID LIVER, strengthen the digestive organs, regulate the bowels, and are unequaled as an

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In malarial districts their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. Elegantly sugar coated.

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OUR SEED OFFER EXTENDED.

The weather has been exceedingly bad, and we feel that it is due our subscribers that we extend the time of our seed offer to March 20. All new subscribers and renewals are entitled to ten papers of fresh garden seed, provided all arrears are paid to date and the subscription is paid one year in advance. Those who accept the Fountain Pen Premium are not entitled to the seed premium. Send in your orders at once.

READ THIS TWICE.

Our seed premium is only offered to those who pay the regular rate of $1.50 per year, and all dues must be paid to date and $1.50 more for the next year. Quite a number have ordered seed who by the terms are not entitled to same.

Our Fountain Pen Premium is offered only to persons who are already subscribers. If you are already a subscriber to the paper and will pay your subscription to date, and advance the same one year at the regular rate of $1.50, and will secure another subscriber at the same rate, advancing the money, we will mail you our Fountain Pen. The new subscriber only is entitled to the seed premium. We want 450 more of our subscribers to secure another during March, so that the layman's list will reach 500. If your own subscription is already paid one year ahead, all you have to do is to get the new subscriber, in order to secure the pen.

A LIFE LESSON OF ENCOURAGEMENT.

General Lew Wallace, who died recently at his home at Crawfordsville, Indiana, ranked high as a literary character in his generation. His greatest work, Ben Hur, a religious novel, is said to have been, with a single exception, the most popular American book. The one exception is Uncle Tom's Cabin, by Mrs. Harriett Beecher Stowe. This being the case, we have only to recall that the latter's great popularity was largely due to its covert appeal to a raging sectional feeling, to determine the question as to General Wallace's rightful place as the first in point of real merit.

To every young man or woman having literary aspirations, there is, in the life and experience of General Wallace, a lesson of encouragement. It is a lesson of encouragement to learn to labor and to wait. It shows how, by perseverance, one can overcome apparently insurmountable difficulties. In a bulletin issued by Harper Brothers, the publishers of Ben Hur, they say:

"If ever a literary success was earned by hard work, General Wallace earned it with 'Ben Hur.' He first started the book as a novelette which he intended to offer to Harper's Magazine; but the story expanded until it far outgrew the original design, and occupied its author for seven years. Full as it is with the most graphic pictures of Palestine, it is difficult to realize that General Wallace had never been in that country when he wrote the novel. The general was recently asked how he accomplished such wonderful results, and replied as follows:

" 'I doubt if any novel has ever had more careful studies for its background and life than those made for "Ben Hur." I knew that the novel would be criticised by men who had devoted their lives to biblical lore, and I studied Palestine through maps and books. I read everything in the way of travel, scientific investigation, and geography. I had scores of maps and worked with them about me. My best guide was a relief map of Palestine made in Germany. This was hung on my wall, and by means of it I took my characters through the passes of the mountains and up and down the hills, measuring their daily travel by the scale of miles. I also made studies of the bird and animal life of the time and place.' "

THE SUPPORT OF THE MINISTRY.

The matter of ministerial support is vital in our church economy. Methodism is organized on a heroic conception of ministerial service and support. It presupposes that the preacher is conscience-bound, and will go even in the face of physical suffering and want. On the other hand, the Methodist system recognizes the Pauline principle that "the laborer is worthy of his hire," and that the people to whom our ministers go will also recognize this and will not "muzzle the ox that treadeth the corn."

There is perhaps no feature of our polity which appeals so to the faith of both preacher and people as our system of itineracy and ministerial support, and we believe that nothing else stamps the system so signally as Scriptural. Under this system there can be no bargaining beforehand, and the preacher and his congregation are thus saved from the temptation to make merchandise of the gospel. The result of this is that by the concensus of opinion in a very wide circle, the Methodist ministry is perhaps the nearest approach to the apostolic idea.

It has frequently been argued that the Methodist ministry suffers in comparison with the ministry of other churches in the matter of support, and this is sometimes made to reflect on the liberality of our people. We think this is in large measure unjust, from the fact that the meagre support of the Methodist minister in many instances is due to the fact that we have undertaken more than other denominations. Into scattered and sparsely settled communities we have gone and the congregations upon whom devolved the support of the pastor, have, in many instances, been small and poor, and have not deserved censure that has too often been heaped upon them. Then in all new and poorly developed work there is always a large contingent that can scarcely be expected to fully co-operate in the support of the church. So when we consider the heroic spirit of the few who do stand together and keep the church going in the matter of ways and means, it seems almost inexcusable that any one should upbraid them through the papers.

A recent number of the Religious Telescope hits the nail on the head in an editorial on this phase of our subject. The editor says:

"With all possible deference for the sayings and opinions of the brethren who have expressed themselves on the evil of our pastors' receiving such small pay, we give it as our candid conviction that the pleadings in that direction are being overdone. Even if the facts were worse than represented, the remedy is not to be secured by discussing the question through the columns of the Telescope.

"As a rule only the intelligent, liberal-paying laymen read our church paper. The small payers do not take it. Our conference minutes show that small salaries go hand in hand with Telescope lists that are very small in proportion to membership. Then why belabor with argument about more liberal salaries those who are already doing their duty fairly well in that direction? Will those laymen be inspired to pay more liberally by having so often thrust before them in print these complaints? We do not believe they will.

"In our opinion the remedy is not in crying out against small salaries, but in good preaching, efficient pastoral work, and in putting our Church literature into the homes of our people. This well done will so arouse in them an interest in the work of the Lord, and so fill them with the self-sacrificing spirit of Jesus Christ, that they will gladly pay to the support of the pastor all they can, consistent with their duty to the members of their own families.

"Clubbing the sheep never works well. It makes them wild and causes them to break and run away from instead of following their would-be shepherd. And so the complaint of small salaries as a cause of many leaving our ministry, instead of inspiring the laity to take hold with a will and pay more liberally, arouses a spirit of resentment and drives many to feel like saying, "If our preachers are simply after money, and not willing to preach for what we are willing to pay them, we do not want them to preach for us at all; we can manage to get along without them.'

"We do not say that this is right, but we do say that much complaint about small salaries through the columns of our church organ must have that effect, does tend to aggravate rather than remedy the evil. Try it yourself, will you?"

A NOTED LECTURER.

Rev. Dr. E. O. Taylor, a noted temperance lecturer, has been giving a series of lectures to full houses at West Market street church, since last Sunday afternoon, under the auspices of the Woman's Christian Temperance Union. His themes have been popular, such as "Christian Citizenship," "That Boy of Yours," "Microbes and Men," &c.

Dr. Taylor is a rather elderly man, a Baptist minister, with several years experience as a pastor, before going on the platform, and impresses his hearers as a man of considerable force. He preaches a clean, clear-cut gospel of temperance. He closed his course on Wednesday evening, and we trust great good will result from these lectures.

Notes and Personals.

Rev. W. L. Hutchins, of the East Bend circuit, called last week returning from Raleigh, where he had been for several days in the interest of temperance legislation.

We regret to learn that the little baby boy of Rev. and Mrs. J. H. Barnhardt, of Grace church, Winston, has been quite sick with pneumonia. At this writing he is reported better.

The Forty-fifth State Fair will be held at Raleigh, embracing October 16, 17, 18, 19, 20 and 21, 1905. This announcement is given to the press by Mr. Joseph E. Pogue, Secretary of the North Carolina Agricultural Society.

Rev. R. B. Hines, of Mount Airy, has been in the city for several weeks, selling stock for a new corporation to be organized soon for planting and conducting an orchard in Surry county. He preached for the Proximity congregation on a recent Sunday.

Rev. W. L. Dawson, pastor of the Creston circuit, has just closed a good meeting at Thomas' Chapel, resulting in several conversions and accessions. One evidence of the revival is a club of nine new subscribers to the Advocate, and one renewal. Only one Advocate was taken in this congregation before.

Rev. N. B. Dagenhardt, of the Mount Airy circuit, passed through on Monday returning to Mt. Airy, from a visit to his former home in Alexander. Brother Dagenhardt has given up his work on the Mount Airy circuit, and will return with his family to Alexander county next week. His health, he says, is not such as to enable him to continue in pastoral work.

Mrs. R. M. Tuttle, wife of the late Rev. R. M. Tuttle, a Presbyterian minister, died at her home in Virginia last week. Her husband was a cousin of Revs. D. H. and M. H. Tuttle of the North Carolina Conference, and R. G. Tuttle, of the Western North Carolina Conference.

CHURCH EXTENSION IN THE WESTERN NORTH CAROLINA CONFERENCE.

Since the organization of the Board of Church Extension by the General Conference of 1882, the Western North Carolina Conference has contributed on assessments $34,051.79 and to specials $894.32, and during the same period has received in donations $25,704 and in loans $10,100, and of the 732 churches now owned by our people in that conference 205 have been aided with Church Extension funds, and the last report of the conference shows 124 congregations that are without a church building. It may be confidently assumed that many of the present churches are inadequate and must soon be substituted by better ones or the work must suffer. The last complete report at hand from the church at large states that there are 3471 congregations that are unprovided with a house of worship and of these 189 are in the foreign mission fields of the church.

None of our congregations in the home or Foreign field can prosper without a church unless there is a prospect before them of the securement of one at an early day. Our very great need of Church Extension funds is still further indicated by the fact that at the last annual meeting of the General Board three times as much was applied for in donations as the Board could give and twice as much in loans. It is distressing to the Board to have to deny for lack of means two thirds of the needy applicants.

I am thankful to state that the payment by the whole church on the assessment in 1904 is $7,569.65 in advance of the preceding year and is within a fraction of 80 per cent. of the assessment. I am thankful, too, to state that the Western North Carolina Conference paid 84 per cent. of its assessment. I may state also that the conference paid 87 per cent. of its assessment for Conference Claimants, 106 per cent. for Foreign Missions, and 98 per cent. for Domestic Missions, and I may ask why the payment for Church Extension was a smaller per cent. than any of these others? May I hope that hereafter the pay for all the collections in the conference will be at least 100 per cent. and that our good people in the Western North Carolina Conference will regard the Church Extension collection as important as any? I hope that the Presiding Elders of the Conference will see to it that at all their District and Quarterly conferences the subject of Church Extension shall be brought prominently before our people (see Discipline Par. 393, Art. 12) and that preachers in charge will put as much emphasis on the Church Extension collection as upon any other.

Our Loan Funds are filling so large and important a place in the progress of the church that I will be greatly obliged if I may be put in communication with any of our friends who may be able and willing to add to our Loan Funds by direct gift or by a contribution on our annuity plan.

P. H. Whisner, Cor. Sec.

February 15, 1905.

North Carolina Methodism.

Rev. Harold Turner, of Spring Garden church, this city, has been holding a series of services for the students of Davenport College.

Rev. W. R. Evans preached a strong sermon on Home Religion. He warned the people of the danger of trashy books and papers, and made a canvass for the Advocate, securing 10 new subscriptions.—Granite Falls cor. Lenoir News.

Presiding Elder J. A. Cook preached three most excellent sermons while with us Saturday and Sunday. The service on Sunday night was peculiarly solemn and impressive. The subject "Hell" was handled in a masterly manner.—Watauga Democrat.

The French Broad Hustler says: Rev. D. M. Litaker holds a diploma which confers on him the degree of Doctor of Psychology. This diploma was awarded him by a Chicago institution in which he took a special course of study several years ago.

Wesley chapel, a Methodist church located near Tyro, Davidson county, was destroyed by fire last Sunday. The fire was caused by a defective flue and was discovered while the pastor, Rev. S. T. Barber, was holding services in the building. The benches and other church furniture were saved. The burned building had been standing fifty years, and it is said that Wesley chapel had been a meeting place for more than 100 years. The present pastor is well known here. He was pastor of Love's church at Walkertown for two years.—Winston Sentinel.

Special revival services are being held at Tryon Street Methodist church this week. A service is held each evening, beginning at 7:45 o'clock, and is conducted by the pastor, Rev. Dr. T. F Marr. The Sunday-school annex, the entrance of which is on Sixth street, is being used for the meetings, which consist of a song and prayer service, followed by a sermon. At the service last evening much interess was shown and it is believed that much good will come from the meetings —Charlotte Observer.

At the Methodist church last Sunday morning, Rev. D. M. Litaker, the pastor, referred to the wonderful revivals of religion now in progress in Wales, London, Denver, Brooklyn and Trinity College. He insisted that a deep and thorough revival is much needed in Hendersonville, and he predicted that before long there would be a reaction from indifference and worldliness here, a great spiritual awakening taking its place. He believes that the churches of the town must and will lead in any great religious awakening which comes to the town. His sermon will not be forgotten soon by the good sized congregation which heard him.—French Broad Hustler.

We find the following interesting item in the Charlotte Observer, for February 28: "The Methodist Ministers' Conference, of this city, held a meeting in the study of Dr. T. F. Marr, pastor of Tryon Street church, yesterday morning, at which time Dr. Marr read a paper on "Why there are not more conversions in our church." The reading was followed by a general discussion by the ministers. After its presentation by Rev. C. M. Pickens, of Pineville, who is secretary of the Epworth League, it was decided to hold a union meeting of all the Epworth Leagues in the Charlotte district. This meeting will be called for March 14th, and will attract many workers to the city."

Yesterday at the Methodist church special services were held both at the morning and evening hour on the subject of "reading." The pastor, Rev. C. M. Campbell, discussed the subject in general at the morning service, followed by an excellent paper on "The Influence of Reading," by Prof. J. N. Hauss. A paper was also read by Chas. F. Lambeth on "The Richness of the Present Opportunities for Reading." The choir rendered very fine music, both morning and night, the special features being a duet by Messrs. J. M. Dodson and E. F. Westmoreland; a hymn by the Male Quartette, Mersrs. Yow, Green, Gilbert and Westmoreland, and the playing of the orchestra, Messrs. Dodson, White, Wilson and Westmoreland, all accompanied by Mrs. J. R. Myers, organist. At night the pastor spoke very forcibly, leaving the subject of "Reading the Bible," to Rev. R. P. Eubanks, which he delivered in a most interesting way, to a full house.—Thomasville cor. Charlotte Observer.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to March 1, 1905.

Asheville District.		
Hendersonville ct., Rev. W. H. Perry,	1	
Marshall circuit, Rev. W. B. Lyda,	11	
Swannanoa ct., L. B. Abernethy,	22	
Burnsville ct., Rev. J. N. Somers,	7	
Bethel station, Jno. W. Moore,	8	
	—	49
Charlotte District.		
Matthews, R. G. Tuttle.	9	
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	7	
Derita ct., Rev. J. H. Bradley,	11	
Trinity, Charlotte, Rev. J. A. B. Fry,	12	
Clear Creek ct., Rev. E. G. Pusey,	14	
Pineville ct., Rev. C. M. Pickens,	1	
Morven circuit, M. T. Steele,	3	
Polkton circuit, J. C. Mock,	7	
	—	78
Franklin District.		
Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	4	
Hiawassee circuit, C. H. Curtis,	1	
Bryson City ct., F. B. Noblitt,	2	
J. E. Woosley,	2	
	—	10
Greensboro District.		
Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	41	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	10½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	14	
E. Greensboro ct., P. J. Carraway,	6	
	—	99½
Mount Airy District.		
Rockford circuit, Rev. J. W. Long,	10	
Elkin station, Rev. H. C. Sprinkle,	2	
Wilkesboro sta., Rev. R. L. Ownby,	1	
Pilot M't'n ct., Rev. J. M. Rowland,	39	
N. Wilkesboro sta , Rev. W. F. Elliott,	6	
Helton ct., Rev. S. W. Brown,	4	
Wilkes ct., Rev. B. F. Hargett,	5	
Watauga ct., Rev. O. P. Ader,	1	
Stokes ct., Rev. J. A. Clarke,	2	
Heeding Springs ct., T. J. Houck,	6	
Yadkinville ct., A. W. Jacobs,	1	
Sparta circuit, W. T. Carner,	11	
Jefferson circuit, Seymour Taylor,	11	
	—	99
Morganton District.		
Henrietta and Caroleen, Rev. N. R. Richardson,	6	
Cliffside ct., Rev. J. B. Carpenter,	6	
Morganton ct., Rev. W. G. Mallonee,	1	
Table Rock ct., Rev. N. M. Modlin,	5	
Marion, D. F. Carver,	5	
N. Catawba ct., D. S. Richardson,	10	
	—	33
Salisbury District.		
Central, Concord, E. K. McLarty,	1	
Spencer, J. E. Gay,	7	
Cottonville ct., Rev. T. T. Salyer,	6	
Big Lick ct., Rev. Joseph Fry,	3	
Linwood ct., Rev. S. T. Barber,	21	
Epworth, Rev. B. F. Carpenter,	1	
Mt. Pleasant ct., Rev. T. E. Wagg,	10	
Salisbury circuit, J. P. Davis,	12	
Gold Hill circuit, J. C. Postelle,	7	
	—	68
Shelby District.		
Shelby sta., Rev. Geo. D. Herman,	8½	
Shelby circuit, B. A. York,	6	
Cherryville ct., J. B. Tabor,	3	
Lowell ct., Rev. J. H. Bennett,	7	
S. Fork ct., Rev. J. F. Armstrong,	18	
El Bethel sta., Rev. M. B. Clegg,	10	
Rock Springs ct., Rev. J. W. Clegg,	66	
Lincolnton, B. Willson,	7	
	—	125½
Statesville District.		
Statesville station, Rev. H. K. Boyer,	2	
Mt. Zion sta., Rev. W. H. Willis,	6	
Alexander ct., Rev. E. J. Poe,	18	
Rev. T. L. Triplett,	1	
Mooresville ct., Rev. W. S. Cherry,	1	
Clarksbury ct., Rev. W. O. Rudisill,	1	
Caldwell ct., Rev. P. L. Terrell,	16	
Stony Point ct., Rev. T. E. Weaver,	10	
Lenoir circuit, L. T. Cordell,	21	
Iredell circuit, T. B. Johnson,	6	
Newton circuit, W. F. Womble,	9	
Granite Falls and Rhodiss, W. R. Evans,	10	
Troutman circuit, A. J. Burrus,	3	
	—	104
Waynesville District.		
Leicester ct., Rev. J. W. Campbell,	1	
Brevard station, C. P. Moore,	2	
Sulphur Springs ct., J. H. Brendall,	17	
Canton circuit, D. C. Ballard,	9	
Haywood circuit, P. C. Battle,	7	
	—	36
Winston District.		
Lewisville ct., Rev. A. R. Bell,	1	
Kernersville ct., Rev. James Willson,	24½	
Cooleemee, Rev. H. C. Byrum,	9	
Mocksville sta., Rev. J. P. Rodgers,	4	
Forsythe circuit, J. F. Totten,	1	
Burkhead, T. W. Watts,	1	
Davidson circuit, P. E. Parker,	7	
	—	47½
Total from districts,		749½
Secured by old subscribers,		45
Total,		794½

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

The Sunday School Lesson.

LESSON FOR MARCH 5, 1905.

Jesus at the Feast of Tabernacles.

John 7:37-46.

GOLDEN TEXT.

Never man spake like this man [Never man so spake, R. V]. John 7:46.

HOME READINGS.

M. Teaching in the Temple, John 7:14 24.
T. Speaking boldly, John 7:25 36.
W. Jesus at Tabernacles, John 7:37 46.
T. The feast commanded, Lev. 23:33-44.
F. A feast of gladness, Neh. 8:13-18.
S. "I am he," John 8 20-30.
S. Jesus Christ is Lord, Phil. 2:1-11.

NOTES.

Between our last lesson and this—that is, between Passover and Tabernacles—Jesus has ministered in Galilee. The Transfiguration is all of his doings the most impressive, though many miracles of healing are on record. He taught in many parables. Especially he now began to speak of the consummation of his earthly career in his death and resurrection. When Tabernacles, "that great and holy feast," was at hand, his unbelieving half brothers urged him to go and make of himself a final demonstration. He refused publicity, but quietly went and appeared as a simple teacher.

It was the greatest of all the Jewish feasts. In golden October, when the year's bounties were ripened and gathered, was the natural time of gratitude and joy. The Day of Atonement had done its service for the sins of the nation, and the silver trumpets of the Temple proclaimed the days of gladness. Great multitudes tented in boothes at Jerusalem, and the week was holiday, as it is even yet with European Jews. Seventy bullocks were offered, and in the hands of the merrymakers were palms and citrons.

While the feast recalled the general divine mercy, the last day specially emphasized the gift of water. The early and the latter rain had made fruitful the season. "Praise waiteth for thee, O God, in Zion. Thou visitest the earth, and waterest it." On that day a priest brought water in a golden basin from Siloam to pour upon the altar, while the vast procession chanted the thankful Psalms with loud and frequent hosannas. In all this Jesus must have taken part as a patriot and a believer.

Scientific men say that our earth is steadily drying, and that without a cosmic change it must at some not early date be no longer inhabitable. Our arid regions teach water's value, and our fruits and vegetables contain a very large percentage of water. When all were so giving loud thanks for the gift from the sky, Jesus gives the happily-timed call of the lesson, as Isaiah long before had called.

As at Jacob's Well, so now the life-giving power of the Holy Ghost is affirmed. The Third Person of the blessed Trinity gives energy and movement to all human faculties. He specially guides and vitalizes our views of Christ as Saviour. The one whom he so affects is able by word and deed to help other men with the good of which himself is flush, and so is fulfilled verse 38 of our lesson.

Its exercises show ignorance, for five prophets between Jonah and Hosea may have come from the north, and Jesus was actually born at Bethlehem, "where David was." "The Prophet," of whom Moses had spoken; the Messiah of several prophets, were in their half-formed opinions. All agreed that this is a notable person who is so asserting himself. The multitude thus debating are the simple folk, "this people that knoweth not the law."

The "some that would have taken him," were officers sent for that purpose. We have glimpses of the Sanhedrim, now in session as a court before which impostors were amenable. This court seems inveterate, and nearly unanimous, against Jesus.

"He had no beauty that they should desire him," for they felt that his teaching would overthrow theirs, and break down the system to which they owed their position and influence. They had a monopoly of Israel's doctrine and conduct, and meant to keep it.

These officers seem never to have tried to do their errand. They stood around half out of sight, but they could not help hearing. The voice and its methods threw upon them a spell as of magic which they could not resist. Listening disarmed their enmity, and half changed them to friends and believers. They have courage to report according to their half-convictions. Perhaps some rankling of conscience stimulates them to own their disobedience, and hardens them to the taunt, "Are ye also deceived?"

Beyond our lesson but close with it appears that man whose nightly visit and talk with Jesus we noticed in our fifth lesson. He is a member of the Sanhedrim, and no voice but his speaks for fair dealing; this, too, in a negative way, a mild remonstrance. He would have process of law, no lynching. He gets no hearing, but he goes on record as loyal among the lawless, fair alone among the violent.

A day of gratitude and gladness, of calling, debate and hatred, all so outspoken, and can hardly be equaled in history. Such storm and sunshine! Out of it comes the calm, fearless Teacher. His time is yet half a year. Our unbelief and hatred will not change him; it will work our own ruin.—A. B. Hyde, D. D, in Pittsburg Christian Advocate.

Inspiration Illustrated.

On one occasion the late Rev. A. J. Gordon, of Boston, asked Rabinowitz, the converted Hebrew. "What is your view of inspiration?" "My view is," he replied, as he held up his Hebrew Bible, "that this is the Word of God; the Spirit of God dwells in it; when I read it I know that God is speaking to me; and when I preach it, I say to the people: 'Be silent and hear what Jehovah will say to you.' As for comparing the inspiration of Scripture with that of Homer or Shakespeare, it is not a question of degree, but of kind. Electricity will pass through an iron bar, but it will not go through a rod of glass, however beautiful and transparent, because it has no affinity for it. So the Spirit of God dwells in the Word of God, the Holy Scriptures, because these are his proper medium, but not in Homer or Shakespeare, because he has no affinity with their writings."—Selected.

A Great Mistake.

One difficulty with a majority of Sunday-school pupils is that they do not seek to be accurate in their knowledge of the Scriptures, or make proper effort to retain permanently what they learn. Too many are satisfied with only enough knowledge to make a respectable recitation, and do not expect to retain and meditate upon the truth after that poor end has been attained. This habit is of bad effect, both mentally and morally. Learn every good thing for all time, and for eternity as well.—Sel.

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BELLS
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
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Special attention given to collections.
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Nerve Fag.

If You Waste Your Nerve Energy, After Awhile You Will Suffer For It.

You can waste nerve force by excess, over-work, worry, anxiety, etc.

You can weaken yourself by not eating proper food or securing sufficient rest to renew the nerve energy you use up.

The proper treatment, in addition to good phosphatic food, such as whole meal bread, prepared cereals, etc., is Dr. Miles' Restorative Nervine.

This is as truly a brain and nerve food as any food you could eat, and besides, furnishes strength and tone of its own, which goes to the weakened nerve system, and sets it to rights.

Dr. Miles' Restorative Nervine is a refreshing, revitalizing tonic food-medicine for the brain and nerves. It reconstructs worn-out nerve tissue, and fills your languid brain with new life and vigor.

Dr. Miles' Nervine has made so many marvelous cures, of people so sick the doctors thought they were incurable, that it is today the standard medicine in many thousands of American homes.

The first bottle is guaranteed to help you, or druggist returns your money.

"The extreme heat, close confinement and intense mental strain incident to the banking business, has caused me to suffer with nervousness and insomnia. It gives me pleasure to say that I have used Dr. Miles' Nervine with very satisfactory results in the treatment of these affections. I am now on my fifth bottle, and eat and sleep well, in fact have almost forgotten that I possess nerves."—R. L. DALBY, Asst. Cashier, State Bank, Texarcana, Ark.

FREE Write to us for Free Trial Package of Dr. Miles' Anti-Pain Pills, the New Scientific Remedy for Pain. Also Symptom Blank. Our Specialist will diagnose your case, tell you what is wrong, and how to right it, Free. DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

GREAT
Removal Sale.

About April 1st, 1905, we will move into our new quarters, No. 5 West Trade Street. It is the most central location in the city of Charlotte. We invite all our friends when visiting the great metropolis of North Carolina to inspect our warerooms and our beautiful pianos. In order to dispose of the present stock in our warerooms at 211-213 North Tryon St., we will make a special inducemenr both in price and terms. Among the instruments on hand we have an elegant line of new Stieffs, Shaws and Kohlers. In second hand we have such pianos as the Emerson, Everett, Kimball, Hardman, Tiffaney, Leslie, Marshall & Wendell, Clough & Warran, etc., etc., besides several squares and organs. Write for list. Watch for our next ad.

CHAS. M. STIEFF
MANUFACTURER OF THE
Piano with the Sweet Tone.
SOUTHERN WAREROOMS, 211-213,
North Tryon St., CHARLOTTE, N. C.
C. H. WILMOTH, Manager

The Newest Styles
OF JEWELRY, WATCHES, STERLING SILVER AND PLATED WARE. Clocks that will run, and a large assortment of fine Pocket Books, Cut Glass Ware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.
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King's Business College
(INCORPORATED)
Capital Stock, $30,000.00.
Because—When you think of going off to school, write for College Journal and Special Offer of the Leading Business and Shorthand Schools Address KING'S BUSINESS COLLEGE, Raleigh N. C., or Charlotte, N. C. [We also teach Bookkeeping, Shorthand, etc., by mail.]
mar 16-tf

Our Little Folks.

No Place Like Home.

"I hate this little, low-roofed house,
This hill-bound valley home;
I long to see the glorious world,
And 'mid new scenes to roam.

"The sun just rises here and sets,
The days are all the same;
There's nothing grand to do or see,
And everything is tame."

Years passed. The boy of restless heart
Had wandered far and wide;
Had tossed upon the ocean wave,
And climbed the Jungfrau's side:

Had journeyed from the Golden Gate
To storied Eastern lands,
And pitched his tent where Afric's streams
"Roll down their golden sands."

Had glided through the Grand Canal
'Neath soft Venetian skies;
And in strange, Northern lands had seen
The sun at midnight rise.

Through many cities grand and great
In wonder he had trod,
And on historic battlefields
His feet had pressed the sod.

He roamed through galleries of art
And palaces of kings,
And filled his memory with store
Of rare and wondrous things;

And then he came to that small vale,
Content no more to roam,
And said: "There's not in all the world
So sweet a place as home!"

—Selected.

The Invincible Country Boy.

A glance at a list of the great men of the big cities of the United States will prove beyond a doubt that the country bred boy is far superior to his city-born cousin in point of business and professional ability and general capacity.

Many reasons are advanced for the success of the country boy in the large cities, but the one that seems to hit the nail on the head is that the youngster of the provinces is taught to work, and by this is meant a good, honest day's work, one of twelve hours.

He is a sticker, too, who is willing to start in at the bottom; and when you find a country boy who is a worker and a sticker, he is invincible. You can't keep him down.—Salt Lake Telegram.

Which Loved Most?

"Good-by, sweetest and best mam, ma!" cried Corinne, giving her mamma a hug and a kiss. "I love you a whole ocean full of love." Then she ran off to school, leaving the door open behind her and the wind blowing in.

"Good-by, mamma," called Phil over his shoulder, as he hurried away to join the other boys. He did not stop to give his mother a kiss or tell her how much he loved her; but when she saw the full box of wood and the basket of kindling and the paths neatly shoveled and swept, she did not doubt his love for her.

When she went into the parlor there was dust on the mantel and piano, a game was scattered over the couch, and Corinne's slippers were on a chair. The table was not set for lunch, and not one of the little girl's tasks were done "I do not know about such love," said mamma with a sigh. "I think I prefer deeds rather than words."—Julia D Peck.

A Boy.

You may present your catalogue of all the most lovely and lovable objects of earth and sea and sky, and, without a moment's hesitation, I shall choose from among them all a little child. The blessed Christ set such a one in the midst of his disciples as a model and example for all those, matured in sin, who would prepare for entrance into the eternal kingdom. Today that man who is farthest removed from the faith and confidence of childhood is the one most in danger of everlasting torment.

The world has taken it for granted that little girls are good, just because they are; and then somehow it has spread abroad, as by common consent, that little boys are bad. I wonder who started this story on the boys? There is not a word of truth in it. A baby boy is just as good as a baby girl, and neither is worse than the other until one is led astray by some tongue that has been taught to wound or to deceive, while the other remains in the gentle presence of a warm, true heart that beams with light and love.

Another false notion seems to have become current, and that is that it is just as necessary for boys to be bad as it is for girls to be good. I believe that naturally every boy is good. God made him so, and intended that he should remain so. If he does not, God is not to blame; and if the child does that which is bad before he is old enough to discern between good and evil, he is not to blame. He is simply imitating older people.

The man who is cheated, slandered or persecuted during the business of the day goes home at night and looks into the eyes of his pure, innocent boy, and regards him as a vindication of God—that God makes all things good.

I've seen a man wear a frown a week and carry a grudge in his heart all his life, but I've seen a boy's tears dried and his wounds healed instantaneously by a mother's kiss. I've seen grown people pout and fret because of supposed slight, but I've seen a sadly neglected boy quiet and uncomplaining. I've seen men brawl and fight over slight differences of opinion, but I've seen an unmercifully beaten boy kiss the hand of his heartless parent as soon as the smarting ceased. I've seen men plunge into questionable enterprises without stopping to think, but I've seen a boy hold back from inviting amusements and ask: "Father, do you think it is wrong?" God bless the boys! the pure, true boys. They make us sigh for the innocence we have outlived and which might yet have been ours. —Selected.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others?

Rheumacide

IT'S AT THE JOINTS FROM THE INSIDE

CURES TO STAY CURED.

NOT the temporary improvement resulting from dangerous mercury, opiates, alcohol, or potash; not the momentary relief from sharp pain given by liniments; but a searching cleansing of the blood that clears the system of every vestige of the disease, and absolutely

CURES RHEUMATISM.

We know that it *should cure* because it is compounded in the most scientific manner, of purely vegetable drugs that cannot harm, but build up the entire system. We know that it *does cure* because hundreds of those cured have written us that it has

CURED AFTER ALL OTHERS FAILED.

Free sample bottle from BOBBITT CHEMICAL CO., BALTIMORE.
YOUR DRUGGIST SELLS RHEUMACIDE.



The Grim Reaper
PNEUMONIA

claims thousands of lives every year. This terrible malady is admitted by the medical profession as the most dangerous and quickly fatal disease known. Skilled physicians are baffled by it and many admit that their efforts to cure have always resulted in failure.

GOWAN'S PNEUMONIA CURE

is the only known specific for this fearful disease. It is applied externally, gives immediate relief, allays fever, scatters congestion and effects quick and permanent cure. Hundreds of people have voluntarily testified to its wonderful effectiveness where all other remedies failed. Its value cannot be measured in money.

Sold by Druggists, $1 a Bottle.

Mr. W. T. Carter, Travelling Auditor So. Ry., says: "I consider Gowan's Pneumonia Cure one of mankind's greatest blessings. My 17-year-old son was extremely ill with Pneumonia; your Cure was used and in 3 days all fever had left; on the fifth day he wanted to get out of bed."

Mr. J. W. Hollingsworth, a well known merchant of Louisburg, N. C., says: "Gowan's Pneumonia Cure saved the life of one member of my family and cured another of Pneumonia."

If your druggist cannot supply you, write to
Gowan Medical Co., *Durham, N. C.*

The Security Life and Annuity Co.

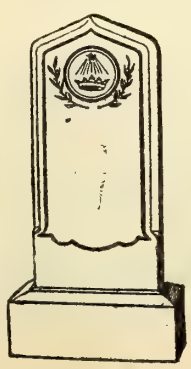
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THE IDEAL LIFE POLICY takes the place of the bread-winner. Our Annuity, Disability and Endowment Policy provides a guaranteed annual income for the widow and orphans, for the mother or father, and for the insured in old age.

HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

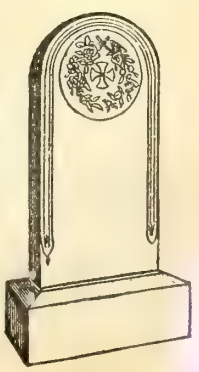
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MURPHY, N. C.



Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

A Fine Light Bearer Plan.

The faithful and efficient lady manager of the Monroe Light Bearers, Mr. J. J. Crow, sends the following story of what her little folks are doing. Mrs. Crow also says: "Our auxiliary has already paid in full its Pledge but will have fifteen or twenty dollars to help out the deficiency. Our pastor, Mr. Ware, who has been away seven years, says the growth of the missionary spirit here is wonderful. We are so glad to feel that we are growing, and we feel it such a privilege to be a worker in this grand cause":

February 19th, 1905, was a red letter day with the Light Bearers of Central church, Monroe. As announced by our pastor, Rev. Mr. Ware, Sunday morning, the evening hour was turned over to the juvenile missionary society, it being the occasion of their annual mite-box opening.

The lady manager had told them all during the year that we would load a ship this time. On entering the church our eyes were greeted by the sight of a beautiful white ship bearing the name of "Good News" waiting to receive our contribution toward the spread of the good news of salvation in heathen lands. The exercises were beautiful and touching as one after another told in recitation or song of the faith, love and work of children and the pennies. The tiny little ones not five years old told the story of how the pennies came. And as

"No gentle pity, to that golden city,
e'er could bring the lost,
So they gathered up the pennies,
And gathered up the dimes,
The gospel true to send to heathen climes,"

The beautiful duet, "When our Ships have crossed the Ocean," was sweetly rendered while the senior division marched by and deposited their load of boxes. It had been previously promised that the one whose box contained the most money should be the delegate to our annual meeting. One little girl had more than $7 00, so she will be our representative at Conference.

I'll not tell more, only say five little ones had over $25 00. What do you think of that for Light Bearers? They will be made Life members. Our exercise over, Bro. Ware made us a most helpful, forceful and interesting talk on missions, followed by a public collection. One who has never been a lady manager can realize the gratitude and happiness I felt when told the whole amount of the collection and mite boxes made over $65 00.

With thankful hearts for answered prayers, an increased faith and a firm belief in His promises we finished our year's work.

MRS JOHN CROW,
Lady Manager.

An Inspiring Message.

Under date of December 17th, 1904, Dr. Young J. Allen writes as follows to the Wesleyan Christian Advocate:

I have had the pleasure of filling some of Mr. Loehr's appointments, and recently by special request of the acting principal, Miss Nicholson, have participated in a protracted (revival) meeting held in McTyeire for the benefit of the girls and young ladies who are pupils in that institution. And I am sure it will both surprise and delight you, as well as the ladies of the Woman's Foreign Missionary Society, to learn of the great success of that meeting. The services closed last night, with a call for decisions; in other words, it was a decision meeting, and sixteen girls from twelve to eighteen years old came forward and confessed their faith in Christ and their desire to become Christians. Many others were deeply impressed and no doubt ere long will also declare themselves applicants for membership in the church. This movement means much to McTyeire School and to the church in China, and if we can but establish here, as in Emory and the Wesleyan in the home land, the annual revival and ingathering of precious young souls, our institutions for the higher education will indeed become to China what the above institutions and others like them have long been to the mother country.

I am a thorough believer in the higher education for the cultivated young womanhood of China. They are able to pay for it, and want it, and when they get it they appropriate it to the noblest purposes. I have faith in China's womanhood. They make devout heathen Their devotion is sincere and unflinching to the only gods they know. And they will hold the truth when they get it with a martyr spirit. No small part of the crisis now before us is the need of female education, and those who does most for the emancipation, education and uplift of China's women may be said to have done most also for the promotion of the cause of missions in China. The Church, therefore, is concerned in this matter, and in giving it more attention will be doing the truest and most efficient possible foreign mission work. I am fully convinced that China will do her part; in other words, that the native Christians will not fail to do the domestic feature of the work, if we do our part as foreign missionaries.

In regard to the present outlook of the Woman's Board in China, nothing could be more inspiring, and I shall expect of them still greater things in the near future. The young women in China are already claiming and requiring at our hands schools of higher grade, better equipment and a more thorough curriculum. And they should have the very best the home Church can afford. They do not ask for charity, but for our best gifts for which they are both willing and able to pay. Here then at the very outset of this great transition movement the Church, and particularly the Christian womanhood of the Church, have thrust upon them the opportunity of all the missionary ages. Never, never was anything like it ever seen before, and if I had a voice as loud as my convictions are strong, I would lift it up and speak to the women of Georgia and of the Woman's Board generally across the wide Pacific, in such tones as to command a hearing and a response to this awakening call from the daughters of my beloved China.

We Want to Send You

free and prepaid, a bottle of Vernal Palmettona (Palmetto Berry Wine). Every reader of the North Carolina Christian Advocate will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence and it promptly cures indigestion, dyspepsia, flatulency and catarrh. Vernal Palmettona cures constipation, clears the liver and kidneys, relieves inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

Quarterly Meetings.

ASHEVILLE DISTRICT—2ND ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Feb.	18	19
Bethel	"	19	20
Swannanoa ct., Skylands	"	25	26
Hendersonville circuit, Ednaville	Mar.	4	5
Hendersonville station	"	12	13
Central	"	19	20
Ivey circuit, Mar's Hill	"	25	26
Cane Creek circuit, Tweed's Chapel	Apr.	1	2
Marshall circuit, Jewel Hill	"	8	9
Hot Springs ct., Ottingers	"	9	10
Burnsville circuit, Shoal Creek	"	15	16
Haywood Street	"	23	24
Riverside and Weaverdam, Riverside	"	23	24
Old Fort circuit, Bethel	"	29	30
Weaverville ct., Salem	May	6	7
Weaverville station	"	7	8
Bald Creek circuit	"	10	11

CHARLOTTE DISTRICT—2ND ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Feb.	19	20
Epworth and Seversville	"	19	20
Brevard	"	26	27
Trinity	"	26	27
Monroe circuit, Oak Grove	Mar.	4	5
Monroe station	"	5	6
Tryon Street	"	12	13
Hoskins	"	12	13
Pineville, Marvin	"	18	19
Morven circuit, Pleasant Hill	"	25	26
Wadesboro station	Apr.	2	3
Lilesville, Shiloh	"	8	9
Ansonville, Wightman	"	15	16
Derita, Hickory Grove	"	22	23
Chadwick	"	23	24
Weddington, Weddington	"	29	30
Dilworth and Big Spring, Big Spr'g.	May	6	7
Clear Creek, Mill Grove	"	13	14
Matthews, Indian Trail	"	14	15
Polkton, Fountain Hill	"	20	21
Waxhaw, Bond's Grove	"	27	28

FRANKLIN DISTRICT—2ND ROUND
—IN PART.—

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Feb.	18	19
Webster circuit, East Laport	"	25	26
Dillsboro and Sylva, Dillsboro	"	26	27
Glenville circuit, Double Springs	Mar.	4	5
Franklin circuit, Clark's Chapel	"	11	12
Macon circuit, Mulbery	"	18	19
Whittier & Cherokee Oconolufto	"	25	26
Bryson City, Witcher's chapel	April	1	2
Robbinsville, Mt. Zion	"	8	9

GREENSBORO DISTRICT—2ND ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, West Market St (a.m.)	Feb.		12
Greensboro, Centenary (p. m)	"		12
East Greensboro, Mt. Pleasant	"	18	19
Greensboro, Walnut Street (p. m.)	"		19
High Point, Washington St. (a. m)	"		26
High Point, S. Main Street (p. m.)	"		26
West Greensboro, Shady Grove	Mar.	4	5
Greensboro, Spring Garden (p. m.)	"		5
Uwharrie, Salem	"	11	12
Asheboro circuit, West Chapel	"		18
Asheboro station	"	19	20
West Randolph, Hopewell	"	25	26
Randolph, Mt. Vernon	Mar. 26.	April	1
Randleman and Naomi	"	2	3
Ramseur and Franklinsville, Franklinville	"	8	9
Coleridge, Concord	"	15	16
Wentworth, Mt. Carmel	"	22	23
Reidsville, Main Street	"	23	24
Ruffin, Lowe's Chapel	"	29	30
Reidsville, Ware's Chapel (p. m.)	"		30
Pleasant Garden & Liberty,	Bethany,	May	6 7

MT. AIRY DISTRICT—2ND ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Jonesville circuit, Jonesville	Feb.	25	26
Elkin station	"	26	27
Wilkes circuit, Union	Mar.	4	5
North Wilkesboro station	"	5	6
Wilkesboro station	"	11	12
Yadkinville ct., Mt. Pleasant	"		15
East Bend circuit, Prospect	"		16
Mt. Airy circuit, Beulah	"	18	19
Mt. Airy station	"	19	20
Stokes ct., Trinity	"	25	26
Pilot Mountain ct., Pilot Mountain	Apr.	1	2
Rockford circuit, Dobson	"	8	9

MORGANTON DISTRICT—2ND ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Friendship	Feb.	25	26
Rutherfordton sta., Gilboa	Mar.	4	5
Forest City circuit, Salem	"	11	12
Henrietta and Caroleen, Caroleen	"	12	13
Cliffside circuit, Oak Grove	"	18	19
Table Rock circuit, Oak Hill	"	23	24
Morganton circuit, Bethel	"	25	26
McDowell circuit, Snow Hill	Apr.	1	2
Marion & Providence, Providence	"	8	9
Morganton station	"	9	10
Elk Park circuit, Pineola	"	13	14
Spruce Pine ct., Pine Grove	"	15	16
Bakersville circuit, Red Hill	"	22	23
Broad River circuit, Gray's Chapel	"	29	30
Thermal City circuit,	May	6	7
Green River circuit, Tryon	"	13	14
North Catawba ct.	"	27	28

SHELBY DISTRICT—2ND ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Jan.	21	22
Gastonia, Main street	"	22	23
Lowell at South Point	"	28	29
McAdenville station	"	28	29
Bessemer City at Concord	Feb.	4	5
El Bethel and Salem at El Bethel	"	11	12
King's Mountain station	"	11	12
Mount Holly at River Bend	"	18	19
Lowesville at New Hope	"		24
Rock Springs at Webb's Chapel	"	25	26
Lincolnton circuit at Asbury	Mar.		3
Stanly Creek	"	4	5
South Fork at Zion	"		10
Cherryville at Pleasant Grove	"	11	12
Lincolnton station	"	11	12
Belwood	"	18	19
Polkville	"		23
Shelby circuit	"	25	26
Shelby station	"		26

STATESVILLE DISTRICT—2ND ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station at Mt. Zion	Feb.	11	12
Mooresville circuit at Fairview	"	11	12
Troutman circuit at Rocky Mt.	"	18	19
Mooresville station	"	18	19
Lenoir circuit at Pleasant Grove	"	25	26
Lenoir station	"	26	27
Caldwell circuit at Collers	Mar.	4	5
Iredell circuit at Olin	"	11	12
Clarkesbury circuit at Macedonia	"	12	13
Granite Falls station	"	18	19
Hickory station	"	19	20
Statesville, First Church	"	25	26
West End station	"	26	27
Statesville circuit	Apr.	1	2
Alexander circuit at Carson's Ch	"	8	9
Stony Point circuit	"	15	16
Maiden circuit	"	22	23
Catawba circuit	"	23	24
Newton circuit	"	29	30

SALISBURY DISTRICT—2ND ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Feb.		26
Salisbury, South Main Street	"		26
Linwood, Ebenezer	Mar.	4	5
Lexington	"		5
West Lexington	"		5
Concord, Central	"	11	12
Concord, Epworth	"	11	12
Salem	"	18	19
Mt. Pleasant, Centre Grove	"	25	26
Gold Hill, Zion	Apr.	1	2
Salisbury circuit, Bethel	"	8	9
Spencer	"		9
Holmes Memorial	"		9
New London, Bethel	"	13	14
Jackson Hill circuit, Eleazer	"	15	16
Norwood, Randalls	"		21
Albemarle circuit, Zoar	"	22	23
Albemarle	"		23
Big Lick, Big Lick	"		28
Cottonville, Rehoboth	"	29	30
Concord circuit,	May	6	7
Concord, Forest Hill	"		7
Woodleaf ct., Woodleaf	"	12	13
China Grove ct.	"	14	15

WINSTON DISTRICT—2ND ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Walkertown, Walkertown	Feb.	4	5
Winston, Centenary	"		19
Winston, Burkhead	"		19
Winston, Grace	"		26
Winston, Salem	"		26
North Thomasville, Prospect	Mar.	4	5
Thomasville, Thomasville	"	5	6
Danbury, Davis Chapel	"	11	12
Madison, Pine Hall	"	18	19
Stoneville, Mayodan	"	19	20
Mocksville, Mocksville	"	27	28
Lewisville, Sharon	Apr.	1	2
Davie, Liberty	"	8	9
Cooleemee, Cooleemee	"		9
Farmington, Bethlehem	"	15	16
Advance, Advance	"	16	17
Davidson, Good Hope	"	22	23
Leaksville, Leaksville	"		30
Spray, Spray	"		30

WAYNESVILLE DISTRICT—2ND ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Delwood	Mar.	4	5
Sulphur Springs at Mt. Morencie	"	11	12
Waynesville sttiaon	"	18	19
Clyde at Tarpin's Chapel	"	25	26
Brevard station	Apr.	1	2
Mills River at Avery's Creek	"	8	9
Canton station at Bethel	"	15	16
Haywood circuit at Mt. Zion	"	22	23
Leicester at Big Sandy	"	29	30
Brevard circuit	May	6	7
Spring Creek	"	13	14
Canton circuit	"	20	21

District Conference Directory.

The Franklin District Conference will be held at Whittier, July 27 to 30.

The Japanse government desires to correct the rumor that it is proposing peace.

Cancer of 25 Years' Standing Yields to Oils.

North Evans, N. Y., Feb. 17, 1904.
Dr. D. M. Bye Co., Indianapolis, Ind.

DEAR SIRS—The sore on my face is healed and has been for a month. Your treatment took the soreness out of my face and eye in a short time. Soon the sore began to heal and now it does not trouble me in the least. I wish that all who are afflicted with cancer would try your Oil Cure. Please accept my thanks for what you have done for me.

Yours truly, L. A. FALER.

P. S.—Perhaps I should say that I am 73 years old and that the sore has been on my face for 25 years. L. A. F.

Old men and women do bless him. Thousands of people come or send every year to Dr. D. M. Bye for his Balmy Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for home treatment. A free book is sent, telling what they say of the treatment. Address the home office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind. [If not afflicted, cut this out and send it to some suffering one.]

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

What Christians Are For.

Tell you something of my work? Shall I tell you the bright things, or the dark? O, I will give you a dark beginning with a bright ending. Will that please you?

The beginning was very hopeless. One Sunday morning the doctor called me up by telephone, gave me a street and number, and urged me to hasten to the home. "Once there," he said, "you will know what to do, but there's no time to lose."

Now, I did want to go to church that morning—deaconesses need spiritual help even more than other people, perhaps. So maybe I sighed a little, but I hastily tied on my bonnet and started on the errand. It was "upstairs rear" of course. I knocked at the door. All as still as the grave. Again and again I knocked, then I looked at my address, it was correct.

Finally, the noise I made convinced the inmates that I was not going away, and a tiny crack appeared in the door.

"What do you want?" asked a middle-aged woman, whose face told terribly the story of sorrow, want and poverty.

"I want to come in," said I, "Doctor Lambert asked me to come. I'm come to see your sick daughter."

"We don't want any callers." was the reply, and the door would have been shut in my face, but—this is a little craftiness we deaconesses have learned—my foot was between the sill and the door.

"But I am not a caller; I am a friend I'm sure I can help you. Do let me come in."

So, little by little, the door opened to my urgency, and I entered. On a cot in the room lay a young woman whose face was still beautiful, though marked, like her mother's by an agony of despair. The telltale room advertised that its occupants were in dire extremity.

I went at once to the sick girl. She did not seem more than twenty. "What is the matter?" I asked. But she turned away her head and lay silent. Just then I noticed a little roll at the foot of the bed, and it was easy to guess the truth. I learned afterwards that the girl was legally married, but her husband had left her without a penny, and in her dire need she had come home to her mother, a widow, with a number of younger children to support.

I picked up the baby, a beautiful child, though entirely uncared for, and sat down by the sick girl.

At that she fairly screamed out at me: "Don't come near me! Don't come near me! I don't want it! I'll kill it. I'll kill it as sure as I live!'

I knew that the poor, ignorant girl was hardly responsible for what she said, crazed by her sorrow and want; but alas for the unwelcome child! I cuddled the little thing, as mothers know how to do—for I'm a mother—then, kneeling, with one hand on the mother's head, the other holding the baby I prayed. It was all I could do. If ever a woman begged God to cast out devils, I did then. After a little the young mother began to sob heavily, then broke right into my prayer, exclaiming, "O, no; I won't kill it! I won't. Give it to me!" and the child was in its mother's arms.

An hour or so I talked with the family, suggesting ways in which help might come, then left, promising to return soon. When I went back it was with much needed supplies—clothes for the baby (not a scrap had been prepared for the child) food, medicine, and all needed help—The story begins to brighten, doesn't it? The people in our church stood by me nobly in helping this case; all they needed was to know of it. Sometimes I think we deaconesses do our best work in simply letting the rich folk know the need of the poor folks. They are always ready to help when a case of this kind is brought before them.

All the adults in this family were converted within a few weeks and joined our church. Work was found for them, and they were helped over their hard place. That is what we Christians are for, I take it, to lift up and give hope to such stricken ones as these. This was years ago, but they are faithful still. They are poor but they work hard and are earning a respectable livelihood.

So much of our deaconess work has to be done on faith—it is just like ships that pass in the night: we do what we can, and the life passes beyond our knowledge or control—that it is a comfort when, as in this case, we can trace the work along for year after year and know of a surety that our labor has not been in vain in the Lord.—Deaconess Advocate.

Is It Right?

Is it right that a property-owner should lose $4.20 to let a dealer make 50 cents? A dealer makes 50 cents more on fourteen gallons of ready-for use paint, at $1.50 per gallon, than our agent does on eight gallons of L. & M. paint and six gallons of linseed oil, which make fourteen gallons of the best paint in the world, at $1.20 per gallon; the property-owner loses just $4.20. Is it right?

It only requires 4 gallons of L. & M. and 3 gallons linseed oil to paint a moderate sized house.

Ten Thousand Churches painted with Longman & Martinez L. & M. Paint.

Liberal quantity given to churches whenever they paint.

For sale by one merchant in every locality in the United States.

LONGMAN & MARTINEZ,
Manufacturers, New York.
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Public is Aroused.

The public is aroused to a knowledge of the curative merits of that great medicinal tonic, Electric Bitters, for sick stomach, liver and kidneys. Mary H. Walters, of 546 St. Clair Ave., Columbus, O., writes: "For several months, I was given up to die. I had fever and ague, my nerves were wrecked; I could not sleep, and my stomach was so weak, from useless doctors' drugs, that I could not eat. Soon after beginning to take Electric Bitters, I obtained relief, and in a short time I was entirely cured." Guaranteed at drug store; price 50c.

☞Please examine the label on your paper; by so doing you will know when to renew

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EMPLOYMENT BUREAU

Help of all kinds furnished on short notice. Nothing but first class, such as cooks, butlers, bell-men, chamber maids, washerwomen, house cleaners, laborers for contracts on public works of all kinds.

Write for help of all kinds. Communications receive strict attention.

Phone 695. Office 119 E. MARKET ST. P. O. Box 137.

GREENSBORO EMPLOYMENT BUREAU.
T. W. STROUD,
Manager and Proprietor.
mar 2.

DISEASES OF MEN
Permanently Cured.



DR HATHAWAY
Recognized as the Oldest Established and Most Reliable Specialist

I want every man suffering from any disease of a private nature to write me for full particulars about my new system of curing these diseases, which cures in half the time required by the old method. You can take same at your own home, and as all medicines are sent in plain packages and correspondence confidential, no one will ever know anything about it. My experience in the treatment of these diseases extends over a quarter century, and you take no risk whatever in placing your case in my hands. This wide experience enables me to at once understand your case and to prepare treatment accordingly. I have cured patients scattered all over the country, whom I was able to cure by my system of home treatment. You cannot expect to go through life in such a condition, so write me at once for my Self-Examination Blank, and let me make a complete diagnosis of your case and let you know just what I can do for you. Do not give up if your doctor has given your case up as incurable, as nine out of ten average physicians will give up a case as incurable just because it does not readily yield to their antiquated methods. Diseases of this nature need skillful, scientific treatment. So write me at once. No charge for examination. Address, J. NEWTON HATHAWAY, M. D., 93 Inman Building, Atlanta, Ga.

HELMS'
Croupaline

Is a sure and reliable remedy for Croup and Colds in children—also colds in adults. When you or your child have a cold rub the chest thoroughly with CROUPALINE, then saturate a flannel cloth and apply to chest close up to neck, and you will get almost instant relief.

You will find it beneficial in Pneumonia by rubbing chest thoroughly and applying flannel cloth saturated to same.

Physicians recommend it and get the best of results.

Don't take any substitute, as they are not as good.

SOLD BY ALL DRUGGISTS.
25c. a Box.

J. D. HELMS, Mfg. Chemist,
GREENSBORO, N. C.
310 South Elm St., Opp. McAdoo House.

Cabbage Plants . . .

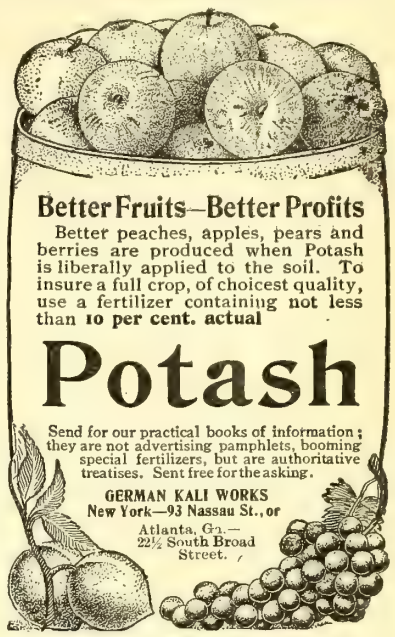
Grown in the open air. Will stand any cold. Count guaranteed. Guaranteed headers. Seed grown by best seed houses in the business. I have now an unlimited supply. Any variety. Sold the largest half of the plants for the cabbage crop in Virginia and North Carolina last year. Will give references if desired of anyone that used them last year.

Prices: in lots less than 5,000, $1.50 per thousand; less than 10,000. $1.25; large lots $1.00 per thousand, F. O. B. Meggetts, S. C. Express rates about 20c per thousand and less.

I give coupons with each order guaranteeing count, and offering special inducements to all purchasers.

E. L. COMMINS,
Meggetts, S. C.
Feb. 16-4t.

GARDNER'S CHILL PILLS CURE
50¢ GUARANTEED BY DRUGGISTS. 50¢
NORTH STATE CHEMICAL CO.
GREENSBORO, N.C.



Better Fruits—Better Profits

Better peaches, apples, pears and berries are produced when Potash is liberally applied to the soil. To insure a full crop, of choicest quality, use a fertilizer containing not less than 10 per cent. actual

Potash

Send for our practical books of information; they are not advertising pamphlets, booming special fertilizers, but are authoritative treatises. Sent free for the asking.

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New York—93 Nassau St., or
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22½ South Broad Street.

Very Low Round Trip Rates
TO
Washington, D. C.,
ACCOUNT
Presidential Inauguration,
MARCH 4, 1905,
Southern Railway

will sell tickets on March 2nd and 3rd, at extremely low rates to Washington, D. C., and return, with final return limit March 8th, 1905; however, an extension of final return limit may be procured to March 18th, 1905, by deposit of ticket with Joint Validating Agent at Washington prior to eight o'clock, p. m., March 8th, and payment of ONE DOLLAR.

SPECIAL INDUCEMENTS TO MILITARY COMPANIES AND BRASS BANDS IN UNIFORM.

For detailed information as to Rates, Schedules, Sleeping Car Accommodations, etc., ask the Agent, or

R. L. VERNON, T.P.A. Charlotte, N. C.
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S. H. Hardwick, Pass. Traffic Manager,
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WASHINGTON, D. C.

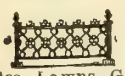
Keiffer Pears..
The Great Money Maker.

Magnum Bonum Apples,
Best Fall Apple in Cultivation.

These, together with a large surplus of other apple, peach, plum, nuts, grape vines, shade and ornamental trees, figs, and raspberries to close out winter and spring 1905 a reduced price.

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AND ORNAMENTAL WIRE WORKS.....
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311 N. Howard st., Baltimore Maryland.



Wire Railings for Cemeteries, Lawns, Gardens and Balconies. Office and Bank Grilles, Counter Railings, Elevator Enclosures and Cabs, Window Guards, Tree Guards, Sand and Coal Screens, Wire Cloths, Selves, Fenders, Wire Chairs, Settees, etc.

The Farm and Garden.

Applying Manure to the Land.

At this season of the year while the ground is frozen sufficient to admit the manure spreader and wagon on the fields, we have been broadcasting manure on the rye fields and the crimson clover fields. The rye will be used for green pasturage in the spring, and the crimson clover fields will be cut for hay.

There has been more or less discussion as to the proper manner of applying barn-yard manure. Perhaps all of us have our preferences, and maybe we are somewhat prejudiced in favor of one method or another. There is one thing we should consider; that is, the most practical way of applying home-made manures. We are making a good deal of it. One can readily see that one hundred head of cattle, ten horses and mules and one hundred head of hogs accumulate a good deal of farm-yard manure during the winter-season. Of course this is just what we want. The soils in the middle South to-day are more in need of stable manure than almost anything else Surely stable manure and the leguminous crops for summer and winter are as important things to consider in connection with our agricultural operations as anything else before us.

Of course there are advantages and disadvantages to the broadcasting of manure during the winter season-but the practical phase of the ques, tion must appeal to the wide-awake farmer. If one permits the stable manure to rot in the barn-yard, fermentation will occur, and then the continual rotting that will follow will decrease the amount. Now we know that when one apple rots in a bin it causes another apple to rot. Should it not follow in the same way that if we have stable manure out on the soil rotting, it will cause the soil to rot to a certain extent? And what is soil making but soil rotting? This is simply the changing of stored up fertility into forms which plants can utilize for food.

Now the surface dressing of such crops as clover and rye which we need for our cattle is extremely beneficial through the mulching effect, as well as in the plant food which it brings to the soil. When such dressings are applied in the winter and early spring and spread over the surface while the soil is yet wet, the saving in soil moisture which is thus brought about exerts a highly beneficial effect upon the growing plants, protecting the ground from too rapid drying until they are well rooted. The common objection to surface dressing with manure is that a large per cent of fertilizing elements pass off into the air. But, we must realize that this is a mistake when we remember that the only one of these elements that can possibly pass off as a gas is nitrogen, and the greater part of this goes off as the result of dentrification, a process that will not take place in the open air, and so this objection is without foundation. There is really a good deal less loss of nitrogen in the open field than when stored in the barn-yard or field.

Another advantage of considerable importance is that of utilizing labor during the winter months when there is no great amount of work to be done. Where the hauling of manure is postponed, naturally in the spring time there is always a great deal of work to be done, and more labor is then required to give proper attention, consequently the work is either less efficiently done or at a greater cost. Where manure is coarse the application should be made on lots that will be pastured in the spring and followed with the plow for corn. The finer kind of stable manure can be applied to the small clover and will not interfere in any way with the cutting and raking. I think it is an advantage therefore to scatter the manure broadcast at this season of the year on such growing crops as rye for pasturage or crimson clover as a step in early preparation of corn land. It is advisable as well to scatter the manure as thinly as possible. Frequent applications of manure is much better for soil improvement than heavy application at infrequent intervals.—C. W. Burkett, in Progressive Farmer.

Using Fertilizers Economically.

The area of land to be planted and the location of each crop should now be definitely fixed and preparation be made for making these areas ready for planting in the order in which they should be planted. Orders should at once be given for the fertilizer needed to be used, so that it may be on hand when required, and time not be lost waiting for its delivery. In connection with this subject of fertilizers, we want to urge upon each farmer the importance of not buying fertilizer simply by the name, but of studying the requirements of his land and of the particular crop to be grown, and of meeting these by buying only the ingredients needed and not some fertilizer having a high sounding name, but in all probability only containing the minimum quantity of the actual ingredients needed. Thousands of dollars, yea, probably hundreds of thousands of dollars, are thrown away every year in the South in buying fertilizer with an analysis of 8—2—2, when a plain acid phosphate, with an analysis of 12 to 14 per cent of phosphoric acid would have met all the requirements of the land. We have never been able to see what possible benefit any crop can be supposed to derive from a fertilizer containing only 2 per cent of nitrogen and 2 per cent of potash. Let any farmer weigh forty pounds of any fertilizer and look at it, and then at an acre of land, and try to imagine how any plant in that acre can get any benefit from the infinitesimal small quantity of the fertilizer which even the application of a ton to the acre of a fertilizer with an analysis of 8—2—2 could supply, and then let him try to imagine what an application of 200 pounds to the acre—a very common application—means, four pounds of nitrogen and four pounds of potash to the acre. The crop that can flourish with this can surely flourish without it. Except for such crops as Irish potatoes or tobacco, we believe that what all land in the South mostly needs is phosphoric acid and nitrogen. The phosphoric acid should be supplied by making the inert phosphoric acid always present in all soils available by fine and deep breaking of the soil and repeated cultivation, and the use of lime, and then supplement this by 300 to 500 pounds to the acre of 12 to 14 per cent acid phosphate. The nitrogen needed should be got from the atmosphere by the growth of leguminous crops. These get it much more cheaply than it can be bought from the fertilizer dealer. Where these crops have not been grown, or where more nitrogen is needed, it can be best supplied in the South by cotton seed meal, where only a slow action is required, and by nitrate of soda where quick action is needed. In using these ingredients instead of the mixed fertilizer a man knows what he is applying and the degree of availability of form used. Wherever possible, let crops of corn, cotton and tobacco follow crops of clover or cow-peas turned down. These will enable nitrogenous fertilizers to be dispensed with, and thus cut off the heaviest item in the fertilizer bill. Use barn-yard manure to the greatest possible extent—Southern Planter for February.

SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, free of any charge, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble. You can cure yourself at home **without the aid of any physician. It will cost you nothing** to give the treatment a trial, and if you decide to continue it will only cost you about **twelve cents a week. It** will not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it—that is all I ask. It cures all, young or old.

☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well.** Write today, as this offer will not be made again. Address

MRS. M. SUMMERS, Box 185 Notre Dame, Ind., U. S. A.

HICKS CAPUDINE CURES ALL HEADACHES.

The perfect remedy for Colds, Indigestion, Periodic Pains, Brain Fag, etc. Prevents Train Nausea and Sick Headache. Braces the nerves. It's Harmless. Trial bottle 10c.

IT'S LIQUID.

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Provident Savings Life Assurance Society

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By an established old line Life Insurance Company, with attractive policy contracts. The Carolinas present an unusually good field for Life Insurance soliciting. Under our contracts--offered to district agents--men of character and ambition have excellent opportunities for rapid rise to positions of wealth and influence in their communities. It will pay you to consult us. WRITE TODAY.

PEACOCK & GOLD COMPANY,

General Agents for North and South Carolina, Greensboro, N. C.

Jan 18-36t

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

GOFORTH — Little Preston, the only child of C. D. and Sue Goforth, was born September 15th, 1904, and died of pneumonia January 5th, 1905. Little Pressy was a sweet, lovely child. In his little coffin he looked so beautiful, calm and fair, that he seemed a creature fresh from the hand of God, and not one that had to suffer and die. Jesus sometimes plucks the rose from the garden that it may beautify our home above.

Sleep on, dear little babe, and bye and bye we will see you again in that more glorious clime, where flowers never fade. The funeral services were conducted by Rev. L. E. Peeler at Centennial church.

May God's grace sweetly sustain the bereaved ones.

P. T. GOFORTH.

BOST.—Eliza, widow of John Bost, was born the 5th day of September, 1820, and died the 13th day of February, 1905. She had, by reason of strength, lived to the ripe old age of 84 years, 5 months and 8 days. She had for many years been a member of the Methodist Episcopal Church, South, at Bethlehem. She was, as she frequently expressed it to her pastor—ready, willing, waiting, and anxious to go when the end came. "They desire a better country, wherefore God is not ashamed to be called their God, for he hath prepared for them a city."

Her husband and two children had crossed over before her. She leaves three sons and two daughters, a number of grand-children, a large circle of relatives and friends to follow her motherly and godly example, and to greet her on the other shore.

Her pastor,

A. J. BURRUS.

LEONARD.—Mrs. Mollie R. Leonard was born February 6th, 1847, and departed this life in the town of Lexington, January 25th, in her 58th year.

She belonged to that class of womanhood to whom their home is the world. Here she wrought and here she sacrificed; and her labors were appreciated. Love was returned for love, and while life shall last her name will be uttered with deepest respect and affection by those whose lives were entwined with hers.

Her life from the cradle on has been spent with us. Her people have been our people. Through her mother, Jane E. Hilliard, she was the great granddaughter of Jesse H. Hargrave and Jennie Lindsay, one of the oldest families of Lexington. By the same source she had for her grandmother Susan Humphreys, (Aunt Sook, as she was often called), one of God's saints. Her father, B. B. Roberts, has long one of our influential men in business, political, and religious life.

On her nineteenth birthday she was married to W. C. B. Leonard. Of this happy union there survives with the bereaved husband to mourn her departure, Mrs. J. B. Hurley of Fayetteville, Mrs. W. J. Byerly of Mount Airy, Mrs. C. A. Hunt, Jr., Mrs. Emery E. Raper, Misses Ella and Nona Leonard, and Roberts Leonard of Lexington.

Early in life she gave her heart to God and her hand to the church. The life laid upon the altar was never taken away. Hers was an intelligent faith; and to those who gained her spiritual confidence, she hesitated not to express her deep trust in Christ. She was not permitted to leave a deathbed testimony, for the stroke was sudden.

While the body made its last struggles to retain the fleeting breath, her mind was wrapt in sweet unconsciousness. After awhile the struggles ceased, and for more than twenty four hours she lay as one asleep; and then fell asleep in Jesus, blessed sleep.

J. N. HUGGINS.

GOODMAN.—Amanda C. Arthurs, wife of Geo. W. Goodman, was born May 24th, 1830, and died February 14th, 1905, aged 74 years, 8 months and 20 days. At the age of sixteen years she was confirmed as a member of the Evangelical Lutheran church at St. Michels. Of this church she was a consistent member until a short while after her marriage, when she became a member of the Methodist Episcopal Church, South, the church of her husband. She was for 52 years a member of this church. She was faithful, consistent, walked orderly, and was a devout Christian. She was patient and resigned in her affliction, was for a long while expecting the end, and was ready when the summons came. She leaves an aged, feeble, but a devoted Christian husband, who will soon follow her—two sons and a daughter—many grand children, a large number of relatives and friends to greet her in the home above. The funeral was conducted at Amity Church on February 16th, 1905, by her pastor, assisted by Revs. Ridenhour and Triplett, a large and sympathizing gathering in attendance.

Her pastor,

A. J. BURRUS.

Cancer Cured by Blood Balm.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

Fiendish Suffering

is often caused by sores, ulcers and cancers, that eat away your skin. Wm Bedell, of Flat Rock, Mich., says: "I have used Bucklen's Arnica Salve, for Ulcers, Sores and Cancers. It is the best healing dressing I ever found." Soothes and heals cuts, burns and scalds. 25c at all drug stores; guaranteed.

Cabbage Plants & Sea Island Cotton Seed.

Cabbage Plants for sale, and now ready for delivery. "Early Jersey Wakfield" and "Charleston Large Type Wakefield," two earliest sharphead varieties and head in rotation as named. "Succession," "Augusta Trucker" and "Short Stem Flatch Dutch," the 3 best flat-head varieties and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1000; 10,000 and over, $1 per 1000. Terms: Cash with order; or, plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina Sea Coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 lbs. per M., and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed-houses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

☞OUR COTTON SEED. Lint of our Long Staple variety of Sea Island Cotton sold this year in Charleston on Dec. 2, at 32c. per pound. Seed $1.25 per bu.; lots of 10 bu. and over $1 per bushel.

My specialty: Prompt Shipment, True Varieties, and Satisfied Customers. I have been in the plant business for thirty-five years.

Wm. C. GERATY, The Cabbage Plant Man, Post & Telegraph Office, **Young's Island, S. C.**

dec 14-13t tcnrm

DON'T MISS

Our Mid-Winter Clearance Sale

NOW GOING ON.

PEEBLES : SHOE : COMPANY

216 South Elm Street.

The BUSINESS MAN

WHO ADVERTISES WANTS RESULTS.

The already large and constantly increasing circulation of the NORTH CAROLINA CHRISTIAN ADVOCATE make it one of the best mediums in Western N. Carolina through which to reach the people. SEND FOR RATE CARD. . . . . .

HAVE YOUR HOMEGROWN CABBAGE,

Cabbage Plants, all Varieties.

Prices: $1 50 per 1000. To Agents ordering 10,000, $1 per 1000. Orders amounting to 50,000, 10 per cent. off. Shipped C. O. D. if desired. Plants arrive at your Express Office in good condition.

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NORTH CAROLINA

Christian Advocate

Reading Room
Trinity College N C

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., MARCH 9, 1905. VOL. L., NO. 10.

The Coming Revival Needed.

WE are constrained to give emphasis to this, the supreme need of the church. Spiritual results were larger when the methods used were simpler and more direct. The work of the Holy Spirit may be forestalled, or rendered ineffectual by the proprieties of formal worship. How easy it is for us to sacrifice the spirit and life of worship in our efforts to make the services go off with pleasing effect! Many devout and earnest souls, seeing and deprecating this have yet seen no way to remedy it. They would fain recall the scenes of other and more joyous days; but they find themselves handicapped—bound hand and foot—by the stiffness and propriety of present popular methods. We need to come out of this, and in simplicity of heart, seek and expect the fullness of divine, supernatural manifestation. The revival of old time religion is needed to give us satisfaction in our own experience, and to bring power upon the dead world about us. The same process by which our hearts are to be quickened is essential to the awakening and salvation of the unconverted. It is the same Spirit which in baptism of power rests upon saint and sinner.

The revival we need is not the popular one which comes with great observation, ushered in by committees, choirs, and popular organization. This is the spurious imitation which to the real revival is what painted flames are to the burning fire. The revival we need is the one born in the agony of the individual heart, pressed with such a burden as rested upon Jacob when he wrestled with God. His was a case so urgent that he could—he would not let go till the blessing came. Blessings always come where agonies have lingered. These agonies alone make the condition for emptying the heart of its load of sin. Once emptied, by a law inevitable, there comes rushing into the soul the joy unspeakable and full of glory. Revivals, sweeping and phenomenal, are ready to come to any Church where there are to be found hearts ready for such experiences.

Somehow our Methodist people in many places seem to have lost the hang in this matter. The time was when, at every preaching service or prayer-meeting, the people gathered with the expectation of seeing souls converted. They met in faith. The Lord did not disappoint their expectations. They were seldom dismissed without seeing results. Now it seems there must be something very extraordinary if even penitents are called, and many congregations grow restless if the preacher prolong to open the way. There is evidently something wrong in this. A look at ourselves ought to alarm us and put us to earnest self-examination.

How long since we have seen a genuine case of pungent conviction in the congregation, followed by anxious prayer for liberation? How long since some churches have been electrified by the beaming face of a new-born soul? There are Methodist churches, we fear, where such a scene would be almost as startling and unexpected as the resurrection of the dead body at a funeral.

We delude ourselves when we say that the absence of such marked and decided religious manifestation is due to greater intelligence. The intelligence of many who, amid transfiguration scenes, were converted in the early history of Methodism, would put us to shame. So would these early preachers, such as the Wesleys, Whitfield and others put to shame the ecclesiastical bantlings of today who boast of superior intelligence. No, it is not this. We had as well face the fact and acknowledge the fault. We have fallen upon a time when the pulpit itself is to blame for having allowed the great themes of sin and salvation to be displaced in a measure by speculations and philosophical theories which, however pleasing to the mind, do not awaken and save the soul. Then we have fallen upon a time when the so-called refinements of social life have encroached upon the church and are leading many of our people to imitate those churches which emphasize form rather than power. Worldliness itself has been indulged and tolerated. We are not trying to indulge gloomy thoughts, but addressing ourselves to facts. Many of our members have never been converted—never genuinely regenerated. What an awful responsibility rests upon us! What a terrible account we must render! Oh, that we may awake—that Zion may travail! "Let every member go to his closet and pray three times a day, 'Thy kingdom come.' Let every preacher ascend Mount Carmel and pray till the little cloud rises from the sea." The arm of the Lord is not shortened that he cannot save. In the midst of the years, he is ready and anxious to revive his work—in wrath, to remember mercy.

The foregoing was written by the present editor of the ADVOCATE and published in the issue of January 23, 1895. We see no reason to make any change in order to adapt it to the needs of today.

* * * * *

A million of money for missions! This is glorious in itself, but shall we not add to it, and a million of souls? If we are over five million strong, is it asking too much for every five to save one during the year? God forbid! It took four to get the poor helpless paralytic to Jesus, 'tis true; but "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven;" and one, filled with the Spirit, can chase a thousand, and two such can put ten thousand to flight. The success of the Syrophœnician woman leaves every true Christian without excuse.

A short time before the glorious Moody went home with God, he said that he felt that ere long there would come the greatest revival the world ever saw; and, though perfectly submissive to his heavenly Father's will, he said he would love to live to take part in the conflict and enjoy the victory. My sainted father was impressed the same way, and the last article he wrote was a plea for "A Revival at Conference." Beloved, it is coming! Whether you and I get ready for it or not, it is coming. At home and abroad; on the land and on the sea, our God and His invincible army are marching on. The barriers are removed; the gates of the nations are open; the King's Highway is constructed; the heralds have gone forth crying, The King cometh! Prepare ye the way of the Lord! The need and the opportunity, both world-wide, have met. The pillars of cloud and of fire are moving. The embattled hosts of heaven, our faithful allies, are stirring the leaves above us, eager for the conflict. God, the Holy Ghost, our Commander-in-Chief, has given the command to advance, and it has echoed round the world.—Rev. T. H. Roberts, in Alabama Christian Advocate.

CONTRIBUTIONS.

GEORGIA MUSINGS---ENTERTAINING PREACHERS.

REV. GEO. G. SMITH.

Lydia was possibly a Jewish prosylyte before she heard Paul, or more probably a devout Jewess, when she heard the glad tidings and her heart the Lord opened, and when she believed and was baptized, she besought the stranger evangelists who had brought so glad a message to abide at her house and constrained them to do so. After their great success in Philippi and their final triumph when God sent the earthquake, and the magistrates who had ordered them scourged had humbly entreated them to depart without making complaint of the outrage to wnich they had been subjected, it was to Lydia's house that they went, and there they met the Disciples for the last time before their departure. This beautiful little incident suggests some thoughts upon the blessings which come from hospitality directed to God's servants.

Hospitality among the irreligious is one thing, and a good thing if it has the right motive. And Christian hospitality is still a better thing, but the hospitality to which I refer differs from both. It is the hospitality shown to preachers from Christian families. From beginning of Christian evangelism, the evangelist has gone into the homes of the people as a guest, and especially in Methodism, have the itinerants lived among the people. They have taken such fare as was provided, asking no questions. Sometimes it was very hard, sometimes very elegant, but it was always free and hearty. Mr. Wesley's journal tells some ludicrous stories of the effort of his poor people to provide for him. Once he was put in Cornwall in a loft over a room filled below with fresh fish. He mentions with gratefulness that the next night he found a less odorifous lodging place. Mr. Asbury speaks of finding shelter in a cabin, 14 by 16, where there were six children and one of them a crying baby, and three dogs, besides the man and his wife, but he was at other times the gust of Golonel Bryan in North Carolina, or Mr. Gough, or Mr. Rogers, or Dr. Warfield in Maryland, where all that comfort demanded was provided. Only in New England did he find it necessary to use the inus and pay his way.

During the near fifty years of my itineracy the hundreds of homes to which I have been invited and in which I have found shelter have given me a volume of charming memories. I am sorry this grace is on the decline. The South was once the land of open homes, and if it had not been such the work could not have gone on. It was in those times very much like it is in West Texas now. A preacher rode up to the house, turned his horse into the lot and went in without ceremony, sure of a warm welcome. As cities grow this old-time custom grows obsolete. Our people now expect the preachers to pay their way, and many preachers prefer to do it. For my part I like the old way best. It was a blessing to the host and a blessing to the guest. My grandfather's house over a hundred years ago, was a Methodist preachers' home. Asbury rode up nearly every year to his door as he came Southward to Charleston, or went Northward to Baltimore. His house was known as the Methodist tavern. My own house has been open for near fifty years to my brethren, and I have good reason to know the blessing of the presence of these messengers of grace. To me as a boy there was no greater delight than to welcome into my father's home the circuit preacher who knew that while we were not able to give them elegant entertainment it was gladly given. The recollection of the visits of John Yarbrough, James Hinton, Aleck Wynn, preachers on the Atlanta circuit, before it was a station, are a pleasant memory though it is not far from sixty years ago. We learned to love the preachers and never lost that love.

We cannot make amends for our failure to have the preachers with us by paying their bills at the hotel. The cup of cold water will not be without its reward. This blessing comes not only to the host but to the guest. There are a growing class of our preachers who prefer to take their ease at an inn and to pay their own bills. I think it was a woeful time when our General Conference became too large to find entertainment in private families and that some of our Conferences now prefer hotels to homes. I went to the Virginia Conference when we were welcomed to the Virginia firesides, and I went to it when the expenses were paid at hotels and boarding houses, and I was by no means pleased at the change. Religious life is not fostered by the influences about a large hotel, where there is no grace at the table, no prayer at the fireside, and no sweet family communion. We need our people as much as they need us. There are always Christians enough in every community to shelter every preacher who comes to a Conference, General or Annual.

It is to refuse them an opportunity to do a work pleasing to God and helpful to themselves when we prefer to pay our own way. There was wisdom in the direction to take neither scrip nor purse, but to depend upon the people we had come to bless for our food and shelter. If our Saviour could find shelter in the home of Peter and of Lazarus in Bethany we should not be too proud to accept the hospitality of those who proffer it. We are geting, as preachers, too far from our people. If times have changed, and servant problems puzzle us, we should rather have less luxury and more fellowship.

May the Lydias never die out but their numbers grow. The luxury of the best hotel life is by no means to be compared to the sweet companionship of a Christian home however lowly it may be.

CORRESPONDENCE.

THE FIRST SESSION OF THE NORTH CAROLINA CONFERENCE.

DEAR BRO. BLAIR:—It is well known to those familiar with the history of North Carolina Methodism that, although the first session of an Annual Conference of organized American Methodism was held in this State April, 1785, we had no North Carolina Conference until 51 years later. On the 8th of February, 1837, the Virginia Conference, held at Petersburg, I presume under an "enabling act" of the General Conference of 1836 "set off" part of her territory and formed the North Carolina Conference. Up to that time all the territory of the State had been embraced in the Virginia, South Carolina and Holston Conferences. Virginia gave us all her territory lying in this State except the ten counties north of the Roanoke River and Albemarle Sound, and embraced in the Murfreesboro District. She also ceded that part of the Danville District lying in Virginia. I have been told that one reason for the retention of the Murfreesboro and the cession of the Danville district was to equalize the malarial and healthful sections of the new Conference.

The first session of the Conference was held at Greensboro, which was then in the Danville district. It convened on the 31st of January, 1838, with Bishop Thos. A. Morris as president and Hezekiah G. Leigh as secretary. The reports showed a membership of 15,312 white and 3,896 colored members. Also 80 Sunday-schools, with 2,527 scholars. The financial report showed $2.281.61 paid for missions and $927.28 paid for "contingent fund"—our "Conference Claimants' Fund." The membership was divided into 44 pastoral charges and five small districts. The following were the appointments for that year:

RALEIGH DISTRICT—H. G. LEIGH, P. E.
Raleigh City, Edward Wadsworth.
Raleigh circuit, Jno. E. Edwards, B. T. Blake, supernumerary.
Tar River, W. E. Pell, T. R. Brame.
Granville, Henry Speck.
Person, William Closs.
Hillsboro, Addison Lea.
Chatham, Thompson Garrard.
Haw River, William Carter.
Pittsboro, Thos. S. Campbell.

NEWBERN DISTRICT—JAMES JAMISON, P. E.
Newbern station, Geo. W. Langhorne.
Snow Hill, Daniel Culbreth.
Duplin, J. M. Boatright.
Sampson, J. T. Sinclair.
Topsail, W. S. Colson.
Trent, R. C. Maynard, B. R. Newcomb.
Newport, J. B. Corn.
Straits, W. J. McMasters.
Beaufort, Jas. E. Joyner.

ROANOKE DISTRICT—ROBT. I. CARSON, P. E.
Roanoke circuit, William Compton.
Pitt, Chappel Featherstone.
Neuse, William M. Walsh.
Washington, Robt. P. Bibb.
Mattamuskeet, William W. Kone.
Portsmouth and Ocracoke, W. M. Jordan.
Washington station, J. H. Davis.
Plymouth, Samuel Pearce.
Tarboro, Alfred Norman.

DANVILLE DISTRICT—MOSES BROCK, P. E.
Danville and Milton, John Hank.
Pittsylvania, J. A. Miller.
Franklin, W. W. Albea.
Rockingham, D. B. Nicholson.
Guilford, Thomas Barnum.
Greensboro, James Purvis.
Caswell, Peter Doub.
Bannister, Joseph Goodman.
Principal Leasburg Academy, Lorenzo Lea.
Agent Greensboro Female Institute, Samuel S. Bryant.
Agent Randolph-Macon College, Robt. O. Burton.

SALISBURY DISTRICT—JAMES REID, P. E.
Salisbury, William Johnson.
Davidson, H. H. Tippett.
Randolph, Thos. Jones.
Stokes, Joshua Bethel.
Patrick, C. P. Moorman.
Surry, T. M. Sharp.
Wilkes, Sydney D. Bumpass.
Iredell, John W. Lewis.
Mocksville, William Anderson.

What great changes have come since the above appointments were read! At that time

such places as Winston, High Point, Reidsville, Durham, Goldsboro, Wilson and Kinston, now flourishing towns and cities, were not on the map of the Conference. There were only three charges in the large counties of Rockingham and Guilford, whereas there are now about twenty. Danville was only one-half or three-fourths of a station, Milton being coupled with it, while now it has about seven charges. Forsythe county is not named and now it has some eight circuits and stations. There is no hint in the appointments that there were any such counties as Johnson, Wayne and Lenoir, while now there are nearly enough charges in those counties to make a respectable district, On the other hand, Cartaret and Chatham had each three and a half charges, about one-third of the latter county being in the South Carolina Conference, and had half of a circuit in that section.

It will be noticed that Patrick, Va., was transferred from the Danville to the Salisbury District at that Conference.

Probably very few of your readers know that two other sessions of the North Carolina Conference were held within the bounds of the Danville District, and that both of them were in Virginia. The 7th session met a Halifax, Va., on the 26th of October, 1843, Bishop Morris again presiding. The 12th session convened at Danville, November 22, 1848, Bishop William Capers, presiding. It is an interesting fact that the first and the last sessions of the North Carolina Conference before the division were held in Greensboro, the latter in 1889. Five other sessions between these two were held there—in '47, '56, '63, '70 and '76, presided over in the order named, by Bishops Andrew, Early, Pierce, (twin in '63 and '70) and Kavanaugh; Bishop Hargrove in '89.

The following changes in the boundary of the Conference have been made since its organization. In 1850 the section of the State embracing Fayetteville and Wilmington, running up to near the centre of the State into Chatham county, with nearly 5,000 members, came to us from South Carolina. In 1358 that part of the Danville District lying in Virginia, with some 1200 or 1500 members, was transferred back to that Conference. In 1870 the rest of the State in the South Carolina Conference embracing Morganton, Lincolnton, Charlotte, Concord, Monroe, Wadesboro, etc., with some 12,000 members, was ceded to us. In 1890 the ten counties beyond the Blue Ridge and about half of the ten North of the Roanoke River and Albemarle Sound, came to us from the Holston and Virginia Conferences, bringing, I suppose, some 12,000 members.

Then came the division of our territory into the two conferences we now have. In 1894 the dream of our fathers, all the state in one or more North Carolina Conferences, was realized when all our territory northeast of the Chowan River came from Virginia to the North Carolina Conference, bringing some 3,000 members.

At the last sessions of our two Conferences there were reported 20 districts, 370 pastoral charges, 438 traveling preachers, 148,230 members, 1402 Sunday-schools and 106,416 Sunday-school scholars. They also reported $47,807.62 paid for missions and $11,504.86 for "contingent fund," or Conference Claimants.

By comparison the reader can see that there has been very great growth, both in numbers and contributions since the first conference in 1838. Not counting those received by transfer, there has been a net increase in membership of more than 100,000, of 103,000 in Sunday-school scholars, and nearly twenty-fold in benevolent contributions.

This statement is not made because these facts are thought to be ground for boasting. God forbid that they should be so considered! But, rather, as cause for thanksgiving and rejoicing, and as something to stimulate and encourage us to greater faithfulness and zeal in the work to which God has called our church in this State. The men whose names appear in the above list of appointments have all gone to their reward. May we prove to be their worthy successors by doing far more for God and humanity, with our superior resources, than they did with their limited means and advantages! And may the God of Wales be also our God, and pour out such a blessing upon us that this shall be the most glorious year in the history of our beloved Church in this State and in all our land!

Fraternally yours,

JNO. R. BROOKS.

Reidsville, N. C.

A GREAT AND GROWING ORGANIZATION.

The Second Annual Inter-State Convention of Young Men's Christian Associations—Great Progress Recently and "Advance Steps" Still the Theme.

The city of Asheville will entertain the second annual Inter-State Convention of the Young Men's Christian Associations of North and South Carolina. The convention will begin on Saturday, March 11, and close the following Tuesday night.

"Advance Steps" will be the central theme of this most interesting meeting. The Association movement at large is making great strides in the past five years, not only in membership and material development, but also in religious and educational lines, equals that of the forty-seven years of previous history. While the movement is conservative there are new and more efficient methods being introduced constantly, and "Advance Steps" are not necessary to keep up with them, thus securing the best results.

One of the most valuable features of the convention will be the "Quiet Talks" of Mr. S. D. Gordon, of Cleveland, Ohio. He is one of the powerful speakers in this country today on subjects relating to the Christian life. He was at the Conference of Associate Reformed Presbyterian Ministers held at All Healing Springs last summer. Dr. J. Knox Montgomery says of him: "Many of our ministers had been at Northfield, but they said they had not such a blessing from anywhere as they got in sitting at Mr. Gordon's feet."

Bev. J. A. B. Scherer, Ph.D., president of Newberry College, will be present and deliver a number of addresses. His ability on the platform, and fine Christian spirit are well known in the Carolinas and elsewhere.

Mr. A. G. Knebel, former Inter-State Secretary, will be present throughout the convention and fill a prominent place in the program. Mr. Knebel has been very successful in his new field among the railroad men of the United States during the past year.

Mr. C. L. Gates, field secretary of the International Committee, a man of splendid ability, has consented to speak about "Advance Steps in Religious Work."

Mr. W. D. Weatherford, student secretary of the International Committee, and well known in the colleges of the South, will have special charge of the student conferences held in connection with the convention.

Dr: George J. Fisher, secretary of the physcal department of the International Committee, will make a thorough presentation of the athletic and gymnastic work under his supervision.

In addition to this brilliant list of speakers, other topics will be handled by men of experience connected with the Carolina Associations. The results of the first year's experience in work among the young men at Monaghan Mills, South Carolina, will be of especial interest as given by Mr. I. E. Munger, the general secretary of the Association.

There are forty-six Associations in the Carolinas, city, student, railroad, mill, army and county, entitled to representation, and among their delegates will be found some of the prominent business and professional men of the State.

Pastors and young men connected with evangelical churches at unorganized points are cordially invited to attend the convention.

Entertainment will be provided for all delegates, and reduced rates will be given by the railroads.

A NOTABLE ADVANCE.

The reports of the Western North Carolina Conference last year show a striking advance in the contributions of the charges for the Bible Cause. The amount reported is $906.91, as compared with $481.02, the year previous, an increase of $425.80, nearly 90 per cent. This is very gratifying.

The work of the Bible Society is moving on encouragingly. Great opportunities are presented, which it is endeavoring to seize. Its operations should be doubled in China, Japan and Siam; but the hindrance is the lack of funds. Legacies have continued to fall off and while the gifts of the living have largely increased, they have so far this year only a little more than made up the decrease in legacies.

It is sincerely hoped, therefore, that the church contributions will continue to improve so that, without regard to legacies, the work may go on vigorously and increasingly to the the enlightment and salvation of the benighted natives.

T. H. LAW,
Spartanburg, S. C. Field Agent.

There are days when the blood flows like wine; days when the sky is blue, and the birds sing and the flowers blossom and are sweet about us; when life is an anthem and delight, and on such days this world's joy and love suffice us. But a change comes soon, and when we are weary and disappointed, when the skies lower into sombre night, when there is no song of birds, and the perfume of the flowers is but their dying breath, when all is dreary autumn; then we yearn for Him who sits with the eternal summer of love in his soul; and we know that all earthly affection is but a glow-worm's light, compared to that which blazes with such effulgence in the heart of God.—P. W. H.

Don't flatter yourselves that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the nearer you come into relation with a person, the more necessary do tact and courtesy become. Except in cases of necessity, which are rare, leave your friend to learn unpleasant truths from his enemies; they are ready enough to tell them. Good breeding never forgets that amour propre is universal.—Oliver Wendell Holmes.

Our Correspondents.

The Missionary Training School.

Dear Brother Blair:—There is much being said concerning the Missionary Training School at Nashville Tenn., but as there is much more that may be said, I wish to write of a few of the features that most impressed me, and give to the church some idea of the scope it covers as I see it from my view point.

One of the first things which made its impression on my mind was that the school is in itself a great school, "a feast of fat things." I had never been so fortunate as to have such an intellectual "bill of fare" brought before me before, and as hungry as some of us were and as poor as the intellectual digestion of some of us is, I have heard no complaint. Dr. J. J. Tigert on the "Theology of the Gospel of John" was a rare treat—boiled down, and well prepared, though not carved in as small bits as some might wish. The course served by Bishop Hendrix on "The Holy Spirit in Missions" and that by Chancellor J. H. Kirkland on "The Church and Religious Education" were nourishing and gratifying to both mind and soul. Hearing such lectures as these, inspires one with greater energy and zeal, to put forth stronger efforts and more constant service in the cause of the Master. One great feature of the Trainning School is meeting, coming in daily contact with those who have devoted a great deal of their lives to mission work. Now just think of meeting your brother or sister in the Master's cause, from far away China, Korea or Japan, and listen to their inspiring, soul-stirring messages, of how the religion of the Lord Jesus Christ is redeeming those benighted lands from darkness to light. One cannot sit in Dr. Lambuth's presence and listen to him talk, without being convinced that his soul is on fire for the spread of the Gospel of Christ.

One other great feature is the meeting and associating with the brethren from all the different conferences represented, and learning their plans by which we may improve our own.

But I would not forget to speak of Prof. Dyer's lecture on Sociology, that to have a full vocabulary, and be well versed in theology is not sufficient, that while theology teaches us our duty to God, sociolagy teaches our duty to our fellow men.

And I should like to speak of our own Dr. Tillett and Prof. J. L. Cuninggim, each performing well his part. But time and space would fail me to speak of Dr's. Brown and Kern and Carre, with a number of others, all whose instructions were to the point and purpose, and last but not least would I mention Bro. J. E. McCulloch "mine host," whose heart, soul, mind and strength is in this glorious work.

I want to say in closing these remarks that a young man cannot attend The Missionary Training School and come in contact with the instructers and lecturers and receive the instruction given by them, without being better prepared for service and without being inspired to nobler aims,

Whether we gain any dividends spiritually on the time or money invested only remains to be seen. Praying God's blessings on the Training School and that it may be supported by both men and money that it may accomplish the end for which it is designed, the better equipment of men in the service of the Master that all men may learn of Christ.

J. W. HOYLE.

Hemp, N. C.

To the Friends of Education.

In another colum you will find an article about Brevard Industrial School from Dr. Atkins, Chairman of the Board of Trustees.

I spent two weeks in the town of Brevard last summer and several days within the walls of this school and know whereof I speak. You cannot invest $25.00 or $50.00 in any institution that will result in such rich fruitage.

As Methodists, it is to our interest that we rally just here and raise this $1,000.00, and as Treasurer of this school, I wish to present the following plan. I feel sure if we can reach our people and get the arrest of thought, that we have many men who will respond to this appeal, and it is with confidence in our people that I suggest the following:

10	persons to give	$25.00 each,	$250.00
25	" "	10.00 "	250.00
50	" "	5.00 "	250.00
65	" "	2.00 "	150.00
100	" "	1.00 "	100.00
			$1,000.00

The above would work no hardship on any one, but would be so easy if every one who reads this article would do something. Now, my friend, whoever you are, please know when you read this that it is a personal appeal to you in the name of our Blessed Master. I cannot write to each one individually and present this claim, so I come through the kindness of the Editor to speak to you personally, and ask you to respond to one of the five propositions. Our people have always responded to these calls and I feel sure we have many now who will.

I will report from week to week the amounts that are sent in, besides will receipt each one as the contributions are received. Let me have many responses to the above and we will come out victorious.

Thanking you in advance for your kindly interest, and believing our Father will richly bless this work, I am,

Yours in service,

MRS. F. E. ROSS,

Treas. Brevard School.

Greensboro, N. C.

Mt. Airy District.

Dear ADVOCATE:—On Feb. 22nd, at Jefferson, we finished the first round of quarterly meetings on the District without missing a single one of the 19.

The preachers were all at their places doing good work. We have on this District a faithful band of men. We have also a great many men and women whose fidelity to the church can not be excelled in any District. The monthly and quarterly reports endicate that the District is in better condition than at the close of the first round last year. 349 sermons have been preached and 995 families visited. $150.00 more has been paid on saleries than had been paid last year at the close of the first quarter. On Feb. 2nd, I left Mt. Airy for the charges beyond the Blue Ridge. On the 3rd I struck the ice and snow. I have been traveling 26 years, but this has been the roughest trip I have ever had. I have never seen as much ice; fields, mountains, roads, streets, yards, housetops, and everything covered with ice. I traveled over more than 100 miles of ice. Bro. W. L. Dawson crossed with me Peak Mountain, 4000 feet above sea level in a snow storm, when the mercury was down to zero.

A WORD TO THE PREACHERS OF THE DISTRICT.

It is just 30 days now till the District Conferences, I hope every preacher, and at least one delegate will be present from each charge, and ready to say that we have done our best. We want to devote one or two whole days to our mission work, to take the place of the Missionary Institute and let me say here now, no preacher will be able to get to the District Conference without some sacrifice and trouble. This will certainly be true with the preachers west of the Blue Ridge, but it will not take a greater effort than the other man has to make four trips from Mt. Airy to that part of the work. I request that all who may read this pray earnestly for the work of the Mt. Airy District, and especially for the District Conference. I hope we may have a spiritual Conference.

J. A. COOK.

Mt. Airy, N. C.

Our Work at Leaksville and Spray.

These towns are connected and interwoven. I started to say that they were twin towns but that would not be true. Leaksville is an old settled place. Spray has just put on knee pants but is many times larger than its parent. It is a manufacturing center. Most every one is on a move. But few people "hang" at the stores, postoffice, or depot. Leaksville has more and better schools and churches, in proportion to population.

Our church there completed last year is probably the prettiest church in the Winston District. It is fitting y nice for a District Conference.

Bro. A. L. Stanford is now serving his fourth year. His congregations are large. The church has wonderfully grown under his management. Not only has there been an increase in membership but reports at their first quarterly conference showed $660.00 collected this year.

We are planning to repair and improve our church building at Spray. By next Sunday night we hope to have our new chandelier and electric lights. The congregations are increasing. Twenty have joined our church recently. The Sunday-school is unusually good. We expect to do much business for our Lord here this year. Rev. W. M. Robbins will assist us in a series of meetings beginning the first Sunday in March.

Dr. Scroggs, our new Presiding Elder, has been to see us once and did splendid preaching. Many of the people here knew him but they said they "didn't know he could preach like that."

Rev. Z. Hinahora of Trinity College is visiting Mr. and Mrs. Skid Harris. He has done some fine missionary work in the towns.

W. M. BILES.

Bible Cause.

It gives me pleasure to call attention to the fact that the month of March has again been made Bible month.

It may be suggested at once to the minds of some, "why the Advocate campaign is yet upon us, and the Bible cause must stand aside or be indefinitely postponed." But my observation and experience has been for years, that we succeed in our other undertakings for God as we honor His Word. Do you want success in your Advocate canvassing? present the Bible cause to your people. Do you want success in your collections? present the Bible cause to your people. Do you want success as a pastor? present the Bible cause to your people. Do you want success as a soul winner? present the Bible cause to your people. How can a man who is worthy the name of a minister of Jesus Christ, fail to see and take pleasure in presenting the eternal-

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ly sacred claims of the Word of our God to his people. This is a cause that will take care of itself if we will just get out of the way, and do our part in seeing that every member of our congregation, both saint and sinner has a chance to respond to the appeal. Present the cause brethren, in the congregations, and if your congregation is not large go through it yourself with the spirit of prayer upon you in personal solicitation. Then appoint your committee to see all those who were not present at the church service and the results will surprise yourself. I do not believe I could have gotten the collections on my charge last year, had I not pressed as I did the claims of God's word upon my people, (and incidentally raising the largest sum of any charge in our conference.)

The American Bible Society is yet $30,000 short of funds for the pressing and ever increasing demands of the Word upon the heathern world.

G. G. HARLEY.
Chmn. Bible Board.

Trinity College Notes.

Mr. Waller Holladay, proprietor of the Holladay Studio, Durham, N. C., has donated to the Trinity College library a large portrait of Col. J. W. Alspaugh, of Winston, N. C. Col. Alspaugh is the oldest member of the Board of Trustees of the college and has always been one of its most valued friends. This gift of Mr. Holladay is very highly appreciated.

At the preliminary debate held to select representatives in the debate with Emory College to be held in Craven Memorial Hall, April 21, Mr. E. O. Cole, of Charlotte N. C., and Mr. E. F. Lee, of Newton Grove, N. C., were chosen. The debates heretofore held with Emory have been of a very high order and the one this year is looked forward to with great pleasure. After the preliminary debate there was a mass meeting held in Epworth Hall at which there were speeches by members of the faculty and of the student body. There was great interest manifested in debating and other enterprises of the college. Refreshments were served and the occasion proved to be a very enjoyable one.

The Hesperian and Columbian literary societies have elected Mr. T. G. Stem, of Stem, N. C., Chief Marshall for next Commencement, and Mr. H. G. Foard, of Wilmington, N. C., Chief Manager. All the assistants will be appointed by the chiefs. All the arrangements for next commencement are now completed and the occasion promises to be one of very great interest. Mr. W. H. Heck, of the General Educational Board, has been at the college examining into the work done by the students.

Watauga Circuit.

My dear ADVOCATE:—In spite of the spots on the sun and all sorts of weather, Brother Cook came over the snow-clad hills and ice-bound streams and held our first quarterly meeting Feb. 16th and 17th. His presence and preaching gave us great pleasure and profit. Our circuit made a good financial report, two churches Valle Crucis and Henson, having paid a little over their assessment for the first quarter.

Bro. W. L. Dawson of the Creston circuit was with us in a revival at Mabel for six days. His preaching was sound, sane, scriptural and spiritual, and did us all great good. We had to stop just as the revival was ready to reach beyond the church, but such sowing of the Word will yet yield a harvest of souls we hope and believe.

Among many tokens of kindness received from our people we wish to make special mention of a valuable present made to us during the Christmas holidays by the Valle Crucis people.

OLIN P. ADER.

From Franklin District.

Dear Brother Blair:—We have had some very unfavorable weather this winter, in this part of the "vineyard" to do church work. However we have made some progress over last year in some particulars. I for one very much appreciate the work you are doing and do herein urge the preachers of the Franklin District to push it forward and let's raise our number of new subscribers before we stop. We have not done very much yet, but let's go at it with a determination to succeed. The bright pages of the ADVOCATE will help us on in every thing we have to do. In December I drove up to a brother's house on Wednesday, going to my appointment the next day. He was surprised to see me. He did not know of the quarterly conference so near by. Next morning it was snowing. An elderly brother come by going to the quarterly conference. He takes the ADVOCATE and reads it, therefore knew where the quarterly conference was and had started a distance of five miles a foot, to get to the conference. It is of the highest importance that we get the ADVOCATE into every home possible, and then that we urge our people to read it. Last Sunday, Feb. 26th, at East LaPorte we raised a clnb of eleven counting in three old subscribers with a promise of at least two more. I believe if we can get the people—more of them—to take the ADVOCATE that we shall succeed more easily in our church work generally, than in doing any one thing. We have planned and programmed to have a Sunday-school and Epworth League Conference at Andrews begining March 30th to last through April 2nd, and by that time lets have our hundred new subscribers. We want all the preachers to attend and bring with them their delegates. All who can stay over Sunday, and put in fifth Sunday in its stead. We are going to have a good time and hope that it will greatly increase the work of the District. We shall be glad to see you, Mr. Editor, at that time and place

Fraternally,

J. E. WOOSLEY.

Pressing the Advocate Circulation.

My Dear Brother Blair:—We are pressing the ADVOCATE compaign, all over the Statesville District, I think all the preachers are making efforts to greatly extend the circulation of our paper. You will yet have better reports from this part of the field. I am urging the work from the pulpit, and in all the quarterly, conferences, as earnestly as I can. I feel that as preachers we can now render no better service to the church than to press this cause. I am sure such work will be zeal, of our people, and in larger returns every branch of our work. Let all our pastors do this work now.

Yours truly,

JAMES H. WEAVER.

From Waynesville District.

Rev J. A. Sharp is preparing to build a parsonage on the Brevard Circuit. This will give every charge on the Waynesville District a parsonage, except the new Canton circuit formed at the last Annual Conference. The first quarterly conference took steps toward giving this charge a parsonage. All the pastors have been warmly received and are doing fine work. Three new churches are nearing completion. Plans are formed to enlarge and improve others. A number of parsonages are being remodeled and refurnished. The District Conference will be held at Horse Shoe on the Mills River charge.

C. F. SHERRILL.

Ready for Service.

Dear Brother Blair:—Please allow me to say to the breathren of the W. N. C. Conference that I am open for engagements to hold evangelistic services, and shall give my whole time to this work.

Old-time Methodist preaching and songs have always won victories.

J. V. WILLIAMS.
Beaufort, N. C.

Annual Seed List.

BEET.—(Turnip Root Varieties)—Extra Early Turnip or Bassano, Early Dark Blood Turnip, Early Egyptian Red turnip, early eclipse Red Turnip, Buist's extra early red turnip. Buist's improved long blood (long variety.)

CABBAGE.—Buist's improved late drumhead, Buist's improved late flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Charleston or Large Wakefield, Buist's Early Flat Dutch, Buist's Eearly Drumhead, Extra Early Express, Early Summer.

CARROT.—Early Half long Scarlet, Buist's Improved Long Orange.

CAULIFLOWER.—Eearly Extra Paris.

CELERY.—Golden Dwarf, Golden Self-Blanching, White Plume.

COLLARDS.—Georgia, Buist's Cabbage Collards.

CUCUMBER.—Improved Early White Spine, Early Cluster, Early Short Green, London Long Green.

EGG PLANT.—Buist's Improved Large Purple.

KALE.—Green Curled Scotch, Dwarf German Greens.

KOHL RABI.—Early White Vienna.

LETTUCE.—Early White Butter or Cabbage, Eearly Prize Head, Early Curled Simpson, Big Boston.

MELON.—(Cantaloupe or Musk.) Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

MELON.—(Water).—Kolb Gem, Duke Jones, Georgia Rattlesnake, Florida Favorite, Ice Cream, Peerless.

MUSTARD.—Mammoth Curled.

PARSLEY.—Double Curled.

PARSNIP.—Fine Sugar.

PUMPKIN.—Large Cheese.

RADISH.—Early Long Scarlet (short top), Early Red Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip.

SALISFY.—(or Oyster Plant.)Buist's Mammoth.

SPINACH.—Buist's Perfection Curled.

SQUASH.—Early Bush or Patty-Pan, Yellow Summer Crook Neck, Boston Marrow.

TOMATO.—Livingstone's Beauty, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top (for Greens).

District Conference Directory.

The Franklin District Conference will be held at Whittier, July 27 to 30.

The Winston District Conference will be held at Leaksville, July 27-30.

The Mount Airy District, at Pilot Mountain, March 30-April 2.

Statesville District, at Lenoir, July 12-15.

They Give Medicine Away.

The Pape Medicine Co., 8 E. 4th St., Cincinnati, Ohio, are sending absolutely free a complete and thorough test treatment of their three new remedies, that instantly relieve and quickly cure all forms of kidney and Bladder trouble, Rheumatism and all other uric acid diseases. There never was anything like it. There is not one sufferer in the whole world who can afford to leave these remedies untried. Just write and tell them where to send the treatment and it will come to you without one cent of expense whatever. Read their splendid offer on page 16 of this paper.

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W. H. Wood, Treas.

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Style 622—Parlor Queen

They want to avoid two mistakes;—paying too much for a good organ; or worse yet—getting a common, cheap toned organ at no matter how low a price.

Such people should send for our catalogue of Epworth organs. It explains how to get a satisfactory organ at the factory price.

We take pride in making extra fine toned organs. We are not willing to use cheap materials or to slight the work to cheapen the cost—as is commonly done.

We have a better way of reducing cost; instead of *cheapening the making* we save from $15 to $40 *in the selling*.

Our plan of selling direct from our factory at the net factory price, thereby avoiding all that middle dealers' profit and traveling agents' expense, makes it possible for us to furnish you a much better and sweeter toned organ for the price you pay; that middle expense would have to come from somewhere, either out of the quality of the organ or out of the pocket of the buyer,—*in either case a loss.*

The only point against buying direct from the maker, is that the buyer likes to try the organ in the home before closing the bargain. *Our new trial plan makes that point entirely satisfactory.*

By this new trial-order plan, we ship organs on trial to responsible people anywhere in the United States, guaranteeing same to arrive without injury and to be found perfect and satisfactory or returned to us at our expense of freight both ways. You may pay after trial,—cash or payments.

Our prices:—Style 622, a handsome parlor organ, is $65.00; payable as follows: $32.50 after organ arrives, and is approved, $16.25 in three months, $16.25 in six months.

Other styles, $40, $50, $55, $75, $85 $90, $100 etc.

Write for catalogue. Mention this paper.

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Methodist Book Concern Building, Chicago

CORRESPONDENCE.

The Cat and the Mouse.

BY W. W. BAYS, SR.

[Written in 1857.]

The cunning cat sat in the house,
Long waiting for the weary mouse,
And vigilantly fixed her eye
Till afternoon had wandered by;
Until, anon, there did appear,
The tiny rodent coming near.
The feline foe seemed fast asleep,
Then woke and on the mouse did leap.
The captive cried most piteously,
"O puss, O puss, let loose of me."
But pussy growled, "it can't be so,
For I've been waiting long, you know;
Yes, half a day I've kept me quiet,
And now your flesh must be my diet;
Besides, on me 'twould be a blame
To liberate my lawful 'game;'
For I'm commanded well to watch,
And every mouse I can, to catch."
Replied the mouse,
"Full well I know,
About the house
Is each my foe;
For scarce I crept without my lair,
Before I found a hidden snare,
A trap, or something of the kind,
Before me was, and was behind."
When thus the captive made reply,
It yielded up at once to die;
And ere its lamentation hushed;
Its bones were all to atoms crushed:
When selfishness hath thus his own,
Ah, where is mercy ever shown?
And selfishness lays down his gaps,
And for the silly sets his traps;
The spider lures the foolish fly
Within her silken net to die;
And artful men, and maidens fair,
Lead fools within their fatal snare;
And though a friendly Caution pleads,
The fool fares on, nor ever heeds.

The Truth About it.

Brother Editor:—As this is a time that tries men's souls as well as their consciences, I wish to jot down a few thoughts for some of our people to dream over in regard to this liquor business which is hanging fire now in the legislature. I see in the papers stated that Mr. C. B. Watson said in Raleigh last week that this drastic liquor legislation had to be stopped else it would ruin the Democratic party, as the law had not been thoroughly tested and the democratic party had so stated in their platform at Greensboro last summer.

How long, pray, does it require to test a law that is passed by the democratic party? The Watt's law or bill has been in operation for two years and any one can very easily see the baneful efforts of it in the surrounding country where it has opperated. Those who live at a distance from these incorporated woods, know but little about the effects of the working of these distilleries. Those who live near Williams, Shore and Advance can begin to form some idea of the effects it is already having on the young people, in the churches that are near, young men are drawn into the clutches of these distillers at big prices offered and there they learn to drink and do things they would not engage in if they were in better places. N. G. Williams said in his petition that he carried to Raleigh last week that there was no liquor sold or given away in his town, but those who live near know of a certainty that they can get all they want, and it is either in the town or hid away in the bushes where it will come forth for the money. The neighbors near these towns say they are afraid to walk through the woods in the night for fear they will step upon barrels of whiskey. What are these barrels doing in the woods? The law requires them to be kept in warehouses under key, yet there are hundreds of barrels no doubt concealed outside. Only a short time ago twenty barrels were captured in a barn at one time, at another place there were eighteen barrels and load after load were concealed in the bushes, and others carried to other counties. Where does it come from except from these incorporated woods? There was at one church not long ago some boys, it is said, went there, took two benches out of the church and placed a glass of whiskey on the table by the side of the Bible. At another church last fall when a protracted meeting was going on in the church there were persons drinking and carry on right at the door, and some were seen inside doing the same, and the preacher found a bottle outside, that had been left there no doubt for the preacher to see. These are some of the baneful effects of these incorparated woods towns as these things occurred within a few miles of these towns. If these are allowed to go on a few years more what will be the consequences? The schools and churches near these abominations just as well move out and give up the grounds to the Devil for he will have about full sway in that time. These are a few reasons why this drastic legislation should not stop. If the democratic party is depending upon these few distillers to hold up and perpetuate the party it certainly is standing on a sandy foundation and it will not be long before the sand will wash out and the building will fall never to be resurrected. I cannot understand how men or women who profess to be Christians can uphold and support such abominations when they can see the great evil resulting from it. If the present Legislature allows these distilleries to continue (and I look for them to do it) I think the Christian people of this country will have just cause for bowing their heads in shame and disgust.

FEBRUARY.

Notes from Mt. Zion.

"Right abreast with the leading Stations of the District," was Dr. Weaver's comment, upon the answer to "question 8" at our second Quarterly Conference. In spite of severe weather and the depression of cotton prices, the salaries were paid in full to date.

The following were chosen delegates to the South Atlantic Mission Conference, Asheville, May 17th: S. A. Thompson, M. H. Goodrum, J. B. Cornelius. Delegates to District Conference: J. B. Cornelius, N. B. Worsham, J. L. Smith, M. H. Goodrum.

A missionary conference has been planned for Mt. Zion March 17-19. Dr. Marr, Rev. J. A. B. Fry, Rev. Jno. H. Bradley, and others, will take part.

Under the lead of our progressive Sunday-school superintendent, a systematic effort is being made to enlarge the usefulness of our Sunday-school. Our goal is 500 scholars. The whole community is being canvassed from house to house. A Home Department, an Infant Department, and probably a Baracca class will be organized.

W. H. WILLIS.

Green River Charge.

Dear Advocate:—My attention is called to the fact that the $13.00 Green River Charge paid last year on an assessment of $12.00 for Church Extension is omitted from the report printed in minutes which brings down the total raised from all sources from $1,030 to $1,017. Sorry of the omission, as the $10.00 was certainly paid on Church Extension.

Truly, W. H. PERRY,
Former Pastor.

When Chilled to the Bone
Painkiller (Perry Davis)
Is needed to prevent colds and to ward off Disease.

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These dangerous, because sudden diseases—Croup and Pneumonia—easily treated and completely cured by

Vick's Magic Croup and Pneumonia Cure.

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Vick's Little Liver Pills

25c., are the best and most innocent Vegetable Laxative for adults and children.

Build up the run down system with Vick's Aromatic Wine of Cod Liver Oil. It is the great restorative tonic and is pleasant to taste as sherry wine. Trade supplied by, or 2 bottles sent, express paid, for $2.00.

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Wholesale and Manufacturing Druggists,
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DRUNKENNESS CURED TO STAY CURED BY
White Ribbon Remedy.
No taste. No odor. Any woman can give it in glass of water, tea, coffee or food without patient's knowledge.

White Ribbon Remedy will cure or destroy the diseased appetite for all alcoholic drinks, whether the patient is a confirmed inebriate, a "tippler," social drinker or drunkard. Impossible for any one to have an appetite for alcoholic liquors after using White Ribbon Remedy. It has made many thousands of permanent cures, and in addition restores the victim to normal health, steadying the nerves, increasing the will power and determination to resist temptation.



Mrs. Anna Moore, Press Superintendent of the Woman's Christian Temperance Union, Los Angeles, Cal., states: "I have tested White Ribbon Remedy on very obstinate drunkards, and the cures have been many. I cheerfully recommend and endorse White Ribbon Remedy, and advise any woman to give it to any relative suffering from drunkenness."

Mrs. Anna Moore.

Write Dr. W. R. Brown, 218 Tremont St., Boston, for trial package and letter of advice free in plain sealed envelope. All letters confidential and destroyed as soon as answered.

White Ribbon Remedy sold by druggists everywhere, also sent by mail in plain package, price **$1.00.**

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The Quiet Hour.

Hospitality.

Let us receive one another simply, cordially. There are always reasons for our coming together, for talking of our own affairs and those of the public. To get out from our homes, and come in contact with other families and other destinies, widens our views, gives us access to a common fund of moral resources, inspires us, and gives inspiration to others. Hospitality can perform marvels; it is one of the best aids in the education of our children. Whatever your social position, I would beg you, if you have children, to entertain other people's children. Man is a social being, especially in his youth; he likes to live in groups, and it is only in a society of young people, sounding a good part of the gamut of mind and temperament, that life unfolds normally. Character is formed by contact with others, sometimes by collision with them, and there are matters undreamed of by the recluse that are capable of rousing the liveliest interest. To have a thoroughly good time in whole-souled fashion, with the zest added by originality of character, demands numbers. Who of us does not recall with deep satisfaction certain young fellows in whose company he lived in the time long ago, whose cast of countenance and turn of mind alike were an inexhaustible source of surprises and merriment? But if these groups of youths are to be formed under favorable conditions, the parents must have a hand in it. The instinct of sociability, abandoned to itself, may stray into chance friendships and bad company, which if it is suppressed, youth is robbed of its natural freshness and joy. There is, therefore, but one thing for us to do: help our children choose their companions, and, when they are chosen, open our homes to them and make them welcome. You do not need to be rich to entertain young people, for they ask nothing but to laugh, and have within themselves material for all their gayety; simplicity and absence of parade far from being a hindrance to pleasure, are in its favor. I deplore the habit of expensive entertainments; they are necessarily limited to certain circles, and their spirit is spoiled by rivalry and envy. To be frankly joyous together and to taste the sweets of good comradeship, young people must meet often and with no reservations.—Charles Wagner.

Blessed Contentment.

There is hardly any grace of the Christian spirit which has deeper and larger sanctions than contentment, reaching up to the high purpose of God and down to the fretting futility of care, and yet it is so hard to learn, so difficult to carry to the wide boundaries of life. Our meddlesome spirit must always be making its own choices, asserting its own will; and our hearts, in their ignorant restlessness, want ever to walk in their own way. And we know so little of that complete acquiescence of the whole life in the perfect will of God, that cordial embranching of heaven's great plan as being the way of our highest well-being and blessedness. We profess to trust, and, so lon as we can see the way of God's going, our confidence suffers no challenge; but when some great piece of mysterious discipline projects itself into life, and our poor, blinded eyes cannot see the way of their going, too often our sure confidence falls into a heap of indiscriminate ruins. It is only the undisturbed hope that our frail and precarious concerns are in the hand of the infinite love, and that Jesus can make the most adverse circumstances to conserve our highest good, that can give a man the calmness to confront all things in cheerfulness and strength. Here, as everywhere, God is the strength of our heart, the root of our serenity, and the ground of our quietest peace.

And what a rare witness such a spirit is to the beauty and power of the spirit of Jesus; what a powerful sedative to men who are tossed and disturbed by futile restlessness! This age wants a calming hand put upon its feverish haste; it is violently disturbed about a myriad fugitive and petty things; it lives too much in the wide-open public eye; it knows too little of the sequestered byway, of the shady nook, of the simple life, of the shadowed land of meditation, of loneliness where the heart grows strong and character strikes its deepest roots. And a life of serene content, which is undisturbed by the thousand petty ends of complex lives, lifts the veil from the face of beauty and discovers to the most unwilling eyes the graciousness of a life which is simple, restful, and full of the sweetness of peace. There it is ever before men's eyes, on recluse, no bitter-tongued critic of petty human foibles, ever doing its duty honestly and faithfully, filling its hands with beautiful ministry and reverent service; but all the while, with a mind and heart at home in heaven, quietly accepting every day's gifts and every day's work as the divine appointment for that day, and doing it consciously and deliberately to God, and finding in the very doing of it the secret of an unutterable calm. Such men and women not only live in heaven themselves, but they carry everywhere the symbol of their high citizenship and fellowship, and create an atmosphere which calms our restlessness, arrests our haste, and breaks the spell of the world's destructive attractions.—Methodist Recorder.

The Path to Happiness.

One of the widest and truest paths to happiness is the willingness to rejoice with and for others. Sympathy with another's joy and pleasure, in another's success are pure and lasting forms of enjoyment. When we learn to say heartily, with Whittier,

"What matter, I or they,
Mine or another day,
So the right word be said,
And life the sweeter made?"

we shall find no day without its own bit of happiness, and life will seem increasingly worth living.

Personality is more potent than words. Men and women impart ozone to the atmosphere without knowing what good they have done. They become standards of righteousness and are all unaware that any one looks at them to gauge his own opinion or shape his own conduct. They are like regulator clocks, by which the watches of the world which seem to be wrong are set aright and kept aright. To try to live the best in the hope that somehow one can put the best into the very air, and get it into the life of the school and community, and have it become a part of public sentiment, that surely is noble. This is the way to live. No one ever lives in vain who so lives. Some one is helped by him.—James G. K. McClure.

Deafnss Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed. Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous services.

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All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

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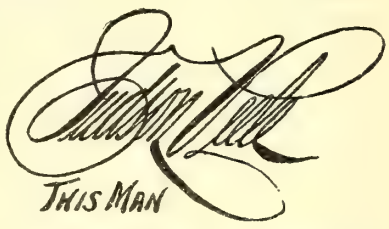
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With impure blood there cannot be good health.
With a disordered LIVER there cannot be good blood.

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Pure blood means health.
Health means happiness.

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North Carolina Christian Advocate

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Office: 108½ West Washington Street.

It is said that Grand Duke Sergius, recently assassinated in Russia and so universally disliked by the common people, was a great sport, and his chief occupation in youth was gaming and making love to women. Poverty may be a misfortune, but not more so than wealth and social position when used to foster self-indulgence and vice.

The letter of sympathy sent by Governor Glenn to Mr. L. Glenn Williams, pending recent legislation affecting Mr. Williams' interests as a distiller, leaves a bad taste in the mouth of many friends who have always supported Mr. Glenn. It will be a trifle embarrassing for the Governor to hold to the theory that the party has acted in bad faith with Mr. Williams. We rejoice that the Ward Bill will become a law and that the distilleries will have to congregate in large towns if they continue to exist.

Charles Lee Raper, professor of Political Economy in the University, has been asked by the great international publishers, the McMillan Company, of New York and London, to prepare and write for them an elementary text book on Economics. He has accepted this offer and is now at work upon the book. The title of the book will be: "Economics for High Schools," with a sub-title, "Principles of Wealth and Welfare." Prof. Raper was formerly a member of the faculty of Greensboro Female College.

The aggregate appropriation for the maintainance of our State institutions by the present General Assembly amounts to $1,325,000.00. In the face of this almost startling amount, several propositions were before the body to establish other institutions. In our opinion, the State should establish a Reformatory for youthful criminals and then stop. Moreover, there should be exhaustive investigation every two years to determine whether there is not needless extravagance in the management of these institutions.

Mrs. Jane Lathrop Stanford, widow of the late United States Senator Leland E. Stanford, of California, and founder of the Leland Stanford, Jr., University, died it is believed of poisoning, in Honolulu, on the night of February 28th. It seems that a similar attempt had been made upon the life of Mrs. Stanford some time ago in San Francisco. There seems to be a mystery hanging about the tragedy which may be unraveled later. Mrs. Stanford was about 79 years old, and had co-operated with her husband in the plans for founding and endowing the University, which is now one of the most richly endowed educational institutions in the world.

PASSING THE ONE THOUSAND MARK.

Our readers will rejoice with us at the success of our circulation campaign. This week, as our report shows, we have passed the one thousand mark, and we have good hope now of reaching two thousand before the campaign closes. As the winter has been so disagreeable and the work much hindered we propose to keep the campaign open till the first of May. We owe everything to the faithful preachers and a few laymen who have taken hold and helped. May God bless and reward them. Let those who have deferred this work take it up and get in their reports.

BREVARD SCHOOL—AN APPEAL.

We take just a little space to refer to the appeal of Sister Ross in another column, also to the article of Dr. D. Atkins, in behalf of Brevard Industrial School. The cause is worthy and many who read these lines should lay the matter to heart, and come to the help of this work.

CEDAR VALLEY CHURCH BURNED.

A note from the old home brings the sad intelligence of the burning of Cedar Valley church. This is one of the churches on the Caldwell circuit, Rev. P. L. Terrell, preacher in charge. The fire occurred about 11 o'clock, Sunday morning, while the Sunday-school was in session, originating in the roof from a defective flue. If we are not misinformed, this is the second church lost in our conference this year as the result of using the terra cotta flue. Very naturally we feel great sympathy for the congregation at Cedar Valley, and we trust they will not be discouraged, but rise up and rebuild. It was here that, in the tender years of boyhood, we took the vows of church membership, and about this spot cluster the sacred memories of a happy childhood.

THE SOUTHERN METHODIST HAND-BOOK.

The editor of the Raleigh Christian Advocate is at work on a Handbook of Southern Methodism to be issued by the beginning of 1906. This Handbook will be a complete reference book on Southern Methodism, embracing matters of doctrine, polity, history, biography, bibliography and statistics. The Handbook will also contain a vast amount of general information touching Methodism and other branches of the Christian faith. The work will be artistic, containing many illustrations in the form of cuts and maps. The editor and publisher is determined to make it as complete as posssible, fully meeting the demands of Southern Methodists and representing the dignity and strength of our great church. A complete bureau is being established so that all records and other sources of information may be exhaustively utilized.

OUR CHURCH EXTENSION WORK.

The letter of Dr. Whisner, in last week's issue, should be looked up and read again by every one who read it. It is possible that some failed to read it. These should by all means look it up and see what this work has been worth to Western North Carolina alone, to say nothing of Southern Methodism as a whole.

It appears that while we have contributed a goodly sum to this department, we have received in donations nearly all we have contributed, and many a church, neat and comfortable, in the hills and mountains of North Carolina today houses a congregation in a community where such a thing could not have been thought of without the aid of the Board of Church Extension. This year we hope to see all collections ordered by the conference share alike, and if there should be discrimination, let it never be said that we have cut out Church Extension.

LET THE FRIENDS HELP.

The call for help to complete additional rooms at Greensboro Female College in order to meet present urgent demands deserves serious attention. The Advocate published the call two weeks ago and now repeats it with emphasis and shall expect to keep it open. Who will be the first to respond? Any amount will be gladly received and acknowledged. Send money to Christian Advocate, Greensboro, N. C.

The trustees in their appeal say:

Plans are being laid to secure funds to complete the college, and provide for its endowment; but an emergency is confronting the friends of the institution. The overcrowded condition of the college renders the completion of at least six more dormitories imperative; and in order to provide for commencement, the chapel must be finished. To do these things, requires the raising of at least $2,000.00 at once; and we have determined to appeal to the Methodists of the State through the columns of the two Advocates. We are asking for such sums as the people can contribute in cash. The Methodists have so nobly responded to the calls of the institution in the past, that we feel assured that they intend to stand by it until the building is completed, and the college is adequately endowed.

Please send contributions to either Advocate where all contributions will be reported from week to week. Send quickly.

Yours fraternally,
L. L. Smith, President.
Chas. H. Ireland, Sec'y.
Greensboro, N. C., February 17th, 1905.

The following amounts have been subscribed to the $2,000.00 necessary to compleie the six dormitories and the chapel:

John A. Young,	$ 60.00
Charles H. Ireland,	30.00
C. A. Bray,	30.00
C. E. Kramer,	30.00
J. L. Borden,	30.00
J. A. Long,	30.00
M. D. Stockton,	30.00
L. L. Smith,	30.00
E. A. Poe,	30.00
Total,	$300.00

Notes and Personals.

March 20th will close our seed offer.

Rev. H. H. Jordan, of Walkertown, called last Thursday, and gave good account of himself and his charge.

Rev. W. M. Bagby was in the city last Thursday. He makes good report of things at Washington St., High Point.

Rev. P. J. Carraway, of East Greensboro charge, has been somewhat indisposed, but is very much improved at this writing.

Rev. Harold Turner, of Spring Garden Street church, did a fine weeks' work for the Davenport students. A letter from one of the students last week spoke in the highest praise of his work.

Rev. J. A. Bowles, of Walnut street church, attended the meeting of the Executive Committee of the Church Extension Board of the Western North Carolina Conference at Salisbury last week.

The editor of the Advocate supplied for Rev. P. J. Carraway the past two Sundays on the East Greensboro charge. Brother Carraway, we are glad to say, is rapidly improving and hopes to be on hand at future appointments.

The Guilford county Sunday-school Convention will meet in the First Baptist Church, this city, on Wednesday, March 22, services beginning at 10 o'clock, a. m. A number of attractive speakers are on the program, closing with an address in the evening by Rev. G. H. Detwiler, D. D.

Rev. J. H. West, Presiding Elder of the Morganton district, writes, "You may expect the 150 new subscribers from this district." This sounds like business, and we greatly appreciate it. If all the preachers of the district will do as well as two or three have done the district will furnish double the 150.

A note from Rev. H. L. Atkins, now in a Sanitarium at San Antonia, Texas, says: "I hope to be able to at least pay my loved ones in North Carolina a visit during the summer, and take light work out here in the fall." His note is dated March 2nd. We hope to give our readers a letter from him next week.

We feel great sympathy for Rev. R. B. John, of the North Carolina Conference, on account of the death of his daughter, Louise Bynum, which occurred at the James Walker Memorial Hospital, Wilmington, on Monday, February 27th. She was

15 years of age, and a member of the Senior Class in the Wilmington High School. Death resulted in a few hours after an operation for appendicitis. May the tender mercies of the Heavenly Father be upon the sorrowing family.

Brother Burrow, of the Midland Methodist, has been on a trip to Florida and tells of it in the last issue of his paper. He ran away from the Blizzard in February. We fear he is courting the Plutocrats. He actually took luncheon at the Ponce de Leon. His case ought to be looked into.

Any old subscriber, paying up his subscription to date and one year in advance at the regular rate $1.50 per year, and securing a new subscriber at the regular rate, is entitled to our Fountain Pen premium. The new subscriber will be entitled to the seed premium, if sent in before March 20th.

A NOTE from Rev. C. M. Anderson tells of recent sickness of himself and wife with la grippe. They are both able to be up, we are glad to know. Brother Anderson says: "I am trying to rest myself patiently in the hands of our Father in heaven till His will is to carry me to Himself." May God greatly bless and sustain these worthy veterans.

BROTHER R. A. Rogers, a faithful layman at Wesley chapel, Gold Hill circuit, has taken up the work of extending the circulation of the ADVOCATE in his church, and the other day sent us a nice club with the money. Brother Rogers has our thanks, and we trust his example may set other laymen to work. This is what we need—more interest among the laymen.

North Carolina Methodism.

Dr. C. C. Weaver, President of Davenport College, preached for the Granite Falls congregation Sunday.

The revival services at Tryon Street Methodist church continue in interest with increasing congregations.—Charlotte News, March 3.

Rev. S. H. Hilliard, of Hendersonville, filled the pulpit at the Methodist church on last Sunday night and preached an excellent sermon.—Marion News.

The Granite Falls congregation are asking for the aid of the Church Extension Board in rebuilding their church. This is a worthy case, and we trust the board may be able to give them the help they need.

Mrs. H. Clay Thomas, the widow of the late H. Clay Thomas, of Thomasville, and mother of Mrs. Ira Erwin, of Greensboro, died in Salem last Thursday, March 2d. The bereaved have the sympathy of a wide circle of friends.

Committees were appointed today to arrange for the missionary conference of the M. E. Church, South, which will meet here May 19. It is expected that two thousand delegates will be in attendance.—Morning Post.

A letter from Professor Phillips, formerly of Weddington Academy, but now of Oklahoma Territory, says he has a good school out there and that it is one of the finest countries in the world. Professor Phillips has many friends in Union and Mecklenburg who will rejoice to learn he is doing so well in his new home.—Cor. Charlotte News.

Rev. J. A. Clarke filled his regular monthly appointment at the Methodist church last Sunday, but on account of bad weather and so much sickness in the community, the congregation was not so large as usual, but the service was very interesting and helpful, especially to the young people.—Walnut Cove cor. Danbury Reporter.

Mr. James Scroggs, son of Rev. J. R. Scroggs, presiding elder of the Winston district, M. E. church, South, has completed his law course at the North Carolina University. He is expected to arrive here tonight, and will spend several months in this city with his parents. He will probably take a position in a local law office until August, when he will stand examination before the Supreme court for license to practice his profession.—Winston Sentinel.

Carondelet Street church, the mother-church of Methodism in New Orleans, has been sold to the Scottish Rites Masons. The sum realized was $28,000. The sale was announced to the congregation on Sunday morning last by the pastor. The congregation, we understand, contemplate a new and modern building, four or five blocks further up town at Lee Circle. If the project is carried out, we will still have a "down town" church. Old Carondelet has recently taken on new life under the pastoral care of Rev. J. E. Wray. The congregation has steadily increased and the church is much encouraged.—New Orleans Christian Advocate.

BREVARD INDUSTRIAL SCHOOL.

REV. D. ATKINS, D. D.

The history of this school is known to most of the readers of the ADVOCATE. Its most excellent work speaks for itself. It is unique in our educational system, being our only industrial school and having for its chief end the education of girls not able to go to school elsewhere, or to high-priced schools. It is generally known that the school is now being conducted by the Woman's Home Mission Society of the M. E. church, South. They have not yet formally accepted the property, and it is the understanding that they will not until it is finished and paid for. Seeing how well they conduct schools of this character, and very desirous to have them operate within our State the trustees feel that they are exceedingly fortunate, and that the conference is to be congratulated in having this society take the school. Especially as they became wholly responsible for the salaries of the faculty, using money from their general fund for this purpose, which is equivalent to an endowment.

The building is finished and in good condition. The lot is free from incumbrance, and we owe now only $1,000. It is the earnest wish of the Board to present this property to the Woman's Board by the time of their annual meeting free of debt and finished. In order to do this it is necessary to raise this money this spring. The two North Carolina Conferences are interested in it and the ladies of these two conferences, I am sure, will do their part in raising this amount. But we must not wait for them to give it. Let the appeals which they make find willing ears and ready hands, and let us raise this $1,000 within the next two or three months. All money should be seat to Mrs. F. E. Ross, Greensboro, N. C.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to March 8, 1905.

ASHEVILLE DISTRICT.		
Hendersonville ct., Rev. W. H. Perry,	1	
Marshall circuit, Rev. W. B. Lyda,	11	
Swannanoa ct., L. B. Abernethy,	25	
Burnsville ct., Rev. J. N. Somers,	7	
Bethel station, Jno. W. Moore,	8	
Weaverville sta., R H Parker,	8	
	—	60
CHARLOTTE DISTRICT.		
Matthews, R. G. Tuttle.	9	
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	9	
Derita ct., Rev. J. H. Bradley,	11	
Trinity, Charlotte, Rev. J. A. B. Fry,	12	
Clear Creek ct., Rev. E. G. Pusey,	14	
Pineville ct., Rev. C. M. Pickens,	1	
Morven circuit, M. T. Steele,	5	
Polkton circuit, J. C. Mock,	7	
Ansonville circuit, W S Hales,	7	
	—	89
FRANKLIN DISTRICT.		
Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	4	
Hiawassee circuit, C. H. Curtis,	1	
Bryson City ct., F. B. Noblitt,	2	
J. E. Woosley,	2	
Macon circuit, L P Bogle,	2	
	—	12
GREENSBORO DISTRICT.		
Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	41	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	10½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	14	
E. Greensboro ct., P. J. Carraway,	10	
Reidsville, Main St., L W Crawford,	2	
Coleridge, J J Eads,	1	
	—	106½
MOUNT AIRY DISTRICT.		
Rockford circuit, Rev. J. W. Long,	10	
Elkin station, Rev. H. C. Sprinkle,	2	
Wilkesboro sta., Rev. R. L. Ownby,	1	
Pilot M't'n ct., Rev. J. M. Rowland,	39	
N. Wilkesboro sta , Rev. W. F. Elliott,	6	
Helton ct., Rev. S. W. Brown,	4	
Wilkes ct., Rev. B. F. Hargett,	5	
Watauga ct., Rev. O. P. Ader,	1	
Stokes ct., Rev. J. A. Clarke,	2	
Laurel Springs ct., T. J. Houck,	6	
Yadkinville ct., A. W. Jacobs,	1	
Sparta circuit, W. T. Carner,	11	
Jefferson circuit, Seymour Taylor,	11	
Watauga circuit, O P Ader,	5	
Creston circuit, W L Dawson,	9	
Boone circuit, W T Albright,	15	
	—	128
MORGANTON DISTRICT.		
Henrietta and Caroleen, Rev. N. R. Richardson,	6	
Cliffside ct., Rev. J. B. Carpenter,	6	
Morganton ct., Rev. W. G. Mallonee,	1	
Table Rock ct., Rev. N. M. Modlin,	6	
Marion, D. F. Carver,	5	
N. Catawba ct., D. S. Richardson,	10	
Connelly Springs, J. O. Shelley,	26	
Spruce Pine circuit, D. R. Proffit,	10	
Green River circuit, J. D. Gibson,	3	
	—	73
SALISBURY DISTRICT.		
Central, Concord, E. K. McLarty,	1	
Spencer, J. E. Gay,	7	
Cottonville ct., Rev. T. T. Salyer,	6	
Big Lick ct., Rev. Joseph Fry,	3	
Linwood ct., Rev. S. T. Barber,	33	
Epworth, Rev. B. F. Carpenter,	22	
Mt. Pleasant ct., Rev. T. E. Wagg,	18	
Salisbury circuit, J. P. Davis,	14	
Gold Hill circuit, J. C. Postelle,	14	
	—	118
SHELBY DISTRICT.		
Shelby sta., Rev. Geo. D. Herman,	8½	
Shelby circuit, B. A. York,	8	
Cherryville ct., J. B. Tabor,	8	
Lowell ct., Rev. J. H. Bennett,	7	
S. Fork ct., Rev. J. F. Armstrong,	18	
El Bethel sta., Rev. M. B. Clegg,	10	
Rock Springs ct., Rev. J. W. Clegg,	84	
Lincolnton circuit, B. Willson,	7	
Mount Holly, E. N. Crowder,	3	
King's Mountain, M. H. Vestal,	3	
Polkville circuit, J. W. Ingle,	4	
Lincolnton sta., R. M. Courtney,	6	
	—	166½
STATESVILLE DISTRICT.		
Statesville station, Rev. H. K. Boyer,	2	
Mt. Zion sta., Rev. W. H. Willis,	6	
Alexander ct., Rev. E. J. Poe,	18	
Rev. T. L. Triplett,	1	
Mooresville ct., Rev. W. S. Cherry,	1	
Clarksbury ct., Rev. W. O. Rudisill,	1	
Caldwell ct., Rev. P. L. Terrell,	23	
Stony Point ct., Rev. T. E. Weaver,	10	
Lenoir circuit, L. T. Cordell,	29	
Iredell circuit, T. B. Johnson,	6	
Newton circuit, W. F. Womble,	9	
Granite Falls and Rhodiss, W. R. Evans,	10	
Troutman circuit, A. J. Burrus,	3	
Catawba circuit, R. S. Howie,	14	
	—	133
WAYNESVILLE DISTRICT.		
Leicester ct., Rev. J. W. Campbell,	1	
Brevard station, C. P. Moore,	2	
Sulphur Springs ct., J. H. Brendall,	17	
Canton circuit, D. C. Ballard,	9	
Haywood circuit, P. C. Battle,	7	
Spring Creek ct., Z. V. Cordell,	5	
Waynesville, J. E. Abernethy,	1	
	—	42
WINSTON DISTRICT.		
Lewisville ct., Rev. A. R. Bell,	1	
Kernersville ct., Rev. James Willson,	24½	
Cooleemee, Rev. H. C. Byrum,	9	
Mocksville sta., Rev. J. P. Rodgers,	4	
Forsythe circuit, J. F. Totten,	1	
Burkhead, T. W. Watts,	1	
Davidson circuit, P. E. Parker,	7	
	—	47½
Total from districts,		975½
Secured by old subscribers,		50
Total,		1,025½

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

The Sunday School Lesson.

LESSON FOR MARCH 12, 1905.

The Slavery of Sin.

John 8:31-40.

GOLDEN TEXT.

Whosoever committeth sin is the servant of sin. John 8:34.

HOME READINGS.

M. The slavery of sin,	John 8:31 40.
T. Taken captive,	2 Tim. 2:19-26.
W. Dominion of sin,	Rom. 6:11-23.
T. The law of sin,	Rom. 7:14-25.
F. Result of sin,	Gal 5:13-31.
S. Separates from God,	Isa. 59:1-8.
S. Made nigh,	Eph. 2:11-22.

NOTES.

An event intensely interesting precedes our lesson. A woman is brought to Jesus, guilty of what Jews counted mortal sin, and the Romans no public crime at all. Which view will he take? Contradict Moses, or offend the Romans? He adroitly bids the sinless stone her. No one ventures Then, rising above Jew and Roman, he pronounces her forgiven, acting not as human judge or ruler, but as One having "power on earth to forgive sin." Yet he impresses on the woman her fault by bidding her "sin no more."

Another of this day's doings is notable. In memory of the Pillar of Fire in the desert, the Jews at Tabernacles lighted a huge chandelier seventy-five feet high, seen from the temple inclosure far over the land. Jesus, as referring to it, said: "I am the light of the world." As the Pillar was to Israel, so is he to mankind, at once searching and conducting; and "he that followeth me shall not walk in darkness, but have the light of life."

Solon, the Greek lawgiver, said: "I am growing old always learning;" and so did Wesley. Some Jews were already believing; so far, so good. The whole gospel was not yet unfolded, but the remainder was to be in harmony with that already given. He who heartily continues in a department of science, as chemistry, finds it ever widening. So with the truth as it is in Jesus. It widens and brightens, touching every human concern, and enriching all our thoughts.

Epictetus the Stoic, though a slave, found peace in resignation. The Christian finds victory by a power in him, not of him, which makes for constant uplifting. The Saviour in loyal hearts gives freedom from guilt, from anxious fear and care, from evil ways and tempers. Then, too, he sheds the joy of new life, with its glow of hope, and a sweet love to mankind which fills our horizon with the fragrance of kindly effort, and he thus makes us conquerors.

The transmission of simple life does not imply the transmission of character. "Would I could bequeath it thee!" said of his broad head a great Frenchman, dying, to his friend, Abraham could not send his heroic loyalty down his family line, for his children must decide each for himself. These false, disloyal men were no such Abramites as Cornelius, who was "blest with faithful Abraham."

Abraham's faith in dark times puts him at the head of believing men. His large obedience to a Divine speaking made him all the quicker to hear it, and if he had caught the voice of Jesus, he would have known it for divine. Instead of killing, he would have hailed the speaker. He would have counted himself the richer for every word thus spoken, and his course would have shamed his descendants. He saw afar the Saviour's day, but to see his works and hear his voice Abraham desired, but was not able.

As it was in the beginning, and now is, one opens his lips to give men their Father's mind, which is to us light and truth, working for health and peace; the other, speaking by those who choose him, and are "led captive at his will," gives out error and malice, lies and ruin Here the lesson shows them face to face. Such "contradiction of sinners" goes on to-day, and believers must meet it in our streets and everywhere. "One has the voice of his mind," and elocution even in the dark tells our temper.

The little Navajoes, are not heathen because of their parents' being so. Parental influence counts, but it is only one influence among many upon character; and even the best of us who have families are compassed with infirmity. Still we may set an example of humble, earnest effort for being like Christ and doing the divine will, and humbly hope that He with whom we covenant will do all possible in his system of grace to bring our families to the precious faith.

Some of us have seen a ship sail gayly and hopefully from port, and have within two days heard of its ruin and seen fragments of its wreck. O what a noble work is undone when a young person beginning life's voyage comes to disaster! Jesus here saw a whole generation on the way to woe. Had they listened to him, Israel's course to our day would have been so glorious. "Who would be like unto thee, saved of the Lord?"

Who is so utterly a slave as the drinker? Body, mind and heart go down under the curse, and he can not drive away the worm that consumes him. The Son can keep him free, and if he fall can make him free. Some transient servant, good resolve may briefly help; the Son, dwelling in the weak but willing heart, is a lifelong Helper.—A B. Hyde, D. D, in Pittsburg Christian Advocate.

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Finding health is like finding money—so think those who are sick. When you have a cough, cold, sore throat, or chest irritation, better act promptly like W. C. Barber, of Sandy Level, Va. He says: "I had a terrible chest trouble, caused by smoke and coal dust on my lungs; but, after finding no relief in other remedies, I was cured by Dr. King's New Discovery for Consumption, Coughs and Colds" Greatest sale of any cough or lung medicine in the world. At all drug stores 50c and $1 00; guaranteed. Trial bottle free.

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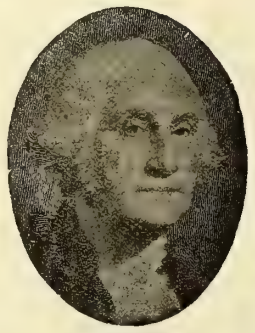
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Our Little Folks.

Fearless and Honest.

A Scotch lad arrived at Euston, the brightest yet the loneliest passenger by the London & Northwestern Company's Express. He was barely fourteen, not a friend in London, and had only a sovereign in his pocket.

"Well, Sandy," said a fellow passenger who had befriended him during the journey from Glasgow, "don't you wish that you were safe now with your mother in Scotland?"

"No," said the boy; "I promised her when I left, that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."

"Well, laddie, what can you do?" asked a kind voice behind him.

"I can be loyal and true to anybody who will give me something to do," was the quick response.

A well-known lawyer, whose experience with applicants for clerkships in his office had been unfavorable, was passing at the moment.

Sandy's fearless face caught his eye. The honest, manly ring in Sandy's voice touched his faithful Scotch heart.

"Tell me your story," be said kindly.

It was soon told. Sandy's mother had been left a widow, with little money and a child to bring up. She had worked for him as long as she could, but when her health failed, she had bought his ticket for London, and had given him what little money she could spare.

"Go and make your fortune," she said. "Be fearless and honest, and don't forget your mother, who can not work for you any longer."

Having heard this story, the lawyer engaged Sandy as an office boy.

"I'll give you a chance," he said, "to show what there is in you. Write to your mother today that you have found a friend who will stand by you as long as you are fearless and honest."

Sandy became a favorite at once in the office. Many of the clients who entered the office paused to have a word with him.

He attended evening classes and became an expert penman and accountant. He was rapidly promoted until he was his patron's confidential clerk.

After sharing his earnings with his mother, he went to Scotland and brought her back with him.

By and by he studied law, and when he began to practice at the bar, his fearlessness commanded respect, and his honesty inspired confidence. Juries liked to hear him speak; they instinctively trusted him.

His mother had impressed her high courage and sincerity upon him. His success was mainly due to her.—Scottish American.

The Boy Organist.

A boy only six years old was sailing with his father down the Danube. All day long they had been sailing past crumbling ruins, frowning castles, cloisters hid away among the crags, towering cliffs, quiet villages nestled in sunny valleys, and here and there a deep gorge that opened back from the gliding river, its hollow distance blue with fathomlessness stirring the boy's heart like some old vast cathedral. They stopped at a cloister, and the father took little Wolfgang into the chapel to see the organ. It was the first large organ he had ever seen, and his face lighted up with delight, and every motion and attitude of his figure expressed a wondering reverence.

"Father," said the boy, "let me play." Well pleased, the father complied. Then Wolfgang pushed aside the stool, and when his father had filled the great bellows the elfin organist stood upon the pedals.

How the deep tones woke the sombre stillness of the old church! The organ seemed some great uncouth creature, roaring for very joy at the caress of the marvelous child.

The monks, eating their supper in the refectory, heard it and dropped knife and fork in astonishment. The organist of the brotherhood was among them, but never had he played with such power. They listened. Some crossed themselves, till the prior rose up and hastened into the chapel. The others followed, but when they came up into the organ loft, lo! there was no organist to be seen, though the deep tones massed themselves into new harmonies, and the stone arches thrilled with their power.

"It is the devil," cried one of the monks, drawing closer to his companions and giving a scared look over his shoulder at the aisle.

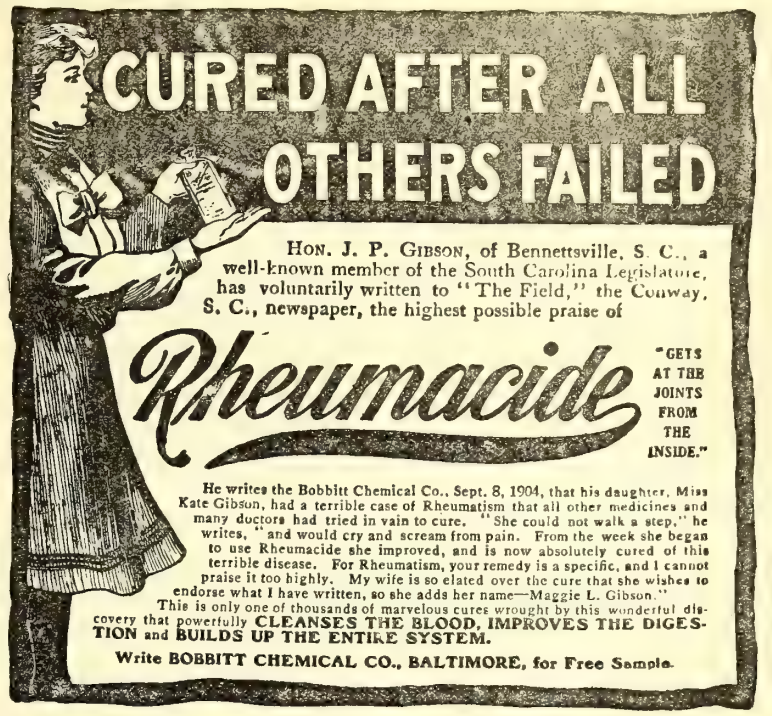
"It is a miracle" said another. But when the boldest of them mounted the stairs to the organ loft, he stood as if petrified with amazement. There was the tiny figure, treading from pedal to pedal, and at the same time clutching at the keys above with his little hands, gathering handfuls of those wonderful chords as if they were violets, and flinging them out into the solemn gloom behind him. He heard nothing, saw nothing besides; his eyes beamed and his whole face lighted up with impassioned joy. Louder and fuller rose the harmonies, streaming forth in swelling billows, till at last they seemed to reach a sunny shore on which they broke; and then a whispering ripple of faintest melody lingered a moment in the air, like the last murmur of a wind harp, and all was still. The boy was Wolfang A Mozart. Do you know who he was?—Children's Friend.

Dividing the Blame.

A little girl in Brooklyn was discovered by her mother engaged in a spirited personal encounter with another little girl of her own age Both combatants showed signs of the encounter.

The mother took her daughter into the house, and talked to her regarding the awfulness of her conduct. "Don't you know such conduct is wrong?" asked the mother. "It was Satan that urged you to fight."

"Well," said the little girl, "maybe he told me to pull her hair, but I thought of kicking her shins all by myself."—Woman's Home Companion.



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Gowan's Pneumonia Cure is a perfect lung food. Its base of animal fats, peculiarly combined and medicated, is readily absorbed and supplies the nourishment so much needed. It stays the course of CONSUMPTION, reduces the fever and cough and builds up the lung tissues.

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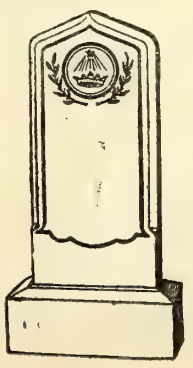
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(Signed) Nannie Weatherly Caldwell.

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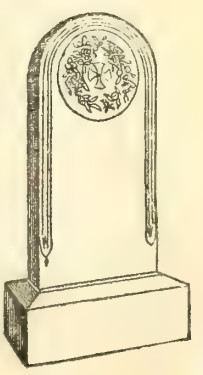
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Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

A Call to Prayer.

We are standing today, my sisters at the parting of the ways. The fiscal year with its opportunities and privileges has gone from us forever. We each know our own record. Are we satisfied with it? Of the 8760 hours given to us have we devoted twelve to thought of redeeming the world? Have we even faithfully attended the monthly meeting? Have we permitted God to use our talents and influence to His glory? Have our prayers been weak and faithless? The Master has kept account with us; have we paid our indebtedness to Him and to His world? Of all the money we have spent what part has gone to the great heathen world with its millions of Christless women?

Thank God a new year opens before us. Still our lives are surrounded with burning bushes, radiant beckonings to larger service. Shall we pass them by unheeded? Shall we pray as did Moses, Lord, send by someone else? Or shall we rather say, Here am I, Lord, send me?

What should be the first step? Wait on the Lord. Let us, during this month, daily, in our closets, talk face to face with God about His work. Let us listen to His answers as we enquire earnestly, Lord, what will thou have my society to undertake this new year? What shall I do to increase my own zeal and to inspire others? What shall I pledge for the redemption of my heathen sisters? Shall I, trusting in Thee, promise more than I now see my way clear to

[illegible], or several, in the Circle of Thirty?

Must Thou have me educate a girl in one of our schools? Or shall I support a Bible Woman? And Oh, what joy, my Lord, if I only might be able to have my own representative in the foreign field! Is this too much to ask of Thee?

"Whatsoever He saith unto you, do it."

What should be the next step? Come up to the April meeting in this same spirit of prayer and earnest inquiry, and when you believe you have the mind of the Lord, make your plans accordingly and go to work at once. Get out of the old ruts. Make every meeting sparkle with the flame of love and zeal in your own heart. Let each quarter close with everything, even the pledge, paid up to date. So shall we, through God do valiantly, and this new year shall bring fresh honor and glory to His name.

How One Member of a Missionary Society May Arouse Enthusiasm.

In no possible way unless thoroughly enthusiastic herself, but if filled with this God-given fire, which we call "enthusiasm," the devoted member can no more keep from imparting it to others than a fire can keep its warmth to itself. She must be so interested in the society that she cannot go to market the day before the meeting, or several days previous without saying to Mrs. A., whom she happens to meet at the post office, or to Mrs. B. on the corner, "We shall see you at the meeting I hope? You know we are going to try that new plan for the luncheon, and then, too, we are going to hear some of Mrs. Pettee's charming letters from Japan" She must be so eager to have a good attendance that she will telephone Mrs W. to come with her next door neighbor, or write Mrs. —— that she will call to go with her.

"Come with me" is more persuasive by far than "come". And it goes without saying that she will surely ask all the new people in the church so far as her time and her strength will allow. Each member should work up the attendance; not leave all to the president The eloquence of your presence counts much in the meeting; far more than many members realize. Of what use, a carefully arranged and instructive program without an audience to listen; then, too, the effect upon the speaker of a large and interested audience is wonderful.

Assuredly the enthusiastic member and supporter will not, as Emerson suggestively phrases it, "Bark against the bad," but will make use of his wise advice to "Chant the beauty of the good" She will tell of Mrs S's bright, instructive paper on "The Best is None too Good for Missionary Use," or speak of the touching letter from the new home missionary.

In short, she will be so devoted to the society, so loyal to its officers, so eager for its success in promoting the interests of Christ's kingdom that she cannot refrain from talking about it in season, and it may be once in awhile out of season. But she must not spend all her enthusiasm in talking up its interests; she must give of her money and her goods for its objects of benevolence, its luncheons and sociables; and give of her best, not feel that anything will do for the missionary work. She must also read, study and keep well informed upon missionary subjects, must take Life and Light if possible, and other missionary magazines. How can she be enthusiastic about the work in China if she knows nothing about it?

Above all, the enthusiastic member will pray for her society and all its interests, not only in private, but will respond to the president's request to offer prayer in public at the meetings.

What wonderful progress we shall see in all the societies when half of the members or even less than that number become such devoted, consecrated, enthusiastic workers.—Mrs. C. G. Phillips, in Life and Light.

Is It Right?

Is it right that a property-owner should lose $4.20 to let a dealer make 50 cents? A dealer makes 50 cents more on fourteen gallons of ready-for use paint, at $1.50 per gallon, than our agent does on eight gallons of L. & M. paint and six gallons of linseed oil, which make fourteen gallons of the best paint in the world, at $1.20 per gallon; the property-owner loses just $4.20. Is it right?

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free and prepaid, a bottle of Vernal Palmettona (Palmetto Berry Wine). Every reader of the North Carolina Christian Advocate will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence and it promptly cures indigestion, dyspepsia, flatulency and catarrh. Vernal Palmettona cures constipation, clears the liver and kidneys, relieves inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

Quarterly Meetings.

ASHEVILLE DISTRICT—2ND ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Feb.	18 19
Bethel	"	19 20
Swannanoa ct., Skylands	"	25 26
Hendersonville circuit, Ednaville	Mar.	4 5
Hendersonville station	"	12 13
Central	"	19 20
Ivey circuit, Mar's Hill	"	25 26
Cane Creek circuit, Tweed's Chapel	Apr.	1 2
Marshall circuit, Jewel Hill	"	8 9
Hot Springs ct., Ottingers	"	9 10
Burnsville circuit, Shoal Creek	"	15 16
Haywood Street	"	23 24
Riverside and Weaverdam, Riverside	"	23 24
Old Fort circuit, Bethel	"	29 30
Weaverville ct., Salem	May	6 7
Weaverville station	"	7 8
Bald Creek circuit	"	10 11

CHARLOTTE DISTRICT—2ND ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Feb.	19 20
Epworth and Seversville	"	19 20
Brevard	"	26 27
Trinity	"	26 27
Monroe circuit, Oak Grove	Mar.	4 5
Monroe station	"	5 6
Tryon Street	"	12 13
Hoskins	"	12 13
Pineville, Marvin	"	18 19
Morven circuit, Pleasant Hill	"	25 26
Wadesboro station	Apr.	2 3
Lilesville, Shiloh	"	8 9
Ansonville, Wightman	"	15 16
Derita, Hickory Grove	"	22 23
Chadwick	"	23 24
Weddington, Weddington	"	29 30
Dilworth and Big Spring, Big Spr'g.	May	6 7
Clear Creek, Mill Grove	"	13 14
Matthews, Indian Trail	"	14 15
Polkton, Fountain Hill	"	20 21
Waxhaw, Bond's Grove	"	27 28

FRANKLIN DISTRICT—2ND ROUND —IN PART.—

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Feb.	18 19
Webster circuit, East Laport	"	25 26
Dillsboro and Sylva, Dillsboro	"	26 27
Glenville circuit, Double Springs	Mar.	4 5
Franklin circuit, Clark's Chapel	"	11 12
Macon circuit, Mulbery	"	18 19
Whittier & Cherokee, Occ[illegible]	"	25 26
Bryson City, Witcher's chapel	April	1 2
Robbinsville, Mt. Zion	"	8 9

GREENSBORO DISTRICT—2ND ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, West Market St (a.m.)	Feb.	12
Greensboro, Centenary (p. m)	"	12
East Greensboro, Mt. Pleasant	"	18 19
Greensboro, Walnut Street (p. m.)	"	19
High Point, Washington St. (a. m)	"	26
High Point, S. Main Street (p. m.)	"	26
West Greensboro, Shady Grove	Mar.	4 5
Greensboro, Spring Garden (p. m.)	"	5
Uwharrie, Salem	"	11 12
Asheboro circuit, West Chapel	"	18
Asheboro station	"	19 20
West Randolph, Hopewell	"	25 26
Randolph, Mt. Vernon	Mar. 26	April 1
Randleman and Naomi	"	2 3
Ramseur and Franklinsville, Franklinville	"	8 9
Coleridge, Concord	"	15 16
Wentworth, Mt. Carmel	"	22 23
Reidsville, Main Street	"	23 24
Ruffin, Lowe's Chapel	"	29 30
Reidsville, Ware's Chapel (p. m.)	"	30
Pleasant Garden & Liberty,	Bethany, May	6 7

MT. AIRY DISTRICT—2ND ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Jonesville circuit, Jonesville	Feb.	25 26
Elkin station	"	26 27
Wilkes circuit, Union	Mar.	4 5
North Wilkesboro station	"	5 6
Wilkesboro station	"	11 12
Yadkinville ct., Mt. Pleasant	"	15
East Bend circuit, Prospect	"	16
Mt. Airy circuit, Beulah	"	18 19
Mt. Airy station	"	19 20
Stokes ct., Trinity	"	25 26
Pilot Mountain ct., Pilot Mountain	Apr.	1 2
Rockford circuit, Dobson	"	8 9

MORGANTON DISTRICT—2ND ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Friendship	Feb.	25 26
Rutherfordton sta., Gilboa	Mar.	4 5
Forest City circuit, Salem	"	11 12
Henrietta and Caroleen, Caroleen	"	12 13
Cliffside circuit, Oak Grove	"	18 19
Table Rock circuit, Oak Hill	"	23 24
Morganton circuit, Bethel	"	25 26
McDowell circuit, Snow Hill	Apr.	1 2
Marion & Providence, Providence	"	8 9
Morganton station	"	9 10
Elk Park circuit, Pineola	"	13 14
Spruce Pine ct., Pine Grove	"	15 16
Bakersville circuit, Red Hill	"	22 23
Broad River circuit, Gray's Chapel	"	29 30
Thermal City circuit,	May	6 7
Green River circuit, Tryon	"	13 14
North Catawba ct.	"	27 28

SHELBY DISTRICT—2ND ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Jan.	21 22
Gastonia, Main street	"	22 23
Lowell at South Point	"	28 29
McAdenville station	"	28 29
Bessemer City at Concord	Feb.	4 5
El Bethel and Salem at El Bethel	"	11 12
King's Mountain station	"	11 12
Mount Holly at River Bend	"	18 19
Lowesville at New Hope	"	24
Rock Springs at Webb's Chapel	"	25 26
Lincolnton circuit at Asbury	Mar.	3
Stanly Creek	"	4 5
South Fork at Zion	"	10
Cherryville at Pleasant Grove	"	11 12
Lincolnton station	"	11 12
Belwood	"	18 19
Polkville	"	23
Shelby circuit	"	25 26
Shelby station	"	26

STATESVILLE DISTRICT—2ND ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station at Mt. Zion	Feb.	11 12
Mooresville circuit at Fairview	"	11 12
Troutman circuit at Rocky Mt	"	18 19
Mooresville station	"	18 19
Lenoir circuit at Pleasant Grove	"	25 26
Lenoir station	"	26 27
Caldwell circuit at Coliers	Mar.	4 5
Iredell circuit at Olin	"	11 12
Clarkesbury circuit at Macedonia	"	12 13
Granite Falls station	"	18 19
Hickory station	"	19 20
Statesville, First Church	"	25 26
West End station	"	26 27
Statesville circuit	Apr.	1 2
Alexander circuit at Carson's Ch	"	8 9
Stony Point circuit	"	15 16
Maiden circuit	"	22 23
Catawba circuit	"	23 24
Newton circuit	"	29 30

SALISBURY DISTRICT—2ND ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Feb.	26
Salisbury, South Main Street	"	26
Linwood, Ebenezer	Mar.	4 5
Lexington	"	5
West Lexington	"	5
Concord, Central	"	11 12
Concord, Epworth	"	11 12
Salem	"	18 19
Mt. Pleasant, Centre Grove	"	25 26
Gold Hill, Zion	Apr.	1 2
Salisbury circuit, Bethel	"	8 9
Spencer	"	9
Holmes Memorial	"	9
New London, Bethel	"	13 14
Jackson Hill circuit, Eleazer	"	15 16
Norwood, Randalls	"	21
Albemarle circuit, Zoar	"	22 23
Albemarle	"	23
Big Lick, Big Lick	"	28
Cottonville, Rehoboth	"	29 30
Concord circuit,	May	6 7
Concord, Forest Hill	"	7
Woodleaf ct., Woodleaf	"	12 13
China Grove ct.	"	14 15

WINSTON DISTRICT—2ND ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Walkertown, Walkertown	Feb.	4 5
Winston, Centenary	"	19
Winston, Burkhead	"	19
Winston, Grace	"	20
Winston, Salem	"	26
North Thomasville, Prospect	Mar.	4 5
Thomasville, Thomasville	"	5 6
Danbury, Davis Chapel	"	11 12
Madison, Pine Hall	"	18 19
Stoneville, Mayodan	"	19 20
Mocksville, Mocksville	"	27 28
Lewisville, Sharon	Apr.	1 2
Davie, Liberty	"	8 9
Cooleemee, Cooleemee	"	9
Farmington, Bethlehem	"	15 16
Advance, Advance	"	16 17
Davidson, Good Hope	"	22 23
Leaksville, Leaksville	"	30
Spray, Spray	"	30
Summerfield, Oak Ridge	May	6 7
Kernersville, Shady Grove	"	27 28
Stokesdale, Zion	June	3 4
Forsythe, Pine Grove	"	10 11

WAYNESVILLE DISTRICT—2ND ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Delwood	Mar.	4 5
Sulphur Springs at Mt. Morencie	"	11 12
Waynesville sttiaon	"	18 19
Clyde at Tarpin's Chapel	"	25 26
Brevard station	Apr.	1 2
Mills River at Avery's Creek	"	8 9
Canton station at Bethel	"	15 16
Haywood circuit at Mt. Zion	"	22 23
Leicester at Big Sandy	"	29 30
Brevard circuit	May	6 7
Spring Creek	"	13 14
Canton circuit	"	20 21

Attacked by a Mob

and beaten, in a labor riot, until covered with sores, a Chicago street car conductor applied Bucklen's Arnica Salve, and was soon sound and well. "I use it in my family," writes G. J. Welch, of Tekonsha, Mich., "and find it perfect." Simply great for cuts and burns. Only 25c at all druggists.

Theodore Roosevelt was inaugurated President of the United States for a four years' term on last Saturday, March 4th.

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Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

Third Vice President—Mrs. C. H. Robinson, Gastonia.

Treasurer—Mrs. F. E. Ross, Greensboro.

Recording Secretary—Mrs. E. C. Chambers, Asheville.

Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. F. L. Townsend, Franklin.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Woman's Board of Home Missions

The seventh annual session of the Woman's Board of Home Missions of the M. E. Church, South, will be held in Montgomery, Alabama. April 14-20 at Court Street Church.

The names of all officers, delegates, and visitors to this meeting should be sent promptly to Mrs. William H. Thomas, 526 South Perry Street, Montgomery, Ala.

MISS BELLE H. BENNETT, President
MRS FRANK SILER, Rec. Secretary.

An Open Letter to Auxiliary Third Vice Presidents.

DEAR SISTER.—I am sure you are interested in the new responsibility placed upon your office at the recent session of the Woman's Board of Home Missions. It seems most fitting then, that I should talk with you about it on this day, as it is the birth day of the little girl whose parents are seeking to make a blessing to the world, even though she has passed into the heavenly home.

When God took her away from earth her parents determined to let her life touch the life of the childhood of the Church, and thus, by "pulses stirred to noble generosity" through this contact, help them to become blessings to humanity. They therefore made a gift of $10,000 to the Woman's Home Mission Society upon the condition that we would let the children of Methodism raise a corresponding sum to be used in helping to build a hospital where young women may be trained to become nurse deaconesses. See the two-fold purpose of this offer, i. e., developing the children of the Church in Christian service, and blessing the world through an army of trained Christian women who can go into the homes of sufiering humanity and carry comfort and health.

Now, to accomplish this we must have your hearty co-operation. The success of the movement and the speed with which it is done is entirely dependent upon the Auxiliary Third Vice Presidents. The Board has made the following plans of work for you, and I am sure you will push them.

1. Make an efiort to enroll names of all the children in your church over five years of age in the Florine McEachern Mite Box Brigade. Each child must pay an enrollment fee of ten cents and be furnished with a beautiful mite box which bears the name and picture of dear little Florine.

2. The money must be collected from the mite boxes quarterly and forwarded to the Conference Treasurer (through your Auxiliary Treasurer) as the Florine McEachern Hospital Fund. When the money is collected a social meeting must be held for the children in order that they may become intelligently interested in the work, and that they may be taught the joy and high privilege of giving "their own selves" and their pennies.

3. In many homes there are empty chairs and sacred childhood toys treasured in the name of some dear little one who has gone to the heavenly home. Many mothers who hold these treasured memories may be glad to enroll the names of their little ones in this Brigade, and may be furnished mite boxes and thus carry forward living service for God in the names of their children.

4. Every quarter a list of all the names enrolled in this Brigade must be forwarded to your Conference Third Vice President, who will send a list from all the auxiliaries of the Conference to me quarterly for the purpose of making a permanent record of every child's name which is enrolled.

5. Invalids who have been taught by suffering to feel for the needy sick may also join this Brigade and be furnished with mite boxes. So also may the old persons, who will thus continue to have a part in the life and work of the Church.

Order the mite boxes for the Florine McEachern Brigade from me, free of cost.

May the Christ who blessed little children bless you wonderfully in this work.

Yours truly,
MRS. R. W. MACDONELL.

P. S. How many of our Auxiliaries will be able to report a Baby roll and a Florine McEachern Mitebox Brigade at our annual meeting in Charlotte?

M. J. BRAMER.

Waynesville, Feb. 18th, 1905.

Annual Meeting of Woman's Board of Home Missions.

The seventh annual session of the Woman's Board of Home Missions of the M. E. Church, South, will be held in Montgomery, Ala., April 14-20, at Court Street Church. Friday, April 7, is set apart as a day of fasting and prayer. The names of all officers, delegates, and visitors to this meeting should be sent promptly to Mrs. William H. Thomas, 526 South Perry Street, Montgomery.

A rate of one and one third fare, plus twenty-five cents, has been secured from the Southeastern Passenger Association from all points south of the Ohio and Potomac Rivers and east of the Mississippi River, provided that there are fifty or more persons in attendance holding properly receipted certificates of the Standard form, showing that not less than seventy five cents was paid for the going journey. A minimum of attendance of one hundred persons holding proper certificates is required in order that reduced rates shall apply to persons coming from territory north of the Ohio and Potomac and west of the Mississippi. The Alabama ladies promise more than one hundred in attendance, and the Montgomery ladies most hospitably invite visitors to the meeting.

MRS. FRANK SILER, Rec. Sec.

If You Suffer, Write to Dr. Hathaway.



DR HATHAWAY
Recognized as the Oldest Established and Most Reliable Specialist

If you are afflicted with some stubborn chronic diseases and have been declared incurable by doctors, do not think that just because you cannot call for treatment at my office, you are doomed to suffer the balance of your days, for by the aid of my complete system of Self-Examination Blanks, I can give your case a thorough examination and cure you at your own home. I realized that a great majority of the afflicted could not possibly call at my office, so I originated a method by which I can treat patients at a distance. In this way, I have cured people whom I have never seen. I have a positive cure for Blood Poison, Nervous Debility, Stricture, Varicocele, Kidney, Bladder and Rheumatism, diseases of women, etc., and other private diseases of men, and if you are thus afflicted, send for one of my Self-Examination Blanks at once, and let me tell you just what is your condition and what to do for a cure. My treatment is based on over a quarter century of close study, and there is no case that I do not thoroughly understand. The average practitioner cannot possibly treat them successfully, no matter how competent he may be, because he has not had the experience necessary. I will send you a valuablebook on your disease, which will further acquaint you with my new method of curing these diseases. Do not put it off longer, but write right now. The address is J. NEWTON HATHAWAY, M. D., 93 Inman Building, Atlanta, Ga.

HELMS'
Croupaline

Is a sure and reliable remedy for Croup and Colds in children—also colds in adults. When you or your child have a cold rub the chest thoroughly with CROUPALINE, then saturate a flannel cloth and apply to chest close up to neck, and you will get almost instant relief.

You will find it beneficial in Pneumonia by rubbing chest thoroughly and applying flannel cloth saturated to same.

Physicians recommend it and get the best of results.

Don't take any substitute, as they are not as good.

SOLD BY ALL DRUGGISTS.
25c. a Box.

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Grown in the open air. Will stand any cold. Count guaranteed. Guaranteed headers. Seed grown by best seed houses in the business. I have now an unlimited supply. Any variety. Sold the largest half of the plants for the cabbage crop in Virginia and North Carolina last year. Will give references if desired of anyone that used them last year.

Prices: in lots less than 5,000, $1.50 per thousand; less than 10,000, $1.25; large lots $1.00 per thousand, F. O. B. Meggetts, S. C. Express rates about 20c per thousand and less.

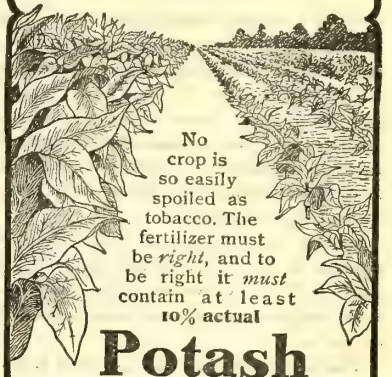
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Feb. 16-4t.

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C. F. SAUER CO.
RICHMOND, VIRGINIA.
PLEASE MENTION THIS PAPER

The Farm and Garden.

Rubbish on the Farm.

On so many farms you will find that instead of burning the rubbish it is allowed to accumulate in large piles about the farm yard. This makes a fine place for rats, mice, snakes and all kinds of insects and unhealthy germs. Besides, a pile of rubbish is unsightly, anywhere it is, and often ill smelling.

In the first place, a rubbish pile should be away from the house and hidden from view as much as possible and ever so often a match should be set to it.

There is real pleasure derived from keeping a clean looking yard and surroundings if one can only cultivate the habit. It is not only satisfying to the owner of the place but to the neighbors who pass it daily.

Often one neat and well kept farm in a neighborhood will excite an ambition in the more careless farmers as they pass by it, to have their own places look better, and thus you will find several farms in the same district on the up grade.—Exchange.

Preserving Eggs.

A reader living in the state of Oregon writes me that a friend gave him the water-glass recipe, with instructions to dip the eggs in the solution, then dry them, and put them in a case for storage. He tried six dozen in that way, but they did not keep well. He is also told that eggs may be used for hatching after being kept in the water-glass solution a year. I have not tried the dry method here mentioned, and would not advise any one to risk more than a very few eggs that way on experimental lines. That eggs will retain their fertility during one year's stay in water-glass solution has often been asserted. I feel quite sure that sealing the pores of an egg, whether with water-glass or anything else, will smother the embryo chick as surely as shutting off the supply of air from any other animal breathing through lungs would kill it by suffocation. For culinary uses, however, our water glass preserved eggs seem to be yet fully equal to fresh ones, the yolks separating from the whites as readily, and usually remaining whole. Only now and then we find an egg the yolk of which appears to break somewhat easily, which, however, is also sometimes the case with strictly fresh eggs.—Farm and Fireside.

Size of Farms.

For a long time much was spoken and written about the superiority of the little farm. When that was going on it had much in it which was all right.

If the way of farming is to work the land until it will no longer give a profitable yield, then the less land the better; but if the plan is to improve the land year by year, so increasing its ability to produce, and with the management as economical as if on a small scale, then the larger the farm the better.

It is in farming as it is in manufacturing or commerce—a question of ability and capital.

Some of the most successful farmers in the United States today are men from city life who have had a business training.

There must be a liking for the calling, for any business, or the best outcome is not possible.

It is dangerous for a new operator to begin on a big scale. The small farmer, who is fond of and naturally fitted for farming, will almost inevitably have outreachings and growth.

Nowhere does individuality have outlet more than it does in farming, and so it is the fact that some men will manage a thousand acre farm as snugly and as profitably as others would a farm of forty acres.

Men and capital go together in this business as never before.

The small farm without the capacity or the capital to handle it is not more desirable than is the large one.—Home and Farm.

The Japanese Farmer.

About one half of the entire population of Japan is engaged in cultivating the soil and all this work is done by hand. The implements used are of the most primitive kind. The plows are made of rough wood to which an iron point is attached and are said to be the facsimile of those used in the days of Pharaoh. They are frequently drawn by a bullock and both implement and beast are guided by a man or woman who walks patiently all day long through the slush and mire of the rice fields.

In cultivating a hoe is used, the blade of which is set at an angle of nearly forty-five degrees and is almost as long as the rough wooden handle.

Japan produces crops of fine wheat especially in the southern part of the country and the method of heading it is the most primitive of all. An implement very much like a curry comb in appearance is used for this purpose. It is made sometimes of iron and sometimes of wood and as it drawn upward through the straw the heads are snapped off. Compare this with the American machine which cuts a swath twelve feet wide, removes the heads and elevates the wheat into a wagon of special construction.

Yet with these primitive tools it is astonishing to find the magnificent harvest that the Japanese farmer reaps. The rice crop occupies one-half of the land under cultivation and it is said that the Japanese farmer produces better rice and a greater quantity per acre than any farmer in the world. As it is the staple article of diet there is a tremendous home consumption and the foreign trade is rapidly increasing.

Such an influence has the rice crop on the commerce of Japan that sometimes business operations are almost suspended when it is feared it may fail owing to unpropitious weather. The failure would be a national calamity, for it would mean financial disaster to a great many persons and some of the largest commercial enterprises would be compelled to close their doors.

The secret of the success of Japanese farming is certainly not attributable to the implements employed, but there are two great factors in the cultivation of the soil and they are fertilization and irrigation and in these the farmer of Japan is certainly an adept.

Only one twelfth of the area of the empire can be used for agricultural purposes and by centuries of systematic irrigation and fertilization it has been brought to the highest state of cultivation.

The sides of the hills and mountains are terraced as are also the rice fields. The rainwater in many places is conserved on the top of the mountains; the rivers are all utilized, canals are cut and hence the system of irrigation is made complete.

Cesspool manure is used for fertilizing. It is forwarded by rail, boat and every mode of conveyance to the country. On each farm is a large pit into which it is dumped and left until required. When cultivation of the soil begins, it is carefully placed in the ground and the farmer then irrigates the soil at will from the bountiful supply of water at hand.

This method of cultivation has been carried on for generations and it is this together with patient toil that makes it possible for the farmer to produce such wonderful results.—The Pilgrim.

Andrew Carnegie has promised to give the University of Virginia $500,000, when its friends shall have raised an equal amount. Steps will be taken to secure the $500,000 necessary to make Cornegie's gift available.

Are You Engaged.

Engaged people should remember, that, after marriage, many quarrels can be avoided, by keeping their digestions in good condition with Electric Bitters. A. S. Brown, of Bennettsville, S. C., says: "For years, my wife suffered intensely from dyspepsia, complicated with a torpid liver, until she lost her strength and vigor, and became a mere wreck of her former self. Then she tried Electric Bitters, which helped her at once and finally made her entirely well. She is now strong and healthy." All druggist sells and guarantees them, at 50c a bottle.

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High - Grade Mantels,
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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

In Memoriam.

It is with the most profound sorrow that we have heard of the death of one of our brethren, Mr. J. S. Hill, of Burke county, N. C.

Death at all times is sad. It is a melancholy thought that a man is to die, perish and be gone from the face of the earth forever. It is doubly sad to contemplate death when the subject is young, bright, accomplished, and well equipped for the battles of life. Such a youth was our deceased brother. Because he was our brother we should not be insensible to the real greatness of the boy. He was a gentleman of rare merit and brilliant promise. His will was invincible, but his motives pure. His purposes were definite, but they were lofty and exemplary. His self-respect was intense. He never sought mean advantages, being jealous of his own honor. He loved character better than reputation. He never disappointed a friend. He never ignored an obligation. He never forfeited a confidence. But we who knew Hill best, to us who were the companions of his childhood, who had struggled with him to meet the exactions of the college class room, who had joined him on the ball-ground and met him on the floor of our Literary Society Hall, in short knew the man that was in the boy, to us comes the profoundest grief that he is no more. Death has released his heroic soul. His dreams are over; his ambitious spirit is at rest. The eulogy we pay cannot be deemed extravagant. Though he who has been taken away was but yesterday, it seems in the "morn and liquid dew of youth." Peace to his soul and honor to the memory of Stovall Hill.

Inasmuch as it hath pleased the Supreme Ruler of the Universe to allow the relentless hand of death to strike from among the living our dear friend and brother, J. S. Hill, we the members of the Newtonian Literary Society, his brothers who loved him so well, members of the society he loved so well, do resolve

First. That while we bow in humble submission to the will of him who doeth all things well, we feel impelled by the keenness of our grief and the fullness of our sorrow to express the high esteem in which our departed brother was held. We fain would weave a chaplet of the fairest flowers that can be plucked in the fields of memory and mingling them with our tears would place them upon the casket of our friend as a votive offering of love.

Resolved second. That in the death of the deceased one has passed away one of the most loyal members of the Newtonian Literary Society, one of its noblest and most persevering workers, and that we emulate the example he has left us.

Resolved third. That while we mourn the death of our brother, while the unerring shaft of death smote him down almost instantly, just as his future life spread out before the vision of his friends in all the guilding colors of glowing hope, we are consoled by the blessed assurance that the body of our brother sweetly sleeps in Jesus and his spirit is in the presence of his God.

Resolved fourth. That a copy of these resolutions be sent to the family of the deceased, that a copy of them be spread upon the minutes of the Society, and that one be sent to the editor of the North Carolina Christian Advocate with the request that he publish them.

Newtonian Literary Society.
L. V. DUNLAP, Pres.
February 27, 1905.

WILSON.—Mrs. Emma Page Wilson, wife of Dr. Robert I. Wilson, was born in Durham, N. C., August 15, 1863, and fell on sleep in Jesus February 11, 1905, in the village of Swannanoa. She united with the church at the age of 16, and was a most earnest and consistent member until death. It had been my pleasure to know this elect lady for nearly two years. No truer life have I ever seen. With a strong faith in God she scorned difficulties, and wherever duty called she gladly worked for the Lord. As a Sunday-school teacher she combined the wisdom of the scholar and the simple faith of the child; and behind her knowledge of the Bible was a great personal experience of the saving power of the Gospel. She knew of the end for many weeks—and like a soldier looking into the face of an enemy, she saw death draw nearer each day; but no fear or dread was in her heart. She selected as the hymn for her funeral "Saved by Grace," and with a steady trust in Christ Jesus passed "over the flood" as peaceful as we would walk out of one room into another. There has been no one perhaps that has made a more lasting mark upon the Christian life of the circuit than has Sister Emma Wilson. As one of the leaders in our Sunday-school work, she attended our Conferences—came in touch with our young people—encouraged the pastors, and did whatever her hand found to do in the strength of Christ. May the very God of Peace comfort the hearts left behind. With the assistance of Bro. G. W. Crutchfield we laid her to rest Sunday afternoon, February 12, 1905.

L. B. A.

WILSON.—Forest Grady Wilson was born in Swannanoa May 4, 1890, and passed into rest February 18, 1905 The son was the constant companion of the mother, and it seemed that the tie was so strong that after her death he could not remain on earth. Converted at 10 years of age, Forest united with our church immediately. He was a Christian from infancy. His student friends say that his greatest aim was to "do unto others as he would have them do unto him." From a child he shrank from evil as from a deadly serpent, and could always be trusted though exposed to great temptation. The neighbors tell of missing him from his companions at play when a mere child of 6 or 8 years and finding him out at prayers in the out buildings. Few children ever show the delight that he did in reading God's word and prayer.

His last words were: "Mother is in heaven and I shall soon join her." So just one week after mother left the family, Forest, the eldest son, took his departure for the sunny shore.

L B. A

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NEWS NOTES.

The Chadwick trial is in progress at Cleveland, Ohio. Andrew Carnegie is to be a witness in the case.

The Commissioners of McDowell county have been indicted on account of the conditions of the county home.

A message announcing the death of former United States Senator O. Wolcott, who has been sojourning in Italy, has been received.

The legislature has compromised the Schaffer bonds at $215,000. This is supposed to be a very equitable settlement of the matter.

Mr. S. E. Hall, editor of the Winston News Republican, married Miss Little Mattie Jones last Wednesday. All parties were of Winston.

Numerous gentlemen in Reidsville were summoned before the grand jury last week to testify about gambling in society. There has been no report published as to the result.

Mrs. Jane Stanford, widow of the late U. S. Senator Leland Stanford, of California, died last week at Honolulu. The death was supposed to have been caused by poisoning.

Mr. Pendleton Holt, of Oak Ridge, has been appointed assistant paymaster on one of the U. S. battleships or cruisers. He is the son of Prof. J. Allen Holt of Oak Ridge Institute.

The seventh annual session of the Tri-state Medical Association of the Carolinas and Virginia, met in Greensboro last week. Dr. Hubert A. Roysster of Raleigh, was elected president.

The 58th Congress adjourned at noon March 4th. In the House Speaker Cannon received a loving cup, and Representative Williams received a similar token from the minority, of whom he was the leader.

The newspapers report that a heavy fight is in progress near Mukden, between the Japanese and the Russians, and that the probabilities are for another glorious victory for the Japanese.

A terrible wreck occurred on the Pittsburg, Fort Mayne and Chicago Railroad, between Emsworth and Clifton, Pa., in which thirty people were killedand sixty more injured. They were inaugural trains.

The Ward bill, forbidding the manufacture of intoxicating liquors any where in North Carolina, except in cities and towns having more than a thousand inhabitants, was passed by the legislature last week, and is now a law.

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Greensboro Female College.

All are glad to know of the advanced step taken by the Trustees towards the completion of the building. This is to say that five dormitories and five recitation rooms are yet to be taken. Thirty five dollars will furnish a dormitory and twenty a recitation room. The furniture for these has been bought, and I am anxious to correspond with any who will take these as memorial rooms or otherwise. I am expecting the same ready response that I found last year. Write me at Chapel Hill, N. C.

M. T. PLYLER.

Married.

LENTZ—HAWKINS.—At the home of T. C. Morgan, Marion, N. C., Dec. 21, 1904, Miss Sallie Lentz, to Mr. S. M. Hawkins, Rev. D. S. Richardson officiating.

SPENCER—BEACH.—At the residence of the bride's father, J. A. Beach, on Feb. 26, 1905, W. A. Spencer to Miss Matie F. Beach, all of Morganton, Burke County, Rev. W. K. Houk officiating.

LINEBERGER—ROBINSON.—On February 8th, at the home of the bride's father, Mr. J. A. Robinson, Mr. James M. Lineberger and Miss Clara D. Robinson, both of Belmont, N. C., Rev. J. H. Bennett officiating.

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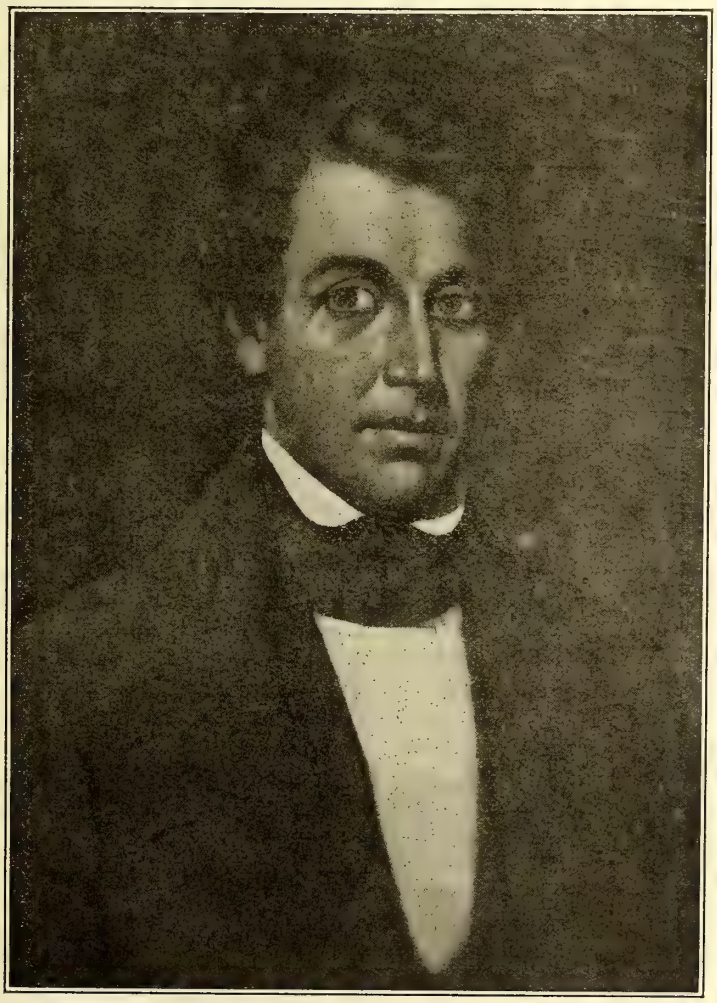
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NORTH CAROLINA

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REV. WILLIAM BARRINGER, D. D.

CONTRIBUTIONS.

Some Reminiscences by our Superannuates.

AUTOBIOGRAPHY.

REV. C. M. ANDERSON.

CHAPTER 7.

My stay on the Wilkesboro circuit was rather pleasant than otherwise, notwithstanding I had several battles with his excellency, the devil, while there. It was in the early spring of that year (1857) that my attention was called to some rather suspicious looking characters moving around among the business places of the town. On inquiry I found that they were disreputable parties and that their visits were encouraged by a number of the men in town. It had become so notorious as to be considered a nuisance in the social life of the place. I saw, too, that it was a menace to anything like religious impressions and culture in the town. So I consulted with some parties as to the condition of things, and informed them as to my plans in an effort to break up, if possible, what we considered to be a very delicate, serious and troublesome affair. Dr. Scroggs, D. C. Stimpson, and one or two others agreed with me as to the very great importance of the matter, and agreed to sustain me in my onset as to my plans to arrest the evil. So on a beautiful Sunday morning in May, a large congregation being present, with a goodly number of strangers from a distance, after the usual preliminary services, I announced as my text: "Turn ye from your evil ways, for why will ye die." After discussing the subject at some length, I made the onset as intended, in about the following words: "I learn that there are devils in female form making their daily visits to this place, and they are patronized by men of this place, in open daylight; men, too, who are trying to force themselves into the best of society. It has become so notorious as to be considered a menace to the social life of the place. I hope to see the day when such men shall be forced to occupy their true position in society."

This created quite a sensation in Wilkesboro. Some said they would never hear me preach again, some threatened to duck me in the river, but others laid up for me a coat of tar and feathers. They went to Dr. Scroggs with threats, but he gave them no comfort, telling them that I knew whereof I affirmed, and that they had better lie low. Others went to D. C. Stimpson with their threats, but he told them that the least said and done by them was the easiest mended, or something to that amount.

I met a man on Monday after preaching the sermon and he asked me what I meant yesterday. I told him that I meant what I said. He then told me some of the threats that had been made, but I held my tongue and cared for none of those things. I went on fearlessly about my business until the Sharon Camp-meeting, about three miles south of Wilkesboro, probably in the month of September, when we had a glorious revival of religion. Many souls were converted, and when we closed at the camp we moved to Wilkesboro, and the Spirit of God went in great power with us, convicting and converting whole families; and when I left there if I had an enemy I did not know it. They loved me as a devoted child loves a kind father, and I loved them as my own dearest children. I was confirmed in the belief then that the best way to kill an enemy is to love him to death. I came also to the conclusion that I was right in believing that the best way to deal with high-handed, disgraceful and ruinous conduct, is to make a bold, determined and fearless attack upon the sin in the spirit of the Master.

I now look back with much satisfaction to my labors in the town of Wilkesboro. I expect yet to enjoy the fruits of my labors there. One of the happiest conversions I ever saw took place there. A girl between sixteen and twenty, I think she was, came to the altar of prayer, and continued to come for some days. She seemed to be most earnestly engaged. I inquired very closely as to her trouble, and the reason why she could not lay hold on Christ. She raised her head and looked me in the face and said, "Please tell Mary to come to me." She asked Mary's pardon for an imaginary offense (for Mary said she knew nothing of it), she then told me to call Frank to her, of whom she asked pardon for some remark she had made to some one about him. He knew nothing of it and granted pardon, of course. She then looked me in the face and said, "I am so happy. Bless the Lord." Some time after this she became a resident of Salisbury, and was, for a long time, a member beloved of the Methodist church there, where I met her frequently, and from whence she has been called to her "Sweet, sweet home" above. May the ashes of Mariah R. rest in peace until the trump of God shall call us all home.

A CONSUMPTIVE'S OUT-DOOR LIFE IN THE WEST.

REV. H. L. ATKINS.

For two months I have been intending to tell your readers something of this section of the great West, and a consumptive's out-door or open-air life out here. But the open air living during these months has been unfavorable to writing for the press. Judging by many letters from friends in North Carolina, one would conclude that the general idea there is that the winters here are as pleasant as the best spring days, or most delightful Indian summer in the East. But to one staying out doors, or in a tent with never less than one-fourth of the wall space entirely open, and all the time without fire, as I have, from 20 to 22 hours a day since before Christmas, it has seemed like the North Pole was extending its dominion over this whole section. To have to wash in ice-water is too common to occasion remarks of any kind. We have had a temperature of only ten degrees above zero a number of times, and much of the time below freezing, and for cloudy, windy, rainy weather I have seen nothing to surpass this winter in Southwest Texas.

But I started to write of the out door life, not of the bad weather. Almost all doctors are agreed that the more a consumptive can stay out doors the better it is for him. Hence open air sanitoria are being built all over the country. The one I am in, the Miller Open Air Sanitorium, is one of the first in this section. It is new, and small yet; but growing all the time. It consists of the main building, a house with kitchen, dining rooms, common sitting rooms, sleeping rooms for managers and servants, medicine rooms, etc. Round this building, arranged in rows about 60 feet apart are the tents or rooms of the patients. These tents are ten by twelve feet, very light frame buildings, having a very substantial floor and tarred paper roof. They are weatherboarded up about two feet on either side, and sheeted down from the top about one and a half feet. This leaves about six feet of each of the four sides open. To protect the patients against very high winds, rain, etc., these open sides have light canvass-covered frames swung from the sheeting above, and provided with hooks so that they may be fastened to the weatherboarding below. One or more of these flies, or wings, is supposed to be kept up all the time. I have not, for an hour, had all closed down, though we have had two months of what Texans say is the worst winter weather they ever saw. In these tents there is no provision whatever for fire, hence the life here is simply a sheltered out-door life, about like that of the cattle who stand under the open shelter at the barn.

The most inconvenient feature of it is staying in the tents as much as one should in day time, when it is cold and rainy. In bed one can usually keep warm. I have been cold only a few nights after going to bed, but in day time, in very bad weather, one can hardly wrap so as to keep warm. The reader may ask, why patients do not go to bed, or to the fire in the sitting room of the main building? As a matter of fact, all the patients here who are able to sit up do both. But one who can sit up finds it a little tiresome to lie in bed more than 16 to 18 hours a day, and the greatest risks of taking cold are taken by sitting in a well heated room, and then going out into the cold.

These tents are each furnished with a bed, a small rug, two chairs, and a cheap chamber set. The washstand is a rude structure built to the tent, and to one corner of each tent is a clothes closet 2x4 feet and 6 feet high; and on the side of each closet next to the washstand there is a cheap looking glass. Added to this, imagine a trunk in each occupied tent, and your picture, though not perfect, is complete.

Of course the reader would like to know about the diet, medicines, what per cent. of the patients improve, etc.

Our table fare is good with a great deal of sameness about it from day to day. We have the best beef steaks, and beef roasts, occasionally some mutton, most of which is usually goat, chicken twice to three times a week, and a very good variety of vegetables. Our bread is always baker's bread, and corn bread, we never have biscuits; are not allowed to eat oat meal; have no molasses, or syrups, and only sugar enough for our coffee or tea. We have hotcakes twice a day, always corn cakes. As for deserts, cakes, pies, puddings, etc., they are not known here at all.

As to medicines, all the patients take simple remedies to meet the acute symptoms which ever and anon develop with this disease. Some of us are taking the anti-toxine treatment prepared by Dr. Van Rucke, at Asheville, N. C.

As to the per cent. of improvements, I hope to write later. In the little over two months I have been here, I have gained 16 pounds, and improved much in some other respects. Am now as heavy as I have been in five years. This, however, does not mean a cure by any means. It just brings one to a position that he can really begin the battle for life. I am just now up from three days confinement in bed with high fever and aching limbs, caused, it is supposed by just a little too much talk in common conversation. A little over-exertion, or the slightest cold may undo months of improvement. Two months to a case of con-

sumption are no more than two days to a case of fever. A consumptive's battle for life is a battle of years. "A hard life," says the reader, "and a gloomy outlook." Yes, but one can stand it, when conscious of the divine presence, and assured that God is leading, and leading in the best way, and I believe, in my case, toward return of health and future usefulness in the church. In this thought I am cheered and comforted.

Here I will stop. Hope to give you something more interesting in my next. Love to North Carolina Methodism.

San Antonia, Texas.

THE LAW OF MARRIAGE.

REV. T. A. BOONE.

There is but one source of authority to determine the obligations and relations between a man and a woman in marriage.

God has spoken to us and in a few words easily understood has fixed the metes and bounds of the marital relations and obligations.

From Adam's body God took one rib, and made one woman, and gave her to Adam for his wife. He made them one. He made two persons in visible bodies to be one person in spiritual unity, and identical in joy and in sorrow, each being equally affected by the changes incident to this life.

The law lies hard against plurality in marriage, and implicates chastity as a principle to be rigidly maintained. Love that is pure and exclusive, as husband and wife, is the easy yoke that binds them together.

God himself bound Adam and Eve in this mystical unity, saying that they were no more two persons, but one. This is the law established by God, to be a perpetual ordinance for the government of all the generations following.

Jesus quotes this law, saying: "For this cause shall a man leave father and mother, and shall cleave unto his wife: and they twain shall be one flesh. Wherefore, they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder."

Therefore, it is not in the power of men individually or collectively, to put asunder a man and woman, whom God hath joined together. But Christ says that fornication dissolves the marriage covenant, and frees the innocent party from the obligations involved in marriage.

A man and a woman cannot be lawfully joined together by either church or State, in the completeness of the divine ideal of the marriage covenant, if the contracting parties have not the sanction of God to their union in marriage. For it is alone God's prerogative to make the two persons one person, in the unity of spiritual life. Why did our Lord so frequently speak to the rulers of the Jews as a wicked and an adulterous generation? They were advocates of an easy divorce law, especially, when men wish to put away their wives. When the divine law of marriage was disregarded, in the coming together of a man and woman as man and wife, then, it was a short step to make a divorce law by civil enactment, obtainable for any cause.

The challenge which our ritual makes to parties presenting themselves at our altars recognizes this divine law in its essential spirit when it assures the parties "that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful." Who can measure the guilt that lies at somebody's door for the multitude who are joined together by a civil contract without the divine sanction. In the sight of God, I ask is this generation of today much in advance of the men of Christ's day?

We are now prepared to look into this "Law of Marriage" as it is used by Paul in the seventh chapter of Romans. He says: "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead she is loosed from the law of her husband."

Paul is speaking of the "Law of Marriage" as divinely given in Eden, by which the man and woman became husband and wife, God Himself making the two persons one in spiritual life.

Now, the law that made the man an husband and the woman a wife can be annulled in only two ways: namely, by death or by the crime of fornication. "The wages of sin is death."

In either case of death or fornication, the marital relations and obligations cease, and the living or innocent one is released, the guilty party suffering the penalty of death as a husband or wife, while they continue to live as a man or as a woman apart as before they were made an husband or wife by the "Law of Marriage." The fornicator dies out of the marital relations, and leaves the innocent party as a chaste virgin, free to be married to an other. According to the authority of Christ, the act of fornication severs the marriage bond as completely as death severs it.

It is this fact that made it pertinent for Paul to use the Law of Marriage to illustrate the release of the sinner who accepts Christ's atonement from the death penalty of the moral law. Now being freed from the law of sin, he is at liberty to be married as a chaste virgin to Christ. So the pardoned sinner passes under law to Christ. The moral law is not in force against the man in Christ. The law is dead and the once guilty sinner, in bondage to death is released, and is regarded as a chaste virgin, ever more fulfilling the righteousness of the moral law, under the leadership of the Holy Spirit.

Adam and Eve in Eden were under the law of obedience to one prohibitory statute. Fellowship with God, and eternal life would continue to be their so long as they continued obedient. But they transferred the law; they were no longer in fellowship with God; and death was the penalty. They broke the covenant of works and died, or were severed from all the privileges of the covenant. They lost fellowship with God and eternal life, just as a pardoned sinner may do today, after his justification. By disobedience they lost their freedom, and became sesvants to Satan. By repentance and faith they were restored to fellowship and to the liberty of children, and to the joy of eternal life, as we believe.

We conclude, then, that by violating the terms of the covenant of works Adam and Eve severed the tie that bound them in fellowship with God, so we, by the violation of the "Law of Marriage" by an unchaste act severe the bond of marriage as completely as the death of either party.

So, then, the innocent party remains as a chaste virgin, so far as moral purity is involved, and is at liberty to marry again to another person. Therefore, the State cannot allow the dissolution of the marriage relation for any other cause than that which is sanctioned by the word of God. To do so is to imperil the State. For the purity of the home is the safety of the State.

But the tap root of all this peril to the social fabric is the fact of unholy alliances in the guise of marriage. The motive in marriage must be pure love for each other that excludes all other persons from the holy secrets of the marital consecration. That as Christ loved the church, and gave His life for it, so ought men to love their wives, giving their lives to them. He that loves his wife loves himself. For, if this pure love is the impelling motive, then their marriage is according to the word of God, and the union is lawful, having the Divine Father's consent and benediction.

If our homes were built upon such foundations of love and purity in their beginning, we would have but little use for a civil statute to touch divorce, for the evil practice would cease so soon as the altar of marriage became pure. Cleanse the fountain, then the stream will be pure. Plant good seed and the harvest will be good.

THE BIBLE IN THE INAUGURAL CEREMONY.

The Bible used by President Roosevelt at his inauguration is the one he kissed when inaugurated governor of New York, January 2, 1899. The clerk of the Supreme Court, who for twenty years has officiated at such functions, is represented as saying that if he had his way the little Bible in the Supreme Court would be used. "It has been in use since 1808, and every associate justice and chief justice has used it in taking the oath since that time with the exception of Chief Justice Chase, who had a Bible of his own." President Cleveland decided to take the oath on a little red bound Bible his mother gave him when he first left home in his boyhood, and on the occasion of his second oath he used the same little Bible. The clerk also says: "Clerk Middleton, my predecessor, held the Bible when President Hayes took the oath. He marked with a lead pencil the passage the President kissed and later I took the book to the White House to Mrs. Hayes. She asked for the passage and I read it as follows, from Psalms:

" 'They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.'

"Mrs. Hayes laughed and said that President Hayes was too kind-hearted to destroy anything."

The passage which President Roosevelt touched at random is James 1:22-24: "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way and straightway forgetteth what manner of man he was."—New York Christian Advocate.

Forsake yourself, resign yourself, and you shall enjoy great inward peace. Give all for all. Ask for nothing, desire no return. . . . You shall be free in heart, and darkness shall not cover you.—Thomas A. Kempis.

If one has discarded the belief in the existence of a personal devil, he has not thereby got rid of his own responsibility for the devilish things in and about him.—Ex.

Our Correspondents.

Cuba—Itself and Its Folks.

The more detailed and perfect the information with reference to Foreign Mission work the better, for it is neither a "fad" of the latter day church nor the craze or "hobby" of a few. It is simply the external expression of the mighty movement of divine principles reaching out into all lands, ordained and empowered to save all men. Therefore, every lover of souls can sincerely exclaim, All hail to this glorious movement! The people who receive missionary intelligence are fully convinced of the INDISPENSIBLE value of Foreign Missions. Only the touch is necessary to inspire the true.

In this communication will be given a few facts concerning our nearest, newest, neediest and most fruitful foreign field,—Cuba, "Pearl of the Antilles." This beautiful island lies 130 miles off our Florida coast and is the largest and most westerly of the West Indies. It is 780 miles long by an average of 70 wide, thus containing nearly fifty-five thousand square miles. From certain surface indications it was probaby formed by volcanic action. It was unknown till 1492 when Columbus ran upon it in his search for new worlds. The eastern part is principally mountainous while a general mountain-chain traverses its entire length. Some very high peaks appear, the tallest of which, Mt Pico Turquinos, being 7750 feet. On these hills grows the timber of the island. The woods are mahogany, ebony, rosewood, liveoak and cedar. Imagine a railroad builded upon mahogany cross ties! This is seen. Minerals abound, especially copper and coal, with some silver and gold. In the central and western parts are the finest farming lands. Here grow in their native glory sugar cane, tobacco, coffee and rice, together with an abundance of the most delicious tropical fruits: oranges, bananas, cocoanuts, pineapples, grape fruit etc. What sugar cane! It grows twenty feet tall and from two to three inches in diameter. The joints of the stalk are planted instead of seed and therefore it grows in bunches. The fields extend for miles in every direction. The cane is cut into three-foot pieces with huge sword-like knives called "machettas" and hauled in high-wheeled ox carts to the nearby railroad side track which penetrates every field. These cars carry the cane to the sugar mill not far distant where it passes through three great crushers and is then used for engine fuel. The juice flows into immense vats where it is strained and boiled till thickened; thence it enters the extracting reservoir out of which proceeds the beautiful sugar. The sugar industry in a normal year brings into the country fifty millions of dollars, while the tobacco and cigar exports amount to sixty millions. Some may be interested to know how the above named fruits grow. Bananas grow on large bush-like stalks. The little bananas form on the tassel (somewhat like corn tasssel) of the stalk and as they become heavier they bend down the top nearly to the ground and thus they remain till cut. The bunches we get were cut while green and are therefore very inferior in tast to those left on the stalk till ripe. Cocoanuts grow on the cocoanut palm tree which has no limbs and is very tall. At the top is a bunch of large leaves. The cocoanuts form in a cluster about the trunk of the tree where the leaves grow out. They are green like walnuts and never change their color. They are hulled and we see only the hulled ones. Pineapples grow just like cabbage. Grape fruit and oranges grow like peaches. The poor farmers almost live on fruits, burn no wood, cook with chorcoal, pay no taxes and thus exist very economically. This is, of all places, earth's paradise for lazy people and negroes.

In 1511 the Spaniards settled Cuba. They so brutally and barbarously murdered the indians whom they found there that by 1554 they became extinct. Is there not just vengeance hid away somewhere in this beautiful world for Indian outrage? If not, surely it will be manifest on "the happy hunting ground." Slavery was a social condition and the slave trade the chief industry of the island for three hundred years. It was once the very center of the Spanish American slave trade. It was not abolished till 1886. Practical social bondage of the natives existed till its awful shackles were crushed by the mighty hand of our government in 1898. Spiritual, intellectual and financial slavery throttles them to this good hour and they are looking to us for the mighty, divine Deliverer described in Scripture as "She that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Praise God! at least one company of this militant host is now on the field and they are devoutly working, faithfully praying and triumphantly singing "Deliverance will come." And it is coming. Who of you, dear readers, will volunteer in this army or quickly send a substitute?

"But what kind of folks are they?" some one asks. Well, there are about one million and six hundred thousand inhabitants in all. Five hundred thousand are negroes, one hundred and fifty thousand imigrants from Spain, France, Germany, America, etc, leaving nearly one million native Cubans. In these last are we now specially interested, for the negro population is forgotten by the church of Christ and the others have forgotten the church. The native Cuban is most interesting as to color and race, disposition, intellectual, social and moral life. We shall not consider the last aspect at this time. Color: They are mostly dark complexioned, many beautiful brunettes among them; some mulatto color, while not a few are darker. A large per cent of them are white, and many of these are fine looking. The men are handsome, the women are comely and the children are as pretty as the flowers among which they grow. One sight of those beautiful, though ignorant and poor, little children would melt the heart of any skeptical believer in foreign missions. The following sad condition prevails in many homes: Children may be of several shades of color in the some home, born of the same parents. This is accounted for by the sad facts that for all these years all colors have intermarried and that (it is said) eighty per-

A Matter of Health

There is a quality in Royal Baking Powder which makes the food more digestible and wholesome. This peculiarity of Royal has been noted by physicians, and they accordingly endorse and recommend it.

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cent of the people were born out of wedlock, four-fifths of the parents never having been married! This unspeakable criminality is to be charged to the greed of a prostituted priesthood. The priests have actually refused to marry the people without an extortionate fee and they have married all colors for money. So color and race are greatly mixed and will never be changed till color lines are strictly regarded and generations pass through "the bleachery of the years." The Cubans are a most affectionate people. They have the most kindly dispositions. They are very happy to offer any courtesy. They are humble, obedient and docile. They love us Americans for they feel that we are their friends. Thus they are in our hands to mold for Christ or for Mammon, which? You, my reader, are to help decide. Where shall we land this redeemed and preciouse flock? Greed is rushing in on every hand. Will the church "rush in?"

Intellectually, the Cubans are naturally bright. Our teachers say that Cuban children excel ours in acquiring knowledge. Oh, those bright-eyed, eager-spirited, sweet children! They are in bondage to ignorance. Who will go and teach them? They have very, very few religious books in their language and, I believe, there isn't a single christian paper published in the whole country! Native teachers are mostly unprepared for teaching and the native school facilities are very inferior in the cities—with the possible exception of the cathedrals.

In concluding this, I will give an idea of how the young people court: A young man sees a young lady whom he admires. He writes her of his serious condition. She does not reply. He repeats "the story of love." She ignores it, but a third time he "takes his pen in hand." Now, if she be favorably impressed, he is permitted to speak to her at the front door. Later he is admitted to the parlor where, as long as he stays and as often as he comes, her mother or father sits by to witness the proceeding. How much this social life needs Jesus yea how mucn Cuba needs the great Teacher.

JNO. W. MOORE.

From Glenville Circuit.

We wish to make a correction. In the issue of February the 23nd, we noticed in the "Franklin District Notes" that Mr. "Correspondent" says that Bro. J. J. Edwards left our circuit with a beautiful parsonage. That is a mistake. Our present pastor, Mr. Loftin, built the parsonage during last year. He began the last of July or the first of August. The lot was secured by Brother Edwards, but there had not been a piece of lumber prepared for building until after Mr. Loftin came. He rode almost day and night getting material and money until, ready to build, then he was there to superintend the work, and besides he used his carpenter's tools very skillfully every day that there was work being done and often he worked alone. We all love Brother Edwards and he did a good work on this charge. Our present pastor has and is doing a work that will speak for him in years to come. We think this correction due Brother Loftin.

A MEMBER.

In Memoriam.

The news of the death of Mrs. H. Clay Thomas which occured at her home in Salem on Tuesday morning, Feb 28th, will bring sadness to many readers of the ADVOCATE; for while she was a devoted and life-long member of the Moravion church, yet for many years she lived in Thomasville, and being separated from her own church, she worked with all her earnestness in the Methodist church of which her husband was a member. Doubtless many of the Methodist ministers will recall her faithful attendance at church, and her cultured family and the sincere hospitality of her Christian home in years gone by. Her maiden name was Miss Carrie Butner daughter of Mr. Adam Butner of Salem—a prominent citizen—she was educated at Salem Female Academy, and married Mr. H. Clay Thomas of Thamasville, who with four children survives her. Her children—Miss Mamie Thomas, Mrs. Blanche Sumner of Salem, Mr. Lawrence B. Thomas of Athens Ga., and Mrs. Ira Erwin of Greensboro, all rise up and call her blessed!

For more than five years the dread malady "creeping Paralysis" has been slowly breaking down her earthly house, and when during the last few weeks her body was so racked with pain, still no word of murmur or complaint. All was patience and trust with her—and when the end came she was ready. Thus ended a beautiful Christian life, the like of which we shall not often see. Her funeral service was conducted most beautifully and tenderly at the home by Bishop Ronthaler, and her body was gently laid to rest in the beautiful Salem grave-yard, so dear to her heart. The many beautiful floral emblems that came from different parts of the State spoke loudly of the high esteem in which she was held.

"They are gathering fast on the other side,
The friends we have loved of yore;
They have launched their boats on the shadowy tide,
And entered the shining shore.
From the church below to the church above
They are passing (a glorious band),
And the Father welcomes them all in his love,
To the joys of the heavenly land."

—L.

Trinity College Notes.

Dr. J. S. Basset, of the department of history in Trinity College, has prepared a volume entitled the "Federalist System," (1789-1801), for the new "American Nation," series edited by Professor A. B. Hart, of Harvard University. This series which is published by Harper Brothers contains twenty-six volumes. Dr Bassett's volume is number eleven in the series, and it will be published in the Fall.

Arrangements have been made for having an athletic rally next Tuesday evening. There will be a number of speeches by members of the faculty, by representatives from the student body and citizens from Durham. The purpose of the meeting is to stir up interest in all forms of athletics at the college.

The lectures to be delivered by Bishop Chas. B. Galloway, of Jackson, Miss., March 28-29, and 30, are looked forward to with interest. These lectures are under the auspices of the Avera department of Biblical literature. They will be delivered in Main St. Church. The public is cordially invited.

The Historical Society of Trinity College held its regular monthly meeting last Friday evening. Professor R. L. Flowers read a paper on General Matthew Whitaker Ransom. Mr. A. G. Moore, of the Senior Class, presented a paper on the "Administration of Governor Eden." A number of historical relics were presented to the museum.

President Kilgo has an engagement in Baltimore next Sunday to dedicate the New Central Church in that city.

Messrs. L. T. Singleton and S. D. Underwood leave to-morrow for Asheville, as represeantives from the Y. M. C. A. of Trinity College to the Convention of the Carolina Associations.

20th Century Pastor.

The "20th Century Pastor" is an undenominational magazine of 56 pages, monthly, devoted entirely to the interest of Christian Workers. If you are not already a subscriber, send 25 cents for a month's trial. You will be pleased.

20TH CENTURY PASTOR,
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An Important Law Enacted by the Legislature just Adjourned.

The legislature of 1905 passed a law permitting any life insurance company doing business in this state to register in the office of the Insurance Commissioner all policies issued and to deposit with this state official to be held by him for the benefit of the policy holder the legal reserve of said registered policies. This is what is known as the deposit law and is in successful operation in several Northern and Western states. Under its provisions the legal reserver of every premium paid to a life insurance company qualifying under the law passes immediately to this state officer to be held by the state subject to and for the benefit of the policy under which it was paid.

The Southern Life and Trust Company, of Greensboro, is the first life insurance company to give to its policyholders the protection provided for them under this deposit law, having qualified by the deposit of the required securities with the state of North Carolina within four days after the law was ratified. The deposit made covers the legal reserve on every policy which the company has in force and every policy will be registered immediately according to law. It is not probable that any foreign company will qualify under the law by making the required deposit, as in other states it is unusual for any save domestic companies.

This protection to its policyholders, in addition to its surplus to policyholders of $250,000.00 will give to the policies of the Southern Life and Trust Company of Greensboro a stability which will place them in the first rank with life insurance contracts.

NEWS NOTES.

The last session of the legislature cost the state about $70,000.

Mr. William J. Bryan lost his appeal before the Supreme Court of Connecticut in the now celebrated Bennett Will case.

There was a collision in New York last week on the subway, caused by a strike on that line. There were 29 injured, but none killed.

Three young people, Miss Looney and Messrs. McElroy and Boyd, were drowned at Sanford, Fla., while out boat-riding.

The President made no change in his cabinet, except that Mr. George B. Cortelyou succeeds Mr. R. J. Wynne as Postmaster General.

Mr. J. Crawford Biggs, of Durham, has been elected Supreme Court Reporter, in place of Mr. Z. V. Walser, whose term of office has expired.

Mrs. Cassie Chadwick, the noted "financier" was convicted in seven counts. At this writing sentence has not been passed upon her. She will appeal.

The city authorities in Durham are having the approach to the new depot opened, and it is confidently expected that the new depot will soon be in use.

The aged United States Senator Bate, of Tennessee, died of pnuemonia last week at his hotel apartments in Washington, contracted on Inauguration Day.

The Tar Heel Club, of this city, will give a banquet on the 22nd inst., at which Vice-President Chas. W. Fairbanks and other men of national reputation will be present.

The new shops of the Southern Railway, at Spencer, which have been in the course of construction about a year, have been completed. They cost over half a million dollars.

Some of the merchants in Wilmington are fighting the trading stamp stores; and the aldermen of that city have placed a prohibitive tax of $6000 annually upon trading stamp concerns.

Two Salisbury editors, Mr. John M. Julian, of the Evening Post, and Mr. Carl Hammer, of the Evening Sun, had a street fight last week. The disgraceful affair grew out of a newspaper controversy.

The Pythians of Greensboro celebrated the Pythian Big Night on last Thursday night March 9th. A large number of Pythians were in attendance and the occasion was very much enjoyed.

The plant of the American Cereal Company, the largest of its kind in the world, was burned at Cedar Rapids, Iowa, last week. The loss is estimated at $1,500,000, with insurance of $1,000,000.

Postmaster J. G Walser, of Lexington, was slightly hurt and badly frightened by the explosion of a letter in the postoffice in that town. The explosion was caused by stamping the letter, which contained toy pistol caps.

Rev. Daniel F. Wilberforce, a native African, who was educated in this country for a missionary, and who returned to Africa, has been dropped from the rolls of the church, because of an alleged relapse to heathenism.

Bob. Taylor's Magazine.

Gov. Bob. Taylor, Editor-in-Chief.

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For the last week, one of the greatest battles ever fought has been in progress around Mukden between the Japanese and Russians. The present indications are that the Russians have received another great reverse. There have probably been lost on both sides 200,000 men.

Ovarian Tumor Cured.

A Triumph for the Combination Oil Cure.

Monongahela, Pa., June 6, 1904.
Dr D. M. Bye Co., Indianapolis, Ind.
Dear Sirs—Your medicine has cured me of my tumor, so now I will close, thanking you for the good you have done me, and I will always recommend your medicines to all who need it. Hoping to hear from you soon, I remain yours respectfully,
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The influence of a piano in the home is far reaching. You cannot estimate its value in advance, but look back in five, ten, twenty years, you will see it plainly.

There's more in it than the mere enjoyment;—its a good influence.

But in getting the piano you should look ahead, and make sure to get a good one—one which is *sweet toned and durable.*

Such a piano is the Epworth, and our method of selling direct to homes means quite a saving in the price.

Our Catalogue tells why the tone of some pianos soon becomes hard and metallic while others seem to get better and better—sweeter toned with use.

No matter what piano you are thinking of buying, it will pay you to sit down and write for the Epworth Piano Catalogue—*do it now.*

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CORRESPONDENCE.

The Missionary Training School.

Since our last report, Dr. Julius Magath, Professor of Hebrew at Oxford, has lectured to the Training School on "Our Mission to the Jews." On Sunday afternoon at Watkins Hall an evangelistic service was conducted by Prof. Magath for the Jews of Nashville, at which a large attendance was present.

Miss Belle H. Bennett, who has given such devoted and efficient service to the Woman's Home Mission work, spoke Sunday evening of the religious life among the Southern Highlanders. This was pronounced by some to be the most inspiring lecture delivered before the Training School.

At the Monday morning Preachers' Meeting, Dean Tillett read a paper giving a summary of the lectures and addresses delivered before the Missionary Training School and the Preachers' Meetings, giving special attention to the problems before Nashville Methodism and outlining a program for their solution.

In laying down a platform of united effort, the Dean called for Committees to give careful study and attention to the following subjects:

To study the moral and religious welfare of boarders in uptown boarding houses, and the floating population of the city; that of the students; the laboring classes; a committee to supervise Church and parsonage improvements, buildings and changes; a Methodist Hospital; a Woman's Training School and College; the religious life of prisoners; reformatories for children; the need of deaconesses; our duty to the negroes; a Mission of the Jews; our relation to the amusement question, and various other phases of modern city life.

The climax of our plans is in a quickening of the spiritual life of all our Churches. The Dean urged upon all the pastors following up the inspiration of the Training school by a series of revival services in every pastoral charge. Dr. Tillett's paper was referred to a special committee of three, who will report upon it at the next Preachers' Meeting.

At this point Dr. Lambuth read an extract from the following letter from Bishop Charles B. Galloway: "I am rejoiced that the Missionary Training School has been such a notable success. Let the closing hours be the beginning of a great connectional revival."

The meeting Monday night was a public service of Scripture reading and song, illustrated by the stereopticon, conducted by Dr. Lambuth and Bro. McCulloch. The audience numbered over three hundred, and was demonstrative of what may be gotten together in Nashville at an evangelistic service. All sorts and conditions of people were there, some of whom doubtless had not been to Church for many years, ragged news boys, factory workers, the unwashed and the unfed. These people came out to see the free magic lantern show, but they kept their places in perfect order for an hour and a half, with eyes fixed upon the pictures, hearing Bible stores and songs, the hymns thrown upon the canvass.

Tuesday evening, Feb. 28th, the Faculty and Board of Directors of the Missionary Training School met for supper and conference in the lecture room of McKendree Church. After the conclusion of the meal Dr. Lambuth, the President, called attention to the successful session that has just closed, and emphasized particularly the spirit of prayer and devotion that has characterized the Training School from the beginning. There have been some fifteen conversions in the religious meetings held during the session.

By vote, the Board of Directors expressed their thanks to the pastor and official members of McKendree Church for the use of the building during these two months, and to all who have helped to make the school a success.

The Treasurer's report showed that it required practically $2,000,00 to run the Training School during the two months. It was feared at first that there would be a considerable deficit to be provided for after the school adjourned; but the generosity of friends and the excellent business management of the school make it possible to report that the first session closes with running expenses all met. It gives us great satisfaction to make this statement, and the Church will likewise rejoice to hear it. One friend gave $250, another $200, and several gave $100 each, and a great many lesser sums; Conference Mission Boards and individual Churches also provided a number of scholarships.

The question of meeting the expenses of the school for another year was carefully considered by the Board of Directors. There plans were discussed. First, To ask the General Board of Missions, which has general oversight of the Training School, to make an appropriation to meet the expenses of the school in whole or in part. Second, to depend upon the generosity of friends and scholarships from Conference Boards as was done this year. Third, to begin at once to build an Endowment and increase it from year to year until an ample income is provided. All three will be necessary for a few years, but the last plan will be the ultimate policy of the Directors, and already at this writing the sum of $800.00 with interest at 6 per cent, for ten years, has been secured for the Endowment Fund, and before this letter is published, we have every reason to believe the sum will be $1,000.00 or over.

The Board of Directors endorsed the general plan of conducting the school pursued this year, and adopted the same for the next session. Some changes are proposed, such as leaving the afternoon free for reading and original research, and thus affording the student more time to follow up the suggestions received in class work.

A special committee consisting of Dr. E. B. Chappell, Dr. W. F. Tillett and Dr. O. E. Brown was appointed to draw up a paper containing a summary of the work of the Training School, together with such recommendations as the Board of Directors may approve, and lay the same before the Annual Meeting of the General Board of Missions.

The work of publishing the addreses delivered before the Training School has already begun, and will be pushed to its completion. At least 100,000 copies of these lectures will be put into the hands of pastors and official members at a cost of five cents a copy, or less if ordered in lots of 100 copies.

Dr. Lambuth read letters of congratulation from Dr. W. W. White, director of the New York Missionary Training School; from Mr. John R. Pepper of Memphis, and Bishop C. B. Galloway.

Before closing this account of the Training School, it may be of general interest to know what the students themselves think of it, so we subjoin a few of their testimonies:

Neuralgic Pain! Rheumatic Pain!
Instantly Relieved by
Painkiller
(Perry Davis.)

"The Training School has brought me in close touch with many of the greatest men of our Church, who have brought things to pass in their appointed field of labor; and this has been a source of inspiration to me. This school has served to better equip me for accomplishing larger results as a minister of the Gospel. The atmosphere, in both the lecture room and the Missionary Home, has been intensely spiritual, and out of such an atmosphere has come to me a larger vision of God and of service."

"The Training School has shown me some problems of whose existence I was ignorant; it has solved others for me which I had vaguely grasped at. More than all else it has helped me to believe that every evil condition can be removed by the Grace of God."

"I consider the Missionary Training School an epoch in my life. It has given me a clearer insight into the true Mission of the Church, and its necessity to use the proper methods to meet the changing conditions and the problems which confront the Church."

"I do not think I ever attended a meeting that helped me in so many ways, and I predict for the Training School a larger place in the vital aggressive work of our great Church in the future."

With thanks to the Conference papers for their repeated courtesies, we commend the Missionary Training School to the thought and affection of the Church.

A. M. Trawick, Jr.

Are You Engaged.

Engaged people should remember, that, after marriage, many quarrels can be avoided, by keeping their digestions in good condition with Electric Bitters. A S. Brown, of Bennettsville, S. C., says: "For years, my wife suffered intensely from dyspepsia, complicated with a torpid liver, until she lost her strength and vigor, and became a mere wreck of her former self. Then she tried Electric Bitters, which helped her at once and finally made her entirely well. She is now strong and healthy." All druggist sells and guarantees them, at 50c a bottle.

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The Quiet Hour.

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FROM THE GERMAN OF GEROK.

Thou shalt not praise the day till night falling,
However fair its dawn and noon may be;
Oftimes at eventide come storms appalling,
Setting the lightning and the thunder free.

Thou shalt not blame the day till it is ending,
Though it has brought thee flood and hurricane;
Full oft at nightfall comes deep peace, descending
In sunset gold and roses, glorious gain.

Praise each fair morn that calls thee up from sleeping.
And through the hot day work with all thy might;
Then leave us the evening hour in Heaven's keeping,
Which sent both winter cloud and summer light.

Prayer.

Go not, my friend, into the dangerous world without prayer. You kneel down at night to pray, and drowsiness weighs down your eyelids; a hard day's work is a kind of excuse, and you shorten your prayer, and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or are done with irregular haste. No watching unto prayer! wakefulness once more omitted; and now is that reparable? We solemnly believe not. There has been that done which cannot be undone. You have given up your prayer, and you suffer for it. Temptations is before you, and you are not ready to meet it. There is a guilty feeling on the soul, and you linger at a distance from God. It is no marvel if that day in which you suffer drowsiness to interfere with prayer be a day in which you shrink from duty. Moments of prayer intruded on by sloth cannot be made up. We may get experience, but we cannot get back the rich freshness and strength which were wrapped up in those moments.—Frederick W. Robertson.

Importuning Love.

There are few hearts of such impregnable fortresses that they will not yield to continued assaults of love. Many a man appears indifferent to the needs of his spiritual nature because no one approaches him on his spiritual side. He has had no one speak to him directly about his soul for twenty years. He would welcome the novelty of such an approach. If only some great heart would speak to him in love!

There are few so hard who can not be melted by importuning love. Let half a dozen consecrated friends lay wise and patient siege to the hardest of hearts, and I dare prophesy that it will eventually capitulate. The trouble is twofold; we do not speak at all to unsaved friends, or we do not call to our aid a company of loved friends to unite with us in wooing and winning the heart. Few can withstand the steady loving assault made by a group of deeply interested Christians,

One such wisely conducted campaign might win more converts than a winter's revival.

I am convinced we do not use the consecrated pen enough. The letter written in love to some ungodly friend might be more potent even than the spoken word.

Watching for the "psychological moment," when the heart's gates swing easily, as in time of distress or perplexity, will often reveal the sweet opportunity to present the claims of our Saviour. We should "watch for souls."

Our personal influence, whether social or otherwise, should be consecrated to this blessed business of winning men to Jesus Christ. Beauty of person, charm of personality, sweetness of voice, eloquence of speech, or financial resource—one or all of these potent powers should be dedicated to the work of exalting Christ in human lives.

Each one whose eyes scan these lines has some friend who will yield to his loving persuasion.—Selected.

What Have you Done for Christ?

On one occasion a friend was beside the dying bed of a military man who had held an important command in successful Indian wars. He asked if he were afraid to die. He at once said: "I am not."

"Why?" He said: "I never done any harm"

The other replied: "If you were going to be tried by court-martial as an officer and a gentleman, I suppose you would expect an honorable acquittal?" The dying old man lifted himself up, and with an energy which his illness seemed to render impossible, exclaimed: "That I should?"

"But you are not going to court-martial; you are going to Christ, and when Christ asks you: 'What have you done for me?' what will you say?" His countenance changed, and earnestly gazing on his friend, with agonized feelings he answered: "Nothing!—I have never done anything for Christ!"

His friend pointed out the awful mistake of habitually living in the sense of our relations one with another, and forgetting our relation to Christ and to God; therefore the error of supposing that no harm, or even doing good to those around, will serve as a substitute for living to God. What have you done for Christ? is the great question.

After some days, he called again on the old man, and said: "Well, sir, what do you think now?" He replied: "Ah! I am a poor sinner." He pointed him to the Saviour of sinners, and not long afterward he departed this life as a repentant sinner, resting in Christ. What an awful end would have come to the false peace in which he was found! And yet it is the peace of the multitudes, only to be undeceived at the judgment seat of Christ.

If this world is going to be reached, I am convinced it must be done by men and women of average talent. After all there are comparatively few people in the world who have great talents. Here is a man with one talent; there is another with three; perhaps I may have only half a talent. But if we all go to work and trade with the gifts we have the Lord will prosper us, and we may double or treble our talents. What we need is to be up and about our Master's work, every man building his own house. The more we use the means and opportunities we have, the more will our ability and our opportunities be increased.—D. L. Moody.

A wise rule of life is to get all the good—ay, and all the happiness—we can out of life as it passes. Take the days as they come, and get as much work and as much happiness out of them as we can. The happier men are, the better he (God) is pleased. And happiness arises chiefly by catching its opportunities as they arise, not by forming ideal conditions under which along we fancy that we can be happy.—W. Garrett Horder.

Make yourselves nests of pleasant thoughts. None of us yet know what fairy places we may build of beautiful thoughts, proof against all adversity, bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb nor pain make gloomy, nor poverty take away from us;—houses built without hands for our souls to live in.—John Ruskin.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition hearing will be destroyed forever; nine cases out of ten are caused by Catarrh which is nothing but an inflamed condition of the mucous services.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's CatarrhCure. Send for circulars, free

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Office: 108½ West Washington Street.

REV. ZENSKY HINOHARA spent last Sunday in this city preaching to the Spring Garden Street congregation. The building was crowded to its utmost capacity, and the ministrations of this good brother are reported as highly beneficial to those who attended. Himself a soldier and a most intelligent Christian gentleman, he is capable of and does give to his hearers a wonderful insight into the true condition of the Orient. We were very sorry to have been away from the office when he called and trust he will call again. Our people will do well to take advantage of his services.

IN MEMORY OF A DEPARTED HERO.

It is a pleasure to us to have the opportunity of presenting our readers with the portrait and life-sketch of Rev. William Barringer, D.D., who, about one-third of a century ago, was a conspicuous figure in the ranks of North Carolina Methodist preachers. Tomorrow, the 17th, is the 32d anniversary of his sad death, which occurred in this city, as the result of injuries sustained in a fall from the scaffolds durthe rebuilding of Greensboro Female College. It is appropriate that this sketch and picture should greet our readers simultaneous with the reorganization of the Board of Trustees under the control of the two Conferences representing the entire church in the State. Only a short while after the death of Mr. Barringer, the College passed out of the hands of the church, and after many years of vicissitude and trial it is now again in the hands of the church, and we trust may soon be completed and adequately endowed.

In a sense, Mr. Barringer gave his life for the college, and deserves that his name and memory shall be perpetuated in connection with the institution. We are indebted to his son, Col. J. A. Barringer, a prominent attorney of this city, for the photograph and sketch.

THE SOUTH ATLANTIC MISSIONARY CONFERENCE.

Perhaps the greatest occasion in Methodist circles for this year in North Carolina will be the South Atlantic Missionary Conference, to be held in Asheville, beginning May 17.

This will be one of a series of great missionary gatherings planned by our Board of Missions. The first of these was for the whole Southern Methodist church, and was held at New Orleans in 1901. The gracious influence of this occasion was felt by the church, and fully demonstrated the wisdom of holding such meetings occasionally. The Board decided, however, to arrange the meetings in various sections. Accordingly, last year a great meeting was held in Waco, Texas, in which all the Conferences in that State participated. All Texas Methodism felt the blessed effects of this meeting. This year the Board is planning a great meeting at Asheville, as stated above, in which the North Carolina, Western North Carolina, Holston, and South Carolina Conferences will participate. These conferences embrace a membership of 285,000, and the possible delegated membership is about 8,000. There will doubtless be an attendance of some 2,000 or more.

The city of Asheville is preparing to handle the great crowd, and will give these representatives of the Methodist hosts a hearty welcome. The new auditorium, recently rebuilt, is an ideal place for holding such a conference, and will seat 2,500 or more people. The brightest lights of the Southern Methodist church, as well as many of the leaders in Missionary thought and work in other churches will be on the program, and such a bill of fare will be offered as no one can afford to miss.

Those who are praying for the coming of the kingdom in mighty revival power will no doubt find this conference a great stimulus and help. Let all the readers of the ADVOCATE join in earnest prayer that the Great Head of the Church may meet with His servants. We, of the Western North Carolina Conference, should feel special interest in this meeting as it is to be held in our midst. Let the host look for and expect the greater share of the blessing.

Notes and Personals.

We regret that we missed a call from Rev. D. H. Tuttle, of Fayetteville, Monday afternoon. Brother Tuttle was on his way to visit relatives near Lenoir.

MR. B. S. Womble, a student in the Trinity Law School, and son of Rev. W. F. Womble, made us a pleasant call on Saturday morning. He was with the Glee Club, which gave an entertainment at the State Normal College on Friday night.

The Trinity College Glee Club gave an entertainment at the State Normal College on Friday night of last week. The club is composed of a fine body of young men. The entertainment was highly pleasing and was greeted by a good house. The young men bore themselves with great dignity and credit to the institution they represent.

We regret to note that Rev. T. L. Troy is very sick at his old home near Liberty. We have no particulars. We trust his sickness may be only temporary. Many friends will offer prayers for this servant of God that sustaining grace may be given him as well as recovering mercies.

SKETCH OF REV. WILLIAM BARRINGER —1816-1873.

Rev. William Barringer was the fourth son of General Paul Barringer, and was born on Dutch Buffalo Creek in Cabarrus county, N. C., on February 18th, 1816. After taking the usual academic course, he pursued his studies at the University of North Carolina. His father engaged him in the mercantile business which he followed for several years in Concord, N. C., with great success as a merchant financially; his friends and patrons regarding him as especially adapted to such a business, being possessed of fine practical sense, energy and promptness in the satisfaction of his obligations and the execution of his duties. He was not thought at this time to be of a religious or pious turn of mind, but was somewhat of a worldly disposition.

In the year 1842 the Methodists were holding, near Concord, a very large camp-meeting, which he, with some other young friends from Concord, attended, where he was deeply and seriously convicted. This led in a few days, while he was sitting in his counting room in meditation and prayer, to a radical and powerful conversion. He was brought to a different and entirely new view of the obligations of existence, the result of human life. His conscience was alive to the sinfulness of mankind, its need of repentance and religious influence, and to a direct accounting to God for the talents which he had received. He felt that the ministry was the proper place for his labors and he yielded to the call and prepared himself for his life-long work in the Methodist church, living at this time in the bounds of the South Carolina Conference which he joined in December, 1844.

He began to preach in the territory assigned him by that body, the Wadesboro circuit, under Rev. Samuel Leard, and served the following appointments until his death, to-wit: Charlotte station, 1845; Charlotte circuit, 1846; Cheraw station, 1847; presiding elder on Fayetteville district in 1848-9; transferred to the North Carolina Conference in 1850 and was presiding elder on the Wilmington district that year; presiding elder of the Greensboro district 1851-2-3-4; presiding elder of the Salisbury district 1855-6; agent for the Greensboro Female College, 1857-8; Yanceyville circuit, 1859; presiding elder of the Raleigh district, 1860-1-2; presiding elder of Trinity College district, 1863-4; Greensboro station, 1865-6-7-8; presiding elder Hillsboro district, 1869-70-1-2.

After his return from the Conference of his church at Fayetteville, N. C., in 1872 he entered upon his work with great zeal, hope and devotion and completed the first round of the churches on the Hillsboro district and had returned home to his family in Greensboro, N.C., where he had resided since the year 1856. He was greatly interested in the rebuilding of Greensboro Female College, an institution under the management and control of his church and which had been destroyed by fire. He was at this time in the full vigor of manhood, ripe in religious thought, experienced in the ways of men and absolutely imbued and controlled by the cause of Christianity and education of the people, having not only given his time, labor and energies to this advancement, but contributed with no stinted hand of his means, which were large in his early manhood.

On the morning of the 11th of March, 1873, he left his home, which was but a short distance away, to investigate the progress of the work on the Greensboro Female College. When passing out of the window of the third story to the gang-way his foot slipped, and he fell to the ground twenty-eight feet below. His right thigh was broken in two places and his right arm and face considerably bruised. The fall produced concussion of the brain, which caused his death. He remained conscious for four or five hours after his fall and a short time on the 16th. He did not suffer much pain, except occasional paroxysms. While conscious after his fall as above stated, he exhibited great religious devotion and to his friends there was plenary evidence of his readiness to depart and be with the Master. His death took place at ten minutes past seven o'clock, p. m., Monday the 17th day of March, 1873.

He married on the 19th day of November, 1850, Miss Lavinia M. Alston, a lady of beauty, wealth and accomplishments by whom there were born five sons and three daughters, all of whom have since died but two, John A. Barringer of Greensboro, N. C., and Paul B. Barringer of Oxford, Miss. He was buried by the side of his dear wife and children in the old Methodist grave yard South of Greensboro on the 18th day of March, 1873.

He left to his relatives and friends a rich legacy in the pure and faithful life which he lived. Experimental religion was his great theme and he exhibited it as the controlling power in all the relations of life. In every field of labor he was laborious, acceptable and successful. He thoroughly comprehended and devotedly loved the doctrines and the usages practiced by the church of his choice, and his church loved and honored him. He was elected as a delegate or reserve to every General Conference of the M. E. church, South, from 1842 until his death. He was prominently connected with all the important interests of the Conference and was ever faithful to the interest committed to him. He was wise in counsel, solid in his piety, sincere in his principle of action and the soul of honor in his dealings with men, hence he won the respect of the multitude with whom he mingled.

As a preacher he was at times eloquent and always spoke directly, wisely and logically, the high character which he bore and the utmost confidence reposed in him, at all times giving him great influence and control over his audiences and men with whom he came in contact. "Well done, good and faithful servant."

Our seed premium will be discontinued March 20th. Those who pay up to date and one year in advance at the regular rate, $1.50, are entitled to this premium, provided they send us a selection from our published list. This order should be made out on a separate sheet of paper.

OFFICIAL NOTICE.

Dear Brother Blair:—Please announce that Rev. J. P. Hipps has been put in charge of the Monroe circuit.

J. ED. THOMPSON.

North Carolina Methodism.

Rev. James Atkins, D.D., of Nashville, Tenn., will preach the annual commencement sermon for Millsaps College, Sunday, June 4.

The Lenoir Topic last week reports the loss by the burning of Cedar Valley church at $1,200, and that the building will be replaced with a brick structure.

An interesting meeting is in progress this week in the Spray M. E. church. Rev. Mr. Biles, the pastor, is being aided by Rev. Mr. Robbins, of Madison. —Leaksville Gazette.

Rev. T. J. Rodgers, of the Mooresville station, says his people have given them two big poundings and that they are well and happy in the work; also that the outlook for the year is encouraging.

A layman, R. R. Dudley, Esq., of Richmond, proposes an equestrian statue of the great pioneer, Francis Asbury, to be erected in Asbury Place, Richmond, Va. Methodists generally will be asked to aid in the enterprise.

The Olin correspondent of the Statesville Landmark says: "Rev. T. B. Johnson and wife have been sick for two weeks, but are both convalescent now, and we hope will soon be restored to their usual health."

Rev. Dr. W. W. Bays, one of the strongest ministers of the Western North Carolina Conference, preached in Central church Sunday. He is traveling in the interest of Rutherford College. Presiding Elder Thompson preached Sunday night.—Monroe Journal.

A revival meeting begins at the Methodist church Sunday morning and will continue ten days or two weeks. Rev. R. M. Courtney the pastor will be assisted by Rev. E. L Bain of Gastonia. Everybody is cordially invited to attend these services.—Lincoln Journal, March 9.

Protracted services will begin at the First Methodist church Sunday morning at 11 o'clock. The pastor, Rev. H. K. Boyer, will be assisted by Rev. D. H. Comann, of Lenoir, who will preach Sunday morning and evening. Two services will be held each day for a week or ten days.—Statesville Landmark.

Rev. R. L. Ownby made an address at new Era Hall last Sunday afternoon on the subject of Temperance and those who heard him are of the opinion that it was one of the finest productions on the subject ever heard in this section. Mr. Ownby is the right sort of man anyway.—Wilkesboro Chronicle.

The Ladies' Foreign Missionary Society of the First Methodist church, Statesville, gave an elegant reception at the parsonage last Wednesday evening. Beginning at 6:30 o'clock, and continuing for three hours, the guests thronged to the home of their beloved pastor and his noble and lovable wife, each eager to enjoy the privilege of entering their home and each regretting the arrival of the hour to leave. —Landmark.

The revival services now in progress at the Tryon Street Methodist church are growing in interest night by night. The service last evening is regarded by many as the most interesting of the series. The service was conducted by the pastor, Rev. Dr. T. F. Marr, who preached a very strong and interesting sermon from the 3rd chapter of Revelation, 20th verse, "Behold I stand at the door and knock," &c. Much interest was taken in the after meeting, and many went forward for prayer. The meetings will continue indefinitely.—Charlotte Observer, March 10th.

Commencement exercises of Davenport College will be held this year on May 24 and 25. The annual sermon will be preached by Rev. G. B. Winton, D.D., of Nashville, Tenn., editor of the Christian Advocate. Dr. Winton is one of the foremost scholars of the Methodist church, and was elected to his present position to succeed Bishop Hoss. This will be his first visit to western North Carolina, and the news of his coming will be received with delight by the conference. The annual address will be delivered by Dr. G. H. Detwiler, of Greensboro. This simple statement is sufficient to bring satisfaction to the friends of the school, as Dr. Detwiler is too well known to need introduction.—Lenoir Topic.

The board of trustees of Greensboro Female College at sessions held in this city on last week, reorganized under the charter which was granted by the recent legislature with the present board representing the two conferences in North Carolina and the Alumnae Association of the college. Reorganization was effected by the election of J. A. Long, of Roxboro, chairman; C. H. Ireland, of Greensboro, secretary; C. A. Bray, treasurer. These, with John A. Young, of Greensboro and M. D. Stockton, of Winston-Salem, form the executive committee of the board. The other members are L. L. Smith, of Gatesville; E. A. Poe, of Fayetteville; C. E. Kramer, of Elizabeth City; J. L. Borden, of Goldsboro, and J. P. Redding, of High Point. It is the intention of the board to finish up six more dormitory rooms at once to relieve the over-crowded condition, and the college chapel will be completed in time for commencement, the rest of the work of rebuilding being finished as soon as possible.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to March 8, 1905.

Asheville District.		
Hendersonville ct., Rev. W. H. Perry,	12	
Marshall circuit, Rev. W. B. Lyda,	11	
Swannanoa ct., L. B. Abernethy,	25	
Burnsville ct., Rev. J. N. Somers,	7	
Bethel station, Jno. W. Moore,	9	
Weaverville sta., R H Parker,	8	
Ivy circuit, J. B. Hyder,	5	
	—	77
Charlotte District.		
Matthews, R. G. Tuttle.	9	
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	10	
Derita ct., Rev. J. H. Bradley,	12	
Trinity, Charlotte, Rev. J. A. B. Fry,	12	
Clear Creek ct., Rev. E. G. Pusey,	14	
Pineville ct., Rev. C. M. Pickens,	1	
Morven circuit, M. T. Steele,	5	
Polkton circuit, J. C. Mock,	7	
Ansonville circuit, W S Hales,	7	
	—	91
Franklin District.		
Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	5½	
Hiawassee circuit, C. H. Curtis,	1	
Bryson City ct., F. B. Noblitt,	2	
Macon circuit, L P Bogle,	2	
Franklin station, F L Townsend,	3	
Glenville circuit, A G Loftin,	3	
	—	17½
Greensboro District.		
Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	41	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	18½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	18	
E. Greensboro ct., P. J. Carraway,	10	
Reidsville, Main St., L W Crawford,	2	
Coleridge, J J Eads,	1	
	—	118½
Mount Airy District.		
Rockford circuit, Rev. J. W. Long,	10	
Elkin station, Rev. H. C. Sprinkle,	3	
Wilkesboro sta., Rev. R. L. Ownby,	4	
Pilot M't'n ct., Rev. J. M. Rowland,	39	
N. Wilkesboro sta , Rev. W. F. Elliott,	6	
Helton ct., Rev. S. W. Brown,	4	
Wilkes ct., Rev. B. F. Hargett,	5	
Watauga ct., Rev. O. P. Ader,	1	
Stokes ct., Rev. J. A. Clarke,	2	
Laurel Springs ct., T. J. Houck,	6	
Yadkinville ct., A. W. Jacobs,	1	
Sparta circuit, W. T. Carner,	11	
Jefferson circuit, Seymour Taylor,	11	
Watauga circuit, O P Ader,	5	
Creston circuit, W L Dawson,	9	
Boone circuit, W T Albright,	15	
	—	132
Morganton District.		
Henrietta and Caroleen, Rev. N. R. Richardson,	6	
Cliffside ct., Rev. J. B. Carpenter,	10	
Morganton ct., Rev. W. G. Mallonee,	1	
Table Rock ct., Rev. N. M. Modlin,	14	
Marion, D. F. Carver,	7	
N. Catawba ct., D. S. Richardson,	10	
Connelly Springs, J. O. Shelley,	26	
Spruce Pine circuit, D. R. Proffit,	10	
Green River circuit, J. D. Gibson,	3	
Rutherfordton, J D Arnold,	15	
	—	102
Salisbury District.		
Central, Concord, E. K. McLarty,	2	
Spencer, J. E. Gay,	7	
Cottonville ct., Rev. T. T. Salyer,	6	
Big Lick ct., Rev. Joseph Fry,	3	
Linwood ct., Rev. S. T. Barber,	33	
Epworth, Rev. B. F. Carpenter,	23	
Mt. Pleasant ct., Rev. T. E. Wagg,	21	
Salisbury circuit, J. P. Davis,	14	
Gold Hill circuit, J. C. Postelle,	14	
	—	123
Shelby District.		
Shelby sta., Rev. Geo. D. Herman,	8½	
Shelby circuit, B. A. York,	8	
Cherryville ct., J. B. Tabor,	8	
Lowell ct., Rev. J. H. Bennett,	7	
S. Fork ct., Rev. J. F. Armstrong,	18	
El Bethel sta., Rev. M. B. Clegg,	10	
Rock Springs ct., Rev. J. W. Clegg,	84	
Lincolnton circuit, B. Willson,	7	
Mount Holly, E. N. Crowder,	3	
King's Mountain, M. H. Vestal,	3	
Polkville circuit, J. W. Ingle,	4	
Lincolnton sta., R. M. Courtney,	6	
	—	166½
Statesville District.		
Statesville station, Rev. H. K. Boyer,	2	
Mt. Zion sta., Rev. W. H. Willis,	6	
Alexander ct., Rev. E. J. Poe,	18	
Rev. T. L. Triplett,	1	
Mooresville ct., Rev. W. S. Cherry,	1	
Clarksbury ct., Rev. W. O. Rudisill,	1	
Caldwell ct., Rev. P. L. Terrell,	23	
Stony Point ct., Rev. T. E. Weaver,	11	
Lenoir circuit, L. T. Cordell,	40	
Iredell circuit, T. B. Johnson,	6	
Newton circuit, W. F. Womble,	9	
Granite Falls and Rhodiss, W. R. Evans,	10	
Troutman circuit, A. J. Burrus,	3	
Catawba circuit, R. S. Howie,	17	
	—	148
Waynesville District.		
Leicester ct., Rev. J. W. Campbell,	1	
Brevard station, C. P. Moore,	4	
Sulphur Springs ct., J. H. Brendall,	17	
Canton circuit, D. C. Ballard,	19	
Haywood circuit, P. C. Battle,	8	
Spring Creek ct., Z. V. Cordell,	5	
Waynesville, J. E. Abernethy,	1	
	—	55
Winston District.		
Lewisville ct., Rev. A. R. Bell,	1	
Kernersville ct., Rev. James Willson,	24½	
Cooleemee, Rev. H. C. Byrum,	9	
Mocksville sta., Rev. J. P. Rodgers,	4	
Forsythe circuit, J. F. Totten,	1	
Burkhead, T. W. Watts,	1	
Davidson circuit, P. E. Parker,	17	
Farmington ct, L L Smith,	1	
Walkertown station, H H Jordan,	1	
	—	59½
Total from districts,		1,090
Secured by old subscribers,		51
Total,		1,141

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

NOTICE.

All who intend to be present at the Mt. Airy District Conference which meets at Pilot Mountain, March 30, are requested to notify me at once. All who can do so are requested to come by rail. Let every one come praying God to pour out his Spirit upon this meeting. J. M. Rowland.

SALISBURY DISTRICT CONFERENCE.

The Salisbury District Conference will be held in Lexington, June 29-July 2.

Yours truly,
D. Atkins, P. E.
Salisbury, N. C.

SHELBY DISTRICT CONFERENCE.

The Shelby District Conference will be held at Lincolnton, May 4-7, beginning with preaching Wednesday night. R. M. Hoyle.

A few men have lived to do exploits in their old age; but it is only safe to count on your youth. Most men finish their courses young.—Selected.

The Sunday School Lesson.

LESSON FOR MARCH 19, 1905.

Healing of the Man Born Blind.

John 9:1-11.

GOLDEN TEXT.

I am the light of the world. John 9:5.

HOME READINGS.

M. The man born blind, John 9:1 11.
T. Blessed knowledge, John 9:12-25.
W. Lord, I believe, John 9:26-38.
T. Bartimæus, Mark 10:46 52.
F. Spiritual blindness, 2 Cor. 4 1-7.
S. Prophecy of Christ, Isa. 42:1-7.
S. Blessed sight, Matt. 13:10-17.

NOTES.

That mortal conditions are not set to agree with character, is daily remarked. One of holy soul within the Advocate's bounds was born blind, and at eighty-four died desiring to see, but was not able. "He giveth not account." Some think that sufferers sinned in some preexistent state, which with its "trailing clouds of glory," is a dream. The often contrasting fortunes of the good and bad are past our finding out. Let us take our lot, do our best in it, and be loyal to Him who makes all things work for our good. Working with him, we shall in doing and suffering achieve his plan.

The disciples wish an answer like a response from an oracle. He might have answered, but "ye can not bear them now." Jesus has "milk for babes," and such are the disciples, and such are we. How few are converted by argument! Pride of opinion and love of victory hinder the effectual appeals of persuasive love. Jesus will not tell what is as far beyond their grasp as the sky is above their heads.

No matter where the source, here at their feet is a section of the stream. "The works of God" are here nothing more or less than what the Saviour now means to do. The various streams of events meet at just this point, and for this purpose. Nothing is said of bygones or of futures. Let us not stray into cloudy thought, attractive discussions about foreordainings, and the like. Let us be "realistic," and study plain facts. So the Teacher meant his disciples to do.

"While I am in the world." "Each minute is central of a lifetime." It is with Jesus as with a river. The Ohio with all its previous affluents is at Cincinnati simply then and there to serve that city. So Jesus centers himself on this work, and it is worth his while. He illustrates "what thy hand findeth to do, do it with thy might."

The man, though blind, appreciates each item in the process, and with growing confidence takes in a deep concern. The affection on him is good, as preparatory to the act. How the simple order reminds one of Elisha's more toilsome command to Naaman! A greater than Elisha is here. The blind become familiar with public walks, and the quarter-mile could quickly be covered. Hope springing in his heart would make this promenade the most delightful the man ever took. He was on the way to a dawn, with all its splendors!

This word, though given merely as a name, is full of meaning. Siloam was filled with water "sent" by a pipe from the Virgin's Fount, a quarter of a mile up the valley. The man was "sent" here to wash the clay from his eyes, and, above all, the Healer, "sent" to be the Light of the world, was at this exact crisis "sent" by "him that" sent "me" to do this very act Words live forever; in our conversation we all use words from tongues of thousands of years back, but rarely does one brief word so serve as "sent" serves in our lesson. For what are we sent into this world?

"The world beheld the wondrous change." The Light of the world had come into the man's face, like the morning into the sky, and how different! His gait, his every movement, now full of assurance, all took new character. As at a soul's coming from darkness to light, so "Behold, I make all things new." The remarks of the neighbors confirm the reality of the transaction. So man admits a true conversion. "Either he or his horses have got religion," was said of a dreadful teamster the day after his conversion.

Ancient men queried how the world was created. "He spake, and it was done," is all that is ever to be known of it; and for practical uses that is enough. "I was blind and now I see," is all the man has to say. What was the unseen process, he neither knows nor cares. Men say that the relation of cause and effect cannot be proved; only that of immediate succession. This man knows only this last. He knew whom he obeyed, and what he did.

The chapter shows the man well badgered by the Sanhedrim. They held that such a work on the Sabbath was sin, and a sinner could do no miracle, for he could get no divine aid They would argue the man blind again! His experience holds him. "What we have felt and seen, with confidence we tell," and he has the courage of his experience. There is no evidence like that of his own consciousness. They cast him out, but he knows and maintains, as martyrs do.

"Thou shalt know hereafter." A beautiful end, like a diamond point, is given to this golden story by verse 38. "I know whom I have believed," and the man with open eyes opens his lips in gratitude and praise. So conversion and a religious experience lead to clear knowledge The believer is "known of him," and "then shall we know even as we are known." How full, wide and luminous our worship then!—Rev. A. B. Hyde, D. D., in Pittsburg Christian Advocate.

Lamp-chimneys that break are not MACBETH'S.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

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Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this Mrs M. Summers, Box 185, Notre Dame, Ind, will send her home treatment to any mother. She asks no money Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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Finding health is like finding money—so think those who are sick. When you have a cough, cold, sore throat, or chest irritation, better act promptly like W. C. Barber, of Sandy Level, Va. He says: "I had a terrible chest trouble, caused by smoke and coal dust on my lungs; but, after finding no relief in other remedies, I was cured by Dr. King's New Discovery for Consumption, Coughs and Colds." Greatest sale of any cough or lung medicine in the world. At all drug stores 50c and $1 00; guaranteed. Trial bottle free.

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Mrs. Anna Moore. Press Superintendent of the Woman's Christian Temperance Union, Los Angeles, Cal., states: "I have tested White Ribbon Remedy on very obstinate drunkards, and the cures have been many. I cheerfully recommend and endorse White Ribbon Remedy, and advise any woman to give it to any relative suffering from drunkenness."

Mrs. Anna Moore.

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mar 16-tf

Our Little Folks.

A LITTLE BEGGAR.

"Some one is knocking at the back door," said mother. 'Run, Grace, and see who it is. Jane is out."

"It was only a little beggar girl," said Grace, with a toss of her yellow curls "I told her not to come again: we didn't want beggars round here."

"Why, Grace, how could you be so rude! Perhaps she is very hungry. I'm sorry you didn't call me. There are some pieces of meat and some potatoes that she could just as well have had."

"I don't like beggars, they're always ragged and dirty!" and Grace turned to the paper frocks that she had been cutting for one of her paper children.

"I'm sorry that my little girl should be so unkind even to a beggar child. If your father and mother were as poor as perhaps hers are, you might be hungry and ragged too."

Grace snipped away at her tissue paper, and did not answer. She did not want to think about being poor or hungry.

The next day Grace and a little neighbor were playing on the front sidewalk when a fruit vender drove up.

Grace, being a very pretty, clever child, had been taken much notice of by everybody, and this had made her rather pert and bold.

"Say!" she called out to the peddler, "will you give me a banana?"

The man eyed her sullenly.

"Where do you live?" he asked.

"There," she said, pointing to the handsome house just beyond.

"What is your name?"

"Grace Evelyn Copeland."

"Who is your father."

"His name is Morgan Eustace Copeland. He is a banker," she announced proudly.

"He is? Well, I guess he can buy all your bananas! You've done this too many times. I gave you a banana last week. Now I'm going to tell your mother you're a beggar!" and he walked off toward the side entrance.

Grace looked after him an instant, her eyes full of dismay and fright. "Oh, come!" she whispered, pulling at her companion's arm. "Let's come over to your house, quick!"

The children scampered away to the house opposite, and Grace remained with her neighbor till supper time, afraid and ashamed to meet her mother's grieved, reproving eyes.

The banana peddler had been as good as his word, and Mrs Copeland was astonished and mortified to learn that her little daughter had been begging fruit on the street.

Grace's own pocket money had to go for the bananas that had never been paid for, and, hardest of all for the proud little girl, her father obliged her to go herself and pay the man for the fruit she had begged. It was a bitter lesson; but it did her good. Afterwards, whenever she chanced to come in contact with those who asked alms, she never held her head high, and said unpleasant things, remembering humbly that she had been a beggar herself.—Carolyn Wheaton, in the Sunbeam.

HER MESSAGE.

BY ELIZABETH HOLMES.

When Esther Martin obtained a position as stenographer with Payne and Payne, patent attorneys, she counted herself an unusually fortunate girl. The work, while demanding accuracy, was not difficult, the whole tone of the office was high, and there was exceptional consideration shown in giving her occasional hours when there chanced to be a little less work on hand.

For two or three years everything went well; then Esther began to grow restless under it. The years seemed to stretch before her, each an interminable procession of days when she would go to the office at nine and return at five—for what? A living—nothing more. She would grow old and homely and "cranky" like so many women she saw day after day, and at the end of all the years what would there be to show for it? And think of the girls who didn't know what it was to have to lift a finger for themselves! Life was a horribly unfair arrangement, that was all there was about it, she thought, bitterly.

Her mood was still heavy upon her Sunday afternoon when, obeying a sudden impulse, she went to vespers at St. Stephen's. It was a foolish thing to do, she admitted to herself. St. Stephen's possessed the wealthiest congregation in town. She would sit there, as she had many a time before, half scornful, half envious, among an alien people. But the music was fine and she liked to see the elegant gowns. As for the sermon, she never gave that a thought.

She slipped quietly into one of the strangers' seats. The music absorbed her completely, but when the speaker stepped forward, she turned and began to study a gown a little way down the aisle.

Fifteen, twenty minutes passed, and she had heard no word; then suddenly she found herself listening tensely. This was what she heard:

"One of the saddest things in a pastor's life is the constant procession of people begging for work that besieges his door. Old and young, men and women, weak and strong, the procession never ceases. Often he cannot tell why they have failed; many of them seem to have every requisite for success. Sometimes sudden money loss has left them stranded; sometimes the wage-earner has been taken and the family left helpless. The one pitiful cry is work—work. We do what we can; no one knows the days that pastors spend trying to find situations for these unfortunate ones. And when we cannot find them—

"O you men and women, who have work to do, thank God for it. Never mind if it is not congenial, if it is even very far from what you would choose. If it is honest work, then all your days should be songs of gratitude. Work is self-respect; work is health; work is power. Thank God for work. There is no other blessing like it."

The closing anthem floated softly through the church. Then there was a rustle of silk-lined gowns and the low murmur of voices. It was a curious sermon, people said. But one girl slipped out quietly. She had had her message.—Selected.

"You Have a Mother's Prayers"

Writes Mrs. Jane Petty, of Roaring River, N. C., Aug. 12, 1904. "My little boy could not walk a step from **RHEUMATISM**, and all other remedies had failed to do him any good. Rheumacide has cured him and made him sound and well." Hundreds of other letters give the same testimony.

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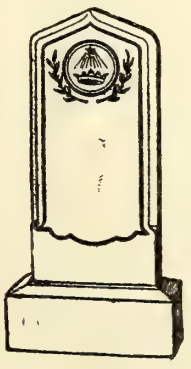
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HOW IT WORKS.

Winston, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

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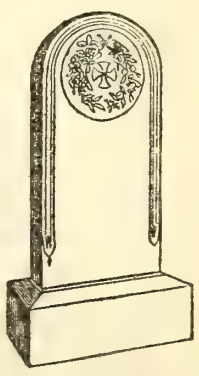
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Our Watchword: "For love of Christ."

Fellowship.

Dear, faithful hearts who answer to the call
Of those who plead each aching human want,
Grieve not that Christ-like love demands your all,
Nor let the test of faith your spirits daunt!

Shall we who bide at home pay smaller price
Than those who labor in the far off field?
Shall we withhold a living sacrifice
Our lips alone their easy homage yield?

To gain the hidden treasures of the earth
Men brave Alaska's cold and Afric's heat.
Shall equal toil be counted lesser worth
If it be offered at the Master's feet?

We tread no pathway that He has not trod.
No burdens bear He has not borne before.
The Son of Man was He, as Son of God,
And all that hearts can feel He felt the more.

Who suffers with Him shall His glory share—
A fellowship that angels may not win.
Who then would shrink the lowly cross to bear
And help the Christ redeem a world from sin?

—William Bernard Norton.

The March Leaflet.

We would like to place this leaflet in the hands of every Christian woman. Perhaps it was read at the March meeting, but it is worthy of personal study. We give it below. Cut it out and make a place for it in your Bible for daily re-reading:

"WHAT CAN I DO FOR MISSIONS?"

What can I do for missions? Christ said: "Without me ye can do nothing." Does this assertion account for the coldness and indifference of the women of our churches? Are they living Christless lives? "He that believeth on me, out of him shall flow rivers of living waters." What are we doing to impress the world that we are believers? Does the fact that we fill the places of wives, mothers, and daughters in the daily walks of life carry any conviction to the world around us that we are "living epistles read of all men?" Can we offer such assertions in apology for remissness in carrying out the plans of One who said: "If ye love me, ye will keep my commandments?" This is not the Mosaic law engraven on stones, but the law of love that demands sacrifices. "He that loveth father or mother" might be carried farther to include any or all of the family. Loving anything more than the Saviour is a world-tinted idolatry.

Christ, looking down into the heart of Peter, doubtless saw misgiving and many anxious questions involved in discipleship. "Lo, we have left all," and followed thee" may have been the prelude to the thought: "What will the end of it all be?" But the Savior's assurances of rewards both in this life and in the life to come stilled whatever forebodings may have lurked in the heart of Peter, and led him away from nets and boats to a life of which he had never dreamed—to a death that made the poor, dependent fisherman of Galilee a wonder wherever the gospel has been preached. What was it that made Peter a true disciple? He counted the cost, and, like Paul, reckoned it all but loss. He counted on His being with him who had said: "Lo, I am with you alway, even unto the end."

Is He with you? Then you can do much for missions. Is he with you? Then you have talked much to him concerning the regions beyond. "Occupy till I come" was his request, and he will come. Is he with you, looking into your treasury? Is it all for him, or are you keeping back his tithes? Is he with you as the days move swiftly by? Are the twelve hours given one by one to monthly meetings of your society counted in the cost? Were you twenty minutes late? Did you take his time to do something that might have been deferred to some other more convenient season? Is he with you while your mind goes back to other years, long past? Does he remind you that you have not always been faithful to his cause; that somewhere back there you thought mission work monotonous, and the time could be spent at home so much more agreeably—just so your dues were paid some time during the year was all that was required of you? Is he with you? Then you have been planning to do better work. You have planned that nothing will prevent you from being in your place, doing all you can, giving your presence, which means inspiration to the President and other members. Is he with you? Do not hide anything. Let him see how much you have planned to give to other things, "the vain pomp and glory of the world." Is he with you? Then ask him to show you, if he is satisfied with your efforts, with your talents, with your prayers, the fields that are whitening unto harvest.

Without him we can do nothing, not only in mission work, but in all the walks of life. We are planning to be there when the "books shall be opened." But what is your plan? Shakespeare says, "Nothing comes of nothing," and in the spiritual world, as well as in the material world, this law obtains. Nothing comes of nothing. Sow sparingly, reap sparingly—time, talents, possessions, etc. Yes our lives are all filled with plans. We plan for tomorrow, not knowing what the day may bring forth. We plan for this life the things we believe will bring happiness; but what about the things for eternity? What are you planning for eternity?

What I can do for missions depends upon what I am willing to do. "I can do all things through Christ which strengtheneth me." Then how much can you do according to this measure? Is he with us when we meet? He has promised to be when we are gathered in his name. Are we gathered in his name?

Meyer says: "His name interpreted means his nature." What was his nature? He came to seek and to save. Are we gathered together in his nature? Do we truly desire to seek and to save? If this is really the desire of our hearts, then we are gathered in his name He is with us. Let him lead; let him say how much of our time can be spared for service, how much of our money must go for missions, how much of our talents may be used for his glory; for without him you can do nothing.

"If you cannot on the ocean
Sail among the ships most fleet,
Rocking on the highest billow,
Laughing at the storms you meet,
You can stand within the harbor,
Anchored safe within the bay;
You can lend a hand to help them
As they launch their boats away."

—Mrs J. H. Scaife.

Quarterly Meetings.

ASHEVILLE DISTRICT—2ND ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Feb.	18	19
Bethel	"	19	20
Swannanoa ct., Skylands	"	25	26
Hendersonville circuit, Ednaville	Mar.	4	5
Hendersonville station	"	12	13
Central	"	19	20
Ivey circuit, Mar's Hill	"	25	26
Cane Creek circuit, Tweed's Chapel	Apr.	1	2
Marshall circuit, Jewel Hill	"	8	9
Hot Springs ct., Ottingers	"	9	10
Burnsville circuit, Shoal Creek	"	15	16
Haywood Street	"	23	24
Riverside and Weaverdam, Riverside	"	23	24
Old Fort circuit, Bethel	"	29	30
Weaverville ct., Salem	May	6	7
Weaverville station	"	7	8
Bald Creek circuit	"	10	11

CHARLOTTE DISTRICT—2ND ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Feb.	19	20
Epworth and Seversville	"	19	20
Brevard	"	26	27
Trinity	"	26	27
Monroe circuit, Oak Grove	Mar.	4	5
Monroe station	"	5	6
Tryon Street	"	12	13
Hoskins	"	12	13
Pineville, Marvin	"	18	19
Morven circuit, Pleasant Hill	"	25	26
Wadesboro station	Apr.	2	3
Lilesville, Shiloh	"	8	9
Ansonville, Wightman	"	15	16
Derita, Hickory Grove	"	22	23
Chadwick	"	23	24
Weddington, Weddington	"	29	30
Dilworth and Big Spring, Big Spr'g.	May	6	7
Clear Creek, Mill Grove	"	13	14
Matthews, Indian Trail	"	14	15
Polkton, Fountain Hill	"	20	21
Waxhaw, Bond's Grove	"	27	28

FRANKLIN DISTRICT—2ND ROUND —IN PART.—

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Feb.	18	19
Webster circuit, East Laport	"	25	26
Dillsboro and Sylva, Dillsboro	"	26	27
Glenville circuit, Double Springs	Mar.	4	5
Franklin circuit, Clark's Chapel	"	11	12
Macon circuit, Mulbery	"	18	19
Whittier & Cherokee, Oconolufta	"	25	26
Andrews station	Apr.	1	2
Robbinsville, Mt. Zion	"	8	9
Hayesville circuit, Oak Forest	"	15	16
Murphy circuit, Tomotla	"	22	23
Bryson City, Witcher's chapel	"	29	30
Hiawassee circuit, Bellview	May	6	7
Murphy station	"	13	14

GREENSBORO DISTRICT—2ND ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, West Market St (a.m.)	Feb.		12
Greensboro, Centenary (p. m)	"		12
East Greensboro, Mt. Pleasant	"	18	19
Greensboro, Walnut Street (p. m.)	"		19
High Point, Washington St. (a. m)	"		26
High Point, S. Main Street (p. m.)	"		26
West Greensboro, Shady Grove	Mar.	4	5
Greensboro, Spring Garden (p. m.)	"		5
Uwharrie, Salem	"	11	12
Asheboro circuit, West Chapel	"		18
Asheboro station	"	19	20
West Randolph, Hopewell	"	25	26
Randolph, Mt. Vernon	Mar. 26.	April	1
Randleman and Naomi	"	2	3
Ramseur and Franklinsville, Franklinville	"	8	
Coleridge, Concord	"	15	16
Wentworth, Mt. Carmel	"	22	23
Reidsville, Main Street	"	23	24
Ruffin, Lowe's Chapel	"	29	30
Reidsville, Ware's Chapel (p. m.)	"		30
Pleasant Garden & Liberty, Bethany	May	6	7

MORGANTON DISTRICT—2ND ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Friendship	Feb.	25	26
Rutherfordton sta., Gilboa	Mar.	4	5
Forest City circuit, Salem	"	11	12
Henrietta and Caroleen, Caroleen	"	12	13
Cliffside circuit, Oak Grove	"	18	19
Table Rock circuit, Oak Hill	"	23	24
Morganton circuit, Bethel	"	25	26
McDowell circuit, Snow Hill	Apr.	1	2
Marion & Providence, Providence	"	8	9
Morganton station	"	9	10
Elk Park circuit, Pineola	"	13	14
Spruce Pine ct., Pine Grove	"	15	16
Bakersville circuit, Red Hill	"	22	23
Broad River circuit, Gray's Chapel	"	29	30
Thermal City circuit,	May	6.	7.
Green River circuit, Tryon	"	13	14
North Catawba ct.	"	27	28

MT. AIRY DISTRICT—2ND ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Jonesville circuit, Jonesville	Feb.	25	26
Elkin station	"	26	27
Wilkes circuit, Union	Mar.	4	5
North Wilkesboro station	"	5	6
Wilkesboro station	"	11	12
Yadkinville ct,, Mt. Pleasant	"		15
East Bend circuit, Prospect	"		16
Mt. Airy circuit, Beulah	"	18	19
Mt. Airy station	"	19	20
Stokes ct., Trinity	"	25	26
Pilot Mountain ct., Pilot Mountain	Apr.	1	2
Rockford circuit, Dobson	"	8	9
Boone circuit, Rutherwood	"	13	14
Watauga circuit, Valle Crucis	"	15	16
Creston circuit, Mill Creek	"	22	23
Helton circuit, Helton	"	25	26
Jefferson circuit, Orion	"	29	30
Sparta circuit, Potato Creek	May	3	4
Laurel Springs ct., Cox's Academy	"	6	7

SHELBY DISTRICT—2ND ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Jan.	21	22
Gastonia, Main street	"	22	23
Lowell at South Point	"	28	29
McAdenville station	"	28	29
Bessemer City at Concord	Feb.	4	5
El Bethel and Salem at El Bethel	"	11	12
King's Mountain station	"	11	12
Mount Holly at River Bend	"	18	19
Lowesville at New Hope	"		24
Rock Springs at Webb's Chapel	"	25	26
Lincolnton circuit at Asbury	Mar.		3
Stanly Creek	"	4	5
South Fork at Zion	"		10
Cherryville at Pleasant Grove	"	11	12
Lincolnton station	"	11	12
Belwood	"	18	19
Polkville	"		23
Shelby circuit	"	25	26
Shelby station	"		26

STATESVILLE DISTRICT—2ND ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station at Mt. Zion	Feb.	11	12
Mooresville circuit at Fairview	"	11	12
Troutman circuit at Rocky Mt.	"	18	19
Mooresville station	"	18	19
Lenoir circuit at Pleasant Grove	"	25	26
Lenoir station	"	26	27
Caldwell circuit at Coliers	Mar.	4	5
Iredell circuit at Olin	"	11	12
Clarkesbury circuit at Macedonia	"	12	13
Granite Falls station	"	18	19
Hickory station	"	19	20
Statesville, First Church	"	25	26
West End station	"	26	27
Statesville circuit	Apr.	1	2
Alexander circuit at Carson's Ch	"	8	9
Stony Point circuit	"	15	16
Maiden circuit	"	22	23
Catawba circuit	"	23	24
Newton circuit	"	29	30

SALISBURY DISTRICT—2ND ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Feb.		26
Salisbury, South Main Street	"		26
Linwood, Ebenezer	Mar.	4	5
Lexington	"		5
West Lexington	"		5
Concord, Central	"	11	12
Concord, Epworth	"	11	12
Salem	"	18	19
Mt. Pleasant, Centre Grove	"	25	26
Gold Hill, Zion	Apr.	1	2
Salisbury circuit, Bethel	"	8	9
Spencer	"		9
Holmes Memorial	"		9
New London, Bethel	"	13	14
Jackson Hill circuit, Eleazer	"	15	16
Norwood, Randalls	"		21
Albemarle circuit, Zoar	"	22	23
Albemarle	"		23
Big Lick, Big Lick	"		28
Cottonville, Rehoboth	"	29	30
Concord circuit,	May	6	7
Concord, Forest Hill	"		7
Woodleaf ct., Woodleaf	"	12	13
China Grove ct	"	14	15

WINSTON DISTRICT—2ND ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Walkertown, Walkertown	Feb.	4	5
Winston, Centenary	"		19
Winston, Burkhead	"		19
Winston, Grace	"		26
Winston, Salem	"		26
North Thomasville, Prospect	Mar.	4	5
Thomasville, Thomasville	"	5	6
Danbury, Davis Chapel	"	11	12
Madison, Pine Hall	"	18	19
Stoneville, Mayodan	"	19	20
Mocksville, Mocksville	"	27	28
Lewisville, Sharon	Apr.	1	2
Davie, Liberty	"	8	9
Cooleemee, Cooleemee	"		9
Farmington, Bethlehem	"	15	16
Advance, Advance	"	16	17
Davidson, Good Hope	"	22	23
Leaksville, Leaksville	"		30
Spray, Spray	"		30
Summerfield, Oak Ridge	May	6	7
Kernersville, Shady Grove	"	27	28
Stokesdale, Zion	June	3	4
Forsythe, Pine Grove	"	10	11

WAYNESVILLE DISTRICT—2ND ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Delwood	Mar.	4	5
Sulphur Springs at Mt. Morencie	"	11	12
Waynesville stiaon	"	18	19
Clyde at Tarpin's Chapel	"	25	26
Brevard station	Apr.	1	2
Mills River at Avery's Creek	"	8	9
Canton station at Bethel	"	15	16
Haywood circuit at Mt. Zion	"	22	23
Leicester at Big Sandy	"	29	30
Brevard circuit	May	6	7
Spring Creek	"	13	14
Canton circuit	"	20	21

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Woman's Board of Home Missions

The seventh annual session of the Woman's Board of Home Missions of the M. E. Church, South, will be held in Montgomery, Alabama. April 14-20 at Court Street Church.

The names of all officers, delegates, and visitors to this meeting should be sent promptly to Mrs. William H. Thomas, 526 South Perry Street, Montgomery, Ala.

MISS BELLE H. BENNETT, President
MRS FRANK SILER, Rec. Secretary.

Getting Help From People.

REV. J R MILLER, D D.

We receive help in our Christian lives through many channels. But more, perhaps, than we are aware of, does God use other human hearts and lives as his agents in blessing and helping us. Every true Christian is sent among men to be an interpreter of Christ. No one can see Christ in his invisible glory, and therefore we who know him and love him, and in whom he dwells, are to be his interpreters. Every faithful follower of the Master is the bearer of blessings from the great fountain of infinite life and love. In every pure, true, worthy friend whom God gives to us, he sends to us a little measure of his own love and grace. One writes, in recognition of a new blessing God has sent:

"God never loved me in so sweet a way before;
'Tis he alone who can such blessings send;
And when his love would new expression find,
He brought thee to me, and said: 'Behold a friend!'"

It would add much to the sacredness of our friendships if we thought of them in this way—that in them God is mercifully sending us new gifts of his grace. If we always had this lofty conception of the ministry of friendship, it would make us ever reverent and thoughtful as we touch the lives of others, ever careful to be God's messenger indeed to everyone, and to wait at his feet for the gift which he would send by us to our friend.

The Christian thought of life in all its relations is that of service and helpfulness. We should always be a means of grace to others. No one should ever receive from us any influence that would cause hurt or marring, or that would make it harder to live right or easier to do wrong On the other hand, everyone who touches us should get from us some good, some encouragement, some cheer, some incitement to righteousness, some fresh inspiration toward nobleness, some strengthening of the purpose to live nobly, some quickening of life.

Wherever love is, love that is kindled at the heart of God, there is always the desire to serve. This may not be the ordinary conception. When we wish for friends, it is possible that we have in mind those who shall be friends to us, bringing into our lives profit, help, happiness, enjoyment, comfort. But Christian love is not an earthborn passion—it has its source in Jesus Christ; it is the love of God shed abroad in human hearts, and this love "seeketh not its own." The Christian conception is not that of having a friend but of being a friend; not of being ministered unto, but of ministering.

If this divine affection be in us we shall desire to be a blessing to each one we meet, to impart to him some good. If this meaning of Christian love be realized, even imperfectly, it will make the followers of Christ mutually and reciprocally helpful to each other. There are many ways in which Christians should minister to one another's happiness and good.

There is help in fellowship. When two walk together one strengthens the other. One log will not burn alone, but when two or more are laid together one kindles the other and the flame grows hot. Christian life cannot reach its best in solitude. Jesus had a reason for sending out his disciples two and two. One helped the other in many ways. If one was discouraged the other would hearten him. If one was growing indifferent the other would quicken his love. Then the value of their work was more than doubled, for the strength and skill of one would supplement the weakness and inadequacy of the other. In prayer two are better than one, for faith inspires faith and fervency kindles fervency.

Example also has its value. We see one person living sweetly, beautifully, victoriously, and there arises in us a desire to live as he does. There is an influence of life upon life which is pervasive and resistless.

Is It Right?

Is it right that a property-owner should lose $4.20 to let a dealer make 50 cents? A dealer makes 50 cents more on fourteen gallons of ready-for use paint, at $1.50 per gallon, than our agent does on eight gallons of L. & M. paint and six gallons of linseed oil, which make fourteen gallons of the best paint in the world, at $1.20 per gallon; the property-owner loses just $4.20. Is it right?

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FREE MEDICAL BOOKS TO THE SICK.

Dr. J. Newton Hathaway of Atlanta, the author of eight valuable medical books on as many different diseases of the body, has just announced that he will send any one of the books free of charge to those afflicted. As Dr. Hathaway is the recognized authority on Chronic Diseases in this country, you can readily appreciate the value these books will be to you. His idea in sending them out free is to further acquaint those afflicted with his successful method of treating the Chronic Diseases of men and women. His treatment for these diseases is based on 25 years of close study, during which time he has been connected with some of the leading hospitals of the world, where he was in position to study every form of the different diseases. He has been established in Atlanta for nearly 18 years, and this alone is sufficient to convince the most skeptical of his reliability, without taking into consideration some of the marvelous cures he has effected.

Simply mention your disease and the right book will be immediately sent you. 1. Diseases of the vital organs, 2. Throat and lung troubles, 3. Female diseases, 4. Stricture, 5. Varicocele, 6. Blood poison, 7. Kidney, Bladder and Rheumatism, 8. Nervous debility. If you do not suffer yourself, send him the name of some one that does. The address is J. NEWTON HATHAWAY, M. D., 93 Inman Building, Atlanta, Ga.



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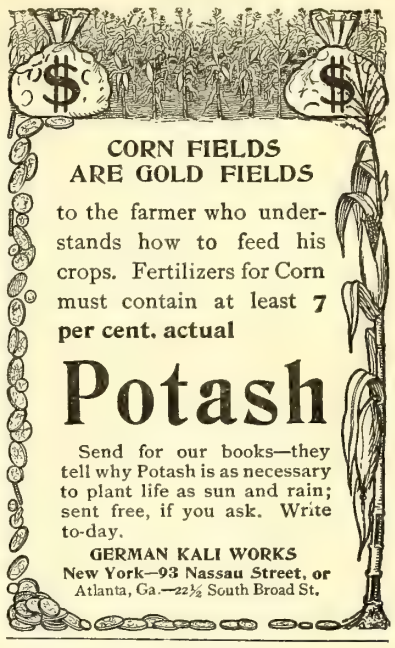
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The Farm and Garden.

Where and How to Spread Manure.

I have used a manure spreader for some time and think it is as important an implement on the farm as a cultivator or plow. One advantage of the spreader is that it is a labor saver, but I would not advise purchasing a spreader for that value alone. I consider the real value of the spreader is in the way in which it handles the manure.

I use the manure as a top-dressing. This gets the elements of the manure right to the roots of the grain, none is lost, and I get results the first year. In plowing manure under one will have to wait until the second year, when it is plowed on top again, before he will get much benefit, and by that time half of the value of the manure has seeped down in the ground. Using manure as a top dressing I put it on only half as thick to get the same results per acre, and in this way make the manure cover twice as many acres.

Another advantage I find in using manure as a top dressing is that it mulches the ground and helps to retain moisture, while I have seen many cases in very dry weather where manure did more damage than good when plowed under. I prefer using the manure on wheat and oats after sowing, and on meadows. By the time I get ready to use the field for corn I have it in good condition. It is almost impossible to use manure for top dressing for the reasons that, first, it cannot be spread evenly, and, second, hard chunks cannot be torn apart, while with a good spreader the manure is riddled and spread evenly.

A man with a small farm can use a spreader as well as any one, for the reason that he at least doubles the value of the manure. He will have to be more careful, however, in purchasing a spreader, as he is usually limited to one team and needs one that runs light.—Correspondent Farmers' Club.

Important Test in Feeding Cows.

Here is a summary of a most interesting test in feeding cows by the Virginia Experiment Station, which should command the attention of feeders:

1. That cost of producing milk and butter can be greatly reduced by replacing part of the concentrates in the daily ration of the cow with some roughness rich in protein, such as alfalfa or cow-pen hay.

2. A ton of alfalfa or pea hay can be produced at a cost of $3 to $5 per ton, whereas, wheat bran costs $20 to $25. As a yield of from 2 to 3 tons of pea hay and from 3 to 5 tons of alfalfa can be obtained from an acre of land, it is easy to see the great advantage the utilization of these roughnesses, in the place of wheat bran, gives the dairyman.

3. In substituting alfalfa hay for wheat bran, it will be best in practice to allow one and one half pounds of alfalfa to each pound of wheat bran, and if the alfalfa is fed in a finely chopped condition, the results will prove more satisfactory.

4. When alfalfa was fed under the most favorable conditions, a gallon of milk was obtained for 5 7 cents and a pound of butter for 10 4 cents. When pea hay was fed, the lowest cost of a gallon of milk was 5.2 cents and a pound of butter was 9 4 cents. In localities where pea hay grows well, it can be utilized to replace wheat bran, and in sections where alfalfa can be grown it can be substituted for pea hay with satisfaction.

5 These results, covering two years' tests with different sets of cows, furnish proof that certain forms of roughness rich in digestible protein can be substituted with satisfaction for the more expensive concentrates, and should lend encouragment to dairy farmers.

6. These tests indicate that with alfalfa hay at $10 a ton and wheat bran at $20 the saving effected by substituting alfalfa wheat would be $2 80 for every 100 pounds of butter and 19 8 cents for every 100 pounds of milk. The farmer can thus afford to sell his milk for 19 8 cents less a hundred than he now receives, and his butter for about twenty two as compared with twenty-five cents a pound.—Indiana Farmer.

Waste in Feeding.

Recently the writer looked at a fine cow as she ate a generous ration of bran, corn-meal and oatmeal from a well-filled kettle. Every scoop of her mouth threw a large handful of the feed over the edge of the vessel upon the ground and among the litter. As she raised her head to masticate the feed, a large part dropped from her mouth to the ground, and was lost. In fact, the ground around this makeshift feeding arrangement was covered with the high-priced feed.

Farmers who are doubtful of the profit of feeding fifty-cent corn to four cent hogs deliberately throw the feed into muddy yards or deep snow. To the necessary hazards of the business they add gross ignorance of animal comfort, and consequently sure loss.

What does it matter how rich in protein clover hay may be if a horse or sheep, because of being fed too much or because of a poorly constructed manger, is allowed to roll the feed under its feet? The hay might as well have been stover or straw.

To be alive to the importance of soil fertility, plant-growth and methods of culture is a step toward realizing the proper recompense for one's labor, but in the final disposition of his products the farmer is liable to lose all the advantages of his earlier labors.

To raise a large crop is no commendation if it be not disposed of with the same thrift. What is the use by excessive toil to wrest a surplus from the ground if the same zeal be not brought to bear in utilizing the gain?

What is needed for securing the ultimate profit of our labor is not hard work alone. Constant vigilance and intelligent insight from start to finish make it very possible for even the less robust (laborer) farmer to come out ahead.—Geo. P. Williams.

Kafir-Corn.

Undoubtedly Kafir corn is a good feed for pigeons and chicks. It is richer in blood-and-muscle forming food materials than corn, and it can be used to good advantage for the purpose of making hens and chicks scratch among litter for exercise. I tried to raise a patch of it last season, but failed. Evidently our season was not sufficiently long or hot. I got fairly good and well matured ears of corn, all right (not as early as in average seasons, however), but the Kafir corn did not come within gunshot of getting ripe—in fact, it was a complete failure. Possibly I may succeed in a real good corn season, but it seems plain enough that as a crop it is by no means reliable. So there will be another trial, and on its outcome will depend my decision whether to plant it again or not. In a hot and dry climate (so it is claimed) fifty bushels of seed may be grown on an acre with far less expense than a crop of corn could be harvested, yet I would gladly pay a somewhat higher figure for Kafir-corn to feed to poultry than for corn. Even at much higher prices I fed quite a quantity to my young chicks last season.

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

KEEVER.—John C. Keever was born March the 9th, 1818, and died at his home in Alexander county, Feb. 13, 1905. He professed faith in Christ and united with the Methodist Church at Liberty, in early life. There was a period during the early part of his life that he lived out of the church after he first joined. During this time his life was not always consistent, but a good many years ago he came back into the church and was faithful and zealous in his Christian life till the last He said not long before death that he wanted to attend prayer meeting one more time. His son, brother J. E. Keever, is our faithful S. S. Superintendent at Liberty Church. Rev. J. C. Keever, of our Conference, is a grandson of the deceased. He leaves a large connection of relatives. "He giveth his beloved sleep."

E. J. POE.

CAVIN.—William H. Cavin was born May 15, 1815, and departed this life Feb. 7, 1905, aged 89 years, 8 months and 23 days. He was never a member of the church; but at one time talked of uniting with the Associate Reformed Presbyterian Church at Hiddenite, N. C., which was near his home.

It was the privilege of this writer to visit him a few times in the home of his son, brother J. H. Cavin, and read from the Bible and pray with him. He said he was willing to die, and had hopes of going to a better world. After conducting a funeral service in the new church building at Carson's Chapel on the 8th of February, while a strong North East wind was driving regular torrents of hail against us, we committed his body to the grave. "Blessed are the dead who die in the Lord."

E. J. POE.

COOK.—James Franklin, the infant son of Mr. and Mrs. Cook, died of hives in February, 1905. The death angel came quickly and very unexpectedly and took from their home their only child. Heaven is greatly made up of little children, sweet buds, that have never blown, or which death has plucked from a mother's bosom to lay on his own cold breast, just when they were expanding flower-like from the sheath, and opening their engaging beauties in the budding time and spring of life. Did not Christ say, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He lived a short life, only two months and one day, but that was long enough to bind the hearts of the family to him, and cause them to weep at his going. He will await their home-coming in the land of the soul.

H. H. ROBBINS.

DAVIS.—Lydia Emeline Hodson Davis was born in Guilford county, N. C., Dec 21st, 1827, and departed this life Feb. 20th, 1905, being in her 78th year when she passed away. She was married to William L. Kirkman in 1852. She was the mother of three children—two sons and one daughter—all of whom, with their father, preceded her to the grave, leaving her three grand children. In May, 1895, she was married the second time to John G. Davis.

She was converted in early life and joined the M. E. Church, South, of which she lived a faithful, consistent member. Nearly a year since she received injuries from a fall from which she never fully recovered. On the morning of February 15th, she received a severe stroke of paralysis, which carried her out of this life. In all the relations of life she was a true, good woman. Her end was peace and her transit to heaven a happy one.

"Borne by angels on their wings,
Far from earth the spirit flies,
Finds her God and sits and sings,
Triumphantly in paradise."

JAMES WILLSON.

KIRKMAN.—Isabella Victoria Kirkman, nee Brothers, wife of Angelo Kirkman, died in great peace at her home near Pleasant Garden, N. C, February 13 1905, after an illness of nearly one year. She first took pneumonia, which changed into consumption.

Often she expressed a willingness to die, only desiring to live for the sake of her husband and children—some of whom are yet small. Twenty-two years an honored member of the Rehoboth M. E Chbrch, South, her memory is a blessing and inspiration to her family and friends

J. T. STOVER,
Pastor.

EDWARDS.—Anna E., daughter of K. F. and Mary Edwards, was born January 15, 1882, and died of typhoid fever September 19, 1904. Her mother preceded her to the glory world, where she had no doubt been waiting and watching for her to come home. Anna professed religion at about 10 years old and joined the M. E. Church, South, at Bethany, where she lived an active, devoted Christian until the death angel came for her.

Anna was truly a good girl; so kind and obedient in the home, such a worker in the church, she would lead in the prayer-meeting, teach in the Sunday-school, pray and sing and shout in the revival meetings. She did a noble work, though it was brief.

A day or so before she died her papa went into her room. She said, "Papa, I have had a grand time since you left the room; my Jesus has been with me." And Jesus took her to himself. May the Lord comfort the sorrowing ones and bring them all home to the sun-bright clime.

T. J. HOUCK.

THOMAS.—Belle M. Thomas was born in Surry county, N. C., April 3, 1862, and died Jan. 6, 1905, aged 42 years, 9 months and 3 days. She was married to W. N. Thomas April 10, 1884. This union was blessed with eight children, seven of which are still living, one having preceded its mother to the better land. She professed faith in Christ at the age of thirteen and lived a consistent Christian to her death. She was a member of the M. E. Church, South, at Thomas Chapel at the time of her death. Her home was a Methodist preacher's home, as well as the home of many others who will never forget the many kindnesses which they received at her hands. May God comfort the husband and precious children and give them grace to prepare to meet dear mother. May her life still live in them and all who knew her.

W. L. DAWSON.

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District Conference Directory.

The Franklin District Conference will be held at Whittier, July 27 to 30.

The Winston District Conference will be held at Leaksville, July 27-30.

The Mount Airy District, at Pilot Mountain, March 30-April 2.

Statesville District Conference, at Lenoir, July 12-15.

The Salisbury District conference will be held in Lexington June 29-July 2.

The Shelby District Conference will be held at Lincolnton, May 4-7.

Annual Seed List.

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CABBAGE.—Buist's improved late drumhead, Buist's improved late flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Charleston or Large Wakefield, Buist's Early Flat Dutch, Buist's Eearly Drumhead, Extra Early Express, Early Summer.

CARROT.—Early Half long Scarlet, Buist's Improved Long Orange.

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CELERY.—Golden Dwarf, Golden Self-Blanching, White Plume.

COLLARDS.—Georgia, Buist's Cabbage Collards.

CUCUMBER.—Improved Early White Spine, Early Cluster, Early Short Green, London Long Green.

EGG PLANT.—Buist's Improved Large Purple.

KALE.—Green Curled Scotch, Dwarf German Greens.

KOHL RABI.—Early White Vienna.

LETTUCE.—Early White Butter or Cabbage, Eearly Prize Head, Early Curled Simpson, Big Boston.

MELON.—(Cantaloupe or Musk.) Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

MELON.—(Water).—Kolb Gem, Duke Jones, Georgia Rattlesnake, Florida Favorite, Ice Cream, Peerless.

MUSTARD.—Mammoth Curled.

PARSLEY.—Double Curled.

PARSNIP.—Fine Sugar.

PUMPKIN.—Large Cheese.

RADISH.—Early Long Scarlet (short top), Early Red Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip.

SALISFY.—(or Oyster Plant.)Buist's Mammoth.

SPINACH.—Buist's Perfection Curled.

SQUASH.—Early Bush or Patty-Pan, Yellow Summer Crook Neck, Boston Marrow.

TOMATO.—Livingstone's Beauty, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top (for Greens).

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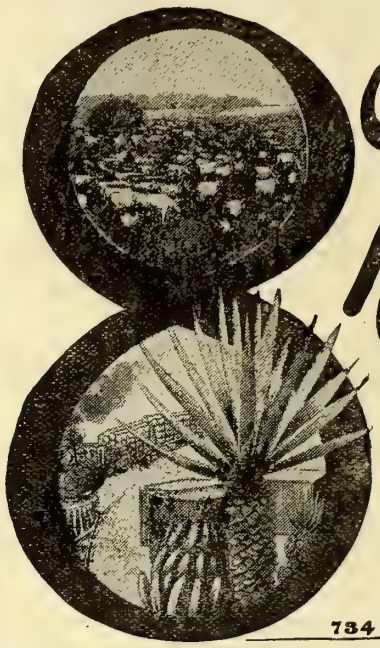
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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., MARCH 23, 1905. VOL. L., NO. 12.

Reading Room
Trinity College

Effects of the Welsh Revival.

"I AM GLAD and grateful that this great movement is called a revival, and not a mission. It is a revival in every sense of the term, as it is applied to religious life and experience. It is in no sense a mission. The central figure, Evan Reberts, occupies the leading position in the movement, not 'by accident'—no one who has seen and heard, and worked with him, would say that—but by divine choice. His beautiful life, clean record and absolutely innocent manhood eminently qualify him for being such an instrument as God has made of him.

"Some writers describe him as 'ordinary,' his speech as 'commonplace,' and his general abilities as 'below the average.' These 'came out to see' a great orator and an outstanding genius, and were disappointed. But the Evan Roberts they have seen and described in their disappointment is not the man whom some of us have closely studied and reverently respect as a result.

"He himself has not spent ten seconds to think of these things. The one thing he is absolutely certain about is that the Holy Spirit has called him to do this work—and he is doing it to the very best of his ability in strict and literal obedience to His directions. So abundantly certain is he that this revival is the work of the Spirit that as far as he conducts it he places practically no reliance upon human agency. He follows no precedent, adopts no method and authorizes no order of service whatever. He speaks occasionally, but not often. He reads the Scriptures constantly, but seldom consecutively. His chief aim in every place is to produce an atmosphere such as he thinks the Holy Spirit can come to and work in. When he is satisfied that the Spirit is there, he uses every power he can exercise to persuade his audience to place themselves unreservedly in His hands and do everything He moves and commands them to. The meetings which the Spirit thus conducts may sometimes last four hours. At some of them hundreds have taken part, some singing, some praying, some testifying. Now and again scores testify together. This may be followed by five minutes' absolute silence—the most impressive silence some of us ever felt. The evangelist is on his feet all the time, now encouraging the timid, now supplementing and pointing a Scriptural quotation, now earnestly pleading with sinners to come to the Savior. His gospel is invariably a gospel of joy, and he commends it with a smile that illuminates his whole countenance. He is always in a joyous mood—not 'a merry mood'—his words ring with heartiness, and his appeal is charged with earnestness. Such are the man and the revival which are transforming whole districts in our beloved country today to such an extent that in some of them there is scarcely a church but has its crowd of worshippers and seekers after God daily. Our young people desert the theatre, the football field, and the public house by the thousand, and flock into every place of worship whose doors are open; and scores of them take part in every way they can to advance the movement. Old backsliders and hardened sinners follow the lead of the young, and come home rejoicing. Ministers of the gospel take heart and wait confidently. They all know the movement is of God, and are steadily preparing for the 'building up' which is to follow."—Rev. H. Elwyn Thomas, in British Weekly.

"I MUST CONFESS that I find myself amazed at the great and glorious change which has come over my dear old land and nation in such a short period, because change it is, with the Divine Hand effecting it. For some time I kept a watchful eye, and felt rather doubtful of the spontaneity of the movement; and not until I had spent two hours in one of the most inspiring meetings at Gorseinon did I come to believe that it was from above. I spent four more hours in that wonderful meeting, leaving the chapel and the crowd at one o'clock in the morning, never to question for a minute who had kindled this fire in the heart of my dear people. Divine! Yes, like the rainbow in Revelation. Think with me of the results in this order:

"1. General Aspects.—We have very much more quiet in our streets, homes, works and public places. The language of the people is greatly improved. To compare with what we had been accustomed to, we seldom hear foul language, where nothing but the foulest of it was used a few weeks ago. A tone of sincerity and great seriousness has possessed the people, as if they had at last realized the importance of life. At the same time, it is not sadness that reigns. There is a deep sense of joy—real joy—to be found where frivolity and indifference prevailed before.

"2. Christian Spirit.—In this we have witnessed things which are miracles of grace. I personally know people who had been confirmed enemies, and for many years, to have sat down prayerfully to write letters seeking one another's forgiveness. Enemies have embraced each other in public services. People remember their old debts to tradesmen, and hasten to pay them. The fever heat of worldliness has ceased to burn on the brow in the coalpit and in the market. Severe masters talk to their men, and deal with them more kindly. Conscience asserts itself more decidedly in capital and labor.

"3. Conversions.—All over our land is spread abroad news of hundreds upon hundreds being saved. The scenes which we have witnessed baffle all description.

"4. Church Life.—Here the influence is quite as strong, to say the least. People throng to chapels on Sunday and weekdays. There is the greatest readiness to take part in the service. No one need be asked to pray or speak; people get up uninvited. But, sir, what amazes me as much as anything is the wonderful aptitude displayed by each. Men and women, young men and maidens, who had never before engaged in any public service, pray and speak with wonderful propriety. This is really a thing to wonder at; and the new ideas—ideas that were never expressed before—they could be quoted by the dozens. Oh, it is wonderful! Lend me your good old British Weekly to say that I thank the Lord for being spared to see it. We have all ceased to be shy for Jesus Christ. We have passionate interest in men.

"Will the results be lasting? Yes. Because (1) it is the young man's revival; (2) the Bible is resorted to more than ever; (3) it has given us the very thing we were eagerly searching through all the years—joy. It is sanctified joy. At last we have had it in its highest form."—Rev. C. Penar Griffiths, in British Weekly.

CORRESPONDENCE.

VINDICATION OF THE WESTERN NORTH CAROLINA CONFERENCE.

[The following is part of an article I sent for publication to the Central Methodist, at Louisville, last January, but, for reasons which I regard as good and sufficient, and that are perfectly satisfactory to me, the editor preferred not to publish it. I then thought something of withholding it from the public, but as Dr. Whisner has seen fit to fill a whole page of the ADVOCATE with his two replies to me and his long lists of figures that are adapted to present our conference in a bad light to all the readers of that paper, as well as to those of the Central Methodist in which his first reply to me originally appeared, I regard it as eminently proper that these facts and figures shall now be published.

I trust that no reader of the ADVOCATE will get a wrong impression as to the issue between Dr. Whisner and myself, or as to my motives and design in writing on the subject. It is not a personal matter between us. I have no quarrel with Dr. Whisner. We are personal friends. I am simply trying to vindicate my Conference which I think he has unwittingly wronged, by placing her in a damaging light before the church in repeatedly putting her below forty-two of the forty-six Conferences of our Church in her liberality. Least of all would I say a word to "damage" the important cause of Church Extension. On the contrary, I would do all I can to promote that cause. I always contribute to it, and when I was getting a salary I have paid as much as $25.00 in one year directly to it. And I hope that our people will support it more liberally in the future than they have done in the past. I am sure that Dr. Whisner's fear that "damage" will come to that cause here or elsewhere because of what I have written is wholly groundless. He says that I did not hear his remarks at the Louisville Conference. That is true, but others did and reported them to me, and on my asking him of the matter, he confirmed what they said. J. R. B.]

REJOINDER TO DR. WHISNER.

But, Mr. Editor, the greatest objection to Dr. Whisner's method is his use of the

PER CAPITA TEST

of a Conference's liberality. When taken alone, as Dr. Whisner takes it, it is a very uncertain, unsatisfactory and unfair guage of either the ability or liberality of a congregation or a Conference. And, so far as I know, no body of men in our church, from the General Conference down to the church conference; from the connectional boards at Nashville and Louisville down to the board of stewards of the humblest circuit or mission, has adopted it as the sole test of ability or basis of assessment for raising Church funds. And yet Dr. Whisner has selected it as his test of liberality and uses it in the conferences and through the papers in "sizing up" the measure of our people's duty to his and other causes of benevolence. He seems to think that his "figures", based on this test, ought to be the end of all controversy—ought to be considered as a sufficient answer to all explanations and arguments on the other side.

It is easy to see the unfairness and impracticability of this plan or test in church work generally. Take a few illustrations:

1. In the work of raising the salary of a pastor. I once served a church of some 400 members, the stewards of which fixed my salary at $1,000, and then assessed two brothers, living in the same home, they assenting to it, $675—$375 to one and $300 to the other—more than half of what the P. E. and P. C. were paid, distributing the rest among the other members. Now, suppose the stewards instead of doing something like that, had said that as each member of the church received the same benefit from the services of these two preachers, each one ought to pay the same amount for it? Would that have been fair or practicable? Yet, that would have been per capita assessment.

2. Take three pastoral charges in and around the town in which I now live. The first is a station made up of "well-to-do" farmers, merchants, manufacturers, mechanics, etc. The second is a mission most of whose membership consists of mill operatives, while the third is a circuit, composed chiefly of moderately prosperous farmers. Last year the district stewards, for the P. E. and the benevolent collections, assessed the station $1.56 per member, the mission 49 cents, and the circuit 44 cents. And I think they did right.

3. Take a piedmont and a mountain district in this Conference. The same year the Joint Board of Finance assessed the former for the benevolent collections 47.9 per cent. per capita more than they did the latter. And that was wise and just.

4. Take the North Georgia and the Virginia Conferences, the largest two in the Church. In May, 1903, the Board of Missions at Nashville, Dr. Whisner a member of it, assessed the latter 20 per cent. more per capita than it did the former. I suppose the Board had a good reason for this.

Now, if this mission, circuit, mountain district, and the North Georgia Conference paid these smaller assessments—what competent authority said was their part—would it be just to hold them up to the public as illiberal or stingy because their per capita contributions were smaller than those of the others named? Yet that is what Dr. Whisner has virtually done to my Conference.

And many other such cases of differences between pastoral charges, districts and Conferences might be given. They show that whatever else may be the basis of assessment for different church funds it is not members alone—they are not made per capita.

Well, then, what is

THE BASIS OF ASSESSMENT

adopted by the church for raising her funds? As applied to individuals, the law makes it supposed or admitted ability. As applied to Conferences, both numbers and supposed ability are considered. In raising the salary of P. E. and P. C., the law says that "unless otherwise ordered by the Church Conference, the stewards adopt the plan of assessment with consent," and adds that "each member of the church is expected to pay according to his or her several ability." See Discipline, pars. 326, 327. Thus the judgment of the stewards and the "consent" or admission of the members are to determine their ability to pay, and they are asked and expected to pay accordingly.

The last General Conference constituted a "Board of Apportionment" whose duty it is quadrennially "to fix a ratio for the apportionment among the several Annual Conferences of the general connectional assessments," and adds that "an apportionment shall be made according to the number of members in the several Annual Conferences, and another according to the amounts contributed therein during the preceding quadrennium for the support of Presiding Elders and preachers in charge," etc. See Discipline, page 175. The assessments, then, of the three connectional Boards of Missions, Church Extension and Education are based on both numbers and ability—ability as indicated by what is paid by the Conference for ministerial support. The assessments for missions, Bishops, etc., made by the Joint Board of Finance and the District Stewards, are in this Conference, at least, based on supposed ability alone, as such ability is indicated by the assessments made by the circuit and station stewards for the support of the pastors. There was formal action taken at the last session of the North Georgia Conference, asking their boards to make this the basis of their assessments.

Now, Dr. Whisner, as a member of the Boards of Apportionment, Missions and Church Extension, must have known that their assessments are based on both numbers and ability. But he applies only the test of numbers to my Conference.

There are special reasons why the per capita test alone should not be applied to the

WESTERN NORTH CAROLINA CONFERENCE.

1. Ours is very largely a rural Conference, having no large and wealthy cities like a dozen or more of the other Conferences have.

2. As noticed in my first article, about one-third of our territory is mountainous and is consequently poorer than the average Conference territory, being inhabited, in part, at least, by the "poor mountain whites" of whom we read so much, especially in Northern papers.

3. An unusually large proportion of our membership is made up of cotton mill operatives, who are comparatively poor. It may not be generally known that North Carolina has more cotton mills than any other State in the South—more, indeed, than all the others together, not counting South Carolina. There are 247 in the State, about 65 per cent. of which are in this Conference. I don't know the number of operatives, but it is estimated that nearly 40 per cent. of them are Methodists, while a larger proportion of the owners of the mills support other churches.

On account of these three things it would seem to be specially unreasonable for the connectional Boards and Dr. Whisner to expect as large per capita contributions to church funds from us as are made by many of the other Conferences where these conditions do not exist. It is possible that it was for one or more of these reasons that the Virginia Conference has been assessed 47 per cent. more per capita for foreign missions than was the Western North Carolina, joining her on the South, and 113 per cent. more than the West Virginia on her western border. Also, why the Tennessee was assessed 42 per cent. more per capita than was the Holston, adjoining her on the east. The West Virginia and Holston, as well as this, are mountainous.

But, Mr. Editor, notwithstanding these drawbacks, according to the statistics from which Dr. Whisner quotes, those given by the board of missions and church extension and others, the Western North Carolina Conference has made

A RECORD WE NEED NOT BE ASHAMED OF

—a record that compares favorably with those made by many of the largest and most liberal Conferences of the Church. To show the truth of this statement, I will first take some figures from the record of 1903, the year cited by Dr. Whisner. In making the comparisons between this and other Conferences, we should remember that she ranks only 4th in lay and 7th in clerical membership—the number of "hands," preachers and people—that she "works."

1. Take the salaries paid preachers in charge, the matter in which Dr. Whisner's per capita figures seem to put us so low—behind the Louisville and 40 others. She ranks 20th in the average salary paid her pastors, having 26 Conferences below her, among them such strong and liberal ones as the Louisville, Holston, North Alabama, Southwest Missouri and Tennessee. And our increase of $7,435 last year—an average of $37. to the charge—brought as above what four others averaged in 1903—the Kentucky, St. Louis, Little Rock, and West Texas—and made us last year rank above what 30 did in 1903, bringing us up to rank 16th. And this is $20.35 more than the salaries of the whole church averaged in 1903. Nor did we have to crowd our membership into unusually large circuits and stations to pay this salary, for our charges averaged a smaller membership than did those of the North Georgia, and numbered only two larger than those in Virginia averaged. Let it be remembered, too, that pastors in a rural Conference do not ordinarily need or expect as large salaries as do those living in such large cities as are found in the two Conferences just named and in a number of others. And stewards, in fixing salaries, take account of the necessities of the pastors, as well as the ability and willingness of the people to pay. For example, the first station I served had only 65 members, but, because of the necessities of the case, they paid me $900, an average of $13.80 per member. While my last station had 365 members, but paid me only $1,000, an average of but $2.73 per member, not quite one-fifth of what the other paid, because the necessities of the case did not demand more. Nor would it be just to call the latter "stingy" because of her comparatively small per capita payment. If not limited by the pastor's necessities, as well as the people's ability, some churches in this State might easily pay $10,000 or more salary, instead of letting part of that amount go to more needy objects, for they are well able to pay that much. Last year our people paid 96.3 per cent. of what the stewards said that in view of the pastor's necessities and their people's supposed ability, they ought to pay. How many Conferences did much better than that?

2. She ranks 7th in the number of parsonages—the same as is her rank in the number of preachers to be housed—and 6th in the value of parsonages. And the increase in value in 1904 carries her above what those of all but four Conferences were valued at in 1903 making her rank 5th.

3. She ranks 4th in the number of houses of worship—exactly the same rank as in the number of members to occupy them—and 6th in their value. The increase of $100,308 of valuation in 1904 brings her above what those of all but three Conferences were valued at in 1903, making her fourth in this. Bear in mind, too, that rural preachers and people do not need as expensive parsonages and churches as urban pastors and people demand.

4. Now let us see her record as to the "benevolent contributions." (1) Take Church Extension, the work that Dr. Whisner has charge of. Although assessed more for this object than any other Conference except Virginia, North Georgia and South Carolina, the three that have a larger membership than hers, she paid 10 per cent. more on her assessment than they did on theirs, 22 per cent. more than the Baltimore and 27 more than the Louisville, Dr. Whisner's two Conferences. Also from 1 to 39 per cent. more than all the others but 12, beating 28 out of the 40 reported by Dr. Whisner. (2) Take Foreign Missions, our largest and most important benevolent collection. For this she was assessed more than any other Conference except the North Georgia, Virginia and South Carolina, yet she paid 108 per cent. of that assessment, while these three larger ones did not pay 100 per cent. of theirs. She paid a larger per cent. than any other except one—the gallant South Georgia—and 38 ond 68 per cent., respectively more than Dr. Whisner's two Conferences. And the Treasurer of the Board of Missions at Nashville says she stood second again last year, making the third year she has paid more than 100 per cent. of her assessment.

5. She stands "next to head" also in the following important matters: (1) In the number of infants baptized, (2) in the number of Sunday-schools, (3) in the number of Sunday-school scholars enrolled, (4) in the number of "societies", or church organizations, (5) in the number of net gain in membership. These things are quite as important as is her financial work. They indicate that she is looking after the young, the "outsiders" and the poor through her Sunday-schools, her evangelistic work, and her forming new societies among the poor in the waste places of the mountains and the mill sections, thus "fortifying" and providing for the future as she advances.

6. She stands "head" in the number of pastoral charges that paid the full assessments for foreign and domestic missions—166—and "next to head" in the number of districts—7—that did the same thing, thus showing that her liberality is well distributed.

7. The advance of last year shows that she is not resting on her oars. Although there had been increase in the assessments for all these objects except Bishops and Church Extention, the following per centages were paid on them: Preachers in charge, 96.3; Bishops, 87.5; Conference Claimants, 85.4; Foreign Missions, 107.4; Domestic Missions, 100.2; Church Extension, 81, and Education, 119, an advance on all of them. No assessment was made for Bible cause, but she paid more than any Conference but one paid in 1903, nearly twice what she paid that year. And she paid last year 102 per cent. of the amount she was assessed for pastors the year before.

9. Within the last three years there has been an increase of 17 per cent. in the value of Church property and of 31 per cent. in the amount paid pastors.

10. At our last Conference there were 21 applicants for admisssion into the traveling connection, indicating that we still have spiritual vigor, and that preachers do not think we are too poor or stingy to take care of them.

11. From August, 1899, to November, 1901, about two years and three months, we did not have a single death in our clerical ranks of some 225, indicating that this is a healthful section in which to labor for the Master, With such an inviting climate if we did not put our salaries too low to tempt "giraffes", we might be overrun by that enterprising class of our preachers.

Now, Mr. Editor, while I do not think our Conference is what she ought to be, what we want her to be, or what we hope to make her, I believe that, in view of the facts I have given, you and your readers will agree with me that she deserves to rank higher in liberality than 42nd among our 46 Conferences, the place where Dr. Whisner's figures seem to put her.

I sincerely trust that no Conference to which I have referred, especially the Louisville and Baltimore, will think that I intended to reflect on it. Your people know the standing of their Conference, and the Baltimore is known to be one of our strongest and most liberal Conferences.

Sincerely begging pardon of you and your readers for making this article so excessively long, and with best wishes and kindest of feelings for all, I remain,

Fraternally yours,

JNO. R. BROOKS.

Reidsville, N. C.

BREVARD INDUSTRIAL SCHOOL.

The Brevard Industrial School is in a healthy and growing condition. Professor Bishop has done a great work there. He is a man of a wise head as well as a great heart. His wife in so important a work is a true help meet. Profeesor Bishop has gathered about him a fine corps of teachers. It is my pleasure, every trip I make to Brevard, to visit this Industrial Home. At my last visit I attended Sunday afternoon a missionary meeting. Every teacher and pupil was present, and each took a part. It was a most spiritual service. Hand, head and heart are here being trained together. The Waynesville District is proud of this Industrial School; so is our entire Conference. Waynesville and a number of other places have recently sent valuable boxes. Those who help the Brevard Industrial School in this way, or in furnishing a room, or sending a young lady, are helping in a good and great work.

C. F. SHERRILL.

LEND A HAND.

Lend a hand to the tempted.

Lend a hand to souls in the shadows.

Lend a hand to the student at school.

Lend a hand to those who are often misjudged.

Lend a hand to the soul crushed with unspeakable loss.

Lend a hand to the poor fighting the wolf from the door.

Lend a hand to those whose lives are narrow and cramped.

Lend a hand to the boy struggling bravely to culture his mind.

Lend a hand to the young people whose homes are cold and repelling.

Lend a hand to those whose surroundings are steadily pulling them down.

Lend a hand to the prodigal sister—her life is as precious as that of the prodigal brother.

Lend a hand to the girl who works, works, works, and knows nothing of recreation and rest.

Lend a hand—an open hand, a warm hand, a strong hand, an uplifting hand, a hand filled with mercy and help.

—The Silver Cross.

Our Correspondents.

Hendersonville Circuit.

Dear ADVOCATE:—I enclose you a club of ten new subscribers and one renewal. I have eight names toward another club which I hope to fill out, collect the cash and send soon.

Our second quarterly conference was held at Edneyville Saturday and Sunday. Brother Plyler was on hand and presided well, and also preached well, and that too in the best sense. I have loved and highly appreciated all my presiding elders, but he is the only one I have yet had in whose presence I feel perfectly free to speak and act as if he were not present, and in whose presence I did not feel a measure of restraint and embarrassment. No one can be at his best and do the best service when he feels embarrassed. It is evidently unfortunate for a pastor to feel any degree of embarrassment when he speaks or preaches before his presiding officer or others as he thereby fails to measure up to himself. I bespeak for him a large measure of success in the district. He is dignified without ostentation and grave without repulsiveness or intimidation. Happy and fortunate qualities and characters indeed. We had a good quarterly conference, very well attended, and fine reports and especially so from Moore's Grove, Hill Girt, and Edneyville, both financially and otherwise. The reports showed about 90 professions of conversion and reclamation. In all I find we have received 40 members into the church on the charge 35, of whom were on profession of faith.

The spiritual life of the membership has been very greatly quickened and intensified where the revivals have been held; and perhaps more real good has been accomplished in this way than in the conversion and addition of new members; as shown by the increase in the Sunday-school work, prayer meetings, and in the erection of many new family altars as well in the personal work and public prayers in behalf of the unsaved, and the upbuilding of the church. Many of the converts and older Christians can now be depended on to conduct the public revival services as well as prayer meetings, in the absence of the pastor, which was done by several parties with gracious results during the Edneyville meeting while the pastor was away filling regular appointments, etc.

So far this year 200 pastoral visits have been made, and about 150 if not 200 or more books have been sold, and other wise put into the homes of our people.

We began a meeting at Reedy Patch yesterday. Fourteen gave their hands for prayer last night.

The charge is in a hopeful condition and we look forward for a successful year in all lines. To God be all the prase, pray for us and the good work.

Mrs. Perry's health is much improved during the past month, so she has been able to be with us some in the work.

I have been some time in getting fairly started with the ADVOCATE campaign owing to pressure of other work, but hope to make a real success of it yet. I do not mean to stop short of 40 or 50 subscribers, and may I not hope for a 100 in this charge before this year is out, all told. If each charge could do this much, what a blessing it would be. We have some most excellent people on this charge, the very salt of the earth, and with proper cultivation there is a bright future for thie work.

To those who may receive a copy of the ADVOCATE, will you please read it carefuly, from first to last and especially the "Quiet Hour" and the "Little Folks" pages which I think well worth the price of the paper alone? Then save up the money and hand it to your pastor for the ADVOCATE at his next appointment, or just as soon as possible. If you will do this and read these two departments alone for three months (to say nothing of all the other excellent departments) and do not think you already have your money's worth, notify me and I will re turn it to you and let you read the paper the entire year at my own expense, free of charge to you.

If the ADVOCATE is as good as I think it is, you ought to have it, even if you have to sacrifiee heavily to get it, and if you are not satisfied with it after three months reading just notify me and you get your money back. So you can lose nothing by taking it; but may gain a great deal. I am sure you will, if you will read and encourage the whole family to read these two departments at least and then as much more as they will, even if you have to hire them to read it for the first month or two, when they will be almost sure to read it readly afterward.

Oh you do not know how much good it will do your children as well as yourself to read these most excellet moral, intellectual, spiritual and up-lifting departments of the ADVOCATE.

Try it and be convinced. I owe a great deal to the moral, spiritual and inspiring help I got out of the ADVOCATE in reading it when a boy.

May God richly bless you and the ADVOCATE in its mission of helpfulness to you. But remember that unless you take and read it, you cannot hope to receive the blessings it has in store for you and yours, and for which it is designed and is published especially to give you.

Yours in Christian love,

W. H. PERRY.

Our Washington Letter.

The inauguration of President Theodore Roosevelt has passed into history and the occasion will be remembered as being equal to any previous quadrennial celebration of the kind that this country has ever experienced. The day was clear and crisp and an ideal one for March 4. The multitude of strangers who came from all sections of the country—numbering hundreds of thousands, which about double the population of the Capital city, made everything lively for a few days. The great military and civic parade which followed taking the oath of office and the inaugural address by the President from the Capital of the White House—a distance of two miles and which required about five hours to pass a given point, was the chief feature. Of course the President and his cabinet were the principle attractions in the procession as they passed up the broad Pennsylvania Avenue amid waving flags and the shouting mass of humanity, but the passing of the several Governors and their guards and state troops were signals for frequent ovations. Governor Glenn and the "Tar Heel" boys came in for their share of the applause as they perchance passed a North Carolina contingency in the line of March. Many of the visitors are still in the city but the inaugural festivties closed Monday night by a grand concert held in the immense Pension Office where the inaugural ball was held on Saturday night previous. The Pension Office in which about 2,500 of Uncle Sams' employees are regularly engaged in securing pensions for soldiers and sailors, is conceeded to be the largest brick building in the world, was most elaborately decorated for the occasion at a cost of many thousands of dollars. The concert referred to consisted of a choir of 500 trained voices accompanied by the Marine band of about fifty pieces. The attendance during the evening was estimated at 12,000 and fully one half that number failed to secure admittance on account of the density of the crowd.

The lower branch of Congress adjourned or passed into history with the close of the old administration (March 4th noon) and the members have returned to their several states, but the Senate was called in extraordinary session at the same hour and may not finally adjourn before about the middle of the month.

The recent and unexpected death of Senator Bate, of Tennessee, has caused great grief in Washington and throughout the country, especially in the South.

The Baltimore conference of the Southern Methodist church will be held at Winchester, Va., embracing the 4th Sunday, of this month. Our Senior Bishop, A. W. Wilson, will preside. With the close of the present year both Dr. J. W. Duffy, presiding elder of Washington District, and Rev. Forrest J. Prettyman, pastor of Mount Vernon church, will have served their four years term and will therefore necessarily be assigned to other fields. They have served their charges faithfully and satisfactorily, but where they will be sent or who is to be their succsssors here is unknown.

Few social gatherings have been more enjoyable than a reunion of Judge Chambers' Mt. Vernon Sunday-school class recently given at his large and elegant home. About fifty members of his interesting bible class—the largest in the school—were present to enjoy a real Southern social good time, such as Judge Chambers and his estimable wife are capable of extending to their Southern colaborers in so good a cause. The evening was chiefly spent in the rendition of music, recitations, speeches, social conversation, and this was followed by a most elaborate spread of all the delicacies the apetite could desire.

W. F. T.

ROYAL Baking Powder Saves Health

The use of Royal Baking Powder is essential to the healthfulness of the family food.

Yeast ferments the food.
Alum baking powders are injurious.

Royal Baking Powder saves health.

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Sunday School and Epworth League Conference

for Franklin District, to be held at Andrews March 30, 31, and April 1 and 2.

PROGRAM.

Thursday Night, March 30, Complimentary Entertainment and Reception given to the Conference by the Andrews, Epworth League.

Address of welcome, by Rev. J. A. Sronce.

Response, by Rev. J. E. Woosley.

Friday, March 31, 10 A. M. Reports from the charges by the Pastors, Sunday School Superintendents and League Presidents.

11 A. M. The Sunday School—It's Mission and History—Addresses by Rev. D. P. Tate, and F. S. Johnston.

Open Discussion.

NOON.

2 P. M. The Epworth League—It's Mission and purpose—Addresses by Rev. T. C. Jordan and L. L. Marr.

Original paper on Junior League work by Mrs. T. C. Jordan.

Open Discussion.

Night, Sermon by Rev. E. Myers.

Saturday, April 1, 10 A. M. Reports concluded.

The Model Leaguer, original paper, Miss Bird Patton.

11 A. M. Our Cuban Mission Field —Address by Rev. Frank Siler.

NOON.

2 P. M. How can the church best employ her young people?—Addresses

by Revs. J. J. Edwards, V. L. Marsh, F. A. Gennett.

Night, Sermon by Rev. J. H. Moore.

Sunday, April 2, 9:30 A. M. Sunday School.—Lesson recited. Address by Prof. Madison.

11. Preaching by Dr. Jas. Atkins, or the Presiding Elder,

3 P. M. Young People's Mass Meeting—Addressrs by Rev. J. J. Gray and F. L. Townsend.

Original paper—How to secure Church Loyalty amongst our young people, by Miss Laura Jones.

What benefits do we gather from this Conference?

Voluntary Testimonies.

Night, preaching by Rev. L. P. Bogle.

Preachers, Sunday-school Superintendents, League Presidents, one delegate from each Sunday-school and two delegates from each League will constitute the membership of this Conference. Let the pastors see to the appointing of the delegates and urge a full attendance, notifying Rev. J. A. Sronce at Andrews, N. C., who may be expected to attend.

Trinity College Notes.

Mr. W. G. Leland, of the Carnegie Institution, Washington, D. C., visited the college on Tuesday. He is going through the South listing historical documents in behalf of the Carnegie Institution. At Trinity he inspected the large collection of documents in the possession of the Historical Society. Later he will publish a report embodying the result of his researches in the South.

Arrangements have been made to hold a debate between the members of the Sophomore Class April 15. The question for discussion is, "Resolved, That North Carolina should have a law providing for compulsory education of all children between the ages of eight and fourteen. The speakers are: Affirnative, Messrs. J. T. Jerome, C. E. Phillips, H. E. Spence, Holland, Holton, Negative, Messrs. F. M. Hornaday, Ural Hoffman, J. M. Templeton, A. C. Goodman.

The athletic rally held last Tuesday evening proved to be a most enthusiastic one. There were several speeches by members of the Faculty, students and others. The athletic conditions at the College are now in excellent shape. Trinity is a member of the Southern Inter-collegiate Athletic Association and all contests are conducted under the rules and regulations of this organization.

Mr. G. F. Pope, of Arkansas, a member of the Sophomore Class, has been appointed a cadet to West Point, and Mr. W. G. Jerome, of Pittsboro, a member of the same class, has been appointed an alternate to West Point from the Fifth Congressional District.

Mr. H. R. Dwire, Editor of the Winston Sentinel, and Mr. D. T. Edwards, Editor of the Kinston Free Press, both graduates of Trinity, have been visitors at the Park during the week.

From Polkville Charge.

Dear Brother Blair:—We have just closed another good meeting on our charge at Clover Hill. The Holy Spirit was with us in the conversion of thirty souls and greatly reviving the church. As a visible result of the meeting I recieved 10 into the church on profession of faith and 3 by certificate. I think others will join at my next appointment. I am so glad the revival fires are burning and souls are being saved.

To God be all the glory. Pray for us that God may use us for his glory.

Yours in Christ,

J. W. Ingle.

Lattimore, N. C.

District Conference Directory.

The Franklin District Conference will be held at Whittier, July 27 to 30.

The Winston District Conference will be held at Leaksville, July 27-30.

The Mount Airy District, at Pilot Mountain, March 30-April 2.

Statesville District Conference, at Lenoir, July 12-15.

The Salisbury District conference will be held in Lexington June 29-July 2.

The Shelby District Conference will be held at Lincolnton, May 4-7.

NEWS NOTES.

Ex-President Grover Cleveland was 68 years old last Saturday.

Major Wm. Warner has been elected Senator from Missouri on the 67th ballot.

The Bank of Fayctteville, which was recently in financial straits, has been reorganized.

Gov. James B. Frazier has been selected to succeed Senator Bate of Tennessee.

Milton W. Arrowood, who was tried for desertion, from the U. S. Navy, has been dismissed.

A bank messenger of the Oakland, Cal., Central Bank was robbed of $10,000 last Monday.

The president addressed The Friendly Sons of St. Patrick, in New York March 17th, St. Patrick's day.

The citizens of Durham and the Southern Railway are again engaged in a war over Pealbody and Pettigrew streets.

Kuropatkin has been recalled in disgrace front the command of the Russian army in Manchuria, and Linevitch has been put in command. The army is in full retreat for Harbin, on the northen edge of Manchuria.

A terrible boiler explosion in the shoe factory of the R. B. Grover Company, Brocton, Mass., resulted in the death of 60 or 70 people, and the destruction of the entire factory. The cause of the explosion is unknown.

Twenty four men were killed last week by two explosions in the Rush Run, and Red Ash Coal mines, near Thurmond, W. Va. Ten men were killed by the first explosion, and the other fourteen were a party of rescuers, killed by the second explosion.

Mr. A. M. Kale, Supt. of the Nims Mfg. Co. Mt. Holly, was shot and killed by Mr. E. G. Carpenter of the Harden Mfg. Co. at Harden last week. Carpenter is not expected to live. The tragedy grew out of a quarrel over Kale's hiring hands working for the Harden Mfg. Co.

Gov. Glenn has pardoned Rubie Warren, a young white man, of Watauga County, convicted of manslaughter for killing his father. It is said that the young man was defending his mother from brutal attack from his father, who was drunk, when the killing was done.

The American steamer Tacoma was seized by the Japanese guards March 14. The Tacoma is an iron screw steamer of 2,812 tons registered. She is owned by the Northwestern Commercial Steamship Company, of Seattle, from which port she sailed January 6 with a cargo of barrel beef, for Vladivostock, it is said, although ostensibly for Shanghai. When last reported, the Tacoma was fast in the ice north of Hokkaido Island, with Japanese ships lying in wait to pick her up when she worked clear.

Extremely Low Rates Announced, Via Southern Railway.

Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Atlanta, Ga.—National Association of Manufacturers, May 16-18, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-Aug. 4, 1905.

Fort Worth, Tex.—General Assembly Southern Presbyterian Church, May 18-26, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6:9, 1905.

Kansas City, Mo.—Southern Baptist Convention, May 10-17, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

Savannah, Ga.—National Travelers' Protective Association of America, May 16-23, 1905.

Savannah, Ga.—Southern Golf Association, May 9-13, 1905.

St. Louis, Mo.—National Baptist Anniversary, May 16-24, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing the undersigned: R. L. Vernon, T. P. A., Charlotte, N. C.; J. H. Wood, D. P. A., Asheville, N. C.; S. H. Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Tayloe, Gen'l. Pass. Agent., Washington, D. C.

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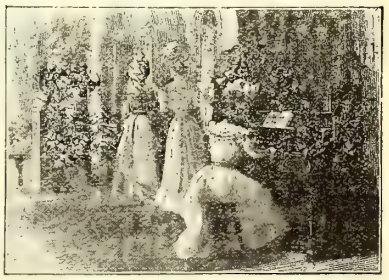
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The organist likes it too, because it's so easy to play. The touch is responsive, and the pedals work easily.

Our catalogue shows organs for Churches, Leagues and homes; explains how to save the middle dealers' profit; and how to order on trial so you are sure to be suited.

Write for catalogue to-day. Mention this paper.

WILLIAMS ORGAN & PIANO COMPANY
57 Washington St., Chicago

CORRESPONDENCE.

Some Added Remarks About the Training School.

Dear Editor:—I feel it due myself, and due the promoters of the school, and also the young men of our ministry, especially of my home Conference (W. N. C.) to add something complimentary, if I may, concerning "The Missionary Training School" at Nashville, which it was my pleasure to attend during the month of February.

From my viewpoint, I consider it a splendid investment for any young preacher of our church.

It brings one into direct contact and fellowship with the great spirits of our church where we are compelled to absorb some of their mind and enthusiasm. It will broaden one's conception of the meaning of the great commission. It will show one more of the world's need at his very door. It will give one a new passion for souls and a fresh impetus and greater determination to do his best for humanity by the help of God, according to the plan that best succeeds in any given locality.

It will afford one a splendid opportunity to richly supplement his library.

It will send one away better equipped to do more efficient service for God and his church—on any charge.

I feel that it did all this for me.

This school is destined to fill up a wide gap. This year of course was rather experimental. We expect the school next year to be even better than it was this. Let not the Western N. C. Conference be behind next year in sending up some of her worthy young men for this special training. And may God's blessing and wisdom be richly bestowed upon the directors of this noble movement.

Sincerely,

J. W. BRADLEY.

Rowland, N. C.

The Vanderbilt Missionary Conference.

Dear ADVOCATE:—Let me say a few words through your columns about the Missionary Conference which closed last night in Wesley Hall, Vanderbilt University.

This Conference is held each spring about this time, and lasts from Friday night till Sunday night. The original purpose was to train campaigners who were to spend the summer in placing Mission libraries in Sunday-schools and Epworth Leagues. The campaign work is no longer kept up, but the Conference has come to fill such a need in the lives of the boys that all felt that it should be retained. Its present objects, as stated by Dr. Brown, are, the deepening of the spiritual life, the presentation of the need of the foreign fields, and of the missionary pastorate.

It will not be possible in this short note to mention all the good things that come to us during these two days. Dr. Brown's sermon on Sunday morning was specially impressive. Another session that was deeply spiritual was when Miss Belle Bennett spoke on the work among the negroes. Dr. Lambuth was with us and gave us much valuable aid by talks on the situation in the different foreign fields. His most valuable contribution, however, was the spirit of earnest consecration which was to be felt in all that he did. Dr. Winton, who worked for years in Mexico, spoke to us very hopefully of the outlook for Christianity there. Sunday afternoon was given to the review of the lives of some of our greatest missionaries. Among these were Nelsima, Thoburn, Paton, Livingston.

The necessity of reading Missionary literature was made prominent. The walls of the room in which the meetings were held were hung with missionary maps and pictures.

The last meeting, Sunday evening, is always a consecration and life-work meeting. A very earnest spirit pervaded the whole assembled body. The spirit of the service was one of deep consecration. Many of the men feel that they have found the field where the Master would have them labor, some in the home field, others abroad. Many a Wesley Hall man will look back to these meetings as marking a distinct crisis and victory in his spiritual life.

Fraternally,

C. S. KIRKPATRICK.

Nashville, Tenn.

The South Atlantic Missionary Conference.

This will be a great meeting. The eyes of the church are already turning with interest towards it. It is getting into the thought and on the heart of the four great Conferences that are to be represented in it. Its possibilities for good can not be measured. The personal acquaintance of those who attend will be increased. Many of the most enthusiastic, zealous, pious workers of the church will be there. Much of the young, cultured life of our Zion will come to this Conference in our Mountain Metropolis. We will have with us the godly wisdom and judgment of several of our bishops, secretaries and members of the Board of Missions, and experienced workers with their rich store of information from the foreign field. What a fine opportunity to know more of the church and the men and women who are helping to lead God's host to victory!

The spiritual vision of those who go will be enlarged and intensified. To participate in the songs and prayers, to hear the thrilling addresses, to breathe the spiritual atmosphere on this mount of privilege will give one a vision of God and men and the need of His earthly Kingdom, such as he never had before. He will come in closer touch with the great heart-beat of God through the church, have his own spiritual pulse quickened and zeal increased for the conquest of the world for his Lord. In fact he will come away with a larger and more real, practical love for God and man than before, love not only in word, but in deed.

What a rally our own Conference should make to this gathering! What a privilege and honor to have it within our own bounds! In the beautiful month of May when our grand mountains are beginning to clothe themselves in spring and summer attractiveness, and the city of Asheville opens its gates of hospitality, we all want to be there. Let every preacher, traveling and local, be there, let every delegate from every quarterly conference and other organization entitled to representation be on hand, to receive all the good and carry back to his home church all the information possible. Thus may we reasonably expect and with faith be assured of greater spiritual activity coming into all our churches and larger results therefore showing up from our labors in years to come.

It rejoices my heart to know we are to have this great conference within our own territory. I am glad to have had a part in the initial movement to make it possible and to secure it. Let every one daily supplicate a throne of grace for God to make all out of this great occasion that is possible to be made for His glory in the individual life and in the great church it is designed to reach and influence. Let us look for and claim the presence and baptism of the Holy Spirit; and then go out from this pentecost with flaming tongues of fire resting upon each of us to preach the gospel of the Son of God to every creature.

W. R. WARE.

Monroe, N. C.

Is It Right?

Is it right that a property-owner should lose $4.20 to let a dealer make 50 cents? A dealer makes 50 cents more on fourteen gallons of ready-for use paint, at $1.50 per gallon, than our agent does on eight gallons of L. & M. paint and six gallons of linseed oil, which make fourteen gallons of the best paint in the world, at $1.20 per gallon; the property-owner loses just $4.20. Is it right?

It only requires 4 gallons of L. & M. and 3 gallons linseed oil to paint a moderate sized house.

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Vick's Little Liver Pills

25c., are the best and most innocent Vegetable Laxative for adults and children.

Build up the run down system with Vick's Aromatic Wine of Cod Liver Oil. It is the great restorative tonic and is pleasant to taste as sherry wine. Trade supplied by, or 2 bottles sent, express paid, for $2.00.

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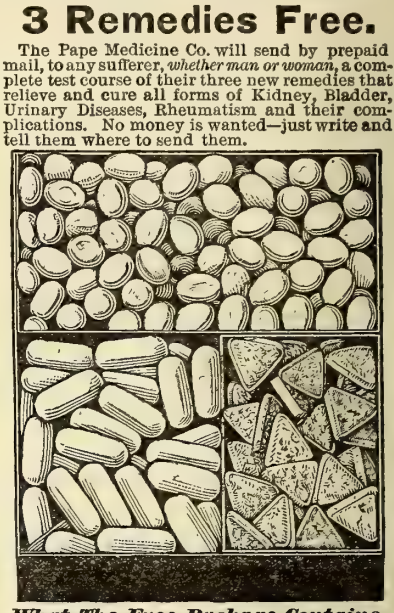
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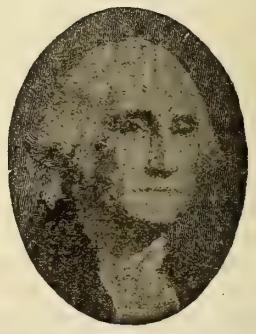


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The Quiet Hour.

A Helping Hand.

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask what I denied
In my own hour of bitterness supplied?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart,
How could I hope to have my grief relieved
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand unto some wayward friend;
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down to rest in sweet content.

—Edith V. Brandt, in The Lutheran.

UparWd Trend of the Christian Life.

To the ungodly man today is worse than yesterday and tomorrow will be worse than today. It cannot be otherwise, because the trend of the path he treads is downward. Hope is a stranger in the breast of a wicked man. It is not so with the righteous. "The path of the just is as the shining light, that shineth more and more unto the perfect day." The trend of that path is upward. Today is better than yesterday and tomorrow will be better than today. This is true whether the traveler be a child, a youth, a mature man, or an aged patriarch.

Life is not one monotonous strain. Its music is ever changing. If each day were a repetition of the preceding day and each year a repetition of the preceding year, what a dreary thing life would be. We soon become weary of the man who talks on and on and never says anything new. We wish he would stop, take breath, think a little, read a little, and listen to others a while. Then he might begin again and tell something new and fresh. A pool of water which never changes becomes offensive, unsightly, unwholesome. But a stream that flows on ceaselessly keeps itself pure. One can sit on the banks of a rolling stream and listen to its music and watch its laughing, leaping, sparkling waters, and never tire. It is always the same stream, but always new.

The Creator has mercifully arranged our life so that it is always changing. In the morning we begin to live almost as though we had not lived before. We go on for a few hours, and a change takes place. The sun goes down, the night wraps its shadows about us, and we fall asleep. In the morning we wake, refreshed with rest and slumber, and begin again. The day is new and we are new. It is like turning over a new leaf. It is like being born again. It is like a new song. Hope rises in the soul, as the sun rises in the heavens. It is like traveling in mountains, where the traveler rejoices in the morning that he shall see things before night which he never before looked upon, canons he never before traversed, cliffs on which his eager eyes never rested before. He ascends new peaks from which the view is grand and enchanting.

To everyone who tries to live right and live for God every day is new. He sees new beauties in the Bible, new lessons in nature, new glories in grace, new comforts in life, new charms in friendship and love. His pathway shineth more and more. The best is always before him. Forgetting the things which are behind, and reaching forth to those things which are before, he presses toward the mark of the prize. There are mountain summits more lofty than any he has scaled. There are religious experiences richer than any he has enjoyed. There is more abundant life than any he has known before. Thanks be to God for new days, new years, new joys, new glories! O Christian, lift up thy heart and sing! Let hope have a large place in thy soul. Rejoice in the future.—Selected.

Coin of the Heart.

Some men and women are as uneasy under a debt of gratitude as under a money obligation. They seem to keep a debit and credit account of all kindnesses done them that the sun may not go down upon a benefit unreturned. Far more tasteful is it to make immediate payment in thanks alone and await a favorable opportunity to return the courtesy. "Kind words are fairy gold" and the coin of the heart. It is well to keep a supply of this currency on hand. A basket of fresh peas from a neighbor's garden may be sent back later in the form of a plate of fresh cookies, and a favor received thus unostentatiously balanced with a favor bestowed, but the first payment should be in coin of the heart; sometimes it is the only return that can ever be made. In the manner of saying "thank you" lies its value. Thanks should be clear through understanding and emphatic through sincerity; radiant, but never effusive. A child truly pleased gives recompense by his quick, indrawn breath and appreciative "O!" As the thanks should be said, so should they be received; never with a brusque, "Don't mention it," but as royal payment for the favor rendered.—The Congregationalist.

To know God and to do his will, to accept gratefully what he sends us and to do what he bids us, to pray as we would talk with a friend, to trust when we cannot understand and to believe him kind even in things that hurt, to keep unspotted from the world's sin and unselfish toward the world's need, to love those whom we cannot like and to hate no one, to keep the gold of silence where we cannot give the pearls of praise, to be true when others are false, brave in the midst of cowardice, and kind in return for injuries, to pity our enemies, enjoy our friends, and serve our Heavenly Father above by helping his earthly children below; in fact, to be like Christ in love and life, that is Christianity and the ideal to which the Book of books ever leads us.

That Which Will Help A Young Man Succeed.

Have respect for the aged.

Have profound reverence for father and mother.

Be choice in your language.

Keep your mouth free from smut of any kind.

Love the Church.

Early give your heart to Christ.

Help others to learn to love Him.

Shun evil companions.

Seek to develop mentally, morally and physically.

Have high ideals, and constantly seek to attain them.—Religious Intelligencer.

Deafnss Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition hearing will be destroyed forever; nine cases out of ten are caused by Catarrh which is nothing but an inflamed condition of the mucous services.

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Cancer Cured by Blood Balm.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

Are You Engaged.

Engaged people should remember, that, after marriage, many quarrels can be avoided, by keeping their digestions in good condition with Electric Bitters. A. S. Brown, of Bennettsville, S. C., says: "For years, my wife suffered intensely from dyspepsia, complicated with a torpid liver, until she lost her strength and vigor, and became a mere wreck of her former self. Then she tried Electric Bitters, which helped her at once and finally made her entirely well. She is now strong and healthy." All druggist sells and guarantees them, at 50c a bottle.

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We send free a simple method of testing your eyes at home We sell a single pair of glasses at wholesale price. Write for our method today.

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A FACT ABOUT THE "BLUES"

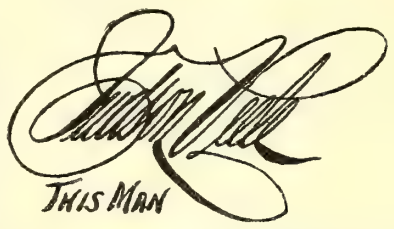
What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

THIS IS A FACT which may be demonstrated by trying a course of

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They control and regulate the LIVER. They bring hope and bouyancy to the mind. They bring health and elasticity to the body.

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North Carolina Christian Advocate

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Rev. Frank Siler, Asheville, N. C.
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Office: 108½ West Washington Street.

THE twenty-second annual session of the North Carolina Sunday-school Association will be held in the First Presbyterian church, Raleigh, N. C., April 4-6, 1905.

A PAPER in behalf of the dispensary question in Asheville is to be started immediately in that city. J. P. Kerr and George L. Hackney are to be editor and associate editor, respectively. An interesting time is anticipated and the forces, pro and con, are lining up for the battle.

MESSRS. K. R. and N. R. Hoyle, brothers of our townsman, Attorney T. C. Hoyle, are now in charge of the Raleigh Times. These young men are both experienced in the profession of journalism, and we trust that they may have great success. They are sons of the late Rev. S. V. Hoyle, of the North Carolina Conference.

IAN MACLAREN, otherwise Rev. Dr. John Watson, of Liverpool, pays high tribute to the foreign missionary. He says: "We second-rate fellows here at home are the militia; a very respectable lot of hard-working men, but just militia! They are the fighting-line—theirs are the medals with the bars—they are our Victoria Cross men!" Rev. Endicott Peabody, of Massachusetts, is also reported as saying: "I have much to do with boys, and I would rather have one of my boys become a foreign missionary than President. The work of missionaries is the grandest in the whole world, and the missionaries are the heroes of modern times."

THE NORTH CAROLINA CHRISTIAN ADVOCATE announced in last week's issue that it had received nearly 1,000 new subscribers since Conference. Our congratulations. The "Old Raleigh" is expected to make as good a showing by May 1st.—Raleigh Christian Advocate.

No, no, Brother Ivey, you misread us. We announced that we had passed the thousand mark. Now we have passed the 1200 mark, and with the momentum of the movement in our Conference there is no hope of your catching up this year. However, you got ahead of us last year, and our people are now as determined to catch up with you as are the Japs to whip the Russians. Western North Carolina will not be content to be left behind in anything.

THE CAMPAIGN CONTINUED.

Our preachers are as a rule working heroically for the extension of our circulation. Owing to hindrances many have been detained, and it is but just that we should extend the time. We have decided, therefore, to continue till May 1st, and we confidently hope to wind up with a circulation of 6500 or more. We now lack less than 300 of having reached the 1500, and by pushing the work till we have reached 2000 new subscribers, we will have 6500, provided we hold the old list. Let all the preachers look carefully after the renewals. We have just completed the work of sending out the lists. If any pastor has failed to receive his lists, let him notify us at once.

MT. AIRY DISTRICT CONFERENCE.

According to announcement, the Mount Airy District Conference will meet at Pilot Mountain next Thursday, March 30th. This will be the first of these important meetings in our Conference for the present year. We trust Brother Cook and his people may be able to set the pitch high and that all the districts may be able to keep it up. These meetings ought to be great blessings to all who attend as well as to the communities in which they are held.

By the way, can we not have a few more early Conferences? It would be eminently wise to scatter them somewhat and avoid a congestion of dates on the hottest mid-summer weeks. Let our sub-bishops, whose dates are not yet fixed, take this into consideration.

The editor of the ADVOCATE hopes to be on hand at Pilot Mountain, and if possible at every district conference this year, and will have a cheering report to make. Let the preachers make an effort to bring up the renewals, and be sure to be ready to help us clear our lists of the last vestage of deadheads.

THE WAR IN THE EAST.

For three weeks past there has been waging the fiercest struggle ever recorded in history between two armies. The Japanese began rather unexpectedly an aggressive flanking movement against the Russians, and General Kuropatkin was compelled to retire from the strongly fortified position which he had held during the winter. It was soon evident that he could not hold his position at Mukden, and a neck to neck race began for Tie Pass, where he succeeded in escaping with but a remnant of his great army, and is still retreating toward Harbin with a shattered army. Some estimates put the Russian losses at nearly or quite 200,000, while it is conceded that the Japanese have won a great victory at an immense cost.

It may be safely asserted that the back of the great war is broken, and that we are in sight of the end. A contemporary commenting on the situation from the Russian standpoint says: "It is regarded as likely that, as soon as the ice melts sufficiently, the Japanese will take possession of Vladivostock, the last Russian naval base in the Far East. Without a port and with her army driven out of Manchuria and almost battered to pieces, and, in fact, decreased perhaps 50 per cent. in effectiveness through killed, wounded and prisoners, the Russians are almost helpless."

THE POWER OF SONG.

Referring to the recent great revivals in Wales and in Schenectady, New York, the Homiletic Review says:

"The power of singing seems to have been conspicuous in both revivals, but especially so in Wales. It is worth while recalling in this connection Mr. Moody's words. 'Strange as it may seem,' he said, 'to those who have not thought of it, yet it is true that more is said in the Bible about praise than about prayer.' "

We must not forget, however, that what Mr. Moody had in mind was song, not fiddling or any performance of the orchestra. As much as we enjoy artistic music, we cannot resist the conviction that much is continually lost in our church services by the substitution of the opera for the real gospel of song. It has great power. It is not right to say that it has charm. Charm is not the effect that is sought, else the opera will do as well or better than the real gospel of song which alone has power in keeping with the work of edification and evangelization which the church is set to accomplish.

It is difficult for us to make a contention of this sort without being misunderstood, and, in some influential quarters, charged with being in sympathy with the pessimist who sees no good in anything, especially if classed as new. Let it be said, once for all, that while things are not to be condemned because they are new, neither are we to discard things for the reason that they are old. There is a law of fitness that can never be ignored with impunity, and this law of fitness never needed to be carefully considered more than in the matter of selecting and rendering church music. It must be a devout, hearty and earnest service of song, or it is worse than nothing.

All who have had opportunity to observe know how readily a general revival of religion eliminates the merely artificial in this part of the service, and how all are disposed to take up the songs which give hearty expression to the fervor of soul. Not one of the "great productions" of the artists which have so charmed the "listeners" on other occasions has any place here, and is not in demand on such occasions.

Churches frequently spend quite a sum of money for an artificial service, while the congregation is literally famishing for the real power to be had only in a genuine service of song.

Notes and Personals.

Rev. J. F. England, of the Ruffin circuit, came over and spent Wednesday of last week in the city, making the ADVOCATE a pleasant visit.

Rev. J. A. Cook requests us to announce that reduced rates have been applied for on the railroad for all who expect to attend the Mount Airy District Conference, March 30-April 4th.

Rev. Dr. Jno. R. Brooks, of Reidsville, has been spending a few days in the city mingling with old friends. We are glad to see him in such fine health and spirits.

Rev. James Willson, of Kernersville, made us a pleasant call on Thursday. Brother Willson, as our report shows, has been one of the most aggressive workers in the ADVOCATE campaign.

Rev. J. F. Kirk, of Summerfield circuit, called on last Wednesday with a fine list of new subscribers and renewals. Brother Kirk is serving the third year of a most successful term on his charge. A good comfortable parsonage has been bought and is nearly paid for.

For some time there has been coming to this office a bright-faced little messenger from Seoul, Korea. It is known as "The Methodist," and is issued monthly under the auspices of the Missions of the M. E. church and the M. E. church, South. It is full of missionary intelligence and will doubtless be a great auxiliary to the work in that field.

We congratulate Rev. Ira Erwin and his congregation of Centenary church, this city. Last Sunday morning they worshipped for the first time in their beautiful new church, corner of Fayetteville and Arlington streets. They occupy only the annex, but this will give them splendid accommodation till they can complete the main auditorium. The church is near the Southern's new depot, and makes a splendid appearance and can be seen by all who pass through the city.

A CALL TO FASTING AND PRAYER.

The Wesleyan Christian Advocate, endorsed by Bishop Candler, Dr. Lambuth and others, has suggested that the third Sunday in April be observed throughout our entire church as a day of earnest prayer for the revival of God's work in our Southland. The undersigned venture to suggest that the preachers and people of this Conference join in such prayer on that day, and that they also observe Friday before that Sunday as a day of fasting or abstinence, as well as of prayer. May we not ask that presiding elders, pastors and Sunday-school superintendents will call the attention of their people to this matter and stress its importance? In the meantime, let us plead with God in our closets, at our family altars and in the public congregation for His blessing upon us.

Jno. R. Brooks,
L. W. Crawford,
H. M. Blair,
G. H. Detwiler,
S. B. Turrentine.

WILL THE LEAGUERS TAKE THIS PLACE ALSO?

The work of our church in Cuba advances with rapid strides. The Methodists now outnumber any other Protestant body on the Island. If we had men and money sufficient to supply with pastors the towns of five thousand inhabitants and over we could soon have an annual conference of strength in Cuba. The people crowd to hear the gospel as preached by our ministry.

One of the chief difficulties which hinder the work

is the lack of suitable buildings in which to worship. There is prejudice throughout Latin-America against holding services in private (or as they say "particular") houses. We need neat, comfortable chapels to meet the requirements all over the island. Wherever we have such a house the work prospers.

Some two years ago the Georgia Leaguers raised a fund for a church at Fomento. The house was not finished until the autumn of 1903. We have there a membership now of some 200 souls. That town is ours.

Last year (1904) the Alabama Leaguers set about building a church at Corral Falso. I dedicated it when I was in Cuba in January. The success at Fomento is being repeated there, and it promises to be even greater.

The church at Colon, built in the spring of 1903, has a still larger membership.

Now the people of Santiago de las Vegas come asking for a church. It is an elegant town very near Havana. There is the Agricultural Station of the Cuban government and other attractions which draw to the place a population of fine type. The people have bought and paid for a lot, well located and in every way desirable. They will do even more if encouraged by a little help. The size of the town and the character of the population are facts which assure success even greater than that we had at Fomento, Corral Falso and Colon.

The work at Santiago de las Vegas is under the pastoral care of Rev. H. W. Baker, who serves it in connection with the Havana Church. He is supported by a North Carolina church.

Now I propose that the North Carolina Leaguers build the church at Santiago de las Vegas for Brother Baker, as the Alabama Leaguers built the church at Corral Falso and the Georgia Leaguers built that of Fomento. Money expended upon such an enterprise will pay in spiritual dividends better than in any other enterprise of which I have knowledge just now.

It will require about $1700 to build the house, but if the North Carolina Leaguers will supply $1500 I will see that the other $200 is forthcoming. What say the Leaguers?

W. A. Candler.

Atlanta, Ga.

North Carolina Methodism.

Rev. W. W. Bays, D.D., preached in Mocksville last Sunday, and lectured in the Methodist church Monday night.

Dr. W. W. Bays lectured in the Opera House in Lexington, last week for the benefit of the Woman's Missionary Society.

The members of Lebanon church, on the Wilkes circuit, gave their pastor, Rev. B. F. Hargett, a nice pounding recently.

Bishops Hendrix and Morrison are already booked as speakers in the great South Atlantic Missionary Conference at Asheville.

Ruth, the four-year-old daughter of Mr. and Mrs. Caleb Hoyle, of Fallston, and granddaughter of Rev. and Mrs. R. M. Hoyle, of Shelby, died of diphtheria last week.

Rev. C. F. Sherrill, presiding elder of the Waynesville district, writes: "You may expect the Waynesville district to raise her assigned proportional part of the new subscribers."

Rev. W. R. Ware, of Monroe, has been engaged to preach the sermon at the closing exercises of the school at Wesley Chapel, Union county, on the 14th of April.

Rev. T. E. Winecoff preached to the Odd Fellows at the Methodist church here Sunday and one rarely hears a better sermon than he delivered on the occasion.—Mount Airy News.

Mrs. Marshall Clement, an elect Methodist lady, died at her home in Mocksville, on Monday of last week. She was more than seventy years of age, and had been a life-long member of the church. She will be greatly missed in both the church and the home.

Rev. D. V. Price invites the young people of his congregation, "frying size and all," to a social evening at the Methodist parsonage at least once or twice a year. A goodly crowd gathered Friday evening, and the occasion was one of pleasure to all present. —Stanley Enterprise.

The Norwood correspondent of the Stanley Enterprize last week, said: "Dr. W. W. Bays delivered his splendid lecture on 'Woman' at the academy Saturday night. The weather was so bad that a great many could not attend who were anxious to do so but a good number was present and all enjoyed the evening."

In a letter from Rev. C. C. Brothers, of the North Carolina Conference, received some time ago, he says: "I am on the Bladen circuit, and there is but little than sand to travel on, which makes it hard on my horse, Nellie Black. I am getting along very well so far. Have met a kind reception from my people, and we are hoping for gracious revivals in all our churches."

Last Sunday was the occasion of the second Quarterly Conference at the Hendersonville Methodist church. This church paid for all purposes last year over $9 per member. The pastor's salary was $600, overpaid by $75. The conference collections were $230, overpaid by $65. This year the stewards have fixed the pastor's salary at $750, which led Presiding Elder Plyler to remark that Hendersonville station now ranks as the second charge in the Asheville district, and so far as he knew as the most liberal church in the State.—French Broad Hustler.

Referring to Rev. J. P. Hipps, who takes charge of the Monroe circuit, the Monroe Journal says: "Mr. Hipps will begin his work at Trinity on the 3rd Sunday in this month at 11 o'clock, a. m., and will preach at Smyrna at 3 o'clock in the afternoon. From that time on the regular services will be held at all churches on the circuit as heretofore. Mr. Hipps is a young man and is well equipped for his work. He was educated at Rutherford College and at Emory and Henry College, Virginia.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to March 22, 1905.

Asheville District.		
Hendersonville ct., Rev. W. H. Perry,	12	
Marshall circuit, Rev. W. B. Lyda,	11	
Swannanoa ct., L. B. Abernethy,	25	
Burnsville ct., Rev. J. N. Somers,	7	
Bethel station, Jno. W. Moore,	9	
Weaverville sta., R H Parker,	8	
Ivy circuit, J. B. Hyder,	5	
Cane Creek cireuit, J J Brooks,	1	
Bald Creek ct., L R Huddletone,	11	
	—	89
Charlotte District.		
Matthews, R. G. Tuttle.	9	
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	10	
Derita ct., Rev. J. H. Bradley,	12	
Trinity, Charlotte, Rev. J. A. B. Fry,	12	
Clear Creek ct., Rev. E. G. Pusey,	14	
Pineville ct., Rev. C. M. Pickens,	1	
Morven circuit, M. T. Steele,	5	
Polkton circuit, J. C. Mock,	7	
Ansonville circuit, W S Hales,	7	
	—	91
Franklin District.		
Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	5½	
Hiawassee circuit, C. H. Curtis,	1	
Bryson City ct., F. B. Noblitt,	2	
Macon circuit, L P Bogle,	8	
Franklin station, F L Townsend,	3	
Glenville circuit, A G Loftin,	3	
	—	23½
Greensboro District.		
Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	43	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	18½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	18	
E. Greensboro ct., P. J. Carraway,	10	
Reidsville, Main St., L W Crawford,	2	
Coleridge, J J Eads,	1	
Summerfield circuit, J. F. Kirk,	8	
	—	128½
Mount Airy District.		
Rockford circuit, Rev. J. W. Long,	10	
Elkin station, Rev. H. C. Sprinkle,	3	
Wilkesboro sta., Rev. R. L. Ownby,	4	
Pilot M't'n ct., Rev. J. M. Rowland,	39	
N. Wilkesboro sta , Rev. W. F. Elliott,	6	
Helton ct., Rev. S. W. Brown,	4	
Wilkes ct., Rev. B. F. Hargett,	5	
Watauga ct., Rev. O. P. Ader,	1	
Stokes ct., Rev. J. A. Clarke,	2	
Laurel Springs ct., T. J. Houck,	6	
Yadkinville ct., A. W. Jacobs,	1	
Sparta circuit, W. T. Carner,	11	
Jefferson circuit, Seymour Taylor,	11	
Watauga circuit, O P Ader,	5	
Creston circuit, W L Dawson,	9	
Boone circuit, W T Albright,	15	
East Bend circuit, W L Hutchins,	5	
	—	137
Morganton District.		
Henrietta and Caroleen, Rev. N. R. Richardson,	6	
Cliffside ct., Rev. J. B. Carpenter,	15	
Morganton ct., Rev. W. G. Mallonee,	1	
Table Rock ct., Rev. N. M. Modlin,	14	
Marion, D. F. Carver,	7	
N. Catawba ct., D. S. Richardson,	10	
Connelly Springs, J. O. Shelley,	26	
Spruce Pine circuit, D. R. Proffit,	10	
Green River circuit, J. D. Gibson,	3	
Rutherfordton, J D Arnold,	15	
McDowell circuit, C P Goode.	2	
	—	109
Salisbury District.		
Central, Concord, E. K. McLarty,	2	
Spencer, J. E. Gay,	7	
Cottonville ct., Rev. T. T. Salyer,	6	
Big Lick ct., Rev. Joseph Fry,	3	
Linwood ct., Rev. S. T. Barber,	33	
Epworth, Rev. B. F. Carpenter,	25	
Mt. Pleasant ct., Rev. T. E. Wagg,	21	
Salisbury circuit, J. P. Davis,	14	
Gold Hill circuit, J. C. Postelle,	14	
	—	125
Shelby District.		
Shelby sta., Rev. Geo. D. Herman,	8½	
Shelby circuit, B. A. York,	17	
Cherryville ct., J. B. Tabor,	9	
Lowell ct., Rev. J. H. Bennett,	7	
S. Fork ct., Rev. J. F. Armstrong,	30	
El Bethel sta., Rev. M. B. Clegg,	10	
Rock Springs ct., Rev. J. W. Clegg,	92	
Lincolnton circuit, B. Willson,	7	
Mount Holly, E. N. Crowder,	3	
King's Mountain, M. H. Vestal,	3	
Polkville circuit, J. W. Ingle,	9½	
Lincolnton sta., R. M. Courtney,	6	
	—	202
Statesville District.		
Statesville station, Rev. H. K. Boyer,	2	
Mt. Zion sta., Rev. W. H. Willis,	6	
Alexander ct., Rev. E. J. Poe,	18	
Rev. T. L. Triplett,	1	
Mooresville ct., Rev. W. S. Cherry,	1	
Mooresville station, T J Rogers,	1	
Clarksbury ct., Rev. W. O. Rudisill,	11	
Caldwell ct., Rev. P. L. Terrell,	28	
Stony Point ct., Rev. T. E. Weaver,	11	
Lenoir circuit, L. T. Cordell,	40	
Iredell circuit, T. B. Johnson,	6	
Newton circuit, W. F. Womble,	9	
Granite Falls and Rhodiss, W. R. Evans,	10	
Troutman circuit, A. J. Burrus,	3	
Catawba circuit, R. S. Howie,	19	
	—	166
Waynesville District.		
Leicester ct., Rev. J. W. Campbell,	1	
Brevard station, C. P. Moore,	4	
Sulphur Springs ct., J. H. Brendall,	17	
Canton circuit, D. C. Ballard,	19	
Haywood circuit, P. C. Battle,	8	
Spring Creek ct., Z. V. Cordell,	5	
Waynesville, J. E. Abernethy,	1	
Mills River circuit, J W Kennedy,	20	
	—	75
Winston District.		
Lewisville ct., Rev. A. R. Bell,	1	
Kernersville ct., Rev. James Willson,	26½	
Cooleemee, Rev. H. C. Byrum,	9	
Mocksville sta., Rev. J. P. Rodgers,	8	
Forsythe circuit, J. F. Totten,	1	
Burkhead, T. W. Watts,	1	
Davidson circuit, P. E. Parker,	17	
Farmington ct, L L Smith,	1	
Walkertown station, H H Jordan,	1	
	—	65½
Total from districts,		1,211½
Secured by old subscribers,		54
Total,		1,265½

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

The Sunday School Lesson.

QUARTERLY REVIEW.

March 26, 1905.

GOLDEN TEXT.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John 20:31.

HOME READINGS.

M. Life and Light of men, John 1 1-18.
T. Wins his first disciples, John 1:35-51.
W. Jesus and Nicodemus, John 3:1-15.
T. Jesus at Jacob's well, John 4:5-14.
F. At the Pool of Bethesda, John 5:1-15.
S. The loaves and fishes, John 6:1-14.
S. The man born blind, John 9.1-11.

NOTES.

The path of the day from dawn to noon is not more quiet, plain and direct than the life of the Savior as we have found it in our first quarter. There is no pomp of circumstance, no air of authority, nothing that indicates that the Lord of all worlds comes to visit ours. His words are calm and winning, as of a Master in conversation, going straight to the matter in hand. "Never man spake like this man." "I have done the works that none other man ever did." Yet his words and deeds were so in harmony with each occasion, so natural in view of his power, as to make his life simple.

"Strenuous" is the Latin form of our "earnest." It implies the putting of one's whole force of soul and body into the matter in hand. It does not mean exhaustive effort, or rude violence, but it means intense and well-poised energy. This is seen in all our Lord's words and deeds. Conversing with those first disciples, with Nicodemus and with her at the well, he speaks with all his heart. Nothing is indirect; nothing is trivial. In every act, making the water wine or healing maladies, the divine power, nothing less, appears.

We first see Jesus as already "in the beginning," beyond our thought, in company with the Divine Persons. Then he creates the world. Then he is "made flesh," becomes human like us; how, we can not tell. Shining out from his human nature, we see divine grace and truth. Why? To "take away the sin of the world;" to pardon those who come to him; to give them new tempers, feelings and purposes.

He gently wins some plain men whom John had led to look for the Messiah and believe in him at his appearing. He gains them by clear, kindly words. "Grace" is "in his lips," and he confirms them by the gentle miracle of Cana's wine. After drawing the public by his miracles, he shows Nicodemus that men coming to his kingdom need new life of heart, and this the Holy Spirit will give them. But they must own their need, as those did theirs who looked at the brazen serpent.

It was to the woman at the well that he declared himself the Messiah, come to "restore all things;" to spread over all the earth the worship of the true, spiritual God. Strange that to a person so obscure he should tell his errand, which prophets and kings had longed to see. In all this quiet way he puts truth like leaven into the world.

The serious needs of a suffering world now take the Saviour's attention. Back of every miracle given in our lessons is some teaching as to himself. He does not wish each to end with itself, or be told as a transient wonder. He heals the nobleman's son to show how he honors simple confidence in his own power and pity. The relief at Bethesda shows how his command even beyond our plain ability enforces duty. It also shows we have part in our own salvation, by doing his command.

So, too, the miracle of the loaves and fishes tells us the Saviour's regard for natural wants The enlargement of the supply, the order of the company, the giving of thanks, the care of the fragment, all make a scene on which angels might look. Moses gave manna; this one who so feeds the throngs in a desert place, must be that "prophet like unto me," as Moses said. This Jesus wished them to think. He gives, he is, the Bread of Life.

Lesson 10, and after, come in the sweet October, a month delightful in Palestine. Its natural charm was heightened by its religious uses The most joyish of Jewish festivals came on, and the people gave a week to "the joy of the Lord" in grateful worship with song, leisure and companionship. Of this festival, the last before his death, Jesus makes busy and earnest use.

He at the crowning ceremony of bringing water to pour out upon the altar in gratitude to the Giver, announces himself as Giver of water that shall so revive and fill the affections that the receiver shall himself become giver. So it has amply proved. Its drinkers never thirst; they refresh others.

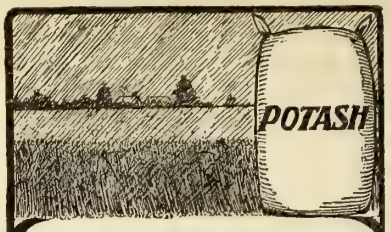
Plainly telling the Jews how by receiving the truth, HIS truth, and in no other way, can they find freedom, he illustrates his word by giving the blind man his sight. The poor man is in "chains of darkness," and so are they. They say, "We see," and so get no cure. The man believes, obeys, and enters into light. He knew not whom he was obeying, but he knew he saw, and when he knew the Healer, he worshiped him —Rev. A. B. Hyde, D. D , in Pittsburg Christian Advocate.

A Notre Dame Lady's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers. Box 185. Notre Dame, Ind

Like Finding Money.

Finding health is like finding money—so think those who are sick. When you have a cough, cold, sore throat, or chest irritation, better act promptly like W. C. Barber, of Sandy Level, Va. He says: "I had a terrible chest trouble, caused by smoke and coal dust on my lungs; but, after finding no relief in other remedies, I was cured by Dr. King's New Discovery for Consumption, Coughs and Colds." Greatest sale of any cough or lung medicine in the world. At all drug stores 50c and $1.00; guaranteed. Trial bottle free.



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Our Little Folks.

Grandfather.

CAROLYN S. BAILEY.

Grandfather sits in his chair in the kitchen,
Grandfather, dear, and me.
The fire burns red in the stove, I can see it,
Sitting on grandfather's knee.
Grandfather says how he used to hold father—
Same as he 's now holding me;
Grandmother dear was a pretty young lady,
Father, her own boy, you see.

The teakettle bubbles and boils so sleepy,
Over the fire there;
Grandfather tells how the Injuns scalped him,
That's how he lost his hair.
And once, when he was a little shaver,
Not a bit bigger than me,
He had a squirrel that slept in his pocket,
Tame as it could be.

Grandfather says he could whittle a soldier,
But the teakettle bubbles so;
Grandfather's voice sounds up in the attic,
Queer and soft and slow.
The fire burns low and the teakettle bubbles,
I have such a heavy head
I don't remember; but grandfather says that
He carried me up to bed.

—Good Housekeeping.

A Pause in the Prayer.

"'If I should die 'fore I wake,'" said Donny, kneeling at grandmother's knee, "'if I should die 'fore I wake'"—

"'I pray,'" prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again, and, dropping down in his place, took up his petition where he had left it. But when the little white gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother. That's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear round in the mornin'. But 'if I should die 'fore I wake'—why, I didn't want him to find 'em that way, so I had to go down and fix 'em. There's lots of things that seem funny if you're goin' to keep on livin'. but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commended the voice, with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong."—Wellspring.

Origin of a Hymn.

Doctor Fawcett was pastor of a small Baptist church in Yorkshire, England, from which he received only a meager salary. Being invited to London, to succeed the distinguished Doctor Gill, he accepted, preached his farewell sermon, and began to load his furniture in wagons for transportation.

When the time for departure arrived, his Yorkshire parishioners and neighbors clung to him and his family with an affection which was beyond expression. The agony of separation was almost heartbreaking. The pastor and his wife, completely overcome by the evidence of attachment they witnessed, sat down to weep. Looking into his face, while tears flowed like rain down the cheeks of both, Mrs Fawcett exclaimed: "Oh, John, John, I can't bear this! I know not how to go." "Nor I either," said he; "nor will we go Unload the wagons, and put everything in its place as it was before!"

The people who had cried with grief, now began to cry for joy. The wagons were quickly unloaded, for they all lent a willing hand, and by sunset the Fawcetts' home was again in good order. The subtle power of love and friendship, greater than any human force, held them in its fond embrace. The Doctor wrote to his London congregation that his coming was impossible; and so he buckled on his armor for renewed toils in Yorkshire on a salary less by forty pounds a year than that which he declined.

To commemorate this incident in his history, Doctor Fawcett wrote: "Blest be the tie that binds"—Selected.

You Owe it to Your Mother.

To treat her with the unvarying courtesy and deference you accord to those who are above you in rank or position.

To study her tastes and habits, her likes and dislikes, and cater to them as far as possible in an unobtrusive way.

Never to intimate by word of deed that your world and hers are different, or that you feel in any way superior to her.

To manifest an interest in whatever interests or amuses her.

To seek her comfort and pleasure in all things before your own.

Not to forget that, though she is old and wrinkled, she still loves pretty things.

To make her frequent, simple presents, and to be sure that they are appropriate and tasteful.

To remember that she is still a girl at heart so far as delicate little attentions are concerned.

To give her your full confidence, and never to do anything which you think she would disapprove.

To make her a partaker, so far as your different ages will permit, in all your pleasures and recreations.

To lift all the burdens you can from shoulders which have grown stooped in waiting upon and working for you.

To bear patiently with all her peculiarities or infirmities of temper or disposition, which may be the result of a life of care and toil.

To consult her and ask her advice in regard to whatever you are about to do, even though you have no doubt as to what your course should be.—Orison Swett Marden.

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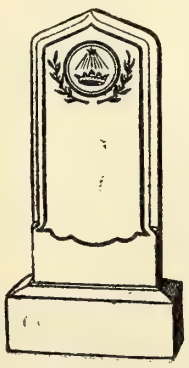
HOW IT WORKS.

WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
1 an22-1y. G. A. GRIMSLEY, Secretary.



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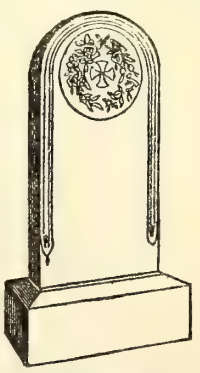
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Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Miss Martha's Muckles.

Miss Susan Brown had not seen her friend, Miss Martha Wilson, for some little time, excepting for a few minutes at church, and it had really seemed to her that Miss Martha had avoided her.

Just as a little hurt feeling was beginning to creep into her heart, Miss Martha was seen coming up her walk, with an unusually satisfied expression on her face.

After a cordial greeting she said, "I want you to see what I have to send to the Rooms as the offering from the women of our church for the women in other lands this year," and displayed a roll of bills representing a much larger sum than had ever gone from that church for that purpose before.

Miss Susan exclaimed in joyful astonishment, and then asked the natural question, "How did you ever get all that, Martha?"

Miss Martha quietly replied, "That is muckles, Susan."

"'Muckles'!" echoed Miss Susan, "what do you mean?"

"You have heard the old saw, 'Many a mickle makes a muckle,'" said Miss Martha.

"Why, yes, but I do not understand you now," replied Miss Susan.

Miss Martha laughed a little as she said, "I simply thought that we had overworked that adage in missions, and have gone on the principle that if the statement was true, it must be at least equally true that many a muckle would make a real big muckle that would be really worth while."

Then as Miss Susan still looked bewildered, she added, "Don't you see, Susan, that ever since the Missionary Society was organized we have been harping on the value of small gifts. The widow's mite has never been allowed half an hour's rest, and at every meeting all the stories have been of those who out of their poverty have saved generous amounts for the spread of the gospel in all lands.

"That is all right, but it seems to me that it is time to talk about the value of large gifts, and to seek large gifts from those of large means. I considered the ways of college presidents, for instance, and when they want a large endowment for their colleges, they do not go about the country seeking doles of a cent or two a week. Their plan is to go to a Rockefellow or a Carnegie, and get a good, generous sum to commence with, and then work down to those of smaller means.

"When I had digested that fact, I considered the ways of professional raisers of church debts, and their methods are similar. They ask for the big offerings first, and use them as a stimulus for the smaller. I reflected that the needs of missions are certainly as great as those of our already richly endowed colleges, and that even the need of money for home Churches, great as it is, does not exceed that of the whole world dying for the knowledge of Christ, and decided to use the same method that had proved effective in these other fields."

Miss Susan was deeply interested by this time and asked eagerly, "Just how did you set about it, Martha?"

"In this way," was the reply, "we have no women who are millionaires in the church, but I went to the wealthiest first, and told them that I was not trying to get any given sum this year, only to break our record, to use the modern phrase, and to give those dear women at the Rooms such a shock as they do not have too often, by sending them an unexpectedly large offering."

"How did they take it?" asked Miss Susan.

"In a way that happily surprised me. Some who have never responded to the beggarly petition to save out of their abundance two cents a week, received graciously when I asked for a respectable amount proportioned to their means, and I concluded that we had actually belittled the work by our continual pleadings for the mickles from the owners of muckles."

"I shouldn't wonder if that were so," said Miss Susan, thoughtfully "but it is so pleasant to think that the dear Lord accepts the least that we do for Him."

"Not if it is the least that we can do," said Miss Martha, shrewdly. "He accepts the mickles, and blesses them if they are all we have, but when He gives us muckles, He expects muckles from us.

Miss Susan was silent, and Miss Martha continued: "The truth is, in this matter of missions, that we are carrying it on in a way that is not real good common sense. Of course, when the Society was organized, there had to be a specified membership fee, and women did not have as much money under their control as they do now, so the two cents a week was then a perfectly natural and reasonable idea. Further, it is true that if every woman in our churches would give that now, the treasury would not suffer as it does, but as a matter of fact, they do not all give that, and they never will give it, and I do not believe that the Lord wants them all to give it, either He wants more than that from hundreds of them."

Her eyes twinkled as she added, "I have evolved a new law of the Kingdom in these last few weeks, and I believe it is a true one. It runs like this: To whom muckles have been given, of him (or her) muckles will be required. Doesn't that sound like common sense?"

"Yes, it does," said Miss Susan heartily, "and I am glad that you have been led to start out on that line. I am afraid that I should not have had the courage."

"You would if the line had been given to you," said Miss Martha confidently; "you never were one to shirk, but it happened to be given to me, so I had to work it out, and I tell you another thing, Susan, there are a good many women to whom the request for two cents a week does not appeal at all, who respect and respond to a request for a sum large enough to have some dignity in both the asking and the granting."

"Then have you passed by the women of small means entirely, Martha?

"By no means, said Miss Martha; "still following the example of the men who are wise in their generation, I have been to every woman in the church, excepting you; and I have come to you the last, because I wanted to work this out before I talked it over with you, and then I was having such unexpected success that I wanted to surprise you,"

With an amused smile, Miss Susan went to her desk and took out the money which had already been laid aside for the purpose.

Miss Martha lovingly regarded Miss Susan, and said, "If every one made a principle of laying by the money regularly, as you do, there would be no need of urging them to give the muckles."

And then the two friends agreed that they would pray especially that the women of large means in the church might offer freely their muckles to the Lord. And in the years to come, when those of the other churches heard their reports, and wondered how their comparatively small circle could send so much for the foreign work, those two knew that their prayers were being answered, in accordance with the old promise that has never been annulled.—Emma J Cummings Park, Helping Hand.

Quarterly Meetings.

ASHEVILLE DISTRICT—2ND ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Feb.	18 19
Bethel	"	19 20
Swannanoa ct., Skylands	"	25 26
Hendersonville circuit, Ednaville	Mar.	4 5
Hendersonville station	"	12 13
Central	"	19 20
Ivey circuit, Mar's Hill	"	25 26
Cane Creek circuit, Tweed's Chapel	Apr.	1 2
Marshall circuit, Jewel Hill	"	8 9
Hot Springs ct., Ottingers	"	9 10
Burnsville circuit, Shoal Creek	"	15 16
Haywood Street	"	23 24
Riverside and Weaverdam, Riverside	"	23 24
Old Fort circuit, Bethel	"	29 30
Weaverville ct., Salem	May	6 7
Weaverville station	"	7 8
Bald Creek circuit	"	10 11

CHARLOTTE DISTRICT—2ND ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Feb.	19 20
Epworth and Seversville	"	19 20
Brevard	"	26 27
Trinity	"	26 27
Monroe circuit, Oak Grove	Mar.	4 5
Monroe station	"	5 6
Tryon Street	"	12 13
Hoskins	"	12 13
Pineville, Marvin	"	18 19
Morven circuit, Pleasant Hill	"	25 26
Wadesboro station	Apr.	2 3
Lilesville, Shiloh	"	8 9
Ansonville, Wightman	"	15 16
Derita, Hickory Grove	"	22 23
Chadwick	"	23 24
Weddington, Weddington	"	29 30
Waxhaw, Bond's Grove	April 30, May	1
Dilworth and Big Spring, Big Spr'g	May	6 7
Clear Creek, Mill Grove	"	13 14
Matthews, Indian Trail	"	14 15
Polkton, Fountain Hill	"	20 21

FRANKLIN DISTRICT—2ND ROUND —IN PART.—

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Feb.	18 19
Webster circuit, East Laport	"	25 26
Dillsboro and Sylva, Dillsboro	"	26 27
Glenville circuit, Double Springs	Mar.	4 5
Franklin circuit, Clark's Chapel	"	11 12
Macon circuit, Mulbery	"	18 19
Whittier & Cherokee, Oconolufta	"	25 26
Andrews station	Apr.	1 2
Robbinsville, Mt. Zion	"	8 9
Hayesville circuit, Oak Forest	"	15 16
Murphy circuit, Tomotla	"	22 23
Bryson City, Witcher's chapel	"	29 30
Hiawassee circuit, Bellview	May	6 7
Murphy station	"	13 14

GREENSBORO DISTRICT—2ND ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, West Market St (a.m.)	Feb.	12
Greensboro, Centenary (p. m)	"	12
East Greensboro, Mt. Pleasant	"	18 19
Greensboro, Walnut Street (p. m.)	"	19
High Point, Washington St. (a. m)	"	26
High Point, S. Main Street (p. m.)	"	26
West Greensboro, Shady Grove	Mar.	4 5
Greensboro, Spring Garden (p. m.)	"	5
Uwharrie, Salem	"	11 12
Asheboro circuit, West Chapel	"	18
Asheboro station	"	19 20
West Randolph, Hopewell	"	25 26
Randolph, Mt. Vernon	Mar. 26..April	1
Randleman and Naomi	"	2 3
Ramseur and Franklinsville, Franklinville	"	8
Coleridge, Concord	"	15 16
Wentworth, Mt. Carmel	"	22 23
Reidsville, Main Street	"	23 24
Ruffin, Lowe's Chapel	"	29 30
Reidsville, Ware's Chapel (p. m.)	"	30
Pleasant Garden & Liberty, Bethany	May	6 7

MORGANTON DISTRICT—2ND ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Friendship	Feb.	25 26
Rutherfordton sta., Gilboa	Mar.	4 5
Forest City circuit, Salem	"	11 12
Henrietta and Caroleen, Caroleen	"	12 13
Cliffside circuit, Oak Grove	"	18 19
Table Rock circuit, Oak Hill	"	23 24
Morganton circuit, Bethel	"	25 26
McDowell circuit, Snow Hill	Apr.	1 2
Marion & Providence, Providence	"	8 9
Morganton station	"	9 10
Elk Park circuit, Pineola	"	13 14
Spruce Pine ct., Pine Grove	"	15 16
Bakersville circuit, Red Hill	"	22 23
Broad River circuit, Gray's Chapel	"	29 30
Thermal City circuit,	May	6,7
Green River circuit, Tryon	"	13,14
North Catawba ct.	"	27 28

MT. AIRY DISTRICT—2ND ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Jonesville circuit, Jonesville	Feb.	25 26
Elkin station	"	26 27
Wilkes circuit, Union	Mar.	4 5
North Wilkesboro station	"	5 6
Wilkesboro station	"	11 12
Yadkinville ct., Mt. Pleasant	"	15
East Bend circuit, Prospect	"	16
Mt. Airy circuit, Beulah	"	18 19
Mt. Airy station	"	19 20
Stokes ct., Trinity	"	25 26
Pilot Mountain ct., Pilot Mountain	Apr.	1 2
Rockford circuit, Dobson	"	8 9
Boone circuit, Rutherwood	"	13 14
Watauga circuit, Valle Crucis	"	15 16
Creston circuit, Mill Creek	"	22 23
Helton circuit, Helton	"	25 26
Jefferson circuit, Orion	"	29 30
Sparta circuit, Potato Creek	May	3 4
Laurel Springs ct., Cox's Academy	"	6 7

SHELBY DISTRICT—3RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1 2
Gastonia, Main street	"	2 3
McAdensville station	"	8 9
Lowell at Bethesda	"	15 16
El Bethel and Salem at Salem	"	22 23
Bessemer City at Tate's Chapel	"	29 30
King's Mountain station	May	13 14
Cherryville at Laboratory	"	28 29
Mount Holly at Moore's Chapel	June	3 4
Lowesville at Snow Hill	"	10 11
Rock Springs at Rehobeth	"	17 18
Lincolnton circuit at McKendree	"	24 25
Lincolnton station	"	25 26
Stanly Creek at Dallas	July	1 2
South Fork at Bethel	"	8 9
Belwood	"	15 16
Polkville	"	22 23
Shelby circuit	"	29 30
Shelby station	Aug.	5 6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—2ND ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station at Mt. Zion	Feb.	11 12
Mooresville circuit at Fairview	"	11 12
Troutman circuit at Rocky Mt	"	18 19
Mooresville station	"	18 19
Lenoir circuit at Pleasant Grove	"	25 26
Lenoir station	"	26 27
Caldwell circuit at Collers	Mar.	4 5
Iredell circuit at Olin	"	11 12
Clarkesbury circuit at Macedonia	"	12 13
Granite Falls station	"	18 19
Hickory station	"	19 20
Statesville, First Church	"	25 26
West End station	"	26 27
Statesville circuit	Apr.	1 2
Alexander circuit at Carson's Ch	"	8 9
Stony Point circuit	"	15 16
Maiden circuit	"	22 23
Catawba circuit	"	23 24
Newton circuit	"	29 30

WAYNESVILLE DISTRICT—2ND ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Delwood	Mar.	4 5
Sulphur Springs at Mt. Morencie	"	11 12
Waynesville station	"	18 19
Clyde at Turpin's Chapel	"	25 26
Brevard station	Apr.	1 2
Mills River at Avery's Creek	"	8 9
Canton station at Bethel	"	15 16
Haywood circuit at Mt. Zion	"	22 23
Leicester at Big Sandy	"	29 30
Brevard circuit at Greenwood	May	6 7
Spring Creek, Balm Grove	"	13 14
Canton circuit at Liberty	"	27 28

SALISBURY DISTRICT—2ND ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Feb.	26
Salisbury, South Main Street	"	26
Linwood, Ebenezer	Mar.	4 5
Lexington	"	5
West Lexington	"	5
Concord, Central	"	11 12
Concord, Epworth	"	11 12
Salem	"	18 19
Mt. Pleasant, Centre Grove	"	25 26
Gold Hill, Zion	Apr.	1 2
Salisbury circuit, Bethel	"	8 9
Spencer	"	9
Holmes Memorial	"	9
New London, Bethel	"	13 14
Jackson Hill circuit, Eleazer	"	15 16
Norwood, Randalls	"	21
Albemarle circuit, Zoar	"	22 23
Albemarle	"	23
Big Lick, Big Lick	"	28
Cottonville, Rehoboth	"	29 30
Concord circuit,	May	6 7
Concord, Forest Hill	"	7
Woodleaf ct., Woodleaf	"	12 13
China Grove ct.	"	14 15

WINSTON DISTRICT—2ND ROUND.

J. R. Scroggs, P. E., Winston, N. C.

North Thomasville, Prospect	Mar.	4 5
Thomasville, Thomasville	"	5 6
Danbury, Davis Chapel	"	11 12
Madison, Pine Hall	"	18 19
Stoneville, Mayodan	"	19 20
Mocksville, Mocksville	"	27 28
Lewisville, Sharon	Apr.	1 2
Davie, Liberty	"	8 9
Cooleemee, Cooleemee	"	9
Farmington, Bethlehem	"	15 16
Advance, Advance	"	16 17
Davidson, Good Hope	"	22 23
Leaksville, Leaksville	"	30
Spray, Spray	"	30
Summerfield, Oak Ridge	May	6 7
Kernersville, Shady Grove	"	27 28
Stokesdale, Zion	June	3 4
Forsythe, Pine Grove	"	10 11

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

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Editor of Column in Advocate—Mrs. F. L. Townsend, Franklin.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Woman's Board of Home Missions

The seventh annual session of the Woman's Board of Home Missions of the M. E. Church, South, will be held in Montgomery, Alabama. April 14-20 at Court Street Church.

The names of all officers, delegates, and visitors to this meeting should be sent promptly to Mrs. William H. Thomas, 526 South Perry Street, Montgomery, Ala.

MISS BELLE H. BENNETT, President
MRS FRANK SILER, Rec. Secretary.

Below you will find a report of what has been received on the Brevard debt.

Let me make a suggestion here. Perhaps there are friends who would like to help this most worthy cause but feel they cannot spare the money at this time. Just drop a postal card to the Treasurer and tell her how much you will give by May the 15th, and she will then know what to depend on.

In all our congregations let some one take the initiative and raise $10, $15, or $25, by getting each one to contribute a small amount and send it in as from that church, Sunday-school or Epworth League. Let whoever undertakes this send a postal to the Treasurer stating what amount they will try to raise. It is quite necessary for us to know if you are trying to aid us and to what extent.

Cash received,

Mrs. J. D. Arnold,	$1.00
Rev. W. F. Elliott,	3.50
A Friend,	10.00
Rev. F. L. Townsend,	2 50
Mrs. S. E. Wolf,	2.50
Epworth, Concord,	7.50
N. C. Conf., H. M. S.,	41 56
Mr. W. G. Boshamer,	2.00
Other sources,	17.80
	$88.36

There are some subscriptions which will be reported when paid.

Let me have many, many responses like the above and we will soon have the desired amount.

Remember, Home Mission Societies, Sunday-schools and Epworth Leagues, you can have till May 15th to get this money up, but please report the amount you hope to raise.

MRS. F. E ROSS.
Treas. Brevard School.
Greensboro, N. C.

Seeking the Wanderer.

The lost man does not come home He doesn't know how to come home. He can't come home; he doesn't know the way and he hasn't got the strength. He must be sought if he is to come home. When I slept once at St. Bernard's Hospice, I remember noting as I drew near the hospice how the great cross upon the rock that stood out against the stormy sky, the signal of redemption, and there was the hospice, with its thick walls amid the falling snows, and its door ready to be opened to the traveler. Ah! but that was not enough. The traveler can't always see the cross amid the driving snowstorm, and the traveler can't always get as far as the door, though he believes the door would be opened if he got there And so, beside the cross and beside the hospice, there is something else. There are the dogs, trained and ready. There are the monks, watching and eager, and at the first cry of distress the dogs and the monks are out in the snow, seeking for that which is lost.

My friends, it isn't enough to build your hospice, your church, and say to the people, Come. Christ's word is not, Come. Christ's word is, Seek, seek. Go out and seek that which is lost. And then if you want a third reason, the reason was in the history of Christianity itself. I need go no further than the story of my own country. I look back and I see marching into Canterbury the first great company of missionary priests, carrying their great golden cross before them, and making the sweet English air sweeter yet with the hallelujahs of the Christ. Some one sought us. And I look back to your early records. I remember the name of such a man as Bishop Asbury, and all those magnificent pioneer Methdists who pushed their way into the waste. Some one sought you. And as we have been sought and found, so it is now our turn to seek and to find. And I find as I look all through the story of Christianity that Christianity has never progressed except in those ages when the spirit of search has suddenly sprung up in men's hearts again, and instead of sitting still in the tabernacle they have come out and gone down the mountain slopes to the place where the world has lain stricken and wounded.—Rev. J. W. Dawson.

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An Infant's Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

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The Country and Better Schools.

There is small need for the existing conditions in rural schools. The environments make the ideal school a possibility. The people are eager and earnest. Good schools can be maintained in the country cheaper than they can in town. Wherever practicable, consolidation of schools provides for the advantages of graded schools, better teachers, generous equipment, and classes sufficiently large to make rivalry and emulation possible. The cost need not greatly exceed the old district system, especially after the school-building is paid for. What it means to the children in increased opportunities cannot be measured in money equivalents. In some communities it is almost impossible, certainly under existing conditions impractical, to consolidate schools; but before a community should make such a confession it should be very sure that it is not apathy and opposition to innovation that deters, but very real obstacles. The worst obstacles are usually mental ones that determination can overcome.

Brothers and sisters, our boys and girls are the brightest and best in the land. They have equal right to the best that the city offers. Secure it for them.

More About the Seedless Apple.

An Oregon friend writes that several years ago he saw a notice from parties at Frog Pond, Va., about a seedless apple, and he sent to them and got a few scions for two dollars and fifty cents, and top-grafted them on his trees. They made small blossome without petals, but with all the rest of the bloom and the fruit was like a small Rambo in shape and color, but tasteless, dry and tough, and not worth the ground it took to grow them. The "New York Farmer" says that the authorities are condemning the seedless apple as worthless without giving it a trial, and that some of them have never even seen a seedless apple, and that the seedless orange survived their onslaughts, and that the seedless apple will doubtless do so. Now, we were perfectly familiar with the seedless orange from the time that our friend, Wm. Saunders, got it from Bahia and sent it to California, and we ate some of the first fruits with him. At that time we knew of no onslaughts against it, and in fact every one has agreed that in a suitable climate it is a very valuable orange, while not always first-class. The seedless character is of value in an orange, but the fact that an apple has not seed, but still has the tough carpels of the ovary, will not make it of value at all. Then, the promoters of the modern issue of the seedless apple have adopted a sort of fake method of sending it out. While they might have sent samples of the fruit to the stations to show its quality, they have carefully refrained from letting any one see it. They are trying to sell it for three dollars a tree simply on its seedless character, and every one skilled in plant life knows that the statement that it was produced by a curious process of grafting is all bosh. The whole interior of an orange is eaten, but no one cares for the core of an apple, and if the core is still there, the fact that it carries no seeds does not give the apple any value. Then, seedless apples have been known for many generations, and never a fruit of good quality has been found of this character. It has been repeatedly brought out with a flourish, and when this one disappears it will probably strike the attention of some one in the future and a new effort be made to sell it. We want apples of fine quality, and do not care whether they are seedless or not, but we do not want a worthless fruit simply because it has no seed.—Prof. W F. Massey, in The Practical Farmer.

The Family Table.

Around the family table should be a time valued by all members of the family. At this time the family is all together and all members are sharing an enjoyment. Why shouldn't it, then, be an opportunity for beauty to be enjoyed as well?

Of course we can all set a table nicely for special occasions, when we are willing to exert ourselves or spend money only for decorations, but surely it is important to have our family table pretty and simple every day and at every meal. One can form the habit of always setting a neat and pretty table just as easily as setting a careless one.

Always, if possible, have a small vase of flowers, a fern or plant of some kind in the center of the table on a pretty center piece. The tablecloth should be snow white, with napkins the same. In the setting of the table there should be a form. Don't be careless in placing knives, forks and spoons. The plates should be placed at the head of the table, to be served. This, although it takes a little more time for the server, saves much of the confusion and bother of passing warm and heavy dishes around the table, and it is really the only way to serve little children At the other end of the table, usually occupied by the housewife, should be placed the tea or coffee pot, cups, sugar and cream. Always have a place for every dish, and every dish in its place.

Every one enjoys sitting down to a neat and pretty table. It at once inspires the appetite and makes the meal seem much more of a pleasure; in fact, it adds one half to the meal. One can easily become accustomed to the habit of following a particular form and effect in setting the table, and it certainly repays one for the little effort at first exerted, by the family appreciation.—Exchange.

Fertilizing Peach Trees.

The peach is somewhat sensitive to overfeeding with nitrogen or ammoniate manures. Trees grown near barnyards shoot out very vigorously at first, but the tissues seem to degenerate rapidly, forming gum pockets and exuding large quantities of gum The trees have been observed by peach men to suffer from winter killing, and in extreme cases are often killed outright. An application of nitrate of soda at the rate of 300 pounds per acre in one case noted by the Department of Agriculture retarded the ripening time of peaches two weeks. Peaches regularly ripen on the poor knolls and hilltops earlier than in adjacent valleys or pockets a few feet away, where seepage nitrogen affects them. The latter are also more subject to certain fungi. The proximity of an old stable was in one case the cause of the fruit being belated, and while the trees and fruit were larger the latter was inferior in color and quality. In a series of tests the fruit on the trees moderately supplied with nitrogen was brighter in color, sweeter and finer in texture, and only slightly smaller. In fact the peach is healthiest and yields the best fruit in soils which for most other crops would be considered deficient in nitrogen.

Attacked by a Mob

and beaten, in a labor riot, until covered with sores, a Chicago street car conductor applied Bucklen's Arnica Salve, and was soon sound and well. "I use it in my family," writes G. J. Welch, of Tekonsha, Mich., "and find it perfect." Simply great for cuts and burns. Only 25c at all druggists.

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High - Grade Mantels,
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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

PASSMORE —Elizabeth Passmore was born Nov. 3, 1813, and died at the home of her son, Jas. H. Passmore, in Clay county, August 20, 1904, at the age of 90 years, 8 months and 17 days.

She professed religion at the age of 15 years and joined the Methodist Church and lived about 75 years in the church. I never knew her till a few months before her death, and she was so feeble that I could not hold much conversation, but I found a great many things she loved was for the preacher to come to see her. When I went she did not want me to leave. She seemed to be childishly fond of the preachers always wanted me to have prayers, which I of course did and enjoyed. She would join in and pray till I could hear her sometimes. She seemed ready and anxious to go. A short time before her death I made her a visit and though very weak she talked of her departure and seemed anxious for the time to come.

She leaves two sons and three daughters who lived near her. The oldest son, William, has been very sick for several months and was not able to go to see his mother when she died, or attend the funeral. She lived with the other son, James, and he and his daughter (his wife being dead) was very much confined at home with mother and grandmother, but seemed very patient indeed with the helpess sufferer, and this made their loss seem the greater. The daughters are all in delicate health, and they are getting to be old women themselves.

May the children and grand children all meet her in the home where there is no suffering and no sorrow, nor death.

Her pastor,

E. MYERS.

Hayesville, N. C.

WILLIS.—Saturday morning, Feb. the 11th, the soul of Mrs. Nancy Willis left its aged, mortal clay to find its dwelling place with God. The dear old lady had already passed her three score and ten, being nearly 88 years of age. God had been wonderfully good to her. The thread of life had been drawn out to a natural end, there being no violent shock in death Her physical frame gave way under the weight of accumulated years, and as a good machine wears out from much use, so did she pass away. She was the mother of seven children, four of whom survive her, the husband of her youth and three children having preceded her to God's judgment bar.

Sister Willis was the oldest member of Washington Street Methodist E. Church, South, of High Point, having been a member of the same about forty-five years. This, however, does not mark the years of her Christian life, for in her girlhood days she committed her ways unto the Lord, and first joined the church at New Berne, N. C., about sixty-five years ago. In the Methodist church she spent a long, consistent life. Hers was a simple life; it was not hers to move in widely extended circles, her sphere of service being limited chiefly to her home—a mother's most natural and most effective working place, but in her children and her children's children her works do follow her. She is gone and I believe the Christ of Calvary has already found a welcome sweet for her who laid her hand in His, and walked this life and the valley of the shadow with Him.

Rest, weary pilgrim, thy warfare is ended;
The chariot of fire once more hath descended:
Thy soul hath been borne to its mansion above,
And returned to the image of Him who is Love.

GEORGE F. KIRBY,
Pastor S. Main St. M. E. Church, South.

TURNBILL.—Mary Broomfield Turnbill was born in Athens, Tenn., Sept. 23, 1823, and died in Hayesville, N. C., Dec. 29, 1904, at the age of 81 years, 3 months and 6 days. She was married to John J. Turnbill April 28, 1840. To them were born 9 children, 3 boys and 6 girls, two of the boys and two of the girls are dead, leaving one boy and four girls. Two of the girls live in Hayesville near mother's old home, one lives in Maryland, and the other in South Carolina, and the son, William, lives in Cherokee county, N. C. Her husband died Nov. 10, 1857, leaving sister Turnbill with this large family of children to raise and she did it, and did it well.

She was raised in Tennessee and was moved to North Carolina at the age of 15 years, and settled in Murphy, N. C. She and Bro. Turnbill were the first couple to be married in Murphy, and her oldest child was the first white child born in the town of Murphy. Her father was the first settler of Murphy.

She professed religion and joined the M. E Church, South, in the year 1862, and has been a devoted member of it ever since. She was sick about two months before her death, and just seemed to grow weaker and worse gradually till the end. Several diseases no doubt were at work on her, but probably the cause of her death was a stomach disease.

Sister Turnbill was not an old woman in the ordinary sense of that term. She kept young She had a cheerful disposition, and besides she had a good case of religion, which always keeps one young, no matter how the years have piled up to make them old. She did not lose interest in the Lord's work. She was enthusiastically interested in our new church here, and gave liberally to the building fund of her means. She helped to support the ministry and the institutions of the church. She leaves a host of friends; indeed, it seems that everybody is her friend.

She was a loving mother and grand mother. She was one of the sweetest spirited and most cheerful old ladies I ever met. According to her request, we took her to Murphy and buried her near her husband and son, and the funeral service was conducted at the Methodist Church by the writer, assisted by Rev. D. P. Tate, Dec. 31, 1904.

E. MYERS.

Got Off Cheap.

He may well think he has got off cheap, who, after having contracted constipation or indigestion, is still able to perfectly restore his health. Nothing will do this but Dr. King's New Life Pills. A quick, pleasant, and certain cure for headache, constipation, etc., 25c. at all druggists; guaranteed.

Cabbage Plants & Sea Island Cotton Seed.

Cabbage Plants for sale, and now ready for delivery. "Early Jersey Wakfield" and "Charleston Large Type Wakefield," two earliest sharphead varieties and head in rotation as named. "Succession," "Augusta Trucker" and "Short Stem Flatch Dutch," the 3 best flat-head varieties and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1000; 10,000 and over, $1 per 1000. Terms: Cash with order; or, plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina Sea Coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 lbs. per M., and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seedhouses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

OUR COTTON SEED. Lint of our Long Staple variety of Sea Island Cotton sold this year in Charleston on Dec. 2, at 32c. per pound. Seed $1.25 per bu.; lots of 10 bu. and over $1 per bushel.

My specialty: Prompt Shipment, True Varieties, and Satisfied Customers. I have been in the plant business for thirty-five years.

Wm. C. GERATY, The Cabbage Plant Man, Post & Telegraph Office, Young's Island, S. C.

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Prices: $1 50 per 1000. To Agents ordering 10,000, $1 per 1000. Orders amounting to 50,000, 10 per cent. off. Shipped C. O. D. if desired. Plants arrive at your Express Office in good condition.

Write for Merchants' Prices.

Cabbage, Beans, Sweet Potatoes and Turnips in Season. Orders for shipment of Tomato Plants, Sea Island Cotton Seed and Sweet Potato Draws should be booked in advance.

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BUILD YOU A HOME

and finish it up handsomely with our hard wood mantels

The cheapest, sightliest, and most effective furniture you can buy.

Visit our Mantel Parlors. We can show 200 different designs for 1905. Our

Southern Queen Grate

IS THE GEM OF GRATES.

Odell Hardware Co.

P. S. If interested, write us for catalogue.

FROM THE EARTH'S VEINS TO YOUR VEINS.



"The Lord hath created medicines out of the earth, and he that is wise will not abhor them."

WE DON'T CARE if you **are skeptical,** we care not if you have **no confidence,** it makes **no difference** if you give **no credence or belief,** it matters not even if you **lack hope.** It takes **only a trial**—all we ask. It will do the work—it cannot help doing it. It comes from out the ground, **from the earth's veins,** the dust out of which man was first made, and **flows like fire** through the veins or the sufferer, the sick and the needy, curing whether the user believes in it or does not believe.

CRUTCHES ARE THROWN AWAY but not through hope, bandages are taken off, but not through confidence, purges are poured into the sink, hot water bottles are laid away on the shelf, plasters are destroyed, but not through faith. **It is the work the Ore was made for,** the duty for which it was put into the earth's veins and it can no more help doing it than can man help following his natural destiny—the sufferer can no more resist its action, its power, than can man resist the power of the sun, the tides of the earth itself.

IT IS DIFFERENT from anything that has ever before been offered, from those other treatments you have used, **as is pure milk from chalk and water or the brilliant sunlight from a tallow candle.** It flows like life through your veins, pure as it came from the veins of the earth and **acts** in a different manner, **cures** in a different way. It is different from all others and can be **differently offered** to those in need—**on trial,** the user **to be the judge**—a way sellers of medicine dare not duplicate or copy.

IF YOU WANT IT if you need it, if you are suffering for it, wasting away day by day, for lack of that **help and health** which it alone can bring to you—**SEND FOR IT!** It will not cost you **one single penny** if it does not help. Nothing to begin with, **nothing at any time** if you are not satisfied, if you don't want to pay for it. **You are to be the judge!**

OLD CHRONIC CASES are those we seek especially. It matters not what you think, what you have thought, what the doctors think or what they would make you think. It counts not a whit what desperate efforts you have already made, what disappointing failures you have already been through—**SEND FOR IT ON TRIAL!** It is different—a trial will prove it, the **only thing** that can prove it, **the only thing** that is needed to prove it. A trial will tell **its own plain story,** a story that will mean **comfort, peace, health** and **happiness** for you. You must only first **open the book,** by sending for it, by beginning its use.

You Are to Be the Judge!

The deciding power is to be left entirely with you. You say yes or no, right or wrong. If it does not help you, you do not pay—not a cent! We know it, **know it will help, know it will cure,** know we will be paid, or we **could not, would not, dare not** offer it on trial in this way. Read our Special Offer and then **send for a package to-day.** **If you need it, how can you refuse?**

Read This Special Offer

We will send to every subscriber or reader of this paper or worthy person recommended by a subscriber, a full-sized One Dollar package of **VITAE-ORE** by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt if the receiver can truthfully say that its use has done him or her more good than all the drugs or dopes of quacks or good doctors or patent medicines he or she has ever used. **Read** this over again carefully and understand that we ask our pay **when it has done you good, and not before.** We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. **VITAE-ORE** is a natural, hard, adamantine rock-like substance—mineral—**Ore**—mined from the ground like gold and silver, and requires about twenty years for oxidization. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing disease, as thousands testify, and as no one, answering this, writing for a package will deny after using. **VITAE-ORE** has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach every case with a more rapid and powerful curative action than any medicine, combination of medicines or doctor's prescription which it is possible to procure.

VITAE-ORE will do the same for you as it has for hundreds of readers of this paper, if you will give it a fair trial. **Send for a $1 package at our risk.** You have nothing to lose but the stamp to answer this announcement. **We want no one's money whom Vitae-Ore cannot benefit.** Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try **Vitae-Ore** on this liberal offer? One package is usually sufficient to cure ordinary cases, two or three for chronic, obstinate cases. **We mean Just what we say** in this announcement, and will do just what we agree.

A Certain and Never-Failing Cure for

Rheumatism
Bright's Disease and Dropsy
La Grippe
Blood Poisoning
Sores and Ulcers
Malarial Fever
Nervous Prostration and Anaemia
Liver, Kidney and Bladder Troubles
Catarrh of Any Part
Female Complaints
Stomach and Bowel Disorders
General Debility

A Hale and Hearty Trio.

ENTIRE FAMILY PERMANENTLY CURED OF SERIOUS CHRONIC AILMENTS.

Stomach and Kidney Troubles, Rheumatism and Bright's Disease Made to Disappear.

My entire family has great reason to be thankful to Vitae-Ore, as it is to this remedy that we owe our state of good health during the past few years. It has, indeed, worked wonders for all of us. When we first learned of it, six years ago, my mother was sorely afflicted with a disorder of the stomach and bowels, which had been troubling her for over twelve years and at that time very severely. Her doctor bill during a short time amounted to $50.00, with little or no evidence of improvement. Vitae-Ore was specifically recommended for this trouble, and we had mother give it a thorough trial. It gave her immediate benefit, the relief being almost from the first dose, and it was only a short time before we could report her entire cure. It has been permanent, as there has been no return of the trouble.



Father was also afflicted with Kidney Trouble, pronouced by the physicians Bright's Disease, and although at first skeptical, he gave it a trial upon seeing what it was accomplishing for my mother. The result was the same as in her case and he now has no symptoms of his old malady. I personally had been troubled off and on with Rheumatism and Kidney Trouble and my condition at the time we first learned of Vitae-Ore was causing me a great deal of uneasiness, as I feared it would become chronic, and I used Vitae-Ore continuously for about three months' time with the same results. We are, indeed, a hearty trio, all now enjoying the best of health, and we owe it all to the remarkable powers of Vitae-Ore.

Many of our friends and neighbors, learning of what it has accomplished for us, have used it for similar ailments, and I know of many cures as satisfactory as ours have been.

O. H. WARD, Newcastle, Pa.

Make the Effort Which Means Your Cure

Nothing is so pitiable to witness as wrongly applied effort, particularly so when the effort thus put forward is earnest and persistent, of a kind that, placed in the proper channel, would be productive of the results sought after. Especially is this true of the attempts of sick and ailing people to secure a cure for their ills, many wasting some of the best years of their lives in an effort along the wrong direction, lives that are made miserable by a protracted disorder that apparently defies all efforts to eradicate it. They will apply themselves diligently to the treatment, will follow it and dose themselves day after day with a determination and spirit that is, indeed, commendable, but the effort is misdirected and nothing but additional and prolonged distress comes of it.

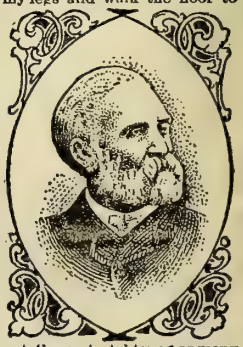
The trouble is, that they are treating the SYMPTOMS, the external evidences of a disturbance within, and not the CAUSE which brings it about. They deaden the immediate discomfort by drugging with narcotics and preparations which depend for temporary efficacy upon a narcotic influence and are doing nothing to get at the fountain head of the trouble, which remains in its seat, undisturbed and unconquered. Thus it is that the treatment is kept up week in and week out, month after month, year after year, the sufferer always seeking a cure and not realizing that what he is seeking lies in an entirely different direction. Doctors diagnose the case, question as to the symptoms and treat the symptom instead of investigating for the cause, and having discovered it, taking proper steps to remove the wrong condition which makes it possible. Patent medicines, too, are placed on the market and advertised to treat the symptoms, to relieve this and that outward manifestation of an inward abnormality, while the CAUSE goes merrily on, causing more and more symptoms as time progresses, more work for the doctors and more sales for these so-called medicines.

Vitae-Ore treats the CAUSE, not the symptoms. It gets into the veins, courses through the vital organs, doing its good work in each, setting each to rights and by so doing removes the inward disorder itself. It is a CURE and not merely a check for a time upon the outward physical manifestation of that disorder. This is one of the reasons for the absoluteness and permanency of its cures, the principal reason for the wide range of symptoms it causes to disappear. Many different symptoms and local disturbances can be attributed to one particular lesion, one fundamental lack of functional activity that is primarily alike in many separate cases, accounting for the ease with which Vitae-Ore effaces such different symptoms by the perfect removal of these underlying and controlling causes.

STOMACH & KIDNEY TROUBLE.

Appetite Good—Can Eat Anything.

I have had Stomach Trouble for twenty-five years and Kidney Trouble for ten years. I suffered with Cramps at night so bad that I would have to rub my legs and walk the floor to get them straightened as many as four or five times a night. Since using Vitae-Ore my stomach is all right, my appetite is good and I can eat anything. My Kidney Trouble is cured and the Cramps are a thing of the past. Every suffering mortal should give it a trial.



J. M. CARR, Kenton, O.

Write for a Package To-Day

to be sent to you by mail, **postpaid** by us, at our risk and expense. Give your age and ailments, and mention this paper. Do not delay! Each day lost makes your troubles older, your condition more aggravated, harder, more obstinate. **NOW,** written backwards, spells **WON.** Win your cure by sending for a package, **now, TO-DAY!**

NOT A PENNY UNLESS BENEFITED

☞This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

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NORTH CAROLINA
Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., MARCH 30, 1905. VOL. L., NO. 13.

Reading Room
Trinity College N C

The Advocate Campaign.

Status of the Campaign for New Subscribers.

AS SEEN from our weekly report we lack only a small number of having secured 1500 new subscribers since December. However, only the Shelby District has reached the number pledged. The districts now stand as follows:

	Pledged.	Secured.
Asheville,	125	93
Charlotte,	200	91
Franklin,	100	24½
Greensboro,	200	123½
Morganton,	150	142
Mount Airy,	150	136
Salisbury,	175	127
Shelby,	200	217
Statesville,	200	179
Waynesville,	100	80
Winston,	200	74½

Now as we have decided to extend the time to May 1st, will not the charges that are behind on their allotment rally to us and let us round up the campaign with at least an even 2000 increase? Then we will have 6500, and can feel that we are approximating that degree of usefulness and helpfulness that we have devoutly wished and prayed for.

The editor cannot express the gratitude felt toward the preachers and laymen who have worked so energetically and unselfishly to extend our circulation, and not the least of our feeling of gratitude is felt toward the many who have written to encourage us in the work. We are assured from letters received from all sections of the Conference that the ADVOCATE is making itself felt for good. This is especially true in the awakening of interest on the great need of a wide-spread revival of religion, and a general desire for its early realization. We have felt our heart strangely warmed as we have read the letters of those who have commended our call, and now we devoutly believe that the time draweth nigh when the fires shall be kindled and we shall know that the Savior is walking among the candlesticks.

Press the Advocate Claims.

WE REJOICE in the large number of new subscribers that have come to our Conference Organ. This will mean much to our Methodism. Our ADVOCATE is a potential factor in our church work. Its weekly visits are a benediction to many a home. It helps develop a loyal and intelligent Methodism. Therefore I am anxious for every pastor to press the claims of the ADVOCATE through the month of April. We have secured over half of the number of new subscribers assigned to the Waynesville District. The others must be forthcoming. We cannot afford to let our District fall even one subscriber behind. I desire that each pastor will make up his mind to secure not less than a club of ten. Every new subscriber will mean that much more interest in the church work. This is our last month for work. May it be one that shall put the Waynesville District above the high-water mark of new subscribers. The paper is worthy of being in every Methodist home.

C. F. SHERRILL.

North Carolina Christian Advocate.

IT OUGHT to be well understood by all our people that the Conference owns a controlling interest in the stock of the North Carolina Advocate. Whatever income the paper may have above current expenses, economically administered, is distributed at each Annual Conference among the superannuates and the widows and orphans of our deceased preachers. The Advocate paid towards this fund last year $220.00—being about 7 per cent. on the amount we have invested in the paper. So that any effort we may make to enlarge the circulation adds to that fund, which among Methodists has always been counted "sacred." And well it may be called sacred, for when men have grown gray in the service of the church they loved, and have counted no sacrifice too great for her welfare, it is but right and just that the young and vigorous of our great church should say to such men, we will see that you and yours are comfortably provided for the remainder of your days. The government does this for its old servants in the army and navy.

A great effort is being made to enlarge the circulation of the Advocate. Special inducements are being offered. A healthy and commendable rivalry is on among the districts and preachers. This is all well and we hope the Advocate will keep the record of the progress of the good work standing for some time. My own personal experience and observation in this matter is, that the real reason why our papers do not have a larger circulation is because we, the preachers and presiding elders, have made no honest, persistent effort to get subscribers. We have simply to go about it in dead earnest and we can put the paper in many homes where they are reading nothing; or, what is worse, the vilest trash. We can do them no greater service than to put a good paper into their hands. There are preachers, and I confess to my own short-coming in this matter, who might have gone to Rock Spring circuit and not sent five new subscribers during this lively canvass. J. W. Clegg has sent ninety-six. I understand very well that some charges and some districts have more members than others, and are better able to take the paper; but the trouble is and has been that we have made no thorough and close canvass for it. You can not have an intelligent church if the people do not read our literature, and I believe that any observant minister will tell you that those who read the church papers are the members who most cheerfully and liberally support the church and her institutions.

It seems to me that the offer that the editor has made to send the Advocate for one dollar ($1.00) to any family not able to take it ought to commend itself to many of our people of means. What more beautiful charity can there be than to make a lowly home more cheerful to the old grandmother with her glasses, and to the dear little children around her chair, by the weekly visit of a good paper; and in all probability the only one that ever comes to that home. Any preacher who will carefully look over his work will find some such cases. What would a single dollar be to many men and women! I am sure that there are those who should occasionally send a dollar to place the Advocate in some house to brighten the hearthstone and lend cheer and comfort to the long winter evening, or the holy quiet of the Sabbath afternoon.

J. D. ARNOLD.

CONTRIBUTIONS.

PASTORAL WORK.

REV. R. M. TAYLOR.

The gospel ministry has two departments: the evangelistic and the pastoral. Any permanent religious movement must recognize and provide for both. The Methodist church began as an evangelistic movement. The times demanded such a movement. It was a success from the first. Perhaps no other religious awakening has lasted so long, or been so fruitful in evangelistic work as Methodism. Revivals have been its normal condition. It has recognized the necessity for conscious conversion and insisted upon a satisfactory religious experience. Formalism, ritualism, &c., it has avoided. It has ever been an aggressive force in the evangelization of the masses, since Wesley preached to the colliers of Cornwall.

But Methodism has suffered a distinct loss in the decline of the class meeting. In the old times the class leader was the sub-pastor and did most of the pastoral work, such as visiting and praying with the sick, reproving the disorderly, &c. Now all this must be done by the pastor. Are we doing this? We still get people converted and take them into the church, but do we keep them converted? I do not hesitate to say that the chief trouble in our work is to keep our members from backsliding. Not only is this so in town, but it is so in the rural districts as well. The circuits are so large and the people so scattered that it is exceedingly difficult to do satisfactory pastoral work. Many people seem as sheep having no shepherd. A visit once a year is poor pastoral work. For a man of gift and intelligence it is easier to make and preach an acceptable sermon than to make a successful pastoral visit. The pastor must be a many-sided man. He must have flexibility, adaptability, tact, grace and common sense. Above all he must have religion. Nothing can take its place, if he would do pastoral work. He must be full of genuine interest in the welfare of his people. An assumed interest will not do. It is a fraud and will soon show itself. If he is truly interested in his flock he will find it natural to "rejoice with those that do rejoice and weep with them that weep." The house of mourning will touch his heart and bring tears to his eyes.

Then he must be sufficiently intelligent to move among and converse without embarrassment with those of his flock who have been educated. But he must be sufficiently flexible to go into the homes of poverty and ignorance without embarrassing them. And thus he must go into all sorts of homes seeking the people. A tactful pastor will watch his opportunity to bring forward the Master's cause in the company of those on whom a good impression may be made. It is an art to say the right thing at the right time. To be "all things to all men." But a successful pastor does this.

It is well known that an excellent preacher and a first-class pastor are a rare combination. Many preachers excel in pulpit ministrations, but are below mediocrity as pastors. Some preachers are very ordinary in the pulpit, but hold their people with "hooks of steel" because they are first rate pastors. Very few are good in both departments. These are our best, safest men. Every preacher should strive to do his very best in both departments of the ministry. We may think we can afford to make a specialty of one and neglect the other, but we cannot. This close house to house, heart to heart, pastoral work is sorely needed. It pays to do it. We cannot succeed without it. Jesus did it, the Apostles did it, all successful pastors do it, and we can do it if we will.

But it is hard, especially on circuits. It requires time, much of our time. And it will be a sufficient recreation for the man whose heart is in it, without bird hunting, fishing, playing ball and croquet. It will give us who are on circuits plenty of out-door exercise. It will give us dirty clothes and worn out buggies. But we ourselves will last longer if we do it than we would not to do it.

Let us not make all our visits to a few places. Some are more pleasant than others, better prepared to entertain us. But it is not entertainment the true pastor is looking for. The proud man will be a long time in finding out that the poor woman in the cabin is a church member. He will pass her house many times on his way to and from more pleasant places.

But the true pastor will seek the lost sheep rather than the dining-room. He will be more careful for souls than for a good dinner. The lazy man will find many excuses for not doing pastoral work. He is not adapted to it, &c. The dandy, kid-glove pastor cannot get down to it. His nasal organs are offended in some homes. He just cannot go among all sorts of people. But the true man of God will deny himself, take up his cross and follow the Master even into the homes of the poorest and most wretched.

What a school for personal development the pastorate is! Here we see people as they are. This we do not do at church on Sunday. They lay aside their real selves, with their work clothes and act a part on Sunday. They appear in a different role. But at home, in the week, with work-a-day clothes on we see them as they are, and we can study the conditions that go to make up their environment. This will help us, if we are wise, to adapt our teaching to their needs.

The pastor might take a suggestion from the traveling salesman, sewing machine agent, &c. The commercial man is persistent with the prospective purchaser. While avoiding any persistence that would be "boring," the pastor, if he would succeed should show the same earnestness and faithfulness to the great cause, as the salesman shows for his business.

As the people become more and more evangelized, the pastoral relation should be studied and improved so as to adapt itself to the changing conditions. It is generally conceded that the days of the camp-meeting are about over, because the conditions are different. So the special work of the evangelist is less needed, and the steady every day, house-to-house work of the pastor more and more needed.

Statesville, N. C.

ANTI-TOBACCO MEDITATIONS.

REV. D. H. TUTTLE.

I. God is wise, hence I cannot free myself from the impression that if He had intended men to be smokers He would have made the open end of the nose to point toward the top of the head. Smoke stacks open upward. It is painful to see men (?) and boys forcing tobacco smoke downward through their nostrils. God did not so intend. His purposes are seen in his work.

II. We were going to conference, seated in a first-class coach. I would not indulge in a habit, that to enjoy it would require me to join the second-class-coach crowd or quit, even temporarily, the cleanest men and purest women, but the preacher who sat with me excused himself to go in the "next car" for a smoke. For good cause I changed seats, and before the brother returned some one had taken his suite-case from the train. He was three days at Conference before recovering it. Did not have his "best linen," and kept the committees waiting for his pastoral reports. This, all this, and more for the pleasure of sucking the cyclone-shaped end of a four-inch tobacco roll, against the statutes of health, decency, economy and Christian self-denial in such cases made and provided.

III. The most beautiful thing in all God's universe is a life made beautiful by Christ-like virtues and gentle graces. Such a life went from among us a few months ago, and the only unpleasant recollection of the outgoing of that life was the connection that the much too popular cigar had with it. That noble young man, minister of God, and Christian educator, had excused himself and gone to the rear platform of the car for a smoke, and while so engaged was thrown from the train to the track and killed. I would feel more reconciled to his death but for that link in the chain of circumstances leading to it. However, the best human reproductions of the Christ-life have now and then a blemish, all the more clearly seen because of the general brightness and purity of their lives. The least evils are seen largest in the best lives. The lives of men and women are "walking epistles." Let us read them to our profit by emulating the virtues of the worst, and avoiding the vices of the best. As ministers of Christ and Christian educators let us by both precept and example give "no offense in anything that the ministry be not blamed." Read again and now 2nd. Co". 6th chapter, praying that its clean, pure, consistent, and faith strengthening virtues may be read in your life by those who do not read the written word, but know you to be a professed Christian, and read your daily life as an interpretation thereof. My brother Christian, preacher or layman, I beseech you let no fond mother's son learn from your example the unclean, wasteful, soul and body-damaging tobacco habit. We Methodist Christians have made a solemn vow against needless self-indulgence. Let us keep it in all good conscience toward God and men. If I ever wrote anything under the Spirit's pressure I have so written every word of this and may God use it to His glory.

A DAN RIVER NOTE.

BISHOP O. P. FITZGERALD.

My heart has been touched by allusions made to me recently in connection with the Dan river country—the one by Dr. John Hannon in the Richmond Christian Advocate, the other by Dr. John R. Brooks in a letter to the Florida Christian Advocate. These allusions were too kindly, but were gratefully appreciated by this old preacher who loves to be loved, and who has had his full share of love in the militant church. In his heart as he pens these lines is the echo of the words: "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Call it love, kindly reader, and let it take the place that belongs to it in your religious life

—the love that casts out fear, the love that believeth, endureth and hopeth all things, and that never fails. This love is the extinguisher of doubt: the logic of it is that the Giver of it now may be trusted to bestow all He promises forever.

There is a sacred beauty in a passage to be found in Deuteronomy xi. 10-12: "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and watereedst it with thy foot, as a garden of herbs: But the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

As I read that passage some days ago, my mind turned to that Dan river country around which clusters memories so sacred and tender. Before my mind's eye the Blue Ridge lifted itself and stretched away and away as when I was a boy. Its beauty is to me a joy forever.

Let me send a message to every reader of this screed that flows out of my heart, beloved Editor: The best thing to which you aspire in your religious life is the very blessedness God will impart unto you. The aspiration is His gift.

Seabreeze, Fla.

OUR GEORGIA LETTER.

REV. GEORGE G. SMITH.

On the 24th of December last I left my 68th year behind me. I suppose I am an old man, but I cannot realize the fact. I really do not know what the word old means. I can recall occurrences of sixty-five years ago, and well remember what the world was 60 years ago.

I have been a Methodist for over 60 years, for I joined the church when I was eight years old, and the recollection of how earnestly I sought religion as I understood the word, comes now vividly before me. That recollection of a little child seeking for Jesus and soul rest, has been the inspiration of my life in my work among the children, but while I joined the church in 1846, and while I caught my first view of an atoning Savior over sixty years ago, I did not begin a continuous Christian life, nor profess my faith until 1855, just fifty years ago this month. Since that time I have avowed my faith, and have tried to live consistently. There comes to me every springtime a very vivid recollection of those days, and these recollections have made my morning reading of the Epistle to the Galatians especially absorbing. I have for four successive mornings read that Epistle from the beginning to the end. Luther and Bunyan both felt as if it was written for them. I very gratefully find in it what they found. I do not think John Wesley whose main and engrossing idea was a religion of self-sacrifice and untiring toil, and of deep mystical experience valued this book as he did the 1st Epistle of John, and the Epistles of James, nor do the Roman or Anglo Catholics lay much stress upon it, but to Protestants of the Lutheran, and the Calvinistic faith, when the doctrines of grace are badly pronounced, this glorious Epistle is a precious heritage.

There are two classes to whom its teaching is especially obnoxious, and no two classes could seem to be farther apart. They are the modern rationalists and the Catholic legalists, or sacramentarians. The one rejects the teaching of Paul as antinomian, and unphilosophical, the other as antagonistic to the ecclesiastical supremacy of hierarchal power of the Catholic priesthood. There never was a time when more prominence ought to be given to the doctrines of grace, and there never was a time when there was less in Methodism. By this I do not mean there is but little stress now laid on these doctrines by many, but once nothing else was heard. I call to mind sundry leading men in our church, whom in these late years I have listened to, whom I never heard preach an evangelical sermon. Men like Robertson, Phillips Brooks, Martineau, Bushnell, Caird, are the favorites with many popular preachers. The grand old Puritans, Flavel, Baxter, Bunyan, Howe Henry, the evangelical Methodists, Wesley, Fletcher, Benson are relegated to the rear or known as mossbacks and old fogies. That embodiment of wisdom and piety, Dr. Carlisle, once said to me as we were in his great library that he feared exclusive devotion to the writings of these great ethical preachers of whom I have spoken did no good to the future. These precious old doctrines of grace are nowhere presented as they are in this Epistle of Gold. The key note of all is "He loved me and gave himself for me." There is no philosophic discussion of the atonement. Jesus Christ is set for the crucified among them." He has come to deliver us. He has paid it all. No circumcision nor observance of days and seasons nor obedience to ethical law brings the Holy Spirit to our hearts." "We are saved by simple faith, we receive the Spirit by faith, and it is the Holy Spirit, who gives us power to resist the influence of the flesh, which wars against it.

There is no defense of these positions, they are dogmas spoken with authority, foolishness to the Greek, a stumbling block to the Jews, but the power of God to the believer.

This was the lesson I learned fifty years ago. I need it today as I did then, and today as then I cry

"Plenteous grace with thee is found
Grace to cover all my sin,
Let the healing streams abound,
Make and keep me pure within.
Just and holy is Thy name,
I am all unrighteousness,
False and full of sin I am
Thou art full of truth and grace."

I have been writing for the NORTH CAROLINA ADVOCATE these twenty years. I have visited your Conferences often, I have been in your homes, I love your people from the sand dunes of Wilmington, where my mother was born, to the banks of the Yadkin where my grandfather preached these old-time doctrines over a hundred years ago. I shall be able to visit you no more, my goings out and comings in are ended, but I love to hear from you and ask that sometimes you remember me when you kneel in prayer.

"YOUR VACATION PLANS."

The Summer Conference for missionary workers of the Southern States will be held this year at Kenilworth Inn, near Asheville, North Carolina, instead of at Lookout Mountain, Tennessee, as in previous summers.

A more charming and desirable home and environment for the Conference could not have been found. The hospitality and comforts of Kenilworth Inn are well known to the hundreds of tourists who annually seek the delightful climate and numberless beauties of the famous "Land of the Sky." The Inn is situated on a beautiful plateau twenty-five hundred feet above sea level, encircled by mountains, and overlooking the city of Asheville and the picturesque French Broad and Swannanoa rivers. The wild mountain country affords superb views of distant craggy peaks rising eastward, and of the Smoky Mountain range, with great Mount Pisgah rising to the west. Picturesque walks and drives abound. The roads are noted for their fine condition and the exquisite beauty of the surrounding scenery.

Vacation days for the worker could not be spent in more satisfying environment or inspiring atmosphere. As the dates of the Conference for 1905 will be from June 23 to July 3, the delegates will reach Biltmore and Kenilworth Inn in the height and splendor of the rhododendron season.

It is too early as yet to make an extended announcement as to the programme and speakers, but the committee has the assurance of the presence of a number of the foremost Christian workers and missionary leaders of the country. The programme is so arranged as to combine the largest possible benefit from Bible study and conference, with daily opportunity for the out-of-door recreation that is essential in the vacation plans of the average Christian worker. The first hour of each day will be spent in quiet, devotional Bible study. This will be followed by an hour of conference concerning approved methods of work in churches, Sunday-schools, and young people's societies. The third hour of the day will be given to home and foreign mission study classes. There will also be daily platform addresses by prominent speakers on missionary or devotional themes. The afternoons will be devoted entirely to rest and recreation in an ideal mountain environment. The evening hour will be occupied by an open-air vesper service, followed by denominational group meetings, where denominational representatives may formulate plans for the work of the ensuring year.

The purpose of this Conference is to enable young people's missionary secretaries and leaders in Sunday-school and young people's work to spend ten days of uninterrupted conference and prayer in preparation for the work of the ensuing year. The Conference is also intended as a training school for the bet ter equipment of leaders in the work of local churches and Sunday-schools. Missionary secretaries and other leaders bear testimony to the fact that during the past two years these Conferences have exerted a most profound influence upon the missionary activities and general spiritual life of the churches.

It is expected that denominational missionary secretaries for young people's work and national, State, and district officers of Sunday school and young people's organizations will be present. In addition to these, a special invitation is given to churches, Sunday-schools, and young people's societies to send one or more of their strongest young people as delegates to the Conference.

An illustrated booklet giving additional information concerning the Conference may be had by addressing the Young People's Missionary Movement, 156 Fifth Avenue, New York City, or W. R. Lambuth, Nashville, Tenn.

All true teaching has in it germs that develop gradually through the course of years. —Exchange.

"Am I a Christian?" is the first question for every man's decision. All other questions can wait till that is settled.—Exchange.

Our Correspondents.

Announcement to the Pastor's and Sunday-schosl Superintendents.

The Helps for the Sunday-school Missionary Society are now ready. Write to the Mission Rooms for free sample and examine. These helps are as follows:

1. Missionary Programmes for the Sunday-school—twelve in all. For the preparation of these the Board of Missions was fortunate in securing the services of Miss Belle M. Brain. Miss Brain's skill in this sort of work has already become widely known through her "Fuel for Missionary Fires," her "Fifty Missionary Programs" and other books and writings of hers on this line. These Programs will be bound in four booklets containing three programs in each booklet. The first of these with the subjects "Jesus, the Missionary to All Mankind," "Paul, the Apostle to the Gentiles" and "Our Heathen Ancestors: How They Were Won to Christ" is ready. The others will follow, dealing with later missionaries and missionary work. The price of these booklets is 5 cents each, or 40 cents a dozen, postpaid. Order from the Methodist Mission Rooms, Nashville, Tenn.

2. "Missionary Drills" for Southern Methodist young people. Dr. Hamill has prepared a series of twelve brief drills covering some of the most important practical missionary subjects. That these have been prepared by Dr. Hamill is sufficient guarantee of their value. These twelve drills are bound together in one booklet. Price, single copy 5 cents, twenty-five or more copies 2½ cents each, postpaid. Order from Smith and Lamar, Agts., Nashville, Tenn., and Dallas, Texas.

3. The Monthly Missionary Letter and Bulletin. For 25 cents the Board of Missions will send each month for a year a letter from one of our missionaries and a brief bulletin giving some of the most recent and striking facts from the field. Each of these is printed in typewritten form on letter sheet. The letter and bulletin may frequently be used to advantage in the Monthly Missionary Programe of the Sunday-school.

4. The 1905 Sunday-school Missionary Library. This Library has been selected by Drs. H. M. Hamill and W. R. Lambuth and is in two parts, Section A and Section B. Section A has been selected especially for boys and girls and Section B is adapted to the needs of teachers and older scholars. Either of these will be sent postpaid for $5 or both for $10. Order through Smith and Lamer, Agts. In ordering specify "1905 Missionary Library" and state whether Section A or B. is wanted.

No Sunday-school will be able to use all of these Helps, and probably in the use of any of them some adaptation will have to be made to meet the situation in each School. But it is designed by the Board of Missions through these helps to supply adequate material for making it possible for every Sunday-school Missionary Society to become an educational force for missions. No Sunday-school need henceforth be without its missionary exercises for instruction and training on Missionary Day.

Rev. D. H. Comann at Statesville.

People of Statesville never had an opportunity of listening to a series of sermons as worthy of their attention and serious consideration as those that are now being preached from the pulpit of the First Methodist church by the Rev. D. H. Comann, of the Methodist conference. By invitation of the pastor, the Rev. H. K. Boyer, and the Board of stewards, Mr. Comann came to Statesville and preached his first sermon last Sunday morning. Services are held daily at 10 o'clock A, M. and 7:30 P. M., and they are well attended. The services, however, are not so well attended as they should be, owing perhaps to the failure on the part of the people to realize and appreciate the real worth of the sermons in solid Gospel truth.

Mr. Comann is a scholary man, a profound thinker, a logical and forceful speaker, and frequently, in presenting the beautiful truths of the text, he soars aloft into the realm of oratory and thrills his hearers with flights of eloquence—modest, profound and beautiful. As an expounder of the word it is doubtful if he has a peer, and so familiar is he with the scriptures that large portions of his discourses are spoken in the pure, uneloborated bible language. As the profound lawyer cloths his arguments in pure legal vernacular, so this learned scriptural scholar declares the immortal truths of revelation in unadulterated biblical vernacular. In the pulpit he is graceful and attractive, possessing that power, so enviable, of holding the auditors under his spell, and so powerfully and forcefully does he present the points of the text and so thoroughly does he support his positions with citations of scripture, that the people not only may but must understand. Along with all this he possesses a great reserve force, which he calls into play, not too frequently; one so essential to the make up of him whose responsibility it is to stand before an audience and furnish them with food for thought and make them take it—that of wit, humor and ridicule. But when he sees proper to call this into play it is not to weaken or destroy the gravity or solemnity of his discourse, but rather to strengthen and emphasize it. He is not only a learned man, a powerful preacher, but he is an humble, consecrated desciple, led by the spirit of the Master. This is surely a season of refreshing for the children of His Kingdom in Statesvllle and a rare opportunity for those who would become learners of His will.

GEO. B. NICHOLSON,
Chairman Board Stewards.

Methodism in Wilkes.

Dear Brother Blair:—Another round of quarterly meetings for the charges in the "State of Wilkes" has come and gone. During his ten days sojourn among us our genial sub-bishop gave us several good sermons and much to help and encourage our hearts. Brother Cook is an excellent presiding officer and always comes with a smile and a word of encouragement and good cheer. We are always glad to see him come.

The close of this quarter found everything here in very good shape. On the Wilkes circuit, however, the work has been hindered some by the sickness of the principal pastor, Brother Hargett. Besides a case of the grippe, which is enough for any man, he fell on the ice and dislocated one of his shoulders. This prevented him from filling his appointments for several consecutive Sundays. Brother Eruit, the assistant pastor, has not missed any appointment and together they had a very good report. These brethren are now engaged in a revival at Roaring River, but I have not heard how much interest is being manifested. The pastors have been the recipicents of some nice poundings and other tokens of the esteem in which they are held by their people.

The people of Wilkesboro have no doubt that they have the finest preacher in the whole lot as is indicated by the nice things I hear from over there and the quarterage reports. These reports show that the salaries are paid to date with the exception of a very few dollars. That work is making rapid strides forward under the efficient leadership of Bro. Ownbey. The Sunday-school is in very fine condition; an Epworth League has lately been organized which is also doing good work; the assessments for Missions have been secured and eighteen new members added to the roll. A special meeting will begin the 30th of April, which, if carried out according to the plan outlined, will be the starting point of a great revival.

They are a faithful people over there and they have an energetic pastor and therefore the inevitable result will be a fine report at Greensboro this fall.

The congregation at North Wilkesboro also did some good work during the past quarter. We have organized a Junior League which is doing well under the superintendency of Mrs. A. R. Safford. Our collections are all secured in cash and subscriptions. Our Sunday-school is forging ahead; the people attend the preaching services well and there are many other evidences of spiritual growth. We are planning to hold a special meeting at an early date and hope and pray that it may be a great success spiritually.

By the help of God's Holy Spirit we will make greater advancement in that part of the year yet to come and when it is all done, dear readers, may each of us come bearing some precious sheaves.

Yours most truly,
WILL FRANK ELLIOTT.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK.

To the Epworth Leagues of the Western North Carolina Conference.

In the last issue of the North Carolina Christian Advocate there is a call from Bishop Candler asking if the Leagues of North Carolina will raise the money to build a church at Santiago de Las Vegas, in Cuba, showing that other conferences have done a like work for other towns in Cuba, $1700.00 are needed. The Bishop says he'll see that $200.00 are forth coming if the Leaguers will raise $1500. If the Leagues of the North Carolina and Western North Carolina Conference will divide this amount it will require only $750.00 from each. Shall we raise this amount? Here is an opportunity for us to do a specific work which is much needed. Will some one suggest the best plan for raising this money? Let us open this matter in the Advocate. Will some liberal heart start a subscription large enough to encourage us all? The following brethren were appointed by our last Annual Conference to superintend the League work in their respective districts:

Asheville District—A. T. Bell, Asheville, N. C.

Charlotte District—C. M. Pickens, Pineville, N. C.

Franklin District—T. C. Jordan, Sylva, N. C.

Greensboro District—C. H. Ireland, Greensboro, N. C.

Morganton Distriat—R. D. Sherrill, Morganton, N. C.

Mt. Airy District—H. C. Sprinkle, Elkin, N. C.

Salisbury District—G. T. Rowe, Concord, N. C.

Shelby District—J. W. Clegg, Denver, N. C.

Statesville District—W. F. Womble, Newton, N. C.

Waynesville District—W. T. Buttrick, Emma, N. C.

Winston District—J. P. Rodgers, Mocksville, N. C.

Will these good men please survey the field and say what they think can be done? This is the opportunity for the Leagues to show they can do things for God.

Truly,

J. A. B. Fry.

From Monroe.

Dear Brother Blair:—Our church at Monroe is to be dedicated by Bishop H. C. Morsion, D. D., Sunday, May 28th, 1905. All the former pastors and presiding elders are hereby cordially invited to be present and participate in these dedicatory services. Will be glad to have you with us, too, Brother Blair. Let all directly interested earnestly pray that this may not be a day of display, but of benediction and grace to the whole congregation and community.

We are glad to be back among old friends again. We have been received with cordiality and heartiness. Good congregations attend upon the ministry of the word and there is a decided growth in the Sunday-school and prayer meeting. The missionary spirit of the congregation is healthful and exhilarating. There have been fifty accessions to the church since conference by certificate and profession of faith. The parsonage is being much inproved by the addition of a bathroom, majestic range, painting etc.

Some of our people are beginning to talk about, desire and pray for a genuine revival. May it speedily come. We are hopeful and happy in our work. I am now at waxhaw helping Brother Stacy in a meeting—starting off well.

W. R. Ware.

Message from Rev. J. C. Kirkman.

Dear Dr. Blair:—I am indebted to brethren who have welcomed me to their homes and pulpits. The very best thing one can do on a stormy Sabbath is to go to chnrch. Nothing has impressed me so much as the good example of young people who have gone through storms to attend my services. I hope they will file the Advocate and other helps. It is better to aim at a glorious life than a glorious death. People die well who have lived well. As the rainbow, dashing down into the gloomy gulch, floods it with its colored glory, so the Christian religion, piercing and carrying brightness into the depths of sorrow and the grave, fills them with the light of immortality, and our cross is borne "but for a moment," our crown forever. The Lord bless you all.

Fraternally,

J. C. Kirkman.

Shelby District Sunday-school and League Conference.

The District Sunday-school Conference and the District Epworth League will convene in joint Conference in the Methodist Church at Cherryville, Gaston County, N. C., on Friday before the fourth Sunday in May, 1905, and continue through said Sunday.

All the preachers of the District are expected to attend Friday and Saturday. All Superintendents are earnestly requested to attend the full session. All who know they will attend said Conferences, please send names to Brother Tabor, pastor of the Cherryville Circuit, Crouse N. C., so he may arrange homes for you.

Programmes will be published and sent out in due time. We hope to have a great Conference.

J. A. Anthony,
Pres. of Sunday-school Conf.
J. W. Clegg,
Sec. of District League.

Hendersonvill Circuit.

Dear Advocate:—The good people of the Hendersonville Circuit completed negotiations for a parsonage last week in the school village of Fruitland, and we have moved into the seven-room house purchased for $580.00, $280.00 of which was paid down. There are about three acres of land and a good roomy barn for stables and sheltering also. The people here seem much pleased to have us come among them. However, I shall still get my mail through Hendersonville, R. F. D. No. 2.

NEWS NOTES.

Scotland Neck suffered a $12,000 fire last week with only $500 insurance.

Japan is said to have negotiated another loan of $150,000,000 from London bankers.

Jules Verne, the famous novelist died at his home at Amiens, France the 24th inst.

Six miners were killed in an explosion in the mine of the Princeton Coal Mine, last week.

The Eclipse Wollen Mills, of Louisville, Ky., has failed for $200,000; Assetts are estimated at $275,000.

The residence of Dr. J. W. Page was burned at Burlington last week. The loss was fully covered by insurance.

Four men were killed near Clarksville, Tenn., last Monday, by loose freight cars, which were running wild.

It is given out that 400,000 immigrants have arrived at the ports of the United States within the last six months.

Mrs. Chadwick has been sentenced to ten years imprisonment, in the case in which she was recently tried, An appeal was taken.

Hon. John Hay is a very sick man. It is said he will not sesume the duties of Secretary of State, upon his return to this country.

Senor Don de Aspiroz, Ambassador from Mexico, died at the Mexican Legation in Washington last week. He is said to be a victim of the Inauguration.

A bomb was thrown last Sunday, in Warsaw, at Baron von Nolken, Chief of Police of that city. He was seriously injured, but not fatally. His assailant is yet at large.

Vice President Chas. W. Fairbanks and several other men of national importance were present at a banquet in this city, given by the Tar Hell Club, a political organization of the Republican party, last week.

Fifteen hundred bales of cotton were destroyed at Corinth, Miss., last week. the fire was caused by a spark from a switch engine. The loss is estimated at $200,000.

The plant of the Virginia-Carolina Chemical Co. at East Rome, Ga., was burned last Saturday. The loss was placed at $250,000, one-half of which was covered by insurance.

Dispatches from St. Petersburg, March 25th, state that the preliminary steps towards peace between Russia and Japan have already begun; and that there will be peace in six weeks time.

There was a collision of two great steamships at Halifax N. S. last Saturday. They were the Parision and the Albano, and both were heavily loaded with passengers. No lives were lost; although both ships were badly damaged.

There is trouble between the United States and Venezuela, growing out of the refusal of the latter country to pay its debts to some citizens of the United States. This country has demanded that the matter be arbitrated and Castro has refused to do so.

The trial of Raymond D. Bynum, the slayer of James H. Alford, his partner in business, has been postponed until the July term of Wake Superior Court. The reason assigned is the prevalence of small pox in the jail of that county, which prevented his counsel's consulting him.

Durham is engaged in another railroad war with the Southern. At this time (Monday), this is the status: On Sunday night, the 18th inst. the Southern began to lay track on Peabody and Pettigrew streets in Durham, and the city obtained an injunction from Judge Peebles, which, at the hearing was continued until the final disposition of the case. On Saturday, the railroad applied to Judge Pritchard, and obtained an order from him removing the case to the Federal Court; and at the same time, a rule was issued upon the officials of the city of Durham to show cause why they should not be attached for contempt in violation of an order of the Circuit Court for the Eastern District of North Carolina.

The War.

There is little or nothing doing at this writing between the armies in Manchuria. The Japanese have discontinued the pursuit of the fleeing army, and there seems to be doubt as what to expect next. It is thought by some that the next move by Oyama, will be in the direction of Vladivostok. If he should get possession of this place, the Russians will be completely shut out on all sides. There seems to be good hope now that Russia will try to bring herself to the point of accepting Japanse terms of peace. This will work if Japan does not tread too heavily on her toes.

Health is Your Heritage.

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine) that they are willing to send, free and prepaid, to any reader of The N. C. Christian Advocate a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer and write to-day to the Vernal Remedy Company, Le Roy, N. Y.



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I Will Show You How to Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and since cured thousands. It will cure you. Write to-day. Capt. W. Collings, Box 908, Watertown, N. Y.

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CORRESPONDENCE.

Wesley Hall Mission, Bowery, N. Y.

BY REV. J. V. WILLIAMS.

The Methodists of New York City have woke up to the great truth of the possibility of the Gospel reaching the submerged portion of the city folks. There are three distinct classes in cities, the religious or church people, the respectable sinner, who glory only in worldly things, as clubs, theaters, wine parties, etc., the drunken, bum element, who glory only in the basest sins. It is this last class that N. Y. Methodism have determined to save.

About one year ago Bro. Sam H. Hadley, superintendent of "The Old Jerry McAuley Mission" and author of that great book, "Down in Water Street"—I mean "great" in the sense that it is great to be good—addressed the Methodist Ministers' weekly meeting on the subject of "rescue missions."

Hadley carried with him to the preachers meeting that day about a dozen converts from the McAuley Mission. After a short, pointed, practical talk, such as only Hadley can make, he introduced one after another of the converts, new and old, ranging from one year to 15 years, who told the old story of redeeming grace, just as Paul always told it.

That meeting touched New York Methodism. The tears which flowed that day, turned to genuine diamonds, which was invested in a new Mission "Wesley Hall," and has already proved a decided success in winning many souls to Christ.

The "City Mission Society of N. Y." of which Rev. Frank Mason North is President, established a Mission on the Bowery near Bleeker St. known as "Wesley Hall Rescue Mission."

This Mission has been in operation about 6 months. They asked Brother Hadley of the McAuley Mission to take the place of superintendent, and Brother Rice, a convert of the McAuley Mission, was made assistant superintendent. This was wise. When you want a thing done, always employ a man who is on to his job. There is nothing like knowledge.

In religious work we should first know God, then know how to conduct a meeting.

Hadley travels much in the interest of McAuley Mission. He is unable to be at Wesley Hall often, but when he does get there, he puts life in things. Life! That life that Jesus gave him twenty two-years ago he is passing on to others.

There has probably been more than 600 converts at this Mission in 6 months. These almost without exception have been drunkards of the lowest type. Tramps and bums, thieves and murderers, have found salvation there. It is helpful to hear testimonies from night to night of 40 to 50 converts, who have learned to love God and hate sin.

Among others who testified there was a Georgian who had been a gifted preacher out West, he fell from grace and having been a drunkard before his conversion, he went back to drink, he left home and all to "follow a multitude to do evil." The Bowery found him, he joined the devil's gang,

In a helpless, hopeless, ragged, drunken condition he wandered into "Wesley Hall Mission" and heard other drunkards tell of the power of God to save. He took courage, went forward for prayers, and was saved. I shall never forget how his face shined, when I led the congregation in that old song, "Sure I must fight if I would reign, increase my courage Lord."

When a moralist falls from grace he goes back to where he was before, to a dead formal life, and when a drunkard falls from grace he goes back, like others, to where he was before, to drunkenness.

I expect to see that ex-preacher again leading the host of the Lord against sin. The next time with the power of God.

Every Saturday night the Mission gives a free lunch to the starving Bowery sinners. They fill the house—about 600. It is touching to look on the ragged, dirty, besottled gang, ranging from 16 to 70 years of age.

This supper is furnished by John S. Huyler, a true and tried man of God, an humble Methodist steward. When you again eat Huyler's candy think that this man's whole life is sweetness. God bless him and increase his sort among the millionaires. This Saturday night service is beginning to be noted, and you will always find men of distinction there.

Dr. Johnstone, the pastor of Old John St. Methodist church, usually attends this service, and every Sunday morning of late he has the pleasure of taking in new members at John St., from the converts of Wesley Hall and McAuley Mission. These Missions have a continuous revival, the church a continuous performance.

My motto for years has been "Every Mission a Church, and every Church a Mission." Why not?

167 Reade St., New York.

Cherryville Charge.

Owing to the rough winter and bad roads the work of the church has been greatly hindered, but with the coming of spring we hope the work will take on new life and grow and increase during the summer and ripen into a rich harvest by fall.

We have already secured more than our quota of new subscriptions to the North Carolina Christian Advocate and hope to double the number already secured. But few of even our official members were taking the paper, now most all are taking it and I hope all will before the year closes.

Our second quarterly meeting was held Saturday and Sunday at Pleasant Grove church. We had a good attendance on Saturday and a great sermon by our presiding elder. Sunday was a very disagreeable day and the attendance was not large as it otherwise would have been, but we had a good sermon and a delightful communion service. Brother Hoyle is at home in this country. Having been reared in an adjoining county and educated at Rutherford College and served neighboring charges and having relations here you see he is not among strangers. He believes in the people and they believe in him. This is a great country.

The Shelby district is a great district. It has a great man for a leader, great as a preacher and great as a presiding officer, original, aggressive, and yet believes in holding on to the old landmarks of Methodism. He has no hobbies. He does not stress one interest of the church to the neglect of others. I shall be greatly surprised if this district does not stand head at conference. We are ahead now with the Advocate campaign. This is only a forerunner, so watch out, we are coming, with the district conference the first of May at Lincolton on one side of the work and the district Sunday-school conference at Cherryville the last of May and the great Missionary Conference at Asheville the middle of May, as stimulants. I hope the Cherryville work will get new inspiration and the year will be one of the best in its history.

J. B TABOR.

Cronse, N. C.

Is It Right?

Is it right that a property-owner should lose $4.20 to let a dealer make 50 cents? A dealer makes 50 cents more on fourteen gallons of ready-for use paint, at $1.50 per gallon, than our agent does on eight gallons of L. & M. paint and six gallons of linseed oil, which make fourteen gallons of the best paint in the world, at $1.20 per gallon; the property-owner loses just $4.20. Is it right?

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Vick's Magic Croup and Pneumonia Cure.

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The Quiet Hour.

God Keep Thy Life.

Thy little feet know not the way to go,
And thorns may wound them in a word of strife;
I can but pray—because I love you so;
"God keep thy life."

For, looking backward on the vanished years
I see my stumbling feet where earth was rife
With dangers; and I pray, while fall my tears,
"God keep thy life."

For I have known the bitterness of loss,
And oft have fallen in the overwhelming strife.
Thou, too, must suffer—thou must bear thy cross;
"God keep thy life."

—Frank L. Stanton, in Atlanta Constitution.

"Chant the Beauty of the Good."

"Emerson says: "Do not bark against the bad, but chant the beauty of the good." Thoughtful people recognize the power of "suggestion." If the beautiful things in life appeal to us we are sure to find them. If the pleasant, happy, joyous side has attractions for us we will turn to it instinctively. We find what we persistently and earnestly search for always, whether it be good or evil, happiness or misery. You do not believe this you say? You claim that you have longed for what has constantly evaded you, that you have found instead of a perfect pattern, the seamy side turned always toward you, showing the knots and broken threads, the mingling of inharmonious colors, the unsightly web in which no pattern could be traced? But when looking upon this imperfect work did you remember the other side and try to picture to yourself its beauty? Did you think that it could not be what it is without you had been brought face to face with some unloveliness, inharmony, and apparent imperfections? It never suggested to you the beauty it has brought to light on the other side, and so you have looked upon it with sadness and have had no pleasure in what should have given satisfaction.

"Chant the beauty of the good" if you would be happy, and keep chanting it until you have gotten the joy out of it, the uplift that a vision of the good, the beautiful alone can give you. There was never a soul made better or more Christlike by living in an atmosphere of gloom. An occasional cloud serves, it is true, to give us a better knowledge of the beauty of an unclouded sky, but living within the clouds saps the energies and weakens the vitality of body or soul. The best Christians are the joyous ones, for they carry with them the inestimable blessing of soul sunshine, without which duty becomes a burden.

Can it be true that a loving father intended our lives to be always attuned to the minor chords, whose notes have in them the memory of tears? Did he will that we should stay always in the valley, too low to hear the songs of the birds on the hilltops where the sun's rays gild the trees and dance in merriment on the patches of green where the violete and daisies are trying to hide from human eyes? Why did he create so much beauty if we are to always see it through tear-dimmed eyes? The path for each one of us winds up and down unto the end, but while we must come down from the heights again and again, still, father on if we will see the path winding up and up into the sunlight, and if we will cease our murmuring we will hear the music of the birds, and catch the perfume of the flowers.

When you find yourself down in some deep valley of affliction or discouragement "look up to the hills from whence cometh your help" and "chant the beauty of the good" that has blessed your past life and will bless you again if you make room in your heart for it. Remember you cannot serve God as he would have you unless you "serve him in fullness of joy." We can serve him by shining better than by weeping, by accepting the life he has given us as a blessing rather than as a curse and having a faith strong enough to believe he loves us so well that he would have us "be glad and rejoice" while for his sake and the sake of those around us we keep persistently chanting "the beauty of the good."

"Grave on thy heart each past "red-letter day,"
Forget not all the sunshine of the way
By which the Lord hath led thee—answered prayers,
And joyes unasked, strange blessings, lifted cares,
Grand promise-echoes! thus thy life shall be
One record of His love and faithfulness to thee."

—Burlington Hawkeye.

Power to Suffer.

We may not all know the secret of real happiness but who has not sounded the deep of shallow waters of pain? Why suffering is so universal, why there is no escape, we may not fully understand, but that every soul must feel its touch sometimes, and, it may be, many times, is certain.

There may be sufferings that may be remedial, that are after all kindly in their results, but while we are under their sway we can think of nothing but the pain of the now, and the future is darkened by the shadow of the present.

There are tempests of sorrow, and of anguish which sweep over some hearts, leaving them barren as the desert swept by the burning winds that bring desolation to every living thing they touch. And sometimes the heart soil ever after refuses to bring forth the old sweet fruit of happiness.

If is well that the world is turning to day with eagerness toward those who are preaching the gospel of "cheerfulness;" who are trying to teach the despondent, and suffering the fact that by force of will, by a persistent effort to see the beauty of the flowers of life, though a storm be hidden in their depths, they may overcome very much of their despondency and suffering. The eyes that are uplifted catch the first glint of sunshine through the clouds, and it is true that the touch of blue, or the glitter of the star, seen through the rift of the blackest cloud, somehow takes something away from the storm that threatens. So the little bright things of life will make us glad if we will only watch for them, and, finding them, value them at their true worth. But after we have carefully studied, and, in a measure, have mastered this "gospel of cheerfulness," still our greatest need is the power to suffer" and do it bravely. It isn't so much whether we are called upon to face a danger as it is how we face it.

To some natures the capacity for happiness and misery seems wonderfully intensified, and unless they learn the secret of overcoming by pure force of will, the "ministry of pain" is buried deep under the heavy weight of an exaggerated despondency. Life never meant entire freedom from suffering for any soul, but neither does it mean freedom from happiness. The two join hands when we determine to keep bravely on the lookout for whatever of brightness the Father has waiting us at every turn of the road. After all, why should anything discourage us when we remember that it is He who—

"Knows the trials that we bear,
The weary longing for a different fate
The daily struggle and the anxious, care,
He knows, and we can wait."

—Burlington Hawkeye.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition hearing will be destroyed forever; nine cases out of ten are caused by Catarrh which is nothing but an inflamed condition of the mucous services.

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All skin and Blood Diseases Cured.

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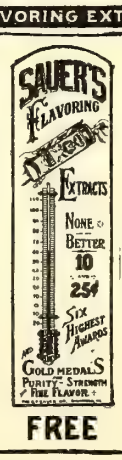
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Office: 108½ West Washington Street.

WE SURRENDER most of our editorial space this week to our correspondents. This was our only hope of letting many of these good papers see the light before becoming stale with age. We have still on hand many good contributions, but most of them are of such a nature that they will keep. We regret ever to delay a communication, but space is limited and our brethren are patient. A little more care as to the matter of brevity is all the suggestion we have to make, and this does not apply to all.

DR. BROOKS IN THE FIELD.

Rev. John R. Brooks, D.D., will, for a while, do field work for the NORTH CAROLINA CHRISTIAN ADVOCATE. We are glad we can make this announcement, as Dr. Brooks is well known as one of our foremost and most honored preachers, and we feel sure will be welcomed in the homes of our people wherever he may go. We bespeak for him the hearty co-operation of both preachers and people. He will visit the charges accessible by railroad, and we hope all in arrears will be ready to hand in their renewals, also that the preachers in charge will see that their quota of new subscribers are secured before he leaves them.

A MISTAKE IN DATE.

Just as we are closing up the columns for this issue, we have a postal from Dr. Brooks, calling attention to the fact that a mistake was made In the date as to the day of special prayer. The day suggested by the Wesleyan Christian Advocate, and which it was intended to call our people to join in observing as a day of special prayer, is the second Sunday in April. Let all remember that we are called to join in special prayer, observing the Second Sunday in April, and, as far as possible, the Friday before, as a day of fasting and prayer, for God's blessing upon His church in mighty, reviving power.

BISHOP CANDLER'S CALL.

The reader will recall the letter from Bishop Candler, published in last week's issue of the ADVOCATE. The matter of building churches for the rapidly growing work in Cuba has precipitated an emergency which justifies extraordinary methods. We trust that the Epworth Leagues of North Carolina will not fail to respond to this call of the Bishop to furnish the money for the church at Santiago de Las Vegas.

Rev. J. A. B. Fry, President of the Epworth League Board of the W. N. C. Conference, follows up the Bishop's appeal, and we shall gladly open the columns of the ADVOCATE for subscriptions to this cause. According to the last report, there are seventy-three Senior and twenty-one Junior Epworth Leagues in our conference and it would seem an easy task for each to raise a pro rata share of the total amount, provided the District Superintendents will take the matter up and push it. Let the work begin. The matter is urgent.

THE CALL ENDORSED.

DEAR BROTHER BLAIR:—I think the suggestion of Drs. Brooks, Detwiler and others for a day of fasting and prayer in last week's ADVOCATE is a good one. I endorse it and hope it will be generally observed. It can but do good.

Very truly yours,
W. R. WARE.

Notes and Personals.

Rev. S. H. Hilliard, recently of Hendersonville but now of High Point, was in the city last Saturday. We are glad to welcome Brother Hiliard back to Guilford where he has many friends.

An interesting meeting has been in progress at Walnut Street church, Proximity, for more than a week. The pastor, Rev. J. A. Bowles, has been assisted by Rev. Harold Turner, of Spring Garden Street church.

Rev. S. L McIntosh, of the New London circuit, was married to Miss Bessie L. Morris on Wednesday, March 22d, 1905, Rev. Dr. Dan Atkins, presiding elder of the Salisbury district, officiating. We wish for them great happiness and a long and useful life.

Rev. J. C. Kirkman, of Spokane, Washington, after spending several weeks visiting his mother and other relatives in the county, left last Monday for his far Northwestern home and post of labor. He is pastor of one of the M. E. churches at Spokane. Brother Kirkman is a sweet spirited man, devoted to the work of the Master, and made himself very useful during his stay, preaching and encouraging the churches. The ADVOCATE is under obligations to him for a number of new subscribers picked up by the way, and many courtesies. We shall hope to see him among us again.

THAT REVIVAL—DO WE DESIRE IT AND WILL WE SEEK IT?

DEAR BRO. BLAIR:—I want most heartily to commend you for keeping that Welsh revival prominently before your readers. I want them to read and think about its glorious results and our need of such a work until their souls shall get aflame with a desire for it to reach all our people. I trust you will continue on this line. At a time like this it is not so much variety to please your readers that they need as it is concentration and intensity of thought on and interest in the one thing that ought to be uppermost in their minds—how we may secure and promote the revival we so much need. Iteration and re-iteration on this subject is needed to produce such result. Hence I beg your readers to reread thoughtfully and prayerfully the first page of last week's ADVOCATE, devoted to the "effects of the Welsh revival," and thus get a vivid impression of what we need, what we may have of such a revival and how we may get it. With this end in view, I would stress two or three lessons that come to us from the reports of these two Welsh ministers, who have taken part in these meetings in Wales.

1. The first is that the work is of God and not of men. That Evan Roberts and his co-laborers are only the channels through whom the Holy Spirit conveys His blessings to others—the instrumentalities through whom He was saving souls. This only confirms the oft-quoted words of the prophet that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts," that human souls are dug from the ruins of the fall, and are made instinct with spiritual life and power, and thus fitted for their place in God's temple. Also those of the apostle: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

Let us not forget that the words of human learning, of human eloquence and even of human earnestness will fall absolutely still-born on tickled ears and entombed consciences unless they are made vital by the Holy Spirit.

2. That Roberts' "gospel is invariably a gospel of joy, and he commends it with a smile that illuminates his whole countenance. He is always in a joyous mood—not 'a merry mood'—his words ring with heartiness, and his appeal is charged with earnestness."

Does this not harmonize with the prophet's declaration that "the joy of the Lord is your strength?" Also with the Psalmist's familiar prayer and promise; "Restore unto me the joy of thy salvation; and uphold me with thy free spirit, then will I teach transgressors thy ways; and sinners shall be converted unto thee?"

This is applicable alike to preachers and people. I once heard a noted evangelist, who is said to have "led 157,000 souls to Christ," give the following case illustrating this truth. He was holding a meeting in a town where a well known skeptic lived. He felt moved to go to his home and talk to him on the subject of religion, but was urged not to do so lest he should be repulsed and insulted. He, however, yielded to the leading of the Spirit and went. To his great surprise and joy, the skeptic at once yielded to his entreaty and became a Christian. In explaining his change of view and course, he said that his wife had been a member of the church for twenty years, but that her religion had brought her no more joy than his unbelief brought him, and that he hence lost faith in Christianity. But, that, at the meeting then being held, she had obtained something that wrought a wonderful change in her. That now her face was as bright as an angel's, and that she went about her home joyfully singing the praises of God instead of gloomily brooding over her troubles. And that he had, hence, come again to believe in and desire a religion like that.

Will not preachers and husbands and wives and parents and Sunday-school teachers make a note of this?

3. "His chief aim in every place is to produce an atmosphere such as he thinks the Holy Spirit can come to and work in."

This would seem to be an atmosphere of personal repentance for past sins and unfaithfulness; or unreserved surrender for and consecration to a better service, and of earnest prayer for and expectant faith in the promise of the Spirit to give us the joy and courage and strength that equip us for that better service. With such an atmosphere we may hope for and obtain the "lasting result" of which Mr. Griffiths speaks, "the very thing we were eagerly searching for through all the years—joy—a sanctified joy."

That was the sort of atmosphere that pervaded the "upper room", and into which the Holy Spirit came and brought the glorious revival of Pentecost, imparting to the 120 disciples the joy and courage and zeal which moved them to go after the waiting multitude, and which set up in the hearts of the latter the long-desired, much-needed and abiding kingdom of love and peace and joy. May the scenes of Pentecost be re-enacted all over our Conference and our broad land!

JNO. R. BROOKS.

Reidsville, N. C.

TO THE PREACHERS AND PEOPLE OF THE WAYNESVILLE DISTRICT.

The South Atlantic Missionary Conference to be held in Asheville, May 17-20, promises to be a great meeting. Many of our Bishops, connectional officers, missionaries, and other noted speakers will be present. This will be the greatest missionary Conference ever held in North Carolina. What the missionary conference in New York City was to world-wide Methodism, and the one at New Orleans was to Southern Methodism, it is planned and desired that this conference shall be to the Western North Carolina, the North Carolina, the South Carolina, and the Holston Conferences.

I desire that all the pastors of the Waynesville district, the superannuated preachers, the local preachers, the Sunday-school superintendents, the presidents of the Leagues, and of the Home Mission Societies, and of the Foreign Missionary Societies will be present. Let the Sunday-schools, the Leagues and these two missionary Societies each elect a delegate. I greatly desire that the Waynesville district shall have a large delegation. All who wish to attend, whether they are delegates or not, will be welcomed. I hope our people will avail themselves of this superior advantage.

In all our pulpits and homes let prayer be made for this Conference. May it be a time, to all our people, of information, education, inspiration. May it bring to us larger views of Christ and His Kingdom. I hope each pastor will work up a large delegation from his charge.

C. F. SHERRILL.

WILLIAM BARRINGER—A GREAT TRUTH ILLUSTRATED.

It was on a visit of my honored father to Brother Barringer, very soon after the fatal accident, that, after briefly stating the manner of the occurrence, he said: "While I was falling I saw that I would be seriously injured, if not killed outright, and I lifted my heart to God and He blessed me!"

In the twinkling of an eye the message from a trusting heart was flashed to the throne of the Eternal, and instant response was received by God's child bearing the needed blessing.

My heart swells with unutterable gladness as these lines are pencilled in realization of the fact that

"They who seek a throne of grace,
Find that throne in every place;
If we live a life of prayer,
God is present everywhere."

The near-at-hand Helper still delights to come to the rescue, and if in William Barringer's beautiful faith the lowliest mortal shall cry unto the Lord out of an urgent need, the "answer of peace" will surely come and quickly.

Thank God for a Savior that saves not only "unto the uttermost," but immediately.

W. A. Betts.

Mullins, S. C.

SOUTH ATLANTIC MISSIONARY CONFERENCE.

A special issue of the Advocate in the interest of the Asheville meeting, will be published April 13th. It will contain articles from bishops, returned missionaries, missionaries sent out from this conference, some home missionaries and others. Also the program and other information. The number will be illustrated.

It is desired to place this number in the hands of all delegates-elect who are not subscribers. Let pastors who have not done so please send full list of delegates, with their addresses, to the undersigned, stating which are Advocate subscribers, not later than April 5th. I have in hand, probably, the names and addresses of 500 delegates.

Rev. Frank Siler writes that board will range from 1.00 per day up—with some reduction by the week.

Those wishing to have homes reserved should write to E. L. Brown, Jr., Asheville, N. C.

Headquarters for delegates from Western North Carolina will be at Central Church.

W. H. Willis.

Cornelius, N. C.

North Carolina Methodism.

Rev. B. F. Hargett held a meeting at Roaring River last week.

Rev. L. T. Cordell, of the Lenoir circuit, has been assisting Rev. L. T. Mann in a meeting at Lenoir.

Rev. J. N. Huggins has announced a meeting to begin in his church at Lexington on the third Sunday in April.

Prof. Anderson Weaver returned yesterday from Roswell, Ga., where he had been called to the funeral services of his brother, W. D. Weaver.—Lenoir Topic, March 22.

A good revival was recently closed at Spray. More than thirty have been received into the church as a result. The pastor, Rev. W. M. Biles, was assisted by Revs. W. M. Robbins of Madison, and A. L. Stanford, of Leaksville, N. C.

At the approaching Commencement at Louisburg Female College, Bishop Warren A. Candler will preach the annual sermon and Dr. Henry E. Shepherd, of Baltimore, will deliver the literary address. The date is May 23-24.

Miss Myrtle Detwiler has been elected principal of the Loray school. Her assistants are Miss Bess Gallant, Miss Maggie Gamble, and Miss Ella Lewis. At the close of the first ten days the enrollment has reached 115.—Gastonia Gazette.

It was announced by the papers last week that Rev. R. L. Fruit who has been assisting Rev. B. F. Hargett on the Wilkes circuit, has been assigned to the Mount Airy circuit, to succeed Rev. N. B. Dagenhart, who gave up the work some time ago.

The Stanley Enterprise reports that Dr. D. Atkins, presiding elder of the Salisbury District, has bought out the stock in the New London academy with a view of starting up a school there in August next. The enterprise says that Dr. Atkins looks to putting this school under conference management.

The Spencer correspondent last week said: "Under the leadership of Rev J. E. Gay, pastor of the Methodist church here, a revival is being held at Friendship church in East Spencer. Rev. Mr. Gay also expects to begin a series of meetings in his own church here within a short time.

Rev. Dr. Martin D. Hardin, pastor of the Second Presbyterian church, Charlotte, will preach the sermon at the closing of the Peidmont Industrial School, of which Rev. J. A. Baldwin is principal. The Charlotte Observer says: "Recently the school has been the recipient of several valuable donations from friends. From the Van Lindley Nursery Company, of Pomona, came 250 fruit trees of different varieties that have been set out on the property. Mr. John A. Young, of Greensboro, has donated a valuable cow, and the Continental Plant Company, of Kittrell, has given a quantity of strawberry plants. The school is under obligations to the Seaboard Air Line for a circulating library of standard literature."

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to March 29, 1905.

Asheville District.			
Hendersonville ct., Rev. W. H. Perry,	14		
Marshall circuit, Rev. W. B. Lyda,	11		
Swannanoa ct., L. B. Abernethy,	25		
Burnsville ct., Rev. J. N. Somers,	7		
Bethel station, Jno. W. Moore,	9		
Weaverville sta., R H Parker,	10		
Ivy circuit, J. B. Hyder,	5		
Cane Creek circuit, J J Brooks,	1		
Bald Creek ct., L R Huddletone,	11		
	—	93	
Charlotte District.			
Matthews, R. G. Tuttle.	9		
Monroe ct., Rev. F. W. Bradley,	14		
Monroe sta., Rev. W. R. Ware,	10		
Derita ct., Rev. J. H. Bradley,	12		
Trinity, Charlotte, Rev. J. A. B. Fry,	12		
Clear Creek ct., Rev. E. G. Pusey,	14		
Pineville ct., Rev. C. M. Pickens,	1		
Morven circuit, M. T. Steele,	5		
Polkton circuit, J. C. Mock,	7		
Ansonville circuit, W S Hales,	7		
	—	91	
Franklin District.			
Murphy ct., Rev. S. E. Richardson,	1		
Robbinsville ct., Rev. R. L. Doggett,	5½		
Hiawassee circuit, C. H. Curtis,	1		
Bryson City ct., F. B. Noblitt,	2		
Macon circuit, L P Bogle,	8		
Franklin station, F L Townsend,	3		
Glenville circuit, A G Loftin,	3		
Whittier, J J Edwards,	1		
	—	24½	
Greensboro District.			
Randolph ct., Rev. Albert Sherrill,	1		
Ramseur circuit, Rev. C. A. Wood,	3		
Uwharrie ct., Rev. B. F. Fincher,	44		
Walnut St. ch., Rev. J. A. Bowles,	21		
Pleasant Garden ct., Rev. J. T. Stover,	19½		
Spring Garden st., Rev. H. Turner,	3		
W. Greensboro ct., Rev. J. J. Renn,	19		
E. Greensboro ct., P. J. Carraway,	10		
Reidsville, Main St., L W Crawford,	2		
Coleridge, J J Eads,	1		
	—	123½	
Mount Airy District.			
Rockford circuit, Rev. J. W. Long,	12		
Elkin station, Rev. H. C. Sprinkle,	3		
Wilkesboro sta., Rev. R. L. Ownby,	4		
Pilot M't'n ct., Rev. J. M. Rowland,	39		
N. Wilkesboro sta., Rev. W. F. Elliott,	6		
Helton ct., Rev. S. W. Brown,	4		
Wilkes ct., Rev. B. F. Hargett,	8		
Watauga ct., Rev. O. P. Ader,	1		
Stokes ct., Rev. J. A. Clarke,	2		
Laurel Springs ct., T. J. Houck,	6		
Yadkinville ct., A. W. Jacobs,	1		
Sparta circuit, W. T. Carner,	11		
Jefferson circuit, Seymour Taylor,	11		
Watauga circuit, O P Ader,	5		
Creston circuit, W L Dawson,	9		
Boone circuit, W T Albright,	15		
East Bend circuit, W L Hutchins.	5		
	—	142	
Morganton District.			
Henrietta and Caroleen, Rev. N. R. Richardson,	6		
Cliffside ct., Rev. J. B. Carpenter,	15		
Morganton ct., Rev. W. G. Mallonee,	1		
Table Rock ct., Rev. N. M. Modlin,	26		
Marion, D. F. Carver,	10		
N. Catawba ct., D. S. Richardson,	10		
Connelly Springs, J. O. Shelley,	26		
Spruce Pine circuit, D. R. Proffit,	10		
Green River circuit, J. D. Gibson,	3		
Rutherfordton, J D Arnold,	15		
McDowell circuit, C P Goode.	2		
Forest City circuit, W O Goode,	12		
	—	136	
Salisbury District.			
Central, Concord, E. K. McLarty,	2		
Spencer, J. E. Gay,	7		
Cottonville ct., Rev. T. T. Salyer,	6		
Big Lick ct., Rev. Joseph Fry,	3		
Linwood ct., Rev. S. T. Barber,	33		
Epworth, Rev. B. F. Carpenter,	25		
Mt. Pleasant ct., Rev. T. E. Wagg,	21		
Salisbury circuit, J. P. Davis,	14		
Gold Hill circuit, J. C. Postelle,	14		
Lexington Mission, A L Coburn,	2		
	—	127	
Shelby District.			
Shelby sta., Rev. Geo. D. Herman,	8½		
Shelby circuit, B. A. York,	17		
Cherryville ct., J. B. Tabor,	10		
Lowell ct., Rev. J. H. Bennett,	7		
S. Fork ct., Rev. J. F. Armstrong,	30		
El Bethel sta., Rev. M. B. Clegg,	10		
Rock Springs ct., Rev. J. W. Clegg,	96		
Lincolnton circuit, B. Willson,	17		
Mount Holly, E. N. Crowder,	3		
King's Mountain, M. H. Vestal,	3		
Polkville circuit, J. W. Ingle,	9½		
Lincolnton sta., R. M. Courtney,	6		
	—	217	
Statesville District.			
Statesville station, Rev. H. K. Boyer,	2		
Mt. Zion sta., Rev. W. H. Willis,	6		
Alexander ct., Rev. E. J. Poe,	18		
Rev. T. L. Triplett,	1		
Mooresville ct., Rev. W. S. Cherry,	1		
Mooresville station, T J Rogers,	1		
Clarksbury ct., Rev. W. O. Rudisill,	11		
Caldwell ct., Rev. P. L. Terrell,	28		
Stony Point ct., Rev. T. E. Weaver,	11		
Lenoir circuit, L. T. Cordell,	40		
Iredell circuit, T. B. Johnson,	6		
Newton circuit, W. F. Womble,	9		
Granite Falls and Rhodiss, W. R. Evans,	10		
Troutman circuit, A. J. Burrus,	3		
Catawba circuit, R. S. Howie,	19		
Hickory station, Parker Holmes,	1		
Statesville ct., R M Taylor,	12		
	—	179	
Waynesville District.			
Leicester ct., Rev. J. W. Campbell,	1		
Brevard station, C. P. Moore,	4		
Sulphur Springs ct., J. H. Brendall,	22		
Canton circuit, D. C. Ballard,	19		
Haywood circuit, P. C. Battle,	8		
Spring Creek ct., Z. V. Cordell,	5		
Waynesville, J. E. Abernethy,	1		
Mills River circuit, J W Kennedy,	20		
	—	80	
Winston District.			
Lewisville ct., Rev. A. R. Bell,	1		
Kernersville ct., Rev. James Willson,	26½		
Cooleemee, Rev. H. C. Byrum,	9		
Mocksville sta., Rev. J. P. Rodgers,	8		
Forsythe circuit, J. F. Totten,	1		
Burkhead, T. W. Watts,	1		
Davidson circuit, P. E. Parker,	18		
Farmington ct, L L Smith,	1		
Walkertown station, H H Jordan,	1		
Summerfield circuit, J. F. Kirk,	8		
	—	74½	
Total from districts,		1,287½	
Secured by old subscribers,		55	
Total,		1,342½	

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

Greensboro District Conference.

The Greensboro District Conference will be held at Ramseur, July 20-23.

S. B. Turrentine, P. E.

Waynesville District Conference.

The Waynesville District Conference will be held at Horse Shoe, on the Mill's River charge, August 3-6.

C. F. Sherrill, P. E.

The Sunday School Lesson.

LESSON FOR APRIL 2, 1905.

Jesus the Good Shepherd.
John 10 7-18.

GOLDEN TEXT.

I am the good shepherd: the good shepherd giveth his life for the sheep John 10 11.

HOME READINGS.

M. The Good Shepherd, John 10:1-18.
T. Safety of the sheep, John 10:19 30.
W. False shepherds, Ezek. 34 1-10.
T. Rescue of the flock, Ezek 34:11 19.
F. A brave shepherd, 1 Sam. 17 26-37.
S. Seeking the lost, Matt. 18:10-14.
S. "My Shepherd," Psa. 23.

NOTES.

This festival, the most splendid, joyous and popular among the Jews, was like that of Olympia among the Greeks. Amid the festivities of the games was room for counsel and discourse of matters important to the Grecian world, and poets, historians and orators used the opportunity. So our Lord takes this occasion to tell the throngs the things which belong to their welfare, so that these being associated with this time of gladness would be more readily remembered. The light of his presence, the music of his voice and the wonders of his hand made Tabernacles glorious.

The best known of all the Psalms, at once a prayer and an assurance. Its rhetoric is closely kindred to that of our lesson. But note that its first sentence is that of a decision. The writer in it declares his life choice, and he is sure that the rest there stated will follow as effect from cause. So our lesson tells of blessings coming to the Good Shepherd's flock, but the first thing to do is to take him for our shepherd and be of his flock; otherwise these kindly words can not possibly mean us.

It is the general term for any means of entrance. Here it expresses our Saviour's entire effort to call home his banished: "He doth devise means that his banished be not utterly expelled from him." He came to call wanderers; he assures a kindly reception by so taking upon himself our sins that in him the Father is well pleased to receive us. Nor is there any other door.

"All other things shall be added unto you." Pasture means food and rest. This word is spoken by One who is greater than our heart, and knows all our needs and longings, and takes them into his tenderest thought. As a shepherd knows where is the best pasturage, so He who knows all life and the word, knows where it is for the believer to be, and how it is best for him to fare. He opens all opportunities, and, whether we see it or not, asks us to trust and enter.

One who enters to get all he can and give nothing, like the cruel Belgians in Kongo, is a thief. To enslave and abuse, to kill and to destroy the weaker, to "exploit" our fellows, is the way of the stronger. The greedy, merciless usage has from the beginning wasted the world. Do we watch its rising in ourselves? Do we put it down? Is it not better to be like Christ than like the thief?

In the days when our lesson was spoken, before the use of firearms, beasts of prey often endangered the flocks. "Thy servant slew the lion and the bear," said David to Saul, making his conflict with his flock's invaders a proof of his readiness to meet Goliath. Jesus proved his love for his believers by refusing to escape death when the crisis came in which he must abandon his work for them or die in it. He was a brave, true Shepherd, and though he can die no more, he lives to save by his life those who trust and obey him

Verse 15 takes us to the mystery of the Blessed Trinity. It shows counsel and agreement, as though the suggestion of the Saviour's effort for us had come from the Father, and had been warmly taken up by the Son, and they had matured the plan together. Of this we can know nothing, but so it seems. The Father tenderly watched the Saviour's doings, and the Saviour was aware what eye rested on him, what ear heard him always

"And not for that nation only, but that he might gather into one all the children of God that were scattered abroad." Jesus' eye was fixed on futurity, on us. He in all generations works until he brings believers in all lands to unity of the faith and knowledge of himself. Union in him and life from his love from a universal experience which now more and more breaks down dividings. Christ is not divided, and the writer has Romish neighbors devout, kind and true.

That Infinite Wisdom should make mistakes is not thinkable, and verse 17 shows the Father as having no misgivings of the Saviour's course up to even its crisis. This for us means that no other mode of saving us was possible. "Neither is there salvation in any other;" so heaven decides. We may accept or reject; we can not change.

As God created the world "for thy pleasure," to relieve an overfull thought, so the Saviour undertook his work of redemption to relieve an overburdened heart "I delight to do thy will," and "for the joy set before him he endured the cross." When love has full sway, then happiness is perfected. So Jesus chose to do what he did, and his followers choose like him, and like him, are glad — A. B. Hyde, D. D., in Pittsburg Christian Advocate.

LAMP-FITS.

How do you know what chimney fits your lamp?
Your grocer tells you.
How does he know?
He don't.
Do you then?
That's about how lamps are fitted with chimneys by people who don't use my Index; and they complain of bad chimneys! Lamp-Fits indeed! Do you want the Index? Free.

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You will find it beneficial in Pneumonia by rubbing chest thoroughly and applying flannel cloth saturated to same.

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Our Little Folks.

The Boy Who Is Faithful.

ALICE MAY DOUGLAS.

It is all right to be smart, but it is all wrong to be smart in the wrong way I have seen boys who think that they are smart in ordering others around and boasting of what they are to do. If I had any work to be done I'd never hire a lad like that to do it.

It is true that some employers are in need of smart boys and ever on the outlook for them; but there are thousands of positions where boys of only ordinary ability are wanted. Boys that are too smart are often not desired, since they too often want to dictate and cannot be dictated to; they try to run the business to suit not their employers, but themselves.

There is a greater demand for faithful boys than for smart boys. There is nothing that one more appreciates in one under him than faithfulness. I once heard a gentleman say that he asked a friend why he paid his secretary such a very large salary when he could secure one for a much smaller sum. He replied that he could secure one for a less amount, but not one who would do the work as did this one. "When I am gone," said the friend, "everything goes on just as if I were here." Now if this secretary had been smart, rather than faithful, his employer might not have been able to say of him what he did. He might have been obliged to have said, "I can't leave him, for when I'm gone he tries to run matters to suit himself and to improve upon my methods, and it is not a partner that I want, but a secretary."

Where one succeeds because of his smartness, ten succeed because of their faithfulness.

And not at the boy's faithfulness alone does a would-be employer look; he desires a boy who is an all around moral boy. He knows that it is of no use to hire one who smokes cigarettes, for these muddle the brain, cause heart trouble and kill the smoker at so early an age that he will be obliged to soon secure another lad. Nor does he care for a boy who gambles, for his funds would be too handy for such, and the temptation to borrow them too great. Nor does the employer desire a boy who drinks intoxicants even in the slightest degree, for he thinks there will be a possibility of his making a mistake.

It may be that the man who is thus critical indulges himself in all of these vices, but he wants the boy he employs to be free from them. He knows more than any other to what they will lead, and it is probable that a boy who i inclined to them would obtain a position with a good man rather than from a man like this, for a good man would think that he might assist the lad to give up his evil ways —American Boy.

"Drop a Prayer In, Too."

"Was that your penny on the table, Susie?" asked grandma as the children came in from Sunday-school. "I saw it after you were gone, and I was afraid you had forgotten it."

"Oh, no, grandma, mine went into the box all safely."

"Did you drop anything in with it?" asked grandma.

"Why, no," said Susie; "I had nothing else to put in."

"Do you care what becomes of it?"

"Why, yes. I want it to do good somewhere."

"Well, then, every Sunday when you drop your penny in, why don't you drop a prayer in too? If every penny the school sends away carried a prayer with it, what a great amount of good would be done!"

"I'm going to remember," replied Susie, "and not let my penny go alone again"—Selected.

Humorous;"

Teacher: "All the meridians, you must remember, converge at the poles." Shaggy-Haired Pupil: "Then why don't those people who want to find the north pole follow one of them there meridians clear up to it?"

"Well, sir," brusquely inquired the girl's father, "what can I do for you?" "Why—er—I called, sir," stammered the timid suitor, "to see if—er—you would give assent to my marriage to your daughter." "Not a cent, sir; not a cent. Good day:"

"How many people do you think will be in the shade to day?" inquired a small girl during a hot spell. "All who can," replied her mamma. "Why?" "O papa said there were one hundred and four yesterday, and I wondered if there would be more today."

"You will have to accompany me," said the new and zealous officer of the law, laying a firm hand on the arm of the seedy young man who was making night hideous with a cornet. "Certainly," said the musician, affectionately linking his arm in the policeman's. "What do you wish to sing, and in what key?"—Youth's Companion.

"I'm Brighting All I Can."

The day had been dark and gloomy when suddenly, toward night, the clouds broke and the sun's rays streamed through, shedding a flood of golden light upon the whole country.

A sweet voice at the window called out in joyful tones: "Look! O papa, look! The sun's brighting all it can!"

"Brighting all it can? So it is,' answered papa; "and you can be like the sun if you choose, Alice."

"How, papa? Tell me how."

"By looking happy and smiling on us all the day, and never letting any tearful rain come into those eyes; only be good and happy, that is all."

The next day the music of Alice's voice filled our ears from sunrise to dark. Her heart seemed full of light and love, and when asked why she was so happy, the answer came laughingly: "Why, don't you see I'm the sun? I'm brighting all I can!"

"And filling the house with sunshine and joy," answered her father. —The Girls' Companion.

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The Security Life and Annuity Co.

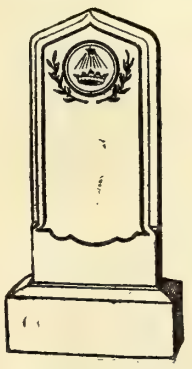
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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
| an22-1y. G. A. GRIMSLEY, Secretary.



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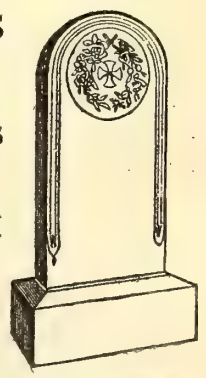
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THIS PAPER offers excellent advantages to advertisers.

Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

The Year's Work.

We call special attention to the Treasurer's Report for the fourth quarter. Mrs. Peacock writes:

"This report shows almost $5 00 more than the corresponding report of last year. We have sent in all to Mrs. McTyeire:

This year,	$7,722 68
Last year,	7,038 59
Excess,	$ 684 09

My books show $841 50 on the Circle of Thirty. I have no idea this is just correct, as so many put the amount under Pledge instead of specifying."

The Light Bearers have done good work, and more than raised their pledge.

The Golden Links have made some advancement, but not what we had asked and hoped for.

THE NEW YEAR.

For what has been done we thank God and take courage. Of course we cannot be satisfied not to make continual progress as larger vision, more perfect consecration, more appropriating power come to us through past effort and richer experience of the grace of God. As was urged some weeks ago let the April meeting be one of heart searching, of earnest waiting upon God for His will as to what extent and how we shall go forward in His name, and let us not forget that "the right hand of the Lord doeth valiantly,"

A BIRTHDAY CIRCLE.

It has occurred to me that our Conference Society ought to have a Birthday Missionary—that is, a missionary supported entirely by birthday offerings, to be known as the Birthday Missionary of the Western North Carolina Conference. Many women already have the beautiful custom of making an offering on each successive birthday. Are there not at least seven hundred and fifty who will make that offering one dollar? This will make the required amount. This, of course, should be in addition to other pledges. Will not each society present this matter at the April meeting and report for our Missionary columns the number of its members who will join the Birthday Circle?

THE INSTALLATION SERVICE.

Among the quarterly leaflets recently distributed was the form for the installation of officers, ordered to be prepared at the last Board meeting. This service can be made very impressive, and should be used by every society. The Reidsville auxiliary is planning a missionary programme to take the place of a Sunday evening church service. The installation of officers, conducted by the pastor, will have prominent place in the exercises.

THE SOUTH ATLANTIC MISSIONARY CONFERENCE.

The programme for this conference, to be held in Asheville, May 17-21, has not at this writing been published. We are assured, however, that it is to be a great meeting, similar in character to the one held in New Orleans a few years ago. Every woman should avail herself of so fine an opportunity to come in touch with the leading missionary spirits of the church. An hour will be devoted on Saturday to a special meeting in the interest of the Woman's Foreign Missionary Society. As before stated each society is entitled to elect and send one delegate in addition to its president. Let Western North Carolina be fully represented

Eggs! Eggs!! Eggs!!!

Mrs. T. H. Stimpson, breeder of the great egg machine, the S. C. White Leghorns. Eggs, $1.00 per 15, or $5.00 per one hundred.

Addres MRS. T. H. STIMPSON,
mar 30-6t Donnaha, N. C.

Teachers Wanted

The So. Educational Bureau at Raleigh, N. C., will need many more good teachers to supply the demand. Operates throughout the Southwest. Professional and bank references as to reliability and success. Established 1891. Full particulars free.
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BOGGS & BUHL,
Allegheny, Pa.
mar30-3t

Miss Mildred Lee, youngest daughter of Gen. Robert E. Lee, died at New Orleans, La. monday night, at the residence of Mrs. William Preston Johnston, while on a visit. Her death was due to apoplexy.

Quarterly Meetings.

ASHEVILLE DISTRICT—2ND ROUND.
A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Feb.	18	19
Bethel	"	19	20
Swannanoa ct., Skylands	"	25	26
Hendersonville circuit, Ednaville	Mar.	4	5
Hendersonville station	"	12	13
Central	"	19	20
Ivey circuit, Mar's Hill	"	25	26
Cane Creek circuit, Tweed's Chapel	Apr.	1	2
Marshall circuit, Jewel Hill	"	8	9
Hot Springs ct., Ottingers	"	9	10
Burnsville circuit, Shoal Creek	"	15	16
Bald Creek circuit, Deaton's Bend	"	22	23
Old Fort circuit, Bethel	"	29	30
Weaverville ct., Salem	May	6	7
Weaverville station	"	7	8
Riverside and Weaverdam, Riverside	"		9
Haywood Street	"		10

CHARLOTTE DISTRICT—2ND ROUND.
J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Feb.	19	20
Epworth and Seversville	"	19	20
Brevard	"	26	27
Trinity	"	26	27
Monroe circuit, Oak Grove	Mar.	4	5
Monroe station	"	5	6
Tryon Street	"	12	13
Hoskins	"	12	13
Pineville, Marvin	"	18	19
Morven circuit, Pleasant Hill	"	25	26
Wadesboro station	Apr.	2	3
Lilesville, Shiloh	"	8	9
Ansonville, Wightman	"	15	16
Derita, Hickory Grove	"	22	23
Chadwick	"	23	24
Weddington, Weddington	"	29	30
Waxhaw, Bond's Grove	April 30, May		1
Dilworth and Big Spring, Big Spr'g.	May	6	7
Clear Creek, Mill Grove	"	13	14
Matthews, Indian Trail	"	14	15
Polkton, Fountain Hill	"	20	21

FRANKLIN DISTRICT—2ND ROUND
—IN PART.—
J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Feb.	18	19
Webster circuit, East Laport	"	25	26
Dillsboro and Sylva, Dillsboro	"	26	27
Glenville circuit, Double Springs	Mar.	4	5
Franklin circuit, Clark's Chapel	"	11	12
Macon circuit, Mulbery	"	18	19
Whittier & Cherokee, Oconoluftа	"	25	26
Andrews station	Apr.	1	2
Robbinsville, Mt. Zion	"	8	9
Hayesville circuit, Oak Forest	"	15	16
Murphy circuit, Tomotla	"	22	23
Bryson City, Witcher's chapel	"	29	30
Hiawassee circuit, Bellview	May	6	7
Murphy station	"	13	14

GREENSBORO DISTRICT—2ND ROUND.
S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, West Market St. (a.m.)	Feb.		12
Greensboro, Centenary (p. m)	"		12
East Greensboro, Mt. Pleasant	"	18	19
Greensboro, Walnut Street (p. m.)	"		19
High Point, Washington St. (a. m)	"		26
High Point, S. Main Street (p. m.)	"		26
West Greensboro, Shady Grove	Mar.	4	5
Greensboro, Spring Garden (p. m.)	"		5
Uwharrie, Salem	"	11	12
Asheboro circuit, West Chapel	"		18
Asheboro station	"	19	20
West Randolph, Hopewell	"	25	26
Randolph, Mt. Vernon	Mar.	28	April 1
Randleman and Naomi	"	2	3
Ramseur and Franklinsville, Franklinville	"	8	
Coleridge, Concord	"	15	16
Wentworth, Mt. Carmel	"	22	23
Reidsville, Main Street	"	23	24
Ruffin, Lowe's Chapel	"	29	30
Reidsville, Ware's Chapel (p. m.)	"		30
Pleasant Garden & Liberty,	Bethany, May	6	7

MORGANTON DISTRICT—2ND ROUND.
J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Friendship	Feb.	25	26
Rutherfordton sta., Gilboa	Mar.	4	5
Forest City circuit, Salem	"	11	12
Henrietta and Caroleen, Caroleen	"	12	13
Cliffside circuit, Oak Grove	"	18	19
Table Rock circuit, Oak Hill	"	23	24
Morganton circuit, Bethel	"	25	26
McDowell circuit, Snow Hill	Apr.	1	2
Marion & Providence, Providence	"	8	9
Morganton station	"	9	10
Elk Park circuit, Pineola	"	13	14
Spruce Pine ct., Pine Grove	"	15	16
Bakersville circuit, Red Hill	"	22	23
Broad River circuit, Gray's Chapel	"	29	30
Thermal City circuit,	May	6,	7
Green River circuit, Tryon	"	13	14
North Catawba ct	"	27	28

MT. AIRY DISTRICT—2ND ROUND.
J. A. Cook, P. E., Mt. Airy, N. C.

Jonesville, Jonesville	Feb.	25	26
Elkin station	"	26	27
Wilkes circuit, Union	Mar.	4	5
North Wilkesboro station	"	5	6
Wilkesboro station	"	11	12
Yadkinville ct., Mt. Pleasant	"		15
East Bend circuit, Prospect	"		16
Mt. Airy circuit, Beulah	"	18	19
Mt. Airy station	"	19	20
Stokes ct., Trinity	"	25	26
Pilot Mountain ct., Pilot Mountain	Apr.	1	2
Rockford circuit, Dobson	"	8	9
Boone circuit, Rutherwood	"	13	14
Watauga circuit, Valle Crucis	"	15	16
Creston circuit, Mill Creek	"	22	23
Helton circuit, Helton	"	25	26
Jefferson circuit, Orion	"	29	30
Sparta circuit, Potato Creek	May	3	4
Laurel Springs ct., Cox's Academy	"	6	7

SHELBY DISTRICT—3RD ROUND.
R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1	2
Gastonia, Main street	"	2	3
McAdensville station	"	8	9
Lowell at Bethesda	"	15	16
El Bethel and Salem at Salem	"	22	23
Bessemer City at Tate's Chapel	"	29	30
King's Mountain station	May	13	14
Cherryville at Laboratory	"	28	29
Mount Holly at Moore's Chapel	June	3	4
Lowesville at Snow Hill	"	10	11
Rock Springs at Rehobeth	"	17	18
Lincolnton circuit at McKendree	"	24	25
Lincolnton station	"	25	26
Stanly Creek at Dallas	July	1	2
South Fork at Bethel	"	8	9
Belwood	"	15	16
Shelby circuit at Sharon	"	22	23
Polkville at Casar	"	29	30
Shelby station	Aug.	5	6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—2ND ROUND.
Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station at Mt. Zion	Feb.	11	12
Mooresville circuit at Fairview	"	11	12
Troutman circuit at Rocky Mt	"	18	19
Mooresville station	"	18	19
Lenoir circuit at Pleasant Grove	"	25	26
Lenoir station	"	26	27
Caldwell circuit at Coliers	Mar.	4	5
Iredell circuit at Olin	"	11	12
Clarkesbury circuit at Macedonia	"	12	13
Granite Falls station	"	18	19
Hickory station	"	19	20
Statesville, First Church	"	25	26
West End station	"	26	27
Statesville circuit	Apr.	1	2
Alexander circuit at Carson's Ch	"	8	9
Stony Point circuit	"	15	16
Maiden circuit	"	22	23
Catawba circuit	"	23	24
Newton circuit	"	29	30

SALISBURY DISTRICT—2ND ROUND
D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Feb.		26
Salisbury, South Main Street	"		26
Linwood, Ebenezer	Mar.	4	5
Lexington	"		5
West Lexington	"		5
Concord, Central	"	11	12
Concord, Epworth	"	11	12
Salem	"	18	19
Mt. Pleasant, Centre Grove	"	25	26
Gold Hill, Zion	Apr.	1	2
Salisbury circuit, Bethel	"	8	9
Spencer	"		9
Holmes Memorial	"		9
New London, Bethel	"	13	14
Jackson Hill circuit, Eleazer	"	15	16
Norwood, Randalls	"		21
Albemarle circuit, Zoar	"	22	23
Albemarle	"		23
Big Lick, Big Lick	"		28
Cottonville, Rehoboth	"	29	30
Concord circuit,	May	6	7
Concord, Forest Hill	"		7
Woodleaf ct., Woodleaf	"	12	13
China Grove ct	"	14	15

WINSTON DISTRICT—2ND ROUND.
J. R. Scroggs, P. E., Winston, N. C.

North Thomasville, Prospect	Mar.	4	5
Thomasville, Thomasville	"	5	6
Danbury, Davis Chapel	"	11	12
Madison, Pine Hall	"	18	19
Stoneville, Mayodan	"	19	20
Mocksville, Mocksville	"	27	28
Lewisville, Sharon	Apr.	1	2
Davie, Liberty	"	8	9
Cooleemee, Cooleemee	"		9
Farmington, Bethlehem	"	15	16
Advance, Advance	"	16	17
Davidson, Good Hope	"	22	23
Leaksville, Leaksville	"		30
Spray, Spray	"		30
Summerfield, Oak Ridge	May	6	7
Kernersville, Shady Grove	"	27	28
Stokesdale, Zion	June	3	4
Forsythe, Pine Grove	"	10	11

WAYNESVILLE DISTRICT—2ND ROUND.
C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Delwood	Mar.	4	5
Sulphur Springs at Mt. Morencie	"	11	12
Waynesville station	"	18	19
Clyde at Turpin's Chapel	"	25	26
Brevard station	Apr.	1	2
Mills River at Avery's Creek	"	8	9
Canton station at Bethel	"	15	16
Haywood circuit at Mt. Zion	"	22	23
Leicester at Big Sandy	"	29	30
Brevard circuit at Greenwood	May	6	7
Spring Creek, Balm Grove	"	13	14
Canton circuit at Liberty	"	27	28

Fourth Quarterly Report, W. F. M. S., Dec. 1, '04, to Feb. 28, '05.

DISTRICTS.	Dues.	Pledge.	F. Bumpass Mem.	Women.	Bible	Scholarships.	Thirty.	Circle of	Conf. Ex. Fund.	L. Haygood Sch'l	Mem. F'd.	Total.
Asheville,	43 60	191 40					45 00	7 80	$50			337 80
Charlotte,	101 30	178 89	5 25				150 00	11 00				446 44
Franklin,	5 05											5 05
Greensboro,	83 05	546 97	9 25	75 00			50 00	16 80				781 07
Morganton,	30 20	32 80						4 00				67 00
Mount Airy,	9 80							1 50				11 30
Salisbury,	51 60	267 65	4 00				115 75	12 00				451 00
Shelby,	39 45	82 75	95			40 00	89 00	75				252 90
Statesville,	35 21	33 90		60 00		40 00	86 50	2 10				257 71
Waynesville,	9 30	40 00						30				49 60
Winston,	72 43	122 85	8 20					12 00				215 48
Total Adult,	480 99	1497 21	27 65	135 00		80 00	536 25	68 25	$50			2875 35
Golden Links	142 22	653 03	1 00			40 00		21 10				857 35
Light Bearers,	183 34	452 75				120 00	25 00	14 42			$11	806 51
Total,	806 55	2602 99	28 60	135 00		240 00	561 25	103 77	$50	$11		4539 21

RECEIPTS.

Conf. Ex. Fund on hand,	28 54
F. Bumpass Mem. on hand,	27 40
Collected for Conf. Expenses,	103 77
" for F. Bumpass Mem.	28 65
" for other purposes,	4,406 79
	$4,595 15

DISBURSEMENTS.

Charlotte District Sec'y,	5 00
Conference Cor. Sec'y,	10 00
Sent direct by Mrs Ray for Laura Haygood School,	50 00
Sent General Treasurer,	4401 84
Conference Expense retained,	117 31
Sent Treas. Memorial Fund,	11 00
	$4595 15

MRS. P. N. PEACOCK, Treasurer.

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

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Editor of Column in Advocate—Mrs. F. L. Townsend, Franklin.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Woman's Board of Home Missions

The seventh annual session of the Woman's Board of Home Missions of the M. E. Church, South, will be held in Montgomery, Alabama. April 14-20 at Court Street Church.

The names of all officers, delegates, and visitors to this meeting should be sent promptly to Mrs. William H. Thomas, 526 South Perry Street, Montgomery, Ala.

MISS BELLE H. BENNETT, President
MRS FRANK SILER, Rec. Secretary.

Stray Thoughts.

"Good morrow, Lord Sun." There is, in my knowledge of literary workers and their difficulties, no more pathetic thing than the struggle which Sidney Lanier made for life. Not even Keats, with his longing for a few more years in which to steep his soul in poetry, appeals to me so strongly as does this Southern singer writing "Sunrise" with his temperature at 104 degrees and the inevitable end threatening him at every putting forth of effort.

After having been housed for weeks and finding myself out in the life and stir of the work-a day world, out in the light and glow of the fair springtime, one may feel like greeting the sun with something of the divine hope that cheered Sidney Lanier in his death struggles:

"But I fear not, nay, and I fear not
the thing to be done;
I am strong with the strength of my
lord the sun;
How dark, how dark soever the race
that must needs be run,
I am lit with the sun."

* * * *

My first outing after so long a time of shut in ness is to attend a woman's meeting of both Foreign and Home Mission Societies. We met this time at the residence of the Home Mission President, a lady whose culture is only equaled by her fine natural traits. And just here I may say, by way of digression, that any one in search of printable material might find it in a true and life-life description of this town and its inhabitants. But I forewarn any advanturous reporter that the road between here and Dillsboro is almost impassable in bad weather, and if he should undertake the trip in good weather I trust he will be wrecked on the way to the extent of losing his pencil, at any rate.

Do let this town keep its air of restfulness. Let us prohibit the appearance of a society correspondent who shall turn every little neighborly gathering into a "function" the "most elaborate and successful of the season." The people here read books, not the kind which Charles Lamb speaks of as "books that are no books, such as patent office reports," and the like

Absolutely, there's a young lady of my acquaintance here who is familiar with Pope, though she has not read every one of the best sellers among late novels. There's another who has had remarkable educational advantages, but retains such a fine simplicity of manners, such sweet old fashioned womanliness, such Christian beauty of character that one may feel proud of her sex when in the girl's presence.

There's another who, with all her book culture, can take a sick woman and her little child and perform the kindly offices of nurse in so lovely a spirit that a man of sense would feel like lifting his hat to such womanhood.

I might go on telling of this and that, but I have decided not to mention the names, even, of the officers in our two societies which met at one time, the Foreign getting through its business first and leaving the Home Mission to finish the afternoon.

There was one thing that impressed me during our meeting—the earnestness, the deep desire to work for the right, that animates the ladies of these societies.

Somewhere George MacDonald speaks of one of his characters, a young lady, as being so impressed with the sadness of the world's sin and suffering that she had joined every society or charitable organization within her reach. Evidently the Scotch minister thought of her effort as being futile, yet one can sympathize with her. We women may blunder. Our enthusiasms may carry us too far. Our favorite form of charity or church work may make us somewhat lop-sided, but take us year in and year out, up one side and down the other, the women who hold up the preacher's hands, the women who stand squarly for all that is good and of good report, the women who are the salt of the church, are usually those who belong to one, at least, of our church organizations for women.

And I believe God Himself is in the movement whereby this half of our humanity is trying to send out the Light which is the Life of the world. Fashions rise and flourish and have their little day.

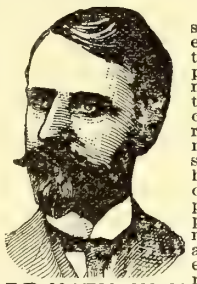
Just now it is prizes and the club for women Her energies may be spent on entertaining in style so lavish as to distance the latest entertainer. Her brain may be confused by a multiplicity of subjects which ambitious club leaders may introduce. Her whole nature may be so changed that home-keeping and "childward care" may become a burden greater than she is willing to undertake. But after all this, there is still the oldfashioned woman who is good with an unobtrusive goodness, and the fashion of her will never materially change.

The others will come and go but she will stay.

MRS. F. L. TOWNSEND.
Franklin, N C.

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Permanently Cured.



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Recognized as the Oldest Established and Most Reliable Specialist

I want every man suffering from any disease of a private nature to write me for full particulars about my new system of curing these diseases, which cures in half the time required by the old method. You can take same at your own home, and as all medicines are sent in plain packages and correspondence confidential, no one will ever know anything about it. My experience in the treatment of these diseases extends over a quarter century, and you take no risk whatever in placing your case in my hands. This wideexperience enables me to at once understand your case and to prepare treatment accordingly. I have cured patients scattered all over the country, whom I was able to cure by my system of home treatment. You cannot expect to go through life in such a condition, so write me at once for my Self-Examination Blank, and let me make a complete diagnosis of your case and let you know just what I can do for you. Do not be discouraged if your doctor has given your case up as incurable, as nine out of ten average physicians will give up a case as incurable just because it does not readily yield to their antiquated methods. Diseases of this nature need skillful, scientific treatment. So write me at once and I will counsel and advise you without charge. Address, J. NEWTON HATHAWAY, M. D., 81 Inman Building, Atlanta, Ga.

District Conference Directory.

The Franklin District Conference will be held at Whittier, July 27 to 30.

The Winston District Conference will be held at Leaksville, July 27-30.

The Mount Airy District, at Pilot Mountain, March 30-April 2.

Statesville District Conference, at Lenoir, July 12-15.

The Salisbury District conference will be held in Lexington June 29-July 2.

The Shelby District Conference will be held at Lincolnton, May 4-7.

Greensboro District Conference at Ramseur, July 20-23.

Waynesville District, Conference at Horse Shoe, Aug. 3-6.

LIBERAL DONATION
To Y. M. C. A. by J. F. Draughon.

The Ft. Worth Daily Record, of recent date, says in part: "Up-to date, by far the largest donation that has been made to the Y. M. C. A. New Building Fund has been made by a gentleman neither a resident of Ft. Worth nor of Texas, although he has a substantial interest in Ft. Worth.

"Prof J F. Draughon, President of Draughon's Practical Business College Co., has made a contribution which ought to net the Association $10,000 00. He has contributed two hundred and fifty $50.00 scholarships that would net the Association, if sold at $50 00 each, $12,500 00, but he has given the Committee the privilege of selling the scholarships at $40 each, which will, when sold, net the Association $10,000 00. The Association has six years in which to dispose of the scholarships."

The above is self-explanatory. Draughon's Practical Business College Co., has colleges located in Raleigh, Columbia, Nashville and elsewhere. The Company now has a chain of twenty Colleges in thirteen States, one of which is located in Ft. Worth, which has a daily attendance of over three hundred students.

Mrs. Loretta Baird of Weaverville, died at her home in that city last Sunday, at the age of 81 years. She was the mother of Gov. Bob Taylor's first wife; and the aunt of the lamented Gov. Z. B. and Congressman R. B. Vance.

FREE

To introduce my great Antiseptic Aeriform Medication and to prove beyond doubt that it will cure consumption, bronchitis, asthma, catarrh and weak lungs, I will for a short time give *One Month's Treatment Free*, including Inspirator and all medicines complete, exactly as shown in illustration.



One Month's Treatment Free.

Do not delay, but write at once, and tell me the nature of your lung, throat or head trouble, and how long the disease has had a hold on you. The Month's Free Course is intended to prove the genuine merits of the cure, and costs nothing to afflicted ones, who enter upon a course of treatment.

I will keep in close touch with my patients during the progress of the treatment and will make no charge whatever for my professional services, consultation and all correspondence. Address Dr. Marshal Beaty, Specialist, 334 West Ninth Street, Cincinnati, Ohio.

mar 16-30

Keiffer Pears..

The Great Money Maker.

Magnum Bonum Apples,

Best Fall Apple in Cultivation.

These, together with a large surplus of other apple, peach, plum, nuts, grape vines, shade and ornamental trees, figs, and raspberries to close out winter and spring 1905 a reduced price.

ADDRESS:

JOHN A. YOUNG,
Greensboro, N. C.

TO THE PUBLIC.

You all know the high quality of the

XANTHINE

Hair Restorative.

How it never fails to restore the natural color to any gray hair, prevents dandruff and promotes growth. Price $1 00 per bottle.

Now Try

THE XANTHINE DYSPEPSIA TABLETS

and you will find them superior to anything you have ever used. Price 50c. per box. We pay charges on all orders addressed to

XANTHINE CO., Richmond, Va,
Write us for Circulars.

dec 18-1y

The Farm and Garden.

Ration For Steers.

Corn and oats, ground together, makes an excellent ration for fattening steers. At first give an equal number of bushels ground together, which will give more of the bulk in oats. Then as the animal gains, increase a portion of corn and add oil cake meal. One pound of the mixture for every 100 pounds weight of the animal is sufficient, and it should be given in two feeds. The increase toward the last will consist in stronger feed rather than greater bulk.

A Point in Practice.

It has been shown by repeated experiments that a pound of cotton-seed meal is equivalent to 1.13 pounds of corn, and that a pound of cotton-seed meal is worth 1 75 pounds of corn for fattening purposes. Taking this in connection with the recent tests, we will realize the immense value of the cotton-seed products for feeding and manurial purposes. It teaches the student this important lesson: He cannot afford to sell cotton seed and buy corn as a substitute, even though the latter is cheaper in price per ton. A loss follows both in feeding and in the manure produced—Progressive Farmer.

Cabbage Pays.

Thirty-one tons of cabbage per acre removes from the soil 150 pounds of nitrogen, 360 pounds of potash and 180 pounds of phosphoric acid, hence the need of heavy fertilization is apparent. If yard manure can be obtained from sixty to 100 tons per acre, supplemented by a good dressing of potash in the form of sulphate is none too much. In the absence of manure the best of results of a mineral fertilizer containing,

Nitrogen, 4 per cent ;

Phos. acid, 8 per cent.;

Potash (sulphate form), 12 per cent., have been known. One thousand or 1500 pounds per acre is not too much. After growth of the young plants has begun a top dressing of 100 pounds per acre of nitrate of soda should be made, and again after the heads begin to form that the growth may be continuous and rapid.

From $700 to $1000 has been received from a fine crop of extra early cabbage upon one acre.

Commercial Fertilizers Alone Will Not Do.

Greater progress would have been made in the reclaiming and improvement of Southern lands but for the blind faith placed in commercial plant food as the sole means of maintaining fertility. Commercial fertilizer in its proper place is essential and necessary to the welfare of the country, but it is a mistake to depend solely on it for plant food. The continuous culture of the soil tends to make it acid, the vegetable matter is burned out and destroyed, lessening its power to absorb and retain moisture, without which the plant food can not be dissolved and brought in contact with the roots of the growing crop. A good mechanical condition of the soil is equally as important as an available supply of plant food, and commercial fertilizers have no influence on the mechanical condition, nor do they supply vegetable matter to the soil. Therefore the time has come when other means of restoring soil fertility must be utilized more largely if success is to follow. The cowpea and other leguminous crops grow well in this region, and on the thinnest soils they must be plowed down, and one crop will not be sufficient, for it is not possible to build up a soil in a few years which it has taken a hundred years to wear out. Vegetable matter may also be supplied through liberal applications of farmyard manure which calls for the keeping of greater numbers of live stock, and the feeding of at least a part or all of the crops grown on the land.—Southern Agriculturist.

One Planter's Experience.

Now that it is almost a certainty that we are to reduce the acreage and fertilizers of this year's cotton crop, in-fact we are compelled to do it, or become absolute slaves to the cotton gamblers, and become too poor to skin, with our carcases petrified in poverty, our children servants to the money changers and speculators who manipulate the price of our cotton, the finest money and commercial crop grown in the world, to the enrichment of all but the South—now as a prudent people we must hide ourselves, let the fools go on and be destroyed.

Why should we ask, "How are we to hide ourselves in this land where everything can be produced that furnishes food and raiment for man and beast?"

Not a single atom that adds to our life, pleasure, comfort or happiness but can be produced in this Southland.

Last July when that grand man and lamented friend and brother of Southern agriculturists, J. B. Hunnicutt, a man who has done more in one year for Southern farmers than the State Agricultural College has done in forty, was visiting me, I promised to give the Cultivator the result of two special acres on my farm, one in corn, the other in sugar cane.

When the corn was good ripe it was cut with a harvester, shocked 800 stalks to the shock.

It stood about eighty days in the shocks during summer and early fall, and when dry and hulled weighed 12,600 pounds, then shredded with the following result:

Net corn on cobs,	6300 lbs.
Net stoves,	6000 lbs.

The acre produced bread enough to feed a man and wife twelve months, and corn and stover sufficient to feed two mules twelve months.

Now let some people say what they may about shredding corn. It is the most profitable of all work done on my farm.

The acre in sugar-cane did not do so well as I expected—100 gallons per acre being the average. I made it heavy, just up to sugaring, and have no trouble in selling it by the barrel at fifty cents; in gallon jugs, sixty-five cents; in quart bottle, seventy-five cents, and can easily exchange a barrel of cane syrup for a barrel of granulated sugar.

It pays me to make my own supplies, wheat, corn, syrup, hogs, horses, mules and cattle, with no more stock of any kind than I can feed from the products of my farm.

After these I grow cotton as a money crop.

With the exception of about fifteen acres of bottom land mine is an upland farm on the highest point from Atlanta to Augusta, on a direct line.

In farming I agree with the old adage, "Variety is the spice of life."—Wm. L. Peek, Fountain Hill, near Conyers, Ga., in the Southern Cultivator.

Attacked by a Mob

and beaten, in a labor riot, until covered with sores, a Chicago street car conductor applied Bucklen's Arnica Salve, and was soon sound and well. "I use it in my family," writes G. J. Welch, of Tekonsha, Mich., "and find it perfect." Simply great for cuts and burns. Only 25c. at all druggists.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Please mention this paper.

BLYMYER CHURCH BELLS.

OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Please mention this paper.

SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, **free of any charge,** this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble You can **cure yourself** at home **without the aid of any physician. It will cost you nothing** to give the treatment a trial, and if you decide to continue it will only cost you about **twelve cents a week.** It will not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it—that is all I ask. It cures all, young or old.

☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well.** Write today, as this offer will not be made again. Address

MRS. M. SUMMERS, Box185 Notre Dame, Ind., U. S. A.

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General Agents for North and South Carolina, Greensboro, N. C.

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20,000 CHURCHES

Lighted by the FRINK System of Patent Reflectors. Send dimensions for Estimate.

OUR experience is at your service. State whether Electric, Gas, Welsbach, Acetylene, Combination or Oil. **I. P. FRINK,** 551 Pearl St. NEW YORK.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

LINEBARGER.—Frederic H Linebarger was born April 12, 1822, and died in Catawba county, N. C., March 15, 1905, and was laid to rest in the Mount Pleasant grave-yard to await the resurrection. Bro. Linebarger joined the M. E Church at fifteen years of age. For some weeks before the end came he lived very close to God and was greatly interested in the spiritual welfare of others. He leaves a widow and a large circle of children, grand-children and great-grand-children to mourn their loss, while he enjoys the rest of the people of God. May God help them all to meet him in heaven.

J. W. CLEGG.

LONG.—Mrs. Zoa A. Long was born May 11, 1843, in Wake county, N. C., and died Feb. 14, 1905, in Durham, N. C. She was married Jan. 1, 1862, to Thomas A. Long, who died a number of years ago, leaving her with six children. Her only daughter, Lillian Long Harding, died a few months ago. The sons all live in this and other States.

A good woman of gentle, peaceful and helpful life has gone. She needs not the plaudits of empty words. Something better is hers. The Christ revealed in her home and in the world around became a power to many. Many other things said by Prof. H H. Williams, in a gracious tribute to her, is this: "We think of her as having lived a rounded, finished life, full of the best things. It is in such a life that a community makes real progress. Some people fashion good character; others are given to serve well their friends; Mrs. Zoa A. Long did both. We count it always our good fortune to have come under her influence during college days."

M. T PLYLER.

ENGLAND.—Mrs. Mary E. England, wife of the late Rev. A. A. England, departed this life on the 5th day of March, 1905, aged 69 years, 8 months and 18 days. She was the daughter of Samuel Erwin, and was born in what is now Transylvania county, N. C., in the year 1835.

In early life she gave her heart to God and accepted Jesus Christ as her Savior and friend. She connected herself with the M. E. Church and lived in its communion and that of the M. E. Church, South—faithfully and trustingly until her life's work was ended and God called her to come home—where she had been preceded by her husband a number of years. For many years a great sufferer, and for nearly eight years bedridden, still Sister England never complained of her lot, but accepted it cheerfully, content if it was her Master's will to suffer on, until it was His will to relieve her. She is survived by two children, Mr. T. D. England, of Brevard, N. C., and Mrs. Emma Whitener, of Maiden, N. C, who, with a large concourse of loving relatives and friends, mourn her departure, yet would not ask for her return. "She is at rest," and of her it truly can be said, "In Jesu Christo abdormivit."

C. P MOORE, Pastor.

SITTON.—Mrs. R B. Sitton died Oct. 5, 1904. She was truly a good woman, who now lives above the sky. She was first Sallie Johnson, and was born in 1850. It was in the year 1867 she was first led to the hymenial altar by Mr. T. L. Lytle. To this union there was born one child, Mr. T. L. Lytle, now of Horse Shoe, N. C, an honored and prominent gentleman of this place. In one year this good woman was left a widow. In 1871 she was married to R B. Sitton who lives still, but in sadness now. To them were born six children, three of whom still live: Mrs Tola Allison, Mr R. C. Sitton and Mrs. R. L. Sitton. These are all good and highly respected people of the Horse Shoe community.

Sister Sitton suffered much in the last months of her life, but with great patience, and just seemed to wait the Lord's good pleasure, ready to go or ready to stay, and in times of her greatest suffering she delighted to sing the hymns of her youth. She often spoke of going to see Jesus and being with the angels. It was a real benediction to be in her presence. She joined the church at Old Sharon Creek Camp Ground in early youth, and all these years has indeed adorned her church with a pure life and spotless character. Those who are left may well expect to meet her by and by.

J. W. KENNEDY.

YOUNG.—Mrs. Nannie Greer Young, wife of James H. Young, was born in Henderson county, N. C., June 3rd, 1866, and died at Old Fort, N. C., January 31st, 1905. It is a mournful pleasure to pay my tribute to the character of this good woman, because, measured by earthly and heavenly standards, I feel she was worthy. My intimate acquaintance with her began, when a little more than four years ago, her father, Rev. C. M. Greer, was appointed to Old Fort circuit. Her mother dead, she came with him, and presided that year over the parsonage home. Well did she meet all the various demands made on her time and patience in the church, in the home, and in her social relations, giving dignity and life to whatever she touched. She was her father's helper in all these relations. To begin with, she was endowed with more than an ordinary personality, and with the culture she received at the Asheville Female College, and the grace of God she received in her conversion, she was admirably equipped for a life of varied usefulness. Several years ago she began to show signs of early decay, but her marvelous will power, tempered by the grace of God, kept her in her place, active and efficient, almost to the last. On the 3rd of December, 1901, she was united in marriage to James H. Young, of Old Fort. God seemed to smile on the union, and their mutual devotedness made these years of intense happiness to husband and wife. Her grasp on life was marvellous—she wanted to live, but when she saw God had willed it otherwise, with beautiful composure she resigned herself to the final separation, and gave her parting requests as one who was sure of her anchorage. Beautiful spirit! having fulfilled thy mission here, we will be glad for thee, that thine earthly voyage was so well completed, and that:

"As a gallant bark from Albion's coast,
The storms all weathered, and the ocean crossed,
Shoots into port, at some well-havened isle,
Where spices breathe, and brighter seaaons smile
So THOU, with sails all crowded, hast reached the shore
Where tempests never beat, nor billows roar,"

and that for all the future there awaits thee nothing but a life of peace and joy.

R. H PARKER.

Asheville, N. C, March 21, 1905.

Cabbage Plants & Sea Island Cotton Seed.

Cabbage Plants for sale, and now ready for delivery. "Early Jersey Wakefield" and "Charleston Large Type Wakefield," two earliest sharphead varieties and head in rotation as named. "Succession," "Augusta Trucker" and "Short Stem Flatch Dutch," the 3 best flat-head varieties and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1000; 10,000 and over, $1 per 1000. Terms: Cash with order; or, plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina Sea Coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 lbs. per M., and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seedhouses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

OUR COTTON SEED. Lint of our Long Staple variety of Sea Island Cotton sold this year in Charleston on Dec. 2, at 32c. per pound. Seed $1.25 per bu.; lots of 10 bu. and over $1 per bushel.

My specialty: Prompt Shipment, True Varieties, and Satisfied Customers. I have been in the plant business for thirty-five years.

Wm. C. GERATY, The Cabbage Plant Man, Post & Telegraph Office, **Young's Island, S. C.**

dec 14-13t tcnrm

Gowan's Pneumonia Cure

External---for Croup, Sore Throat, all Pains in Chest, Lungs and Muscles.

The BUSINESS MAN

WHO ADVERTISES WANTS RESULTS.

The already large and constantly increasing circulation of the NORTH CAROLINA CHRISTIAN ADVOCATE make it one of the best mediums in Western N. Carolina through which to reach the people. SEND FOR RATE CARD. . . . . .

HAVE YOUR HOMEGROWN CABBAGE,

Cabbage Plants, all Varieties.

Prices: $1 50 per 1000. To Agents ordering 10,000, $1 per 1000. Orders amounting to 50,000, 10 per cent. off. Shipped C. O. D. if desired. Plants arrive at your Express Office in good condition.

Write for Merchants' Prices.

Cabbage, Beans, Sweet Potatoes and Turnips in Season. Orders for shipment of Tomato Plants, Sea Island Cotton Seed and Sweet Potato Draws should be booked in advance.

Jas. Ray Geraty, Enterprise, S. C. Express Office, YOUNG'S ISLAND, S. C.

jan 4-13t

Let the Grass Grow

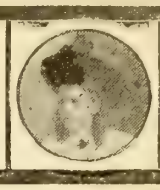
and when it gets high enough use one of our lawn mowers, then get a section or two of our rubber or canvas hose, with a good nozzle and sprayer, and water the grass.

You can see us for anything in lawn or garden equipment. . .

Odell Hardware Co.

Use NELLIE KING,

The Queen of High Grade Patent Flours.



This fine Flour is manufactured from pure, soft, winter wheat, in the very heart of the famous Wheat Section of Middle Tennessee. FOR SALE BY ALL DEALERS.

TENNESSEE MILL CO., Estill Springs, Tenn.

dec 21-26t eow.

Sunday School and Epworth League Conference

for Franklin District, to be held at Andrews March 30, 31, and April 1 and 2.

PROGRAM.

Thursday Night, March 30, Complimentary Entertainment and Reception given to the Conference by the Andrews, Epworth League.

Address of welcome, by Rev. J. A. Sronce.

Response, by Rev. J. E. Woosley.

Friday, March 31, 10 A. M. Reports from the charges by the Pastors, Sunday School Superintendents and League Presidents.

11 A. M. The Sunday School—It's Mission and History—Addresses by Rev. D. P. Tate, and F. S. Johnston.

Open Discussion.

NOON.

2 P. M. The Epworth League—It's Mission and purpose—Addresses by Rev. T. C. Jordan and L. L. Marr.

Original paper on Junior League work by Mrs. T. C. Jordan.

Open Discussion.

Night, Sermon by Rev. E. Myers.

Saturday, April 1, 10 A. M. Reports concluded.

The Model Leaguer, original paper, Miss Bird Patton.

11 A. M. Our Cuban Mission Field —Address by Rev. Frank Siler.

NOON.

2 P. M. How can the church best employ her young people?—Addresses by Revs. J. J. Edwards, V. L. Marsh, F. A. Gennett.

Night, Sermon by Rev. J. H. Moore.

Sunday, April 2, 9:30 A. M. Sunday School.—Lesson recited. Address by Prof. Madison.

11. Preaching by Dr. Jas. Atkins, or the Presiding Elder,

3 P. M. Young People's Mass Meeting—Addressrs by Rev. J. J. Gray and F. L. Townsend.

Original paper—How to secure Church Loyalty amongst our young people, by Miss Laura Jones.

What benefits do we gather from this Conference?

Voluntary Testimonies.

Night, preaching by Rev. L. P. Bogle.

Preachers, Sunday-school Superintendents, League Presidents, one delegate from each Sunday-school and two delegates from each League will constitute the membership of this Conference. Let the pastors see to the appointing of the delegates and urge a full attendance, notifying Rev. J. A. Sronce at Andrews, N. C., who may be expected to attend.

Extremely Low Rates Announced, Via Southern Railway.

Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Atlanta, Ga.—National Association of Manufacturers, May 16-18, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-Aug. 4, 1905.

Fort Worth, Tex.—General Assembly Southern Presbyterian Church, May 18-26, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6:9, 1905.

Kansas City, Mo.—Southern Baptist Convention, May 10-17, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

Savannah, Ga.—National Travelers' Protective Association of America, May 16-23, 1905.

Savannah, Ga.—Southern Golf Association, May 9-13, 1905.

St. Louis, Mo.—National Baptist Anniversary, May 16-24, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing the undersigned: R. L. Vernon, T. P. A., Charlotte, N. C.; J. H. Wood, D. P. A., Asheville, N. C.; S. H. Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Tayloe, Gen'l. Pass. Agent., Washington, D. C.

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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., APRIL 6, 1905. VOL. L., NO. 14.

A Call to Earnest Prayer.

THE READERS of the ADVOCATE are aware that next Sunday is set apart as a day of prayer for God's blessing upon the church in revival power. There has been some confusion as to date, but this will not materially affect the result. If the next two weeks are observed it will be only the better and we suggest that beginning next Friday, the thought of our Conference be turned int o this channel. If by abstinence to at least a degree the spirit of supplication can be intensified, all the better. There is no doubt great advantage in fasting or abstinance. If we would achieve anything by close and earnest intellectual effort, it is well known that we must live abstemiously. So, by every token, if the spiritual energies be concentrated upon any great movement, there must be emancipation from the slavery of appetite. We fast, not to make a show of piety, but to give freedom of exercise to both mind and heart.

There is inspiration in the thought that we are joining an innumerable company of holy men and women who, as God's elect, cry day and night unto Him. Not only here in North Carolina, but throughout Christendom, there is unity of thought and desire on this subject. Referring to this the Central Christian Advocate last week said:

"Nearly a thousand gathered in New York city a few days ago to pray for a sweeping revival. In the midst, Dr. William James Dawson, of London, spoke earnestly:

" 'You can't live much longer without a revival—you, your churches, your city, your nation. A revival cannot be organized nor engineered. But you can engineer the direction of your hearts; you can organize yourselves. In the five weeks I have been here I have heard it said that the revival is overdue. That is not true. That we are not prepared for the revival that is to come is the reason we have not yet felt its sweeping force. The great uplift in Wales has come only after twelve years of ceaseless prayer on the part of the people.'

"A gentleman was present who had just returned from Wales and who was enthusiastic over the revival there. He said thousands of the Welsh miners, whose spiritual condition, in a relative way, is not far different from that we have to face right here in New York, have given over their evil ways. The hardened class has been touched as it will be here. He told of one Welsh village he visited three weeks before, where meetings had been held nightly for a period of three months. The night he arrived, the speaker said, it had been announced that there would be no meeting. But, he said, the people came together spontaneously for a prayer-meeting. He believed that such prayer would bring its reward in New York. What a vindication of the presence of God in human affairs if New York city could really be shaken, and shaken hard, by a great religious awakening! To your knees, O Israel!"

* * * * *

A great factor in the work of reviving the church is the consecrated activity of the young people of the church. We beseech the young people of the church, especially those connected with the Epworth League, to join in this call to prayer and in the observance of the season set apart. Let conversation for the time being be directed so as to stir up interest and desire for the salvation of souls.

The following extract from one of our exchanges will be helpful and stimulating to our young people, indicating the relation which the young people sustain to this work already begun in Wales, and the possibility of their usefulness in the work devoutly desired in this country:

"The revival in Wales has been called by some a young people's revival. Certain it is that the part taken in the revival by young people, and especially by the prayers and singing and speaking of women, is highly significant. The commissioner of the Christian world in studying the movement reports that one 'astonishing thing is that young women still in their teens should, within five or six weeks, have developed what is nothing short of genius in speaking and singing the gospel and controlling with a steady hand great and excited assemblies. I found in the minds of some of the oldest and most level-headed of Welsh ministers the conviction that woman is destined to play a much larger part in the future service of the church generally.' Amen. Whose lips God opens, let not man shut.

"All the reports from the awakening in Wales indicate the great activity and spiritual power of the young people. Evan Roberts is but twenty-five. And we venture the assertion that if the older men and women who read this could testify, they would say that in all the great awakenings within their memory no little part was taken by the young people whom the Spirit had touched. The enthusiasm of the young people is not 'wild-fire'; and intellectual absurdity may possibly appear now and then in some testimony; but that is overborne by the fact of the changed life, the reality of the new experience and the passion to see others taste and see how good the Lord is. Well may the Church pray that while the old men dream dreams the young men and women may also have visions—indeed, that upon God's people the Spirit may descend with overwhelming unction and power."

* * * * *

Another great factor in promoting this general revival is the Sunday-school. The Sunday-school, perhaps more than any church organization, is in position to put forward or retard any great movement of the church. The Superintendent, next to the pastor, has command of the situation. In fact he is the pastor's field marshal. If he will take this matter seriously and call together his teachers for prayer and consultation, there will be evidence at once that the great life center has been touched. We have felt for years that the next great spiritual upheaval will begin in the Sunday-school.

Superintendents and teachers who fail to take this matter to heart and begin the work with their schools and classes, will simply betray the trust committed to them by the Great Head of the Church. We cannot believe that those who read this appeal will lightly cast the matter aside, and ignore the plain call of duty and conscience. Let every Superintendent call his teachers together next Sunday and on the following Sunday and spend at least half an hour in prayer and consultation about this matter. If all will do this we shall feel the quickened pulse in a very short period. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."—Matt. 18:19.

CONTRIBUTIONS.

GEORCIA MUSINGS.

REV. GEORGE G. SMITH.

I have been reading my morning Bible lessons slowly, taking verses or paragraphs and musing over them and trying to find in them a lesson for today. As I rarely now have the privilege of preaching from the pulpit, I try, through the courtesy of my editorial friends, to preach through the papers. I have long found that it is much easier to preach than to practice, to tell others what to do than to do myself, and my conscience is always a little easier when I have sent a religious article to the press.

I have been reading that wonderful book, "The Acts of the Apostles." It is the great annoyance and unrelenting enemy to the rationalist, for all his theories topple if he admits its authenticity, and he cannot deny that without denying all the historic books of the New Testament. My purpose has been to find in the narratives lessons for every day's life, and have this morning been studying the story of Cornelius. This account of the conversion of the Roman soldier has many lessons, and the first of these makes a loud protest against bigotry and narrowness. Conelius was neither a Jew nor a Christian, still less was he an idol worshipper, or a mere neolo gist as many of his fellow soldiers were. He had rejected the Polytheism of the Romans and the Greeks; he believed in God and was feeling after Him. He knew that God heard prayer and he prayed. He knew that God loved acts of mercy and he performed them by giving alms. He was not a Christian nor a Jew, but he worked righteousness and was accepted of God.

A very earnest effort has been made to show that he was a converted man as we define conversion. That he was forgiven and regenerated, but needed a second blessing. Unhappily Peter said while preaching to Cornelius of Jesus, "To him give all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." He was acceptable to God, but he had neither had his sins remitted in the Scripture sense nor had he received the Holy Ghost as a Christian believer. He did not believe in Christ, for he did not know Him as a Savior. So Peter came to tell of Him. If Cornelius had not sent for Peter when the angel told him to do so, if he had rejected Jesus when he heard of him, he would have no longer been acceptable to God, but up to the time the message came he was.

I see, then, that some very good people who are in favor with God are not Methodists. Such a statement as that may cause a smile, but it is truer than many would be willing to say, that there are good people who honestly believe the acceptance of Methodist tenets, and the practice of Methodist usages, is essential to a true Christian life. I used to say of my dear old father, that he doubtless believed some other people than Methodists might get to Heaven, but he thought it was very unlikely. Cornelius was not a Methodist, and perhaps never was in after time what a good Methodist should be now.

I see that some very good people are not Protestants. Cornelius was acceptable to God but he had never been justified by faith. There are a great many good Catholics, and good members of the Greek church. They believe much more than I do and many things I reject as false, but they often live much better. I have lived in the same house with Roman Catholics of the straightest sect and know the purity of their lives. I am glad to think that although Roman Catholics hold, as I think erroneous views, that many of them fear God and work righteousness and are acceptable to Him.

I am glad to think men may be very unorthodox as I count orthodoxy, who, like Cornelius, are doing their best to please God. Those who denounce men like James Martineau, or William Ellery Channing, or Orville Dewey, Unitarians all and very heretical, as I count heresy, as ungodly, and irreligious men have surely never read the story of Cornelius. Men may have many wrong views and yet in their hearts be loyal to God and the truth. The Jews are, many of them, as sincere in their efforts to serve God as Cornelius was, and as yet no vision has come and no Peter has been sent for. They are not saved in our sense of the word, but I am sure God has not forgetten their work, and labor of love, and their honest prayer and liberal alms. I go even farther in my conclusions and am sure there are some men, not a large number I fear, who are honestly trying to do right but who are not professed Christians. They pray, they give alms, they do the best they know, but they have never joined the church nor have they been baptized nor recognized as Christians. There are more women than men of this kind. They have married into families where they have everything to deter them, they are timid, and fear lest they might make a mistake, but God knows them and pities them and supports them and they will see the Lord's face in peace when he comes.

I am very sure whatever be the name or place of the man who does not work righteousness, nor give alms, nor make prayers, nor live up to his light, whether he be called Christian, Protestant or Methodist, that he is not acceptable to God, and no vision will be granted him, and no Peter will bring him a Message of comfort, and I am as sure when God does send a message if it is not heeded that the angel will depart and the opportunity will be lost, but I am glad to think that there are a great multitude whom God knows and loves to whom I am a stranger.

CHRISTIAN WARFARE AND VICTORY.

JOHN REID SHANNON, PH.D., S.T.D., IN WESTERN CHRISTIAN ADVOCATE.

Tennyson says: "Birth is a mystery and death is a mystery, and between birth and death is human life with its warfare for moral victories."

Our call to the Christian life is not a call simply to the sweet calm of Sabbath days or to the delights and security of sanctuary communions; it is a call to battle, to a campaign of battles, to warfare. In this warfare there are no sham conflicts; it is a warfare so real, so actual, that there is but little time to pitch tent, to stack arms, to sleep on the knapsack by the quiet camp-fire.

God's thought in reference to man is a transcendently glorious thought. God intends man to be victorious. His reason, conscience, moral sentiments, spiritual affections, having permanent regency, shining out clear and beautiful, undarkened by that which is sensuous, man comes into the realization of God's thought only through warfare.

People who are not trying to get away from evil have no sense of struggle with evil. They fight no battles against their lower nature in conquest of themselves. They live on the plane of the fleshly. They know such pleasures as swine know in the mire, as beasts know in eating thistles; such pleasures as come from the gratification of the grosser appetites of the body. They are satisfied to live where they live as the man who has painted a bad picture is satisfied with the same and makes no effort to improve it; as the man who wears chains is satisfied with his bondage and makes no effort to achieve liberty.

Those who are trying to get away from evil come into deepest sympathy with the intense figures which the Bible uses in its delineations of the Christian life—figures expressive of struggle.

God's economy in spiritual things is such that there is no high elevation without hard climbing; no crown without cross-bearing; no victorious manhood without battles.

Outwardly Vesuvius may seem calm. The sweet sun-light bathes the volcano. Vines blossom upon its sides. Gladsome birds sing in the vines. This upon the outside gives no evidence of the turmoil beneath the surface, but within are great conflicts of elemental forces. Even so, a man may seem calm eternally, but if he is living a godly life in Jesus Christ there are, at times, great turmoils within him; his soul is a battle-ground whose conflicts are as real as those of Marathon, of Waterloo, of Yorktown.

The Christian must fight his way from darkness to light, from evil to goodness. He must win the crown of immortality. He must know warfare. How vividly dramatic is the description which Paul gives of the conflicts of the Christian life. It throbs with profound truthfulness. It thrills with intensity of feeling. Paul speaks of himself as made up of two men—an upper and a lower man; an animal man and a spiritual man; these two men struggling for the mastery of his being. All Christians know these two men; their struggles with each other go on in the silence and solitude of the soul. No shoutings are heard. No banners are lifted; no clouds of battle-smoke roll over the field; but these struggles are as real as any other world's great historic battles with their shadowy hosts, with their trampling feet of charging squadrons. In these struggles there come pauses when songs of victory are chanted, when laurel-wreaths of triumph are worn, when tents are pitched for encampment on golden mountains of peace; then the struggle is renewed.

When the hostile Moabites came up against Jehoshaphat, the king cried out in the presence of the people, "O Lord God of our fathers, we have no might against this great company that cometh up against us, neither know we what to do; but our eyes are upon Thee." When the king concludes his utterance a man among the people, upon whom the Spirit of God, descends, lifts up his voice like a trumpet, and says, "Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God's." These words give the secret of victory. God's resources are at our command. We avail ourselves of the resources when we put on the whole armor of God. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day;" that is, in the great battle day. Covered with the mail of God, the Christian can fearlessly shout his war-cry in the presence of Satan and his hosts.

The Christian warfare may issue in a state

in which the higher nature has unquestioned ascendency—a state of abiding peace, of perfect peace. In the tropical regions nature presents sweet scenes of peace. Luxuriant is the vegetation, beautiful the foliage of the trees, the mountains, lifting themselves up against the blue of a radiant sky are green even to their summits, while the sunshine is golden all in a glorious calm. But the history of the earth tells us that such scenes of peace have come out of warfare among the forces of nature. Out of conflicts, fiery convulsions, great upheavals of the surface of the globe—out of all this have come the scenes of peace in nature. Illustrative it is of the personal peace in which the Christian warfare may ultimate.

Out of stages of struggle the Christian may emerge into a state of joyous liberty in which he lives victoriously day by day, as naturally as birds sing tunefully, as flowers blossom in beauty. Such live as in God's bosom. They have wondrous communions; they walk the royal highway of which the old prophet speaks, "And an highway shall be there and a way, and it shall be called the way of holiness. . . . No lion shall be there nor any ravenous beast shall go up thereon; but the redeemed shall walk there."

Jesus, the great Captain of our salvation, calls us to magnificent heights of spiritual character. He bears aloft a waving banner. Inscribed in letters of gold, are the inspiring words, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne." Jesus will not keep back any of the resplendent wealth of the universe from those that overcome; with such He will divide the riches of God's creation.

THE NEXT MEETING OF THE NORTH CAROLINA TEACHER'S ASSEMBLY AT GREENSBORO, N. C., JUNE 13-16, 1905.

To the Teachers of North Carolina:—We wish to call your attention to the next meeting of the North Carolina Teachers' Assembly, which will be held in the City of Greensboro, June 13-16. The teachers of Guilford county and the citizens of Greensboro have pledged one thousand dollars in membership tickets. For this reason and because of the accessibility of Greensboro to all parts of the State, the executive committee, at a recent meeting, selected it as the meeting place for the next Teachers' Assembly. Greensboro is one of our most progressive cities and will do everything to make the stay of the teachers both pleasant and profitable.

It has been customary in the past to meet at some seaside resort, and hence the recreation feature has almost entirely crowded out any real work on the part of the Assembly. While we still hope to derive great benefit from the meeting from the standpoint of pleasure, we yet hope to make it a time for good, earnest work. It is impossible to have a successful meeting when the pleasure idea is the predominant one.

One of the difficulties in the past has been our lack of funds to secure speakers from abroad who could be a real help and inspiration to our teachers. The citizens of Greensboro have solved this problem for us by guaranteeing the one thousand dollars referred to above; and hence we will be able to present one of the most attractive programs that has ever been offered to any gathering of the teachers in our State. We have already secured the promise of Superintendent W. W. Stetson, of the department of education of Maine, who is one of the most progressive thinkers along educational lines in this country. It is an inspiration for any teacher to hear him. Dr. Stetson will spend the whole time with us, and take part in all of our discussions. Several other men of national reputation, who will take part in the program, will be announced within a few days.

The executive committee has decided to organize the Assembly by departments, and hence there will be the following departments of instruction represented in the next meeting:

1. Secondary Schools and Colleges.
2. City School Superintendents and Principals.
3. County Superintendents.
4. Primary and Grammer School Teachers.
5. Nature Study.
6. Department of the North Carolina Woman's Association for the betterment of public schools.

There will be at least one-half of each day given to the meeting of these different departments, and we hope to have with each department one of the recognized leaders in educational thought of this country. This, of course, will not interfere with the general meetings, but it will enable those who attend to receive not only the benefits that the Assembly offers in a general way, but each teacher can hear discussed by an expert the particular phase of work in which he is interested.

We have arranged to have an educational rally on Friday, at which time we hope to have some fifteen short speeches from the leading men of this State and other States. This will be the opening of the campaign which will be carried on throughout the State during the summer.

We do not believe that any teacher, who is really interested in the educational development of North Carolina, can afford to fail to attend this meeting. If we are able to carry out the plans that have been outlined by the executive committee, it will be the greatest educational gathering that has ever been held in North Carolina. This is made possible, of course, by the fact that we have the money with which to secure some experts along the different lines of school work.

We hope in a short time to send you a complete program. We are not able to do so at this time, because we have not yet heard from all who have been invited to take part in the exercises. We are, therefore, writing this in order that you may make your plans to be with us at the annual meeting of the Teachers' Assembly.

The railroads will grant the usual reduced rate, which is one fare plus the membership coupon. We feel sure that if you do not arrange your plans to be with us you will regret your absence. No teacher can afford to lose the inspiration that can be obtained from such a gathering. We cannot hope to make an impression upon the State, as a profession, if we neglect our coming together occasionally and advising with one another for the best interests of the children whom we teach. Greensboro, by her contribution, has made it possible for us to have the greatest educational gathering ever held in the State. Our program will include the names of men with whom every teacher in the State will deem it a privilege to come in contact. It only remains now for the teachers to rally as one man to the interest of this meeting, to make the success for which we are planning. The teachers of North Carolina have ever been ready to make sacrifices for the success of their great work. Won't you do your part in making the meeting what we know you wish it to be?

Kindly send us a postal saying that you will be present. This will be small trouble for you, but it will be most helpful to us in preparing for the meeting. You will aid us in our advertising if you will send us a postal requesting that program be sent to you.

Hoping to have an early reply, we are

Very truly yours,
J. I. Foust, Pres.,
W. D. Carmichael, Sec.-Treas.
Eben Alexander,
W. T. Whitsett,
Committee on Program.

Address all communications to
W. D. Carmichael, Sec.-Treas.
Durham, N. C.

THE LOVE OF CHRIST.

If the love of men and women can exert such a mighty power and work such transformations in human life, what a force the love of Christ will be to those who come to know it experimentally and savingly. As selfishness disappears before the music when the harp of life is touched by the hand of human love, so the love of Christ must be transforming, as well as the inspiration of the very best.

We must not overlook the end of this revelation of divine love. God in providence and grace, as well as in nature, is ever working toward a sublime end. Paul tells us what the end is: "That ye might be filled with all the fullness of God." The forces of nature are in full operation that the acorn may come to be a perfect oak tree. The forces of the Spirit are in full play that I may be filled with all the fullness of God. That is the hope of the gospel. That is the goal of the Christian.

Glorious results will attend the answer of this sublime prayer. It will bring God into our lives. The greatest need of our age is an every-day and ever-present God. There has been a growing tendency in our age to make God unreal. The study of natural science, materialism resulting from material prosperity, the substitution of the reign of law for the operation of a personal will, have pushed God far from many men and women. To know the love of Christ will insure such an experimental knowledge of God as will bring the divine into our lives as a spiritual reality. That will secure results that are superlatively glorious.

The fullness of God is the fullness of goodness. The sublimest eulogy on the life of Christ is expressed in five words. "He went about doing good." If we are filled with the fullness of God the tides of benevolence must set in toward our fellowmen. We shall not be asking, "How much can I get out of the world?" but "How much can I do, how much can I give to it!"—From "Magnetism of the Cross."

Look up and be glad! Our Father knows all about it, and he has promised help for to-day and all the days, and his promise never fails. He is leading us in the right way; and, if we but hold fast to his dear hand, no harm can come to us. Soon the darkness will be over, and just beyond we shall see the beautiful sunshine, and brightness and glory shall be ours forevermore.—A. A. M.

Our Correspondents.

Table Rock Circuit.

Table Rock is still moving on I am glad to say.

Our second quarterly meeting was held at Oak Hill last Friday. I preached there day and night from the third Sunday to Thursday night when Bro. West came and preached. I think we had the best quarterly conference I was ever in. Well, we were ready for it, we had just had a good meeting.

Brother West said we had the largest quarterly meeting he had seen this year, and we made the second best report in the district so far. We are praying for the greatest revival that Table Rock has ever seen.

Thank God the Methodist Church is not dead yet.

If we keep on a little while longer we will have the dear old Advocate in every home on this circuit. The Advocate is the next thing to the preaching of the Word.

May God bless the Editor and all its readers.

Yours in the work,
N. M. Modlin.

Helton Circuit.

Dear Advocate:—The winter has been so rough, I have not done all I thought I would do. I have been housed a while because of cold and ice, but I have missed but few appointments. I held a meeting at Helton Academy, and it was a good meeting. There were twenty-two conversions, and twelve accessions, there will be others. The members of the church helped much in the meeting, and large blessings came upon them. It was a meeting good to attend. We have had twenty-eight conversion and sixteen accessions since conference. We are serving a good people. They love the preacher and the preacher loves them. Our parsonage is so comfortable, that through all the cold winter, we did not get cold. There was bread, meat, et cetera in the pantry, and corn and hay for old Charley in the barn, so we were well fixed.

I hope to do more for the Advocate. I send a renewal with this.

S. W. Brown.

That Church in Cuba.

Dear Bro. Blair:—With reference to Bro. J. A. B. Fry's appeal to the Epworth Leagues of our Conference, for funds to build a church at Santiago de Las Vegas, in Cuba, I have no doubt that the money can be easily raised by our Leagues.

I am always glad for my Leaguers to have some special work of this sort in hand, and though they are already running a "Special" a little more won't hurt them. I am confident that the Leagues of the Asheville District will pay their pro rata share of the amount needed, if the other Districts furnish their part. Each of the Districts in our Conference paying $68.20 will make up the $750 necessary, and that is a small matter for people so enthusiastic as our young Methodism. I hope you will soon hear from the other brethren.

A. T. Bell.

Asheville, N. C.

Governor Glenn spoke last Saturday at the closing exercises of the Graded School at Guilford College.

Resolution Passed at Franklin District Sunday-school and League Conference, April 1, 1905.

Whereas, there is manifest a remarkable quickening of the church, and that revival fires are burning afresh in various quarters both at home and abroad; and

Whereas, a great revival is a thing much needed and most devoutly to be prayed for by our own church and our own people at this time; be it

Resolved, that we endorse and recommend the suggestion made through the Advocate by certain brethren; to wit, that, to this end, we will observe, and urge our people to observe, Friday April 14th, as a day for fasting and prayer; and that, on the Sunday following, earnest prayers be made for the manifestation of the Spirit of God.

F. L. Townsend,
D. P. Tate,
T. C. Jordan.
Committee.

The Vanderbilt Biblical Institute.

The Vanderbilt Biblical Institute is planned for the benefit of preachers who feel the need of intellectual and spiritual quickening. It offers to preachers, young and old, an opportunity to turn aside from the wearing duties of the pastorate and spend a week in refreshing themselves and preparing for better service. It enables them to hear discussed themes of great importance to their work, to come into touch with the best thought and life of the time, and to have their own minds and hearts reawakened.

The programme for the next session of the Institute will, we believe, prove very attractive to a large number of preachers. A complete programme cannot be issued at present, but the following are some of the subjects to be considered, with the names of those who discuss them: "Archæology and the Old Testament," Prof. J. H. Stevenson, Professor of Hebrew and Old Testament Exegesis, Vanderbilt University; "Paul's Experience and Paul's Gospel," Prof. Ernest D. Burton, Professor of New Testament Literature and Interpretation, University of Chicago; "The Church and Social Problems," Dr. W. R. Lambuth, Secretary of Missions of the M. E. Church, South; "The Church and Religious Education," Dr. Ira Landrith, former Secretary of the Religious Education Association of America; "The Making of a Sermon," Prof. John A. Kern, Prof. of Practical Theology, Vanderbilt University.

The method of instruction to be pursued is such as will enable those present to derive the greatest possible benefit. Each subject will be discussed in a series of lectures by the instructor, accompanied, as far as possible, by a printed analysis of each lecture, and followed by an informal discussion. The analysis of the lecture will make it possible for the listener to follow the speaker closely, and the discussion will offer an opportunity for questions and expressions of opinion on the part of the audience.

In order that those who attend the Institute may be in a position to derive the greatest benefit from the lectures and discussions, a list of books has been suggested for preparatory reading. If one cannot read all the books named, he may confine his attention to one or more subjects or to one book on each subject. The list of books is as follows: "The Old Testament and the Monuments" (Price), $1.50 net; "Students' Life of Paul" (Gilbert), $1.25 net; "St. Paul's Conception of Christianity" (Bruce), $1.60 net; "Problems of the Present South" (Murphy) $1.50 net; "The Institutional Church" (Judson), 60 cents net; "Education in Religion and Morals" (Coe), $1.35 net; "The Natural Way in Moral Training" (Du Bois), $1.25 net; "The Making of a Sermon" (Patison), $1.20 net; "Theory of Preaching" (Phelps), $1.88 net; "Representative Modern Preachers" (Brastow), $1.50 net.

One of the most profitable features of the last session of the Institute was the series of devotional studies conducted by Dean W. F. Tillett. At the coming session Dr. Tillett will again conduct the devotional studies, a half hour each morning being devoted to this purpose. On Sunday morning the usual love feast will be held, which has been heretofore, perhaps, the most delightful and profitable hour of the entire session.

In order that those attending the Institute may have opportunity for recreation, no lectures will be given during the afternoons. The students will thus have an opportunity to enjoy social intercourse with one another, to visit the places of interest in and around the city of Nashville, and thus to prepare themselves to return to their work, rested in body as well as refreshed in mind and spirit.

The Institute will be held at Wesley Hall, Vanderbilt University, June 21st to 28th. The Hall is large and commodious, and every effort will be made to make the occupants comfortable. The Vanderbilt Campus, the most beautiful college grounds in the South, affords a delightful place for a brief retreat from the active work of the pastorate. The Institute follows immediately on the Vanderbilt University Commencement, June 17th to 21st, so that those who may desire to do so can attend both the Commencement and the Institute.

The expenses will be as light as it is possible to make them. The tuition fee is three dollars ($3.00), or for those who are enrolled as students in the Correspondence School, one dollar and fifty cents ($1.50). Heretofore no tuition fee has been charged, but it has been found necessary in order to secure the programme desired to make a small change. There is no charge for rooms in Wesley Hall, but board will cost seventy-five cents a day, or five dollars for the entire week. The railroad fare from any point south of the Ohio and Potomac Rivers and east of the Mississippi will be one fare plus twenty-five cents. Tickets will be on sale within the territory named above June 11, 12, 13, and June 19, 20, 21, good for fifteen days, with possibility of extension to Spet. 30, by deposit of ticket and the payment of fifty cents.

Those attending the Institute, on arrival at Wesley Hall, should report at the office of the Correspondence School and register. Each one will be furnished a registration card, which will entitle the holder to all the privileges of the Institute. Those desiring rooms in Wesley Hall should, as soon as possible, write to J. L. Cuninggim, Secretary, in order that rooms may be reserved. Unless application has been made in advance, accommodations in the Hall cannot be guarnteed.

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Trinity College Notes.

The South Atlantic Quarterly for April presents a table of contents of unusual interest. This publication is issued by the South Atlantic Publishing Company, with Drs. Edwin Mims and William H. Glasson of the Trinity College faculty, as Editors. The articles in this number are timely as will be shown by the table of contents:

The New North,—Hamilton W. Mabie, New York City.

Sidney Lanier: Reminiscences and Letters,—Ex-President Daniel C. Gilman, Baltimore, Md.

The Hague Court,—Prof. John H. Latane, Washington and Lee Univerity.

Ruskin's Letters to Charles Eliot Norton,—President H. N. Snyder, Wofford College.

The Overproduction of Cotton and a Possible Remedy,—Prof. Ulrich E. Phillips, University of Wisconsin.

Matthew Whitaker Ransom: A Senator of the Old Regime,—Prof. Robert L. Flowers, Trinity College.

The Peabody Fund.—R. D. W. Connor, Raleigh, N. C.

Some Contemporary American Essayists,—Dean Wm. P. Few, Trinity College.

Editors' Announcement: Book Reviews; Minor Reviews and Notes.

The College community and the people of Durham have been very greatly interested in the lectures delivered by Bishop Chas. B. Galloway. Three lectures were delivered in Main Street Church and one on Lucius Q. C. Lamar in Craven Memorial Hall. All the lectures were heard by large audiences, and those who had the privilege of attending them consider themselves very fortunate.

Arrangements are being made to hold a series of debates with Vanderbuilt University, Nashville, Tenn. The first debate of this series will be held during next college year. Tulane University, New Orleans, has also agreed to arrange a debate for next year.

For the Special Edition of the North Carolina Press.

"OUR WOMEN IN THE WAR."

The mothers of the Confederacy and the Veterans, their Sons and Daughters, heirs of their glory, are earnestly and cordially invited to contribute accounts of such instances as are known to them where the women of North Carolina showed, during the war, their patriotic heroism and patient fortitude. Such contributions are intended for the "Special Editions" which the Press of North Carolina proposes at an early date to publish, devoted entirely to true history of the "Women in the War," "who bound their warriors' sash when they went forth to fight; who suffered worse than death a thousand times; who were stung and wounded by privations that the hardiest soldier never knew."

These editions will be published with the endorsement of all the camps of Veterans and Sons of the various cities and under the direction of committees from all these camps.

Perhaps many of those who suffered the most and crowned their sufferings with the grandest herism, or those who knew of such, are not accustomed to write for publication and would shrink naturally from such an undertaking—to such we can only say, write down in your own way the incidents as you remember them and send them, and what you write will be edited—clothed in company dress. Just such contributions are most valuable.

Give names of participants so as to make true history.

Contributions are asked, and especially asked for by April 10th, from those of the most brilliant literary attainments; from those of modest culture; from those who cannot even spell correctly, and from those who cannot write at all and must get some friend to write for them. We only ask a true history of what our women did, how they suffered and all that they endured with such heroism, that justice may be done to those deserving of all honor, all praise and all glory.

Send these contributions to the Editorial Committees in Charlotte, Raleigh and Wilmington, or to Miss Mamie Bays, Charlotte, N. C., Editor of the Special Editions of North Carolina.

Aim of Education and the Church.

And now, what is the aim of the Church? Salvation, say we? But salvation to what? Mark, it is not said, "from what." The purpose of salvation is the question. Is it freedom from toil and sacrifice, a future of blessedness, heaven? All these are included, but do they express the primary purpose of the Church? To redeem men unto righteousness is the aim of the Church, and that involves not only the squaring of the individual life with the moral law, but in virtue of that its right relation to every other soul. All that is essential to the kingdom of righteousness, which is the Church's high ideal. Love of the neighbor is only second to love of God, from which it is a necessary corollary. The education of the Church, then, through its pulpit, Sunday-school, and household instruction has no less an aim than to make every man and woman right, just, that is, and pure and true, and faithful in relation to every other man and woman, because they have a common Father and the same God. Nothing less than that is the purpose for which the Church stands, and no other, is the inspiring and all-inclusive end of a true education. Education does not touch all aims of the Church. Far from it! But it goes hand in hand with it so far as it is true to itself.—President James M. Taylor, D. D., of Vassar College.

NEWS NOTES.

Post office receipts at Greensboro increased 19 per cent. last year.

Rumor says that Russia is about to obtain another loan of $100,000,000.

Four men were killed in a powder mill explosion near Troy, New York last week.

North Carolina has paid up the bond judgment for $27,400 to South Dakota.

Late dispatches say that Secretary of State John Hay has reached Naples, and that he is very much better.

The Durham people and the Southern Railway are endeavoring to adjust their differences with some prospect of success.

London dispatches announce that the Czar has promulgated an imperial decree granting amnesty to religious offenders.

There was a severe snowstorm last week in parts of Colorado and New Mexico; and the snow is five feet deep in some places.

Last Sunday, there was quite a serious street riot in Warsaw, Russia four men are reported killed and forty wounded as a result of the melee.

Burglars blew open a safe at Heathville, S. C. and obtained about $1500. Indications point to the fact that the work was done by professionals.

Six hard wood lumber companies have combined with a capital of $20,000,000. The combining companies operated mills in Alabama, Illinois, and Missouri.

The Simplon Tunnel, the longest in the world, connecting Switzerland and Italy, was opened to traffic this week. There was a great demonstration when the first two trains met in the center.

There was a wreck on the Southern last Sunday near Branchville, S. C. Four men were killed and quite a number injured. At this writing, the cause has not been officially announced.

A dispatch from Detroit Michigan, dated April 3rd, says: Election returns are fragmentary but the indications are that the Republican State ticket is carried by upwards of 70,000 majority.

At the request of the president, the Panama Canal Commission has resigned and the president has appointed another and a smaller commission. Only a few members of the old Commission has been retained.

The operators and miners of the central bituminous district of Pennsylvania failed to agree last week, on a scale of wages; and as a result, it is said that 400,000 miners will go on a strike.

Andrew Carnegie has offered $50,000 to the University of North Carolina, on condition that the friends of the institution raise an equal amount. The proposition has been accepted and a canvass to obtain the $50,000 will be inaugurated.

There was a most destructive fire at Louisburg Sunday night. It was in the business portion of the town. The largest loss was the tobacco prizery of Mr. C. B. Cheatham, estimated at $35,000. The total loss was estimated at $70,000.

The Trustees of the Baptist Orphanage at Thomasville met and exonerated Mr. J. B. Boone, the Superintendent. He was charged by Mr. J. Will Bailey with not taking proper care during the typhoid epidemic last summer.

The Appomattox Camp of Confederate Veterans passed resolutions declining to take part in the "Unveiling ceremonies of the North Carolina monument at Appomattox" because of the to them offensive inscription, First at Bethel; farthest at the front at Appomattox, and last at Appomatox."

President Roosevelt has started on a Southern tour, speaking as he goes. He will speak at Louisville, Sherman, Texas, Dallas,, Waco, and Austin, on his way to San Antonio, where he goes to attend a re-union of the Rough Riders. It is expected that he will address the Texas Legislature while at Austin.

Rosseau, a man convicted in New York for sending dynamite to the Cunnard Line Pier, claims that he made the explosive that blew up the Maine, and thus caused the Spanish-American war. He says that the Maine was destroyed by accident by a Cuban patriot, who intended it for Spanish ships. Rosseau is believed to be either a fake or insane.

A press dispatch from Greensboro, dated April 3rd says: H. B. Merrimon and associates, who have organized a $50,000 corporation here to manufacture wood pulp plaster, have purchased a lot, and the contract has been given for the erection of the necessary buildings, and placing railroad sidetracks to the factory. Two experienced plaster men have been engaged, and it is intended to make the manufacture of this new plaster an important industry in Greensboro. It is believed this plaster will supplant the sand and lime kind when it becomes well known. It is fire-proof, dries at once, does not crack and is in great favor with all contractors who have tried it. Several buildings here have this wood pulp plaster, among them being the Greensboro Female College dormitory built last summer.

Figures do not Lie,

neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmettona (Palmetto Berry Wine). Every reader of The Christian Advocate can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

Got Off Cheap.

He may well think he has got off cheap, who, after having contracted constipation or indigestion, is still able to perfectly restore his health. Nothing will do this but Dr. King's New Life Pills. A quick, pleasant, and certain cure for headache, constipation, etc., 25c. at all druggists; guaranteed.



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When the singing has plenty of snap and power, the preacher finds it easy to preach.

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The Quiet Hour.

The Life Enlarged.

What would it mean in our lives if we were enlarged? What would it bring to pass in the Church?

It would mean essentially and most of all a broadening of our loves. We, as sadly as the Corinthians, are pinched smotheringly tight in our too little affections. Enlarged therein, we should care for greater things in a greater way. Now to us truth, honor, and humanity are interests; to hearts amplified they would be passions. Our present diminutive souls comprise the few in a shallow sympathy; fullgrown souls would encompass the many in a devotion of service not only wide, but deep. And in the abounding life an amiable cordiality toward our Saviour would grow into adoration and ripen into covenant allegiance. The affections are the wings of the spirit; happy the man whom they bear above the sordidness of earth to diviner desires than earth can inspire.

It would mean a broadening of our wisdom. Of Solomon it is written. "And God gave Solomon wisdom and understanding exceeding much and largeness of heart." That same largeness of heart would teach us "understanding exceeding much" of the true worth of all the varied values that appeal to our souls. A life on a wider plan would give place and space to the things of eternal good, so that they could be no longer excluded by the things of the moment and a day. A spacious wisdom springing out of a large heart would no longer debate whether it could afford to forego pleasure for character, or yield riches to pay for a quiet conscienc. And in the Church, if we worked in the light of a clearer and higher noon, we should not be contriving to build so meagerly the foundations of the kingdom. Comprehending better what Christ can be to the generation, we should strive to make Him more. We should not expect so slightly the achievement of good, nor be content with such minor victories for our God. A more adequate wisdom would build a more adequate Christianity, adapted to more human needs.

It would mean a broadened service. "I will run the way of Thy commandments when Thou shalt enlarge my heart," is one of the superlative verses of the 119th Psalm. Now, in petty childishness, we calculate how little we need do for the Lord in order to avert His condemnation. Were we but enlarged, our eager questioning would be to know how much we might be permitted to do at the high honor of His commands. No longer the minimum would satisfy us; the maximum would be the goal of our striving. A larger life would more appreciate the greatness of God's purposes, and "run" to fulfill so much of those purposes as might lie within its own province.

And it would mean a broadened enthusiasm. "Thy heart shall thrill and be enlarged" is Isaiah's stirring prophecy as he comforts Israel with pictures of the day when all the sons and daughters of the kingdom shall be descried returning home. We work so slavishly and dully at our task because we have never had the farsight that could behold the repatriation of humanity. It but once with more distant vision we might see the approach of the conquering Christ, then our hearts, too, would "thrill and be enlarged." We should be enlarged out of humdrum and doubt and discouragement into the joy of labor, the confidence of trust and the courage of power. Enthusiasm would not be fever, but fervor.

Why should the greatness of the Christ-life be left for the great? It is equally within the possibility of all. Ye puny, infant Christians everywhere, "be ye also enlarged."—The Interior.

Watch My Lips.

"If I were a girl again I should be more careful about my conversation. I should beware of slang and gossip and a tendency to drop into silence. I should avoid sarcasm like the plague, remembering that the person who uses it shows her sense of her own inferiority. Nobody ever had so many enemies as Disraeli; and it is to be remembered that sarcasm was his most powerful weapon. I should practice the art of such gay repartee as is free from satire and unkindness, learning to tell a story well and to dwell upon what is kindly and happy. I should be more ready to express my appreciation and thanks for services rendered; be quicker with my praise and tardier with my criticism. I should cultivate a distinct enunciation, enlarge my vocabulary and remember Lord Chesterfield's dictum 'never to utter one word, even in common conversation, which should not be the most expressive with which the language could supply him.'"—Selected.

Pleasant Persons.

It is a grand gift to be able to smile as the pleasant man or woman smiles. It is not the stereotyped "duty smile" of society, it is not the patronizing smile of careless tolerance, or the painful smile of bored politeness.

Whatever adds in even the smallest way to the world's brightness and cheer is worth while. One who says an encouraging word to a disheartened neighbor, gives a look of love to a lonely one, or speaks a sentence which may become strength, guidance, and comfort to another does something worth while. It is always worth while to live nobly, victoriously, struggling to do right, showing the world even the smallest fragments of divine beauty.

Morals is the direction of the will on universal ends. He is immoral who is acting to any private end. He is moral—we say it with Marcus Aurelius and with Kant—whose aim or motive may become a universal rule, binding on all intelligent beings. We affirm that in all men is this majestic perception and command, that it is the presence of the Eternal in each perishing man.—Emerson.

You reap what you sow, not something else, but that. An act of love makes the soul more loving. A deed of humbleness deepens humbleness. The thing reaped is the very thing sown, multiplied a hundred-fold. You have sown the seed of life, you reap life everlasting.—F. W. Robertson.

It is nothing to a man to be greater or less than another, to be esteemed, or oherwise, by the public or private world in which he moves. Does he, or does he not, behold and love and live the unchangeable, the essential, the divine?—George MacDonald.

Still Another.

And by the Rehoboth congregation this time. On Saturday afternoon, March 11th, 1905, representatives from the Rehoboth community visited the parsonage and left sixty-five packages, consisting of twenty-eight different kinds of eatables, besides other useful articles. This is additional evidence that we are serving a kind people; and may God reward them a thousand fold for their kindness. I think the Rock Spring Circuit is ready to lay claim to being the banner circuit of the conference in more respects than one.

J. W. CLEGG.

Is It Right?

Is 11 right that a property-owner should lose $4.20 to let a dealer make 50 cents? A dealer makes 50 cents more on fourteen gallons of ready-for use paint, at $1.50 per gallon, than our agent does on eight gallons of L. & M. paint and six gallons of linseed oil, which make fourteen gallons of the best paint in the world, at $1.20 per gallon; the property-owner loses just $4.20. Is it right?

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Finding health is like finding money—so think those who are sick. When you have a cough, cold, sore throat, or chest irritation, better act promptly like W. C. Barber, of Sandy Level, Va. He says: "I had a terrible chest trouble, caused by smoke and coal dust on my lungs; but, after finding no relief in other remedies, I was cured by Dr. King's New Discovery for Consumption, Coughs and Colds." Greatest sale of any cough or lung medicine in the world. At all drug stores 50c and $1 00; guaranteed. Trial bottle free.

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The Family Circle.

Our Country Boys.

I desire to say a few things to encourage our country boys. Many of them need only inspiring. I love the boys, and one of my greatest desires is to inspire them to noble and useful living. When I say country boys, I mean it as a high compliment to the boys. None are better than they. They are for the most part strong and manly; industrious and of good parentage. They are healthy and capable of great endurance. Their bodies and minds are strong and vigorous.

Generally speaking they are religious, a qualification not to be disregarded in the selection of men for usefulness. Their physical bodies are elastic and durable, the material out of which the Master Workman can make honorable and upright men. They too are by nature blessed with endowments of mind unsurpassed by any other class.

These noble boys have opportunities, which, improved, will give them a standing in business pursuits that is to be envied by others. The public schools are open to them in which they can obtain a rudimentary education, and then the college and universities are waiting to give them a hearty welcome into any of their departments. By persistent effort, close application, and hard study, any young man or boy can rise in the scale of worth and merit to a degree hardly calculable. The fact that he was raised in the country is no barrier to any boy's success, but it may prove the best starting point to higher heights and nobler aims.

The country boy's religious training, moral stamina and industrious habits bespeak for him a degree of excellence that makes him sought for in matters of religion, politics and commerce. Rugged honesty, his sturdy manners and temperate habits are three prominent jewels that will sparkle in the crown of his untarnished manhood.

Again, the country boys are free from temptations—of the vices which corrupt boys of other classes. The dissipating influences of city life are not conducive to the best degree of usefulness.

Some of our city boys spend too much time at the theaters, at the dance and in dens of vice and shame which sap their lives and destroy their usefulness.

To those plain, honest, industrious boys, the ministry, the legal and medical profession say, "come this way." The business man, the banker and railroad officials say. "We need your services." There is no place too good for a country boy. Boys, don't you catch the inspiration? Won't you heed the call?—J. F. Clark in the Alabama Advocate.

Forty Dollars' Worth of Temper.

Whoever wishes to hear a solemn, almost tearful, oration on the evils of losing one's temper should apply to a certain scientific gentleman of Washington, of whom the Star tells a tragic story.

He hed a negro servant who exasperated him by his stupidity. One day, when he was more stupid than usual, the angry master of the house threw a book at his head. The negro ducked, and the book flew out the window.

"Now, go and pick that book up!" ordered the master. The negro started to obey, but a passer-by saved him the trouble, and had walked off with the book. The scientist thereupon began to wonder what book he had thrown away, and to his horror discovered that it was a quaint and rare little volume which he had purchased in London, and paid fifty dollars for it.

"The next time I feel that it is absolutely necessary to throw things," he exclaimed in his sorrow, "I'll choose something less expensive than a favorite book."

But his troubles were not over. The weeks went by, and time, the great healer, had begun to assuage his grief, when strolling into a second-hand book-shop, he perceived to his great delight a copy of the book he had lost. He asked the price.

"Well," said the dealer, reflectively, "I guess we can let you have it for forty dollars. It's a pretty rare book, and I dare say I could get seventy-five dollars for it by holding on awhile."

The man of science pulled out his wallet and produced the money, delighted at the opportunity of replacing his lost treasure. When he reached home he sat down at the table to gloat over his find, and a card dropped out of the leaves. The card was his own, and further examination showed him that he had bought back his own property.

"Forty dollars' worth of temper! Huh, I think I shall mend my ways!" he was overheard to say. His daughter, who tells the story with glee, declares that the negro servant is positively worried over the sunny disposition of her father. He feels that the worthy man must be ill.

How She Managed It.

"You are always invited everywhere," said one girl to another, enviously. "How do you manage it?"

"I don't manage at all," replied the other, rather resentfully; "but when I am asked I try to earn my bread and butter!"

This, of course, meant that the speaker tried, by being as agreeable as she knew how to be, to make some return for the hospitality she received. A girl who goes everywhere in a critical spirit cannot expect to be a very welcome guest. If it happens that her own especial friends are not present and she will not exert herself to be nice to the other guests, even if they are not of her "set," it is not probable that her hostess will be in any haste to ask her again. There are some girls, on the other hand, who diffuse an air of friendliness and of being pleased with everyone and everything that is very delightful. They are not insincere, either, but they have the blessed faculty of getting the best out of everybody with whom they are thrown in contact. One of our most brilliant women, one whose name is a household word in almost every American family, once said to the writer, "I have never yet met anyone who, no matter how stupid he or she might appear at first, did not prove, on closer acquaintance, to know at least in one line far more than I do!" It would be well if we could all take to heart this lesson in gracious humility and try to learn from those we consider our inferiors, rather than to condescend to them.—Harper's Bazar.

A Neglected Society.

Other wives who see but little of their husbands will appreciate the point of Mrs. Smalley's remark when she tried to arrange a dinner invitation on an evening when Mr. Smalley would be at home.

"Will it suit you to-night, John?"

"No, my dear; I must attend a meeting of the Ancient Order of Foresters to-night."

"Well, to-morrow evening?"

"I have the Royal Arcanum, and you know—"

"What about Wednesday evening?"

"Oh, the Odd Fellows meet that night; on Thursday I have a meeting of the Knights of Labor to attend; on Friday the Royal Templars of Temperance; on Saturday there's a special meeting of the Masonic lodge, and I couldn't miss that; and then on Sunday nigh—let me see—what is there on Sunday night, my dear?"

"The Grand and Ancient Order of Christian Fellowship."

"Why, I have forgotten. Am I a member of that? Let me see—"

"And you have forgotten another society, John, of which you were once a member."

"What's that?"

"Your wife's society."—Unidentified.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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nov30-26t] J. M. RESSLER, Pres.

North Carolina Christian Advocate

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Office: 108½ West Washington Street.

In another column will be found a call by Miss Mamie Bays for information in reference to Our Women in the War. Miss Bays has been employed to edit the supplement for North Carolina.

Rev. J. A. Cook, presiding elder of the Mt. Airy district, requests us to announce that Rev. R. L. Fruit has been appointed to take charge of the Mt. Airy circuit. This is official. Brother Fruit has been employed for the last two or three years as a supply in various places, and has proved faithful and acceptable, and we wish for him a successful year with the good people of his charge.

By courtesy of the author, Rev. Ira Erwin, pastor of Centenary church, this city, we have on our table a pretty little souvenir booklet, containing the full text of the first sermon preached in the new church, on Sunday, March 19th, 1905. This will be quite an interesting document to many friends of the church and pastor and its value will increase with the years. A limited number can be had from the author at 25 cents per copy.

The sermon of Rev. B. F. Hargett, of the Wilkes circuit, preached on Thursday morning of the Mount Airy district Conference at Pilot Mountain, is worthy of special mention. His text was 1 Samuel 7:12. Brother Hargett came to us three years ago from the Baptist church, and is little known by our people. His sermon was a model in its homiletic form, was clothed in chaste and appropriate language, and bore the marks of patient and scholarly preparation, besides being delivered in deliberate and forcible manner, and with evident spiritual unction. If he lives the Lord will evidently use him in the accomplishment of a fruitful and effective ministry.

The editor had the pleasure of worshipping last Sunday with the congregation at Shady Grove, on the West Greensboro circuit (Groome's Farm), Rev. J. J. Renn, preacher in charge, and of being entertained in the home of Mr. Lee Groome. The members of the Groome family have built up a very attractive rural community, and the house of worship and pretty school building indicate the intelligence and thrift of the neighborhood. The well tilled and systematically arranged farms and tasty homes are a delight to the eye. The congregation is composed largely of little children and handsome and promising young men and women. There is evidently fine promise in this congregation.

THREE DISTRICTS COMPLETE THE PLEDGE.

Our report this week shows that Shelby, Mt. Airy, and Waynesville districts have completed their pledge on the number of new subscribers to the Advocate. Several others are close to the amount. There seems to be no abatement of interest and we have no doubt that those still behind will come up with their allotted number and that some of the districts will get almost, if not quite, double the number pledged. We can only say to all, "Well done, good and faithful servants."

Rev. S. B. Turrentine, D.D., presiding elder of the Greensboro District, spent last week at High Point, assisting Rev. W. M. Bagby in a meeting at Washington Street church.

BREVARD SCHOOL FUND.

Let the good work go on. The figures show that Sister Ross has not made her appeals in vain. This money must be raised, and the Lord has a blessing in store for those who help. Read Psalms 41:1-3. These promises are all for those who help Brevard. Let every reader take stock that he may share in these precious promises as a dividend.

THE ABERNETHY MONUMENT.

We trust the appeal of Brother Connelly in another column will meet with a hearty response. Every former student of Dr. Abernethy should send a contribution at once. One of the most pathetic sights to be seen anywhere is the mound which covers all that was mortal of Dr. Abernethy, beside which lies the old College bell, broken in the fire, and dragged to this spot as a mute memorial of the hand that so often broke the silence of the little school village with the call to intellectual conquests. Dr. Abernethy is dead, yet he speaks through the many in whom he awakened aspirations to a nobler life, and they will not, they cannot, let his grave go unmarked. We will gladly acknowledge through the Advocate any additional contributions. Write now, before you forget.

MOUNT AIRY DISTRICT CONFERENCE.

The first of these district convocations for this year in the Western North Carolina Conference, met in the Methodist church at Pilot Mountain, last Thursday morning at 9:30 o'clock. Rev. J. A. Cook, presiding elder of the district, was on hand and opened the first session with appropriate religious services. Rev. J. M. Rowland, preacher in charge of the Pilot Mountain circuit, called the roll of the conference by request of the presiding elder and all the pastors of the district, except Revs. S. W. Brown, of Helton circuit and Rev. J. A. Clarke, of Stokes circuit, answered to their names. Brother Brown was prevented from attendance by his school work at Helton Academy, and Brother Clarke was detained by sickness in his family. He arrived on Friday.

Rev. R. L. Ownby, of Wilkesboro station, was elected permanent Secretary. In another column he gives us a brief report of the work of the Conference, to which we refer the reader for much of what otherwise we should have given here.

There was a fairly good attendance of lay delegates and local preachers. This district is so large, geographically, and so much of the work is remote from the railroads that it is difficult to secure anything like a full delegation. Yet there were men present who had traveled one hundred miles by private conveyance to reach the Conference.

There is always a glow of enthusiasm in the Conferences of the Mount Airy district, and this one was not an exception. The reports of the charges were inspiring and showed that eighty per cent. of the Conference Collections had been secured and over $300, had been paid on these. The preachers' salaries were reported nearly up to date, with a good increase over last year's report at the same date.

Sixteen revival meetings were reported, resulting in one hundred and fifty professions, and one hundred and forty accessions to the church. The presiding elder had not missed an appointment, and, considering the severe winter, has made a record as heroic as that of the pioneers.

When the Advocate report was made showing that we had reached nearly the 1500 new subscribers pledged by the Conference, and that Mount Airy district had gone about forty names beyond her quota there was repeated cheering. The presiding elder and preachers seemed confident that their list of new subscribers will foot up three hundred before the season is past.

Besides the editor of the Advocate, there were present as visitors, Rev. Dr. C. C. Weaver, president of Davenport College, Rev. Dr. Jno. R. Brooks, of Reidsville, and Rev. J. P. Rodgers, of Mocksville.

Rev. J. M. Rowland, preacher in charge of Pilot Mountain circuit, did the part of host with ease and cleverness. We are under obligations to him for the privilege of being entertained in the hospitable home of Mr. Swanson, Cashier of the Pilot Mountain Trust Co., in company with Rev. H. C. Sprinkle and Rev. Dr. John R. Brooks.

The preaching was uplifting and spiritually edifying, and we believe the Conference will leave its impress upon the good people of Pilot Mountain who so generously entertained us. Our church at Pilot Mountain is still numerically weak, but they are a heroic little band, and have succeeded in erecting a very neat and comfortable church and purchasing a cottage home for the pastor.

The Home Mission work was presented by Mrs. Woltz, the District Secretary, and a good collection taken for Brevard Industrial School.

Notes and Personals.

Rev. J. T. Stover, of Pleasant Garden circuit, went to Raleigh Tuesday to attend the meeting of the State Sunday School Convention.

The Davidson Dispatch's correspondent last week said: "Rev. P. E. Parker after a severe attack of la grippe is able to fill nis appointments, we are glad to say."

Rev. Dr. Chas. C. Weaver, President of Davenport College, passed through the city last Monday on his return from the Mount Airy District Conference, and made us a pleasant call in company with Rev. R. L. Ownby.

Mrs. Frank Siler, accompanied by her son, Beal Hendrix, left Asheville last wrek for several weeks absence in Georgia and Alabama. After a two weeks visit to Mrs. Siler's mother at Forsythe, Ga., they will go to Montgomery, Ala,, to attend the annual meeting of the Woman's Board of Home Missions, of which Mrs. Siler is the recording secretary.

Rev. R. L. Ownby, of Wilkesboro station, passed through the city Monday, on his way to Asheville, where, on Wednesday evening of this week he officiates at the marriage of his sister, Miss Daisy Pearl Ownby, to Rev. Frank B. Noblitt, of Bryson City station. The marriage took place at North Asheville church, the pastor, Rev. G. W. Crutchfield assisting in the ceremony. We wish for this couple great happiness and the richest blessings in the work of the Master.

REPORT OF MOUNT AIRY DISTRICT CONFERENCE.

The Mount Airy District Conference met at Pilot Mountain on Thursday, March 30th, and adjourned on the afternoon of April 1st. Rev. J. A. Cook, P. E., presided with great ability and to the satisfaction of all concerned. The business of the conference was transacted with dispatch and yet impressively, all the interests of the church in the district receiving due consideration.

The reports indicated that the District is in advance of last year along many lines of work. There have been 140 additions to the church this year and the revival season proper is yet some months off. Eighty per cent. of the assessments for Foreign and Domestic Missions has been pledged and half of that amount paid. Other features of the reports made a very gratifying and hopeful showing.

There was an attendance of nearly sixty preachers and delegates, all the pastors of the District save one, Rev. S. W. Brown, being present.

The preaching, which was uniformly of a high order, was done by Revs. W. F. Elliott, B. F. Hargett, H. C. Sprinkle, H. M. Blair, J. P. Rodgers, J. R. Brooks, D.D., T. E. Winecoff and Dr.C. C. Weaver, of Davenport College. The business sessions, as well as the preaching services were markedly spiritual.

W. W. Holsclaw, A. H. Merritt, G. L. Atkins and J. H. Taylor were elected delegates to the Annual Conference, with T. H. Stimpson and J. B. Horton alternates.

License to preach was granted to R. A. Taylor; and W. L. Dawson and J. H. Greene were recommended to the Annual Conference for admission on trial.

Special attention was given to Missions, almost the entire day of Saturday being devoted to that work ending with a missionary rally in the evening.

The good people of Pilot Mountain proved royal hosts and under the guidance of the tireless pastor, Rev. J. M. Rowland, made everybody at home and comfortable.

We very much enjoyed your visit, Mr. Editor, and congratulate you and the district on securing as many as forty new subscriptions in excess of the number asked for from the district.

The next session of the Conference will be held at Sparta.

RICHARD L. OWNBY, Secretary.

THAT LONG DEFERRED MONUMENT.

MY DEAR BROTHER:—For quite a while it has been the purpose of the friends and former students of Rev. R. L. Abernethy, D.D., to erect a monument to his memory as a mark of their esteem, and several efforts have been made to this end. So far all have failed, and the grave of this great benefactor is still unmarked in the cemetery near the College where he labored so long and unselfishly in the cause of Christian Education.

If possible I would like to see this monument unveiled during the approaching commencement at Rutherford College. With this in view I will ask that you publish in you next issue the following subscriptions which have been made toward this fund, and ask others to join us. Let all who will help send either to me at Connelly Springs, N. C., or to the editor of the ADVOCATE at Greensboro. All amounts will be acknowledged through the ADVOCATE as they are received.

Yours very truly,
H. W. CONNELLY.

LIST OF SUBSCRIPTIONS.

W J Graham, Asheville, and Pat Abernethy, Greenville, S. C.,		$50 00
H W Connelly,		5 00
J W Jones,		5 00
J A Lackey,		5 00
J A Houk,	(Paid)	1 00
C C Cornwell,	(Paid)	1 00
W E Younts,		1 00
Rev R M Hoyle,		1 00
J D Cassels,		1 00
J W Franklin, Adairsville, Ga.,	(Paid)	1 00
T H Edwards,		1 00
J H West,		5 00
A P Connelly, Jacksonville, Fla.,	(Paid)	1 00
H C Goode,	(Paid)	1 00
D P Hudson,	(Paid)	50
J A Perry,	(Paid)	1 00
W M McGalliard,		5 00
H M Blair,		5 00
Total,		$90 50

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to April 5, 1905.

ASHEVILLE DISTRICT.		
Hendersonville ct., Rev. W. H. Perry,	14	
Marshall circuit, Rev. W. B. Lyda,	11	
Swannanoa ct., L. B. Abernethy,	25	
Burnsville ct., Rev. J. N. Somers,	7	
Bethel station, Jno. W. Moore,	9	
Weaverville sta., R H Parker,	10	
Ivy circuit, J. B. Hyder,	5	
Cane Creek circuit, J J Brooks,	6	
Bald Creek ct., L R Huddletone,	11	
	—	98
CHARLOTTE DISTRICT.		
Matthews, R. G. Tuttle.	9	
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	11	
Derita ct., Rev. J. H. Bradley,	12	
Trinity, Charlotte, Rev. J. A. B. Fry,	12	
Clear Creek ct., Rev. E. G. Pusey,	14	
Pineville ct., Rev. C. M. Pickens,	1	
Morven circuit, M. T. Steele,	5	
Polkton circuit, J. C. Mock,	16	
Ansonville circuit, W S Hales,	7	
	—	101
FRANKLIN DISTRICT.		
Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	5½	
Hiawassee circuit, C. H. Curtis,	2	
Bryson City ct., F. B. Noblitt,	2	
Macon circuit, L P Bogie,	11	
Franklin station, F J Townsend,	3	
Glenville circuit, A G Loftin,	3	
Whittier, J J Edwards,	1	
Webster circuit, V L Marsh.	8	
Andrews circuit, J A Sronce,	1	
	—	37½
GREENSBORO DISTRICT.		
Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	44	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	34½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	19	
E. Greensboro ct., P. J. Carraway,	10	
Reidsville, Main St., L W Crawford,	3	
Coleridge, J J Eads,	1	
Wentworth circuit, A S Raper,	9	
	—	148½
MOUNT AIRY DISTRICT.		
Rockford circuit, Rev. J. W. Long,	13	
Elkin station, Rev. H. C. Sprinkle,	5	
Wilkesboro sta., Rev. R. L. Ownby,	4	
Pilot M't'n ct., Rev. J. M. Rowland,	41	
N. Wilkesboro sta, Rev. W. F. Elliott,	6	
Helton ct., Rev. S. W. Brown,	4	
Wilkes ct., Rev. B. F. Hargett,	8	
Watauga ct., Rev. O. P. Ader,	3	
Stokes ct., Rev. J. A. Clarke,	2	
Laurel Springs ct., T. J. Houck,	6	
Yadkinville ct., A. W. Jacobs,	6	
Sparta circuit, W. T. Carner,	20	
Jefferson circuit, Seymour Taylor,	11	
Watauga circuit, O P Ader,	5	
Creston circuit, W L Dawson,	10	
Boone circuit, W T Albright,	16	
East Bend circuit, W L Hutchins,	5	
Mount Airy circuit, R L Fruit,	8	
Jonesville circuit, T H Stimpson,	10	
	—	183
MORGANTON DISTRICT.		
Henrietta and Caroleen, Rev. N. R. Richardson,	6	
Cliffside ct., Rev. J. B. Carpenter,	15	
Morganton ct., Rev. W. G. Mallonee,	1	
Morganton station, R D Sherrill,	4	
Table Rock ct., Rev. N. M. Modlin,	28	
Marion, D. F. Carver,	10	
N. Catawba ct., D. S. Richardson,	11	
Connelly Springs, J. O. Shelley,	26	
Spruce Pine circuit, D. R. Proffit,	10	
Green River circuit, J. D. Gibson,	3	
Rutherfordton, J D Arnold,	18	
McDowell circuit, C P Goode.	2	
Forest City circuit, W O Goode,	12	
	—	146
SALISBURY DISTRICT.		
Central, Concord, E. K. McLarty,	2	
Spencer, J. E. Gay,	7	
Cottonville ct., Rev. T. T. Salyer,	6	
Big Lick ct., Rev. Joseph Fry,	3	
Linwood ct., Rev. S. T. Barber,	42	
Epworth, Rev. B. F. Carpenter,	25	
Mt. Pleasant ct., Rev. T. E. Wagg,	21	
Salisbury circuit, J. P. Davis,	15	
Gold Hill circuit, J. C. Postelle,	14	
Lexington Mission, A L Coburn,	2	
Jackson Hill circuit, J W Strider,	7	
Woodleaf circuit, J P Lanning,	8	
Main Street, J A J Farrington,	2	
	—	164
SHELBY DISTRICT.		
Shelby sta., Rev. Geo. D. Herman,	8½	
Shelby circuit, B. A. York,	17	
Cherryville ct., J. B. Tabor,	10	
Lowell ct., Rev. J. H. Bennett,	7	
S. Fork ct., Rev. J. F. Armstrong,	30	
El Bethel sta., Rev. M. B. Clegg,	10	
Rock Springs ct., Rev. J. W. Clegg,	96	
Lincolnton circuit, B. Willson,	17	
Mount Holly, E. N. Crowder,	3	
King's Mountain, M. H. Vestal,	3	
Polkville circuit, J. W. Ingle,	15½	
Lincolnton sta., R. M. Courtney,	6	
Bessemer circuit, W P McGhee,	10	
	—	233
STATESVILLE DISTRICT.		
Statesville station, Rev. H. K. Boyer,	2	
Mt. Zion sta., Rev. W. H. Willis,	6	
Alexander ct., Rev. E. J. Poe,	18	
Rev. T. L. Triplett,	1	
Mooresville ct., Rev. W. S. Cherry,	9	
Mooresville station, T J Rogers,	1	
Clarksbury ct., Rev. W. O. Rudisill,	11	
Caldwell ct., Rev. P. L. Terrell,	28	
Stony Point ct., Rev. T. E. Weaver,	11	
Lenoir circuit, L. T. Cordell,	40	
Iredell circuit, T. B. Johnson,	6	
Newton circuit, W. F. Womble,	9	
Granite Falls and Rhodiss, W. R. Evans,	10	
Troutman circuit, A. J. Burrus,	5	
Catawba circuit, R. S. Howie,	19	
Hickory station, Parker Holmes,	1	
Statesville ct., R. J. Taylor,	12	
	—	187
WAYNESVILLE DISTRICT.		
Leicester ct., Rev. J. W. Campbell,	8	
Brevard station, C. P. Moore,	4	
Sulphur Springs ct., J. H. Brendall,	24	
Canton circuit, D. C. Ballard,	19	
Haywood circuit, P. C. Battle,	8	
Spring Creek ct., Z. V. Cordell,	5	
Waynesville, J. E. Abernethy,	1	
Mills River circuit, J W Kennedy,	20	
Clyde circuit, W E Abernethy,	11	
	—	100
WINSTON DISTRICT.		
Lewisville ct., Rev. A. R. Bell,	1	
Kernersville ct., Rev. James Willson,	26½	
Cooleemee, Rev. H. C. Byrum,	9	
Mocksville sta., Rev. J. P. Rodgers,	9	
Forsythe circuit, J. F. Totten,	1	
Burkhead, T. W. Watts,	1	
Davidson circuit, P. E. Parker,	18	
Farmington ct, L L Smith,	1	
Walkertown station, H H Jordan,	1	
Summerfield circuit, J. F. Kirk,	8	
	—	75½
Total from districts,		1,473½
Secured by old subscribers,		55
Total,		1,528½

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

North Carolina Methodism.

Rev. A. L. Stanford, assisted Rev. C. A. Wood in a meeting at Ramseur last week.

Rev. T. H. Pegram, of Winston-Salem, has been visiting his sister, near Walkertown this week.

Rev. and Mrs. L. T. Mann, of Lenoir, arrived in the city last night. Mrs. Mann will enter Dr. Long's private sanitarium.—Statesville Mascot.

The Davidson Dispatch announces that Rev. W. M. Bagby will assist Rev. J. N. Huggins in a meeting at Lexington, beginning April 23rd.

Rev. J. P. Rodgers filled the pulpit for the Methodist congregation at Cooleemee Sunday, Dr. Scroggs, of Winston, filling his appointment here.—Davie Times.

Rev. W. O. Rudisill has been at the sick bed of his mother-in-law for more than a week, consequently he did not fill his appointment at Clarksbury Sunday.—Statesville Landmark.

The stewards of the Albemarle circuit have bought the cottage in East Albemarle recently vacated by A. D. Caudle, and will use it as a parsonage for their pastor.—Stanley Enterprise.

Rev. G. H. Detwiler, pastor of West Market street church, this city, raised about $2,000 00 last Sunday morning to liquidate all indebtedness and make some improvements on the church.

The congregation of Central church, Asheville, is working heroically to get their magnificent new church completed. It is now expected that a contract will be made for the completion of the building at an early date.

Rev. Jno. R. Brooks, D.D., preached at Central church, Mount Airy, last Sunday. This was Dr. Brooks' first visit to Mount Airy, and we have no doubt there was mutual pleasure with preacher and congregation. Mount Airy is a Methodist stronghold, and is one of the places that ought to allow the Annual Conference to cross its threshold occasionally.

Rev. W. E. Abernethy, preacher-in-charge of the Clyde circuit, writes: "The Lord has been with us in great power and we have just closed a great revival in Clyde. About 15 conversions, and the entire church revived. The beneficial effect of the meeting has gone into the Baptist and the Northern Methodist churches here. One conversion was that of a man 78 years old."

At a largely attended meeting of the women of Central Methodist chusch Wednesday by a rising vote the Woman's Board of Home Missions of the Methodist church, which convenes this month in Montgomery, Ala., was invited to hold its next meeting in Asheville. Mrs. Siler, the recording secretary of the board, will present the invitation.—Asheville Gazette-News.

The Sunday School Lesson.

LESSON FOR APRIL 9, 1905.

The Raising of Lazarus.
John 11:32-45.

GOLDEN TEXT.

Jesus said unto her, I am the resurrection, and the life. John 11:25.

HOME READINGS.

M. Death of Lazarus, John 11:1-16.
T. Weeping sisters, John 11:17-31.
W. Raising of Lazarus, John 11:32-45.
T. Effect of the miracle, John 11:46-54
F. Widow's son raised, Luke 7 11 18.
S A child raised, Mark 5:22-43.
S. Resurrection by Christ. 1 Cor. 15:12 28.

NOTES.

Death is the primal mystery, and sets our thought upon many mysteries. A mystery is understood only by personal experience, and death can be understood by none but those who die. Jesus three recorded times exerted his power beyond its vail, showing himself Lord of both realms—life and death. So in our lesson many a query will arise which none can answer, and Lazarus himself came back silent. Death is as sleep, and what do we bring back from sleep? Such stuff as dreams are made of vanishes in our waking. But here we see who is Lord of all.

Two days in Bethabara and two in coming to Bethany, making Lazarus surely dead, leaves the case clear, and Martha affirms "he hath been four days," and decay has begun. This moderation of coming until the sisters were alert with expectancy and a company of eye-witnesses was gathered, gave the affair a calm, historic aspect more impressive in record. The sure and strong need not make haste.

"I am the resurrection and the life," means that all power thereto is vested in him. The lofty utterance has gone into the burial service of the church, and its organ-tone speaks our hope in death, opening upon the dawn of the life eternal. It hushed Martha to comfort, reminding her of her own faith, showing her that a resurrection could occur at any day as well as at the last day. (Some think that the resurrection of believers is at once upon their dying. Who knows?)

It had been Martha's also. It is the utterance of a longing which for days both had felt. The longing has now vanished, and its remembrance passes with these words. Hope springs up, and peace rules their hearts, for the Comforter is come, and he will do all things well. They do not know what he will do.

These (Greek) are very different expressions. The former tells of intense moral indignation. "An enemy hath done this." "Sin entered into the world, and death by sin," and so death reigns over them that have not sinned—as infants and over the penitents as well. But "for this the Son of God was manifested, that he might destroy the works of the devil." "Wept" gives the human side of tender sympathy over the grief his home-havoc makes. The Man of Sorrows weeps, not for himself, but, as he was glad at Cana, so he weeps with those that weep at Bethany.

In this wondrous work, the most impressive of all except his own resurrection, Jesus still calls for human aid. Others can, and therefore must, "roll away the stone" which covers the tomb. "Perpare ye the way of the Lord," takes in our day many special meanings. When a revival is sought, how much ordinary preliminary work must be done in faith before "the early and the latter rain" falls! A missionary must learn the language, temper and usages of a people before he can reach their hearts with his message and expect the excellency of power which persuades them to the faith. So it is at home also.

Jesus might by a silent effort of will have summoned Lazarus from the spirit-world. He wishes this gathered company, who already believed in the Father, to see afresh the glory of God in that the Father shares this transaction. The divine unity of power and purpose is in all the Saviour's career kept steadily in sight. "Ye believe in God; believe also in me." In what is now to be done "the Spirit that quickeneth" is to join his energies with those of the other Persons.

The loud voice is thus a link in the proceedings. The spiritual world is near and interpenetrating the material world, as our souls interpenetrate our bodies, but the "bow" is not shown us. Homer's deities hear when they can not see. But why surmise and fancy? "Then shall we know." The returning spirit sweetens and enlivens its former home. Lazarus finds his feet, and obediently stands before the Master.

Here is no transmigration of souls, as fancied by Pythagoras and the Brahmans. They who removed the grave clothes had no reason to doubt their man. "This corruptible body" of ours putting on incorruption must in transformation change into something rich and strange, but the personal identity can not be lost; all the voices of Scripture as to the resurrection agree in this.

This family will again appear, glad and grateful, in the Restorer's presence. A crisis in the Saviour's life is at hand. This is midwinter; in April he will die. Men of desperate unbelief go now from Bethany, and report these doings. Hatred defines him to be a public peril, and plans for his riddance begin forming. Strange is this struggle between life and death, but it still goes on in the world.—A B. Hyde, D. D., in Pittsburg Christian Advocate.

A Japanese Martyr.

Thousands of young people who are studying "Sunrise in the Sunrise Kingdom" have been profoundly impressed with the incident related in the following paragraph, and the author's comment thereon :

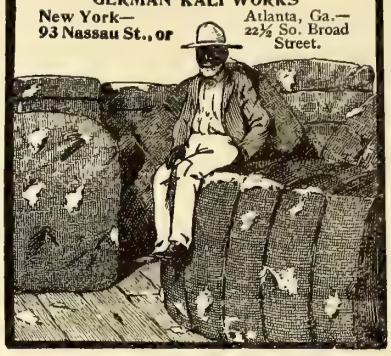
"Japan has produced one man who gave his life to save the people of his province from oppression and ruin. He was cruelly crucified, his innocent wife with him, and their children were barbarously executed before the parents' eyes. Yet this man's dying words on the cross were : 'Had I five hundred lives, I'd gladly give them all for you, my people.' So far as I know there is no story in all history so closely resembling that of the crucifixion of Christ as this. The nation that can produce one such hero has the potency and prom se of noble morality. This fearlessness of death in the face of duty runs all through the history of the people, which tells of wives who willingly died for their husbands, of children for their parents, of parents for their children, and of subjects for their lords."

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Our Little Folks.

The Sailor's Black Necktie.

I wonder if any of the many hundreds of little boys who wear the neat and pretty sailor dre s know whence comes the black silk handkerchief which is slung under their blue linen collar?

This black handkerchief dates back to the days of Nelson, when it was worn for the first time in the navy at the great English admiral's funeral.

Mourning for Nelson was not to be lightly thrown off, and the black scarf was kept on from week to week and month to month, till at last it became part of the usual dress, and has never since been discarded.—Sunday Magazine.

It Doesn't Pay.

My young friend, there are many things in this world that it doesn't pay to do.

It doesn't pay to try to pass yourself off for more than you are worth; it tends to depress your market quo tation.

It doesn't pay to lie, for your lies must all be kept on file mentally, and in the course of time some of them are pretty certain to get on the wrong hook. A liar needs a better memory than anyone is apt to possess.

It doesn't pay to try to get a living without doing work. You will work harder and get a poorer living than if you did honest work.

It doesn't pay to be a practical joker, unless you can enjoy the joke when you happen to be the victim.

It doesn't pay to cry over spilled milk, neither does it pay to spill the milk.—Dr. S. A Steele, in Work.

It's Very Hard.

"It's very hard to have nothing to eat but porridge when others have every sort of dainty," muttered Dick, as he sat with his wooden bowl before him. "It's very hard to have to get up so early on these bitter cold mornings and work all day, when others can enjoy themselves without an hour of work. It's very hard to have to trudge along through the snow while others roll about in their coaches."

"It's a great blessing," said his grandmother, as she sat at her knitting," to have food when so many are hungry. It's a great blessing to have a roof over one's head when so many are homeless. It's a great blessing to have sight and hearing and strength for daily labor when so many are blind or deaf or suffering."

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in a grumbling tone.

"No, Dick, there is one thing that I do think very hard."

"What's that?" cried Dick, who thought that at last his grandmother had found some cause for complaint.

"Why, boy, I think that heart is very hard that is not thankful for so many blessings."—Selected

Anticipating the Good.

"Janet Bliss is the queerest girl!" one of Janet's schoolmates declared. "Everybody knows that her people are as poor as poverty, and there isn't one chance in a thousand that she will ever be able to go abroad, yet she studies up about things—pictures, and cathedrals, and historic places—as though she expected to go to-morrow. She says there's no knowing what may happen; and anyway, if she doesn't go, there's no reason why she shouldn't know as much as people who do. Isn't it funny to take all that trouble for nothing?"

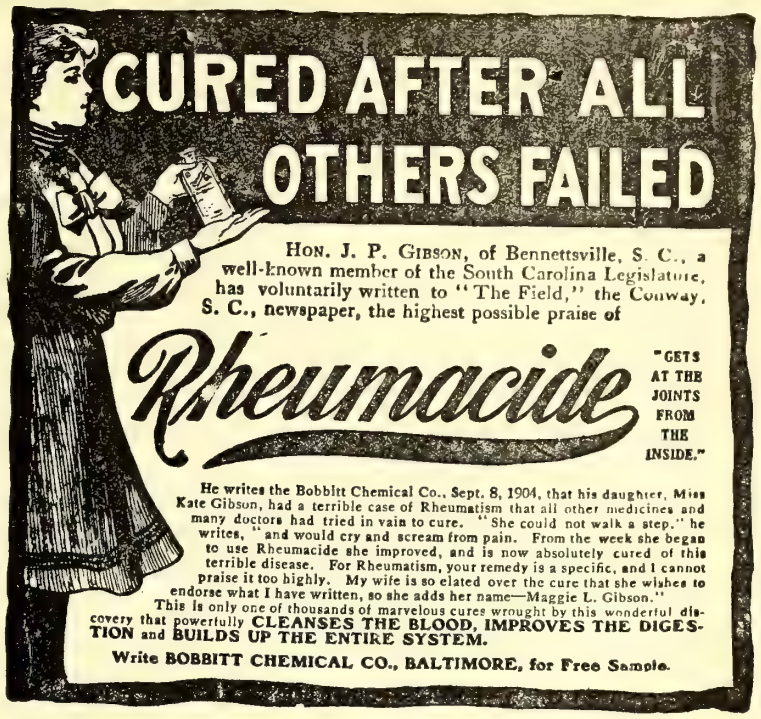
But the Janets—bless their brave hearts—are not "taking trouble for nothing;" for in the first place the very determination and perseverance involved are the best kind of fortune for a girl to possess. Moreover, one who watches life long will discover after a while that things are very apt to "happen" to the people who are ready for them, and certainly only those who are ready can win the most from opportunities when they do come. But even suppose Janet never does go abroad, her study and hope are no less valuable, since she is training herself to see and enjoy everything that comes her way. To stay at home, with a spirit quick to beauty and honor and all high things, is far better fortune than the most splendid trip abroad with half-seeing eyes and a half-trained heart.—Forward.

The Genius of Work.

Alexander Hamilton once said: "Men give me credit for genius. All the genius I have lies just in this—when I have a subject in hand, I study it profoundly; day and night it is before me. I explore it in all its bearings; my mind becomes pervaded with it. What men call genius is only the fruit of labor and thought."

It is the capacity to labor, after all, that gives success in life, rather than particularly bright faculties to start with. The ability to work is a quality capable of indefinite improve ment. The more we work, the more we can work. Whatever the calling, success will never be achieved unless the best thought is given to it. We should turn the matter over in our mind, and decide upon the best steps to pursue, then deliberately and calmly take up the work in detail. Rushing and blustering over anything is a sign of weakness rather than of power. There is little dispatch in such labor. True genius is always composed, and apparently at leisure. The busiest men in the nation are those who have time to attend to every new project that comes up which rightly demands their attention.

Have you really learned to work, boys—to think with all your might over your business, and then put forth your best strokes? If not, do not flatter yourselves that your "genius" will mark your way in the world for you. It is not of the right cut; it has not the ring of the true metal. The flattery of foolish friends has been the ruin of many a bright boy who, if he had been taught to do faithful, steady work with brain or hand, might have written his name high in the world's record.—Farm and Fireside.



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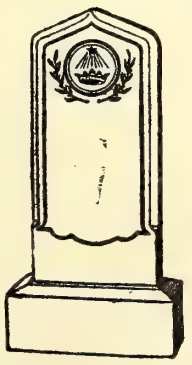
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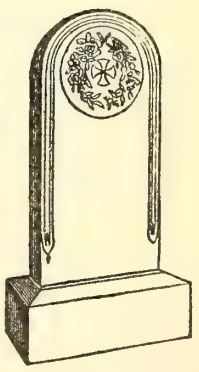
HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

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Our Watchword: "For love of Christ."

The Educational Advantages of the Woman's Missionary Society.

We are living in a time which is wonderful because of the interest manifested in the work of education. It is almost universally recognized as a fact that the individual who would make life worth while either for pleasure or service, must embrace every opportunity and utilize every means for the best possible development of himself.

There has been a disposition in many quarters to quarrel with the club spirit, and oppose it as an enemy to society, and especially to the Christian work and development of women. This, to my mind, is clearly a mistake. It should be welcomed instead, as an indication of that which really prompts it, a desire on the part of women for sel-culture and development and ability for service. Recognizing this demand on the part of women, the church should meet it and satisfy it and utilize the power of women's organizations for the advancement of the cause of Christ.

This is precisely what is being done by the women's organizations of the church, and especially by the Woman's Missionary Society. While I admit that this is not the highest ground upon which to appeal to women to take up the work of the Woman's Missionary Society, yet we may justly appeal to them on the ground that it furnishes the best possible means for their own education and development; that it meets the demand manifested in the popular club spirit, and more than successfully competes with any club, as a means to the end which they are seeking.

First—It furnishes a drill in system, without which no life can count for very much in the world, either for enjoyment or service. Unless that has been furnished any process of education has failed. If we are to be greatly benefited by our reading there must be system in our reading. There is a vast amount of reading wasted, or at most, from which there is but little benefit derived, for want of system. Reading at random leaves a mind at random. The Missionary Society furnishes a carefully planned course of study. It would be difficult to find a more systematic or better course of study than our Woman's Board is furnishing us from year to year. No woman can possibly take this course of study without finding herself better trained in systematic study. Besides the great amount of help this course has been to me in the needed information furnished me, I can testify that I have been greatly benefited by the drill in systematic study of missions. That pastor makes a great mistake who does not take this course of study with the women of his church.

Second—There is no club or society that furnishes an opportunity for broader culture of mind than the Missionary Society. What subject is so comprehensive as the subject of Christian missions? The Missionary Society furnishes to busy women an opportunity to gain a knowledge of all the countries of the world; the geography, history, literature, religian and conditions of life of the people such as is offered by no other society in the world. Do we want to study history? The Missionary Society furnishes the opportunity. Indeed, it is impossible to understand history until it is studied in the light of Christian missions. All history is Christo-centris. The key to the philosophy of history must be found in the onward movements of the kingdom of Christ. Is it biography in which we are interested? Where will you find a field so inviting, or material so fascinating and inspiring as that furnished by the lives of the missionaries of the cross? Is it sociology we want? If so, where would we look for better material than that furnished in the study of the conditions of the lives of the different peoples of the world, where we may so clearly trace certain effects back to certain causes in the conditions and habits of thought and life of the people? Do we want tragedy, drama, poety? We find it all and the best in missionary literature. Best of all, the Missionary Society calls for a study of the Bible, the "Book of Books." Without a knowledge of the Bible, any education is woefully incomplete. Considered alone as literature, what writing compares with the Bible? There are passages in the Psalms and the Minor Prophets whose poetic vigor and sweep of imagery surpass Homer, and in the book of Job we have tragedy and drama that tower above Shakespeare as a mountain above the little hills. And above all supreme in human language and beauty of form and truth of life are the parables and maxims of Jesus. Compare the Sermon on the Mount with the most sublime and wisest sayings of Plato and the latter pale into insignificance. It is also true that the teachings of the Bible so permeate the thought and writings of men that a knowledge of it is necessary to enable one to read intelligently the literature of the world. No person can intelligently read the best books of this age, or our great magazines, or even the great daily newspapers, without a knowledge of the Bible. But infinitely greater than its value as literature, is the value to the life, of the divine truths it teaches. Impoverished, indeed, is that life that is not enriched, inspired and guided by the truths of the Bible.

Third—The Missionary Society offers the best means for the true culture of women because the course of study it offers and the work it does are such as to bring out and develop the very best in a woman's nature, and after all this is the one end to be sought in all true culture. If it is true that we become like those whose company we keep, it is even more true that we are fashioned after those into whose fellowship we are brought in our reading. The study of missionary literature brings us into fellowship with the noblest and best men and women of the race. Who can study the lives of the great army of men and women of the church who have unselfishly given their lives for the uplifting and salvation of the race, and not thereby be made nobler and better? What woman can study the condition of her sisters in heathen lands, and the hardships and privations endured by the heroic missionaries of the cross for their deliverance, without having the finest feelings of her nature stirred and called into action? And this can only be accomplished by obtaining the information such a course offers, for it is impossible for us to enter into sympathy with that about which we know nothing. Greater than all other fellowships is fellowship with Christ, and missionary work brings us into the most intimate fellowship with him. He has said, "Go ye, and lo, I am with you," and he makes his promise true.

Who will not agree that the truest culture is that which brings out and develops most perfectly the very best self, and prepares for the highest possible service?

Attacked by a Mob

and beaten, in a labor riot, until covered with sores, a Chicago street car conductor applied Bucklen's Arnica Salve, and was soon sound and well. "I use it in my family," writes G. J. Welch, of Tekonsha, Mich., "and find it perfect." Simply great for cuts and burns. Only 25c at all druggists.

Quarterly Meetings.

ASHEVILLE DISTRICT—2ND ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Feb.	18	19
Bethel	"	19	20
Swannanoa ct., Skylands	"	25	26
Hendersonville circuit, Ednaville	Mar.	4	5
Hendersonville station	"	12	13
Central	"	19	20
Ivey circuit, Mar's Hill	"	25	26
Cane Creek circuit, Tweed's Chapel	Apr.	1	2
Marshall circuit, Jewel Hill	"	8	9
Hot Springs ct., Ottingers	"	9	10
Burnsville circuit, Shoal Creek	"	15	16
Bald Creek circuit, Deaton's Bend	"	22	23
Old Fort circuit, Bethel	"	29	30
Weaverville ct., Salem	May	6	7
Weaverville station	"	7	8
Riverside and Weaverdam, Riverside	"		9
Haywood Street	"		10

CHARLOTTE DISTRICT—2ND ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Feb.	19	20
Epworth and Seversville	"	19	20
Brevard	"	26	27
Trinity	"	26	27
Monroe circuit, Oak Grove	Mar.	4	5
Monroe station	"	5	6
Tryon Street	"	12	13
Hoskins	"	12	13
Pineville, Marvin	"	18	19
Morven circuit, Pleasant Hill	"	25	26
Wadesboro station	Apr.	2	3
Lilesville, Shiloh	"	8	9
Ansonville, Wightman	"	15	16
Derita, Hickory Grove	"	22	23
Chadwick	"	23	24
Weddington, Weddington	"	29	30
Waxhaw, Bond's Grove	April 30,	May	1
Dilworth and Big Spring, Big Spr'g	May	6	7
Clear Creek, Mill Grove	"	13	14
Matthews, Indian Trail	"	14	15
Polkton, Fountain Hill	"	20	21

FRANKLIN DISTRICT—2ND ROUND —IN PART.—

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Feb.	18	19
Webster circuit, East Laport	"	25	26
Dillsboro and Sylva, Dillsboro	"	26	27
Glenville circuit, Double Springs	Mar.	4	5
Franklin circuit, Clark's Chapel	"	11	12
Macon circuit, Mulbery	"	18	19
Whittier & Cherokee, Oconolufta	"	25	26
Andrews station	Apr.	1	2
Robbinsville, Mt. Zion	"	8	9
Hayesville circuit, Oak Forest	"	15	16
Murphy circuit, Tomotla	"	22	23
Bryson City, Witcher's chapel	"	29	30
Hiawassee circuit, Belliview	May	6	7
Murphy station	"	13	14

GREENSBORO DISTRICT—2ND ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, West Market St (a.m.)	Feb.		12
Greensboro, Centenary (p. m)	"		12
East Greensboro, Mt. Pleasant	"	18	19
Greensboro, Walnut Street (p. m.)	"		19
High Point, Washington St. (a. m)	"		26
High Point, S. Main Street (p. m.)	"		26
West Greensboro, Shady Grove	Mar.	4	5
Greensboro, Spring Garden (p. m.)	"		5
Uwharrie, Salem	"	11	12
Asheboro circuit, West Chapel	"		18
Asheboro station	"	19	20
West Randolph, Hopewell	"	25	26
Randolph, Mt. Vernon	Mar. 26..	April	1
Randleman and Naomi	"	2	3
Ramseur and Franklinsville, Franklinville	"	8	
Coleridge, Concord	"	15	16
Wentworth, Mt. Carmel	"	22	23
Reidsville, Main Street	"	23	24
Ruffin, Lowe's Chapel	"	29	30
Reidsville, Ware's Chapel (p. m.)	"		30
Pleasant Garden & Liberty, Bethany	May	6	7

MORGANTON DISTRICT—2ND ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Friendship	Feb.	25	26
Rutherfordton sta., Gilboa	Mar.	4	5
Forest City circuit, Salem	"	11	12
Henrietta and Caroleen, Caroleen	"	12	13
Cliffside circuit, Oak Grove	"	18	19
Table Rock circuit, Oak Hill	"	23	24
Morganton circuit, Bethel	"	25	26
McDowell circuit, Snow Hill	Apr.	1	2
Marion & Providence, Providence	"	8	9
Morganton station	"	9	10
Elk Park circuit, Pineola	"	13	14
Spruce Pine ct., Pine Grove	"	15	16
Bakersville circuit, Red Hill	"	22	23
Broad River circuit, Gray's Chapel	"	29	30
Thermal City circuit,	May	6	7
Green River circuit, Tryon	"	13	14
North Catawba ct	"	27	28

MT. AIRY DISTRICT—2ND ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Jonesville circuit, Jonesville	Feb.	25	26
Elkin station	"	26	27
Wilkes circuit, Union	Mar.	4	5
North Wilkesboro station	"	5	6
Wilkesboro station	"	11	12
Yadkinville ct,, Mt. Pleasant	"		15
East Bend circuit, Prospect	"		16
Mt. Airy circuit, Beulah	"	18	19
Mt. Airy station	"	19	20
Stokes ct., Trinity	"	25	26
Pilot Mountain ct., Pilot Mountain	Apr.	1	2
Rockford circuit, Dobson	"	8	9
Boone circuit, Rutherwood	"	13	14
Watauga circuit, Valle Crucis	"	15	16
Creston circuit, Mill Creek	"	22	23
Helton circuit, Helton	"	25	26
Jefferson circuit, Orion	"	29	30
Sparta circuit, Potato Creek	May	3	4
Laurel Springs ct., Cox's Academy	"	6	7

SHELBY DISTRICT—3RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1	2
Gastonia, Main street	"	2	3
McAdensville station	"	8	9
Lowell at Bethesda	"	15	16
El Bethel and Salem at Salem	"	22	23
Bessemer City at Tate's Chapel	"	29	30
King's Mountain station	May	13	14
Cherryville at Laboratory	"	28	29
Mount Holly at Moore's Chapel	June	3	4
Lowesville at Snow Hill	"	10	11
Rock Springs at Rehobeth	"	17	18
Lincolnton circuit at McKendree	"	24	25
Lincolnton station	"	25	26
Stanly Creek at Dallas	July	1	2
South Fork at Bethel	"	8	9
Belwood	"	15	16
Shelby circuit at Sharon	"	22	23
Polkville at Casar	"	29	30
Shelby station	Aug.	5	6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—2ND ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station at Mt. Zion	Feb.	11	12
Mooresville circuit at Fairview	"	11	12
Troutman circuit at Rocky Mt	"	18	19
Mooresville station	"	18	19
Lenoir circuit at Pleasant Grove	"	25	26
Lenoir station	"	26	27
Caldwell circuit at Collers	Mar.	4	5
Iredell circuit at Olin	"	11	12
Clarkesbury circuit at Macedonia	"	12	13
Granite Falls station	"	18	19
Hickory station	"	19	20
Statesville, First Church	"	25	26
West End station	"	26	27
Statesville circuit	Apr.	1	2
Alexander circuit at Carson's Ch	"	8	9
Stony Point circuit	"	15	16
Malden circuit	"	22	23
Catawba circuit	"	23	24
Newton circuit	"	29	30

SALISBURY DISTRICT—2ND ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Feb.		26
Salisbury, South Main Street	"		26
Linwood, Ebenezer	Mar.	4	5
Lexington	"		5
West Lexington	"		5
Concord, Central	"	11	12
Concord, Epworth	"	11	12
Salem	"	18	19
Mt. Pleasant, Centre Grove	"	25	26
Gold Hill, Zion	Apr.	1	2
Salisbury circuit, Bethel	"	8	9
Spencer	"		9
Holmes Memorial	"		9
New London, Bethel	"	13	14
Jackson Hill circuit, Eleazer	"	15	16
Norwood, Randalls	"		21
Albemarle circuit, Zoar	"	22	23
Albemarle	"		23
Big Lick, Big Lick	"		28
Cottonville, Rehoboth	"	29	30
Concord circuit	May	6	7
Concord, Forest Hill	"		7
Woodleaf ct., Woodleaf	"	12	13
China Grove ct	"	14	15

WINSTON DISTRICT—2ND ROUND.

J. R. Scroggs, P. E., Winston, N. C.

North Thomasville, Prospect	Mar.	4	5
Thomasville, Thomasville	"	5	6
Danbury, Davis Chapel	"	11	12
Madison, Pine Hall	"	18	19
Stoneville, Mayodan	"	19	20
Mocksville, Mocksville	"	27	28
Lewisville, Sharon	Apr.	1	2
Davie, Liberty	"	8	9
Cooleemee, Cooleemee	"		9
Farmington, Bethlehem	"	15	16
Advance, Advance	"	16	17
Davidson, Good Hope	"	22	23
Leaksville, Leaksville	"		30
Spray, Spray	"		30
Summerfield, Oak Ridge	May	6	7
Kernersville, Shady Grove	"	27	28
Stokesdale, Zion	June	3	4
Forsythe, Pine Grove	"	10	11

WAYNESVILLE DISTRICT—2ND ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Delwood	Mar.	4	5
Sulphur Springs at Mt. Morencie	"	11	12
Waynesville station	"	18	19
Clyde at Turpin's Chapel	"	25	26
Brevard station	Apr.	1	2
Mills River at Avery's Creek	"	8	9
Canton station at Bethel	"	15	16
Haywood circuit at Mt. Zion	"	22	23
Leicester at Big Sandy	"	29	30
Brevard circuit at Greenwood	May	6	7
Spring Creek, Balm Grove	"	13	14
Canton circuit at Liberty	"	27	28

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

Third Vice President—Mrs. C. H Robinson, Gastonia.

Treasurer—Mrs. F. E. Ross, Greensboro.

Recording Secretary—Mrs. E. C. Chambers, Asheville.

Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. F. L. Townsend, Franklin.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Woman's Board of Home Missions

The seventh annual session of the Woman's Board of Home Missions of the M. E. Church, South, will be held in Montgomery, Alabama. April 14-20 at Court Street Church.

The names of all officers, delegates, and visitors to this meeting should be sent promptly to Mrs. William H. Thomas, 526 South Perry Street, Montgomery, Ala.

MISS BELLE H BENNETT, President
MRS FRANK SILER, Rec. Secretary.

Lend a Hand.

MARGARET SCOTT HALL.

Do you wish the world to grow better?
Lend a hand in the work to do.
Lend a hand and struggle in earnest
To make the good wishes come true;
For brilliant success attends labor
When desire is coupled with might,
And every good deed we accomplish
Is a stroke put in for the right.

Do you wish the world to grow purer?
Then lend a hand in the strife
To lift the weak, wounded, and fallen
Up into the sunshine of life;
And in the success of such efforts
The highest reward may be won,—
The bliss of contentment's rare blessing
Is heaven already begun.

Would you have the world's people wiser
As better and purer they grow?
Then do what you can to improve them,
And ever rare kindness bestow;
Unequal the weight of life's burdens,
God meant men to be free and glad;
Then teach them to share their rich blessings
That earth's good shall leaven its bad.

Kirkwood, Ga.

From Brevard Auxiliary.

DEAR ADVOCATE:—Perhaps the following from the Brevard Auxiliary of the Home Mission Society will be of interest to the sisters. On Thursday afternoon, March 30th, the Society held an open meeting in the Sunday-school room of the church to which all the women of the congregation were invited. The attendance was very good and much interest manifested for the work. A programme consisting of hymns, scripture lesson, prayer and papers on the different departments of work embraced by the Home Mission Society was rendered with good results. Several new members were added to our roll and a "free-will" offering amounting to $7 25 was laid at the Master's feet. The exercises were followed by light refreshments and a delightful social hour. All expressed pleasure in the meeting, and we feel it was a very helpful, profitable and fruitful occasion.

Some one has said that in order to have any material success in life we must carry into our work a fullness of knowledge. If this is true respecting material things it is much more true concerning the deeper and richer things that pertain to the enlargement and advancement of our Master's kingdom in the world. How often is lack of interest due to lack of knowledge!

Dear Sisters, we are entering upon the duties and responsibilities of a new fiscal year. There will be beautiful and golden opportunities for growth in knowledge, love and grace, and every day will hold some hidden treasure which He will discover to us for the seeking. Let us appropriate more and more the means that are so abundantly provided and strive to make this the best year of all. It is only as we study the work and seek to enlarge our membership that we can realize the result of our efforts. Sincerely,

MRS. C. P. MOORE.

Brevard, N. C.

Brevard Fund.

CASH RECEIPTS:

Previously reported,	$88.36
Dr. J. T. Johnson,	1 00
Salem Church,	5 00
Burkhead Church,	2.75
Centre Grove,	5.00
Mr. T. E. McCrary,	5.00
Rev. J. A. Cook,	1.00
" H. M. Blair,	1.00
" C. C. Williams,	1 00
" A. W. Jacob,	1.00
" W. T. Albright,	1.00
" H. C. Sprinkle,	1.00
" W. T. Carner, for charge,	2.00
" Walter Long, for charge,	1 00
" W. L. Dawson,	1.00
" T. J. Houck,	.50
" J. R. Brooks,	1.00
" C. C. Weaver,	1.00
Mrs. M. L. Jacobs,	1.00
Miss Laura Pratt,	.50
A friend,	.25
Rev. B. F. Hargett,	1.00
Rev. S. H. Helsabeck,	.50
Rev. J. T. Stover, for circuit	7.21
Total Cash,	$130.07

Subscriptions to be paid on or before May 15th.

Rev, C. P. Moore,	$5 00
Mrs. C. P. Moore,	5 00
Gastonia H. M. S,	100 00
J. J. Stone,	5.00
Walter, Bandy,	5 00
Mr. Lynch,	2.00
Total subscription,	$122.00
Total cash,	$130 07
Grand total,	$252 07

Friend, if your name is not here please send a contribution at once. The Methodists must raise this amount. All contributions to be sent to Mrs. F. E. Ross, Greensboro, N. C.

A Hunger for Souls.

Not many church-members have a hunger for souls. This is to be expected, when so few attend the prayer meetings or engage in the really spiritual exercises of the church. It requires deep spirituality to create a hunger for souls. Lukewarmness, worldliness, or indifference is sure to lessen one's spiritual appetite, as well as destroy a hunger for the souls of the unsaved.

The church greatly needs the baptism with the Holy Ghost and fire to give a passion for souls, as well as equipment for soul winning Thousands of precious souls will be lost in hell unless the church speedily realizes her privilege.

Reader, do you know about this hunger for souls? If not, it is imperative that you begin to pray God to put it on you at once.—Soul Winners.

If You Suffer, Write to Dr. Hathaway.



DR HATHAWAY
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If you are afflicted with a stubborn chronic disease and have been declared incurable by doctors, do not think that just because you cannot leave your home for treatment, you are doomed to suffer the balance of your days, for by the aid of my complete system of Self-Examination Blanks, I can give your case a thorough examination and cure you at your own home. I realized that a great majority of the afflicted could not possibly call at my office, so I originated a method by which I can treat patients at a distance. In this way, I have cured people whom I have never seen. I have a positive cure for Blood Poison, Nervous Debility, Stricture, Varicocele, Kidney, Bladder and Rheumatism, diseases of women, etc., and other private diseases of men, and if you are thus afflicted, send for one of my Self-Examination Blanks at once, and let me tell you just what is your condition and what to do for a cure. My treatment is based on over a quarter century of close study, and there is no case that I do not thoroughly understand. The average practitioner cannot possibly treat these delicate diseases, no matter how competent he may be because he has not had the experience necessary. I will send you a valuable book on your disease, which will further acquaint you with my new method of curing these diseases. Do not put it off longer, but write right now. The address is J. NEWTON HATHAWAY, M. D., 81 Inman Building, Atlanta, Ga.

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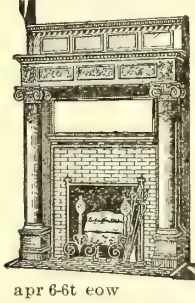
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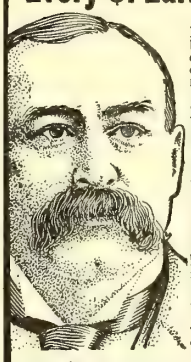
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The Farm and Garden.

The Priceless Lesson.

I've learned as days have passed me,
Fretting never lifts the load,
And that worry, much or little,
Never smoothes an irksome road;
For you know that, somehow, always,
Doors are opened, ways are made,
When we work and live in patience
Under all the crosses laid.

He who waters meadow-lilies
With the dew from out the sky,
He who feeds the fluttering sparrows
When in need for food they cry,
Never fails to aid his children
In their stress, through great or small,
For his ear is always open
To their faintest far-off call.

—Evening Star.

Early Irish Potatoes.

For the early crop, we select, if possible, a light, sandy loam that will not produce less than a bale of cotton to the acre. We like to have it turned in early winter with a two-horse plow and follow in the furrow and lift the subsoil with a subsoil plow or a fourinch scooter on a single plow. By doing this we are able to hold the winter rains as our potatoes suffer almost every year by drought when not irrigated.

At planting time we run a cutaway harrow over the land to thoroughly pulverize, and lay off rows with a shovel plow, three feet apart and four to five inches deep.

For fertilizers we use the following:

Acid phosphate 14 per cent,	1000 lbs.
Cottonseed meal,	6000 lbs.
Nitrate of soda,	200 lbs.
Muriate of potash,	200 lbs

Use 1000 to 1500 pounds per acre before planting, thoroughly mixing in the furrow with a scooter plow or a cultivator set close. Mix thoroughly This is important, as most cases of burning or injury to the seed can be attributed, not so much to the amount of fertilizer used as to lack of thorough mixing.

If the land is lacking in humus (vegetable matter), and was not in cowpeas the previous summer, we sometimes give the land a fair dressing of stable manure (fifteen two-horse loads per acre), which we thoroughly cut away into the top soil before breaking, which tends to pulverize all lumps, and the soil more thoroughly pulverized than breaking.

If the soil is fairly well supplied with humus we would rather dispense with the stable manure, as it tends to encourage the scab fungus. Do not use cottonseed, as they do not become available soon enough for the potatoes.

By getting healthy, plump seed, free from scab, we have had so little of this disease as to not pay to treat them.

Cut seed pieces to two eyes, and drop twelve inches apart in rows. Cover with two furrows, leaving a slight ridge over the rows. When the seeds are sprouted and nearly out run a smoothing harrow crossways over the rows, which will all but level down the ridge. As the plants are showing along the rows go cover them with the weeder, taking two rows at a time The after-cultivation should be often, but shallow, using a cuitivator with sweeps. Never a crust form, thus conserving all moisture possible.

We plant last week in February, up to the middle of March, and begin digging by the time they are the size of good sized hen eggs. In the absence of a potato digger we run a shovel plow under the row, which gets them about all out. We have had no experience in shipping, as we raise entirely for our home market.

For the Colorado potato beetie, which every one has learned to dread, we use Paris green and slacked lime, two pounds of the green to one bushel of lime, mixing thoroughly. We find a dry powder duster very good for putting this on, and if done early in the morning, when the leaves are damp it sticks well and is effective.

For the grower who has but a small area, the dust can be put on by placing it in a coarse woven gunny sack and shake over the row, which can be done almost as fast as you can walk.

Hand picking is probably the safest plan for the home garden.—Mark Ricgel, Spalding County, Georgia.

Protecting Fruit Trees From Rabbits.

In the Southern Agriculturist Mr A. W. Warren asks how to protect fruit treets from rabbits. The plans suggested are very good, but also very tedious and troublesome to carry out. For many years I have protected from 400 to 500 trees by the following plan:

Get thick, heavy paper about ten or twelve inches long, and the wider the better. Take two or three sheets of this paper and wrap the trees and tie at the top. I used to tie at the top and the bottom of the paper, but I find it is necessary to use but one string. This makes a perfection against our rabbits here, and we have some very large ones.

For "jack rabbits" it may be necessary to use paper that will reach higher up the tree. I have never found it necessary to use paper longer than the width of the Southern Ariculturist. Any paper that is long enough will do, but if the paper is thin it must be doubled several times and tied twice. In making the tie first make a double tie (what is called the surgeon's knot), and thus the paper will not come loose while you are making the second knot. Or, if you use a string that is well waxed it will do very well. In the spring go over your orchard with a sharp pointed knife, and cut the string; the wind and rain will soon remove the paper.

A small white string five or ten inches long hung on a stick near the root of the tree so the string will move about in the wind, will keep off rabbits for awhile, but they will sometimes get used to the string and over the scare. The paper is perfect protection and easily applied. A quick "hand" can tie up 400 or 500 in a day. Paper about like the Congressional Record is as good as any, and this is about all the use most people have for it.—C. Kendrick, M. D, of Kendrick, Mississippi, in the Southern Agriculturist.

Estimate Value of Manure.

Farmers are in the habit of estimating the value of fertilizers by the quantity of pounds. Listen: There are only about seven pounds of ammonia to 100 pounds of commercial fertilizer; only five pounds of potash to 100 pounds of that mixture. It will require about 700 pounds of fertilizers per acre with such per centums to make a crop. Ten tons of barnyard manure is not too much to apply to an acre of land for corn. Farmers should fully understand these facts, as on the richness of the land depends the quantity of the crop grown thereon.

Are You Engaged.

Engaged people should remember, that, after marriage, many quarrels can be avoided, by keeping their digestions in good condition with Electric Bitters. A. S. Brown, of Bennettsville, S. C., says: "For years, my wife suffered intensely from dyspepsia, complicated with a torpid liver, until she lost her strength and vigor, and became a mere wreck of her former self. Then she tried Electric Bitters, which helped her at once and finally made her entirely well. She is now strong and healthy." All druggist sells and guarantees them, at 50c a bottle.

Eggs! Eggs!! Eggs!!!

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

Tribute of Respect.

Resolutions of respect adopted by the Sunday-school of the first M. E. Church, Salisbury, N. C., upon the death of Miss Ivey Gaither:

Whereas, it has pleased God to take from our number one of our brightest little Sunday school scholars, Ivey Gaither; therefore, be it resolved—

1. That we accept with humility the will of our Father, who doeth all things for the best.

2. That in the death of this noble little girl, the Sunday-school of the First M. E. Church of Salisbury has lost a faithful member.

3. That we, in behalf of the Sunday-school, extend our most heartfelt sympathy to the bereaved family.

4. That a page in our secretary's book be set apart to her memory.

5. That a copy of these resolutions be sent to the bereaved family, and to each of the city papers and the North Carolina Christian Advocate for publication.

Mrs. N. W Collett,
Miss Maude Tillman,
P. N. Peacock,
Committee.

WASHBURN.—Our departed friend and brother, Rev. Reuben Washburn, was a consecrated soldier of the cross. He departed this life in the full triumphs of the Christian faith. When twenty-one years old he was licensed to preach by Rev. Laban Shuford, P. E. He was ordained deacon in 1864 by Bishop Pierce. He served several circuits, among which was the Asheville circuit, where he remained three or four years Here his health became impaired, and he reluctantly, though submissively, gave up his "loved employ."

At his death he was a local preacher. He loved his church, his friends, his family. He was the most patient, it seems to me, of all sufferers. His was a strong faith, triumphing to the last over every foe, to the hour and moment of dissolution, when his spirit winged its flight to our Father's house "not made with hands, eternal in the heavens." God bless the widow and each child.

W. O. GOODE.

HOWARD.—Frank W. Howard was born August 22, 1823, and died after a short attack of pneumonia, near Denver, N. C., February 24th, 1905.

He leaves a widow and a large circle of children, grand children and great-grand-children.

Bro. Howard was converted and joined the M. E. Church, South, in the year 1849, and always lived an eardest, faithful Christian life. He possessed a conscious experience. Like the apostle, "he knew whom he had believed, and was persuaded that He was able to keep that which he had committed unto Him against that day."

He wa thoroughly devoted to his church, possessing uncompromising convictions as to doctrine and duty. And yet he was entirely free from narrowness and sectarian prejudice.

"Uncle Frank," as he was familiarly called, was a man of attractive personality. His open heartedness and freedom from guile won him many friends who loved him as a brother. He was the preachers' friend and helper, and his pastor was always glad to feel the warmth and strength of his moral support.

He was intensely concerned for the souls of others. Never was he happier than when engaged in a revival meeting. To see sinners converted and church members blessed gave him great satisfaction. He lived close to God and consequently was on speaking and prevailing terms with Him. A great believer in the power and efficacy of prayer, like Jacob he often wrestled with God, and many were the triumphs of his faith.

A good man from us is gone. He will be greatly missed in the home, the church and the community. Peace be to his ashes! May the influence of his consecrated life be a benediction and inspiration to those left behind.

J. W. CLEGG.

In Memoriam.

Mrs. James P. Ardrey, of Harrison Church, Pineville circuit.

Whereas, it has pleased Him who maketh no mistakes, to remove from our church and Sunday-school, to the home beyond, the beautiful life of Sallie Rone Ardrey.

We bow in humble submission to His will, and feel that the Master must have had sore need for her gentle hands in His vineyard over on the other side to have taken her away just now, from a life so full of happiness and usefulness down here. May we strive ever to emulate the virtues of this loving, gentle wife, tender, self-sacrificing mother.

May her wonderful patience in suffering, and in all the adverse circumstances of life, and the fact that she spoke no ill of her neighbor, be ever before us in an effort to be like minded.

May the great heart of a tender heavenly Father bind up the wound He has made in the heart of the bereaved husband, and fold to His own bosom the five little motherless ones in that darkened, broken home.

Mrs Fannie Robinson,
Mrs. Ida Kerr Howie,
Mrs. Bobbie Bell Cunningham.

Had His Confidence.

Experience of H. B. Kingsley in Getting a Cancer of the Cheek Cured.

Usquepaug, R. I., July 4, 1904.

Dr D. M. Bye Co., Indianapolis, Ind.

DEAR SIRS—I think it is time I sent you a few lines to let you know the cancer is healed sound and well, for which I am very grateful to you. I had confidence from the start that you would cure it. I followed your directions to the letter, but I had plenty of advice from others. Some advised me to stop using the treatment I kept right on all the same. Now they have nothing to say. I told them all men were not liars I shall always speak a good word for you and your treatment. Many thanks for your kindness and consideration of me. Yours truly,

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Cabbage Plants for sale, and now ready for delivery. "Early Jersey Wakfield" and "Charleston Large Type Wakefield," two earliest sharphead varieties and head in rotation as named. "Succession," "Augusta Trucker" and "Short Stem Flatch Dutch," the 3 best flat-head varieties and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1000; 10,000 and over, $1 per 1000. Terms: Cash with order; or, plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina Sea Coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 lbs. per M., and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed-houses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

OUR COTTON SEED. Lint of our Long Staple variety of Sea Island Cotton sold this year in Charleston on Dec. 2, at 32c. per pound. Seed $1.25 per bu.; lots of 10 bu. and over $1 per bushel.

My specialty: Prompt Shipment, True Varieties, and Satisfied Customers. I have been in the plant business for thirty-five years.

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Odell Hardware Co.

MARRIAGES.

HILL-COWAN.—Married on March 15, 1905, Mr. Jas. R. Hill to Miss Sarah Cowan. The marriage was celebrated at the home of the bride's father Mr. W. H. Cowan among a large circle of friends, T. B. Johnson officiating.

WALTON-WHITE.—At the Methodist Episcopal Church, South, Biltmore, N. C. Thursday March 16, 1905, F. Arthur Walton, Esq. and Miss Hattie White, both of Biltmore, L. B. Abernethy officiating.

WITHERS-CARPENTER.—March 5, 1905, at the residence of the bride's mother by Rev. J. B. Tabor, Mr. Henry Withers and Miss Lucy Carpenter. Both of Labratory, Lincoln County N. C.

GILLILAND-ROBINSON.—On the 22nd of February 1905, at the residence of William Robinson, Miss Annie Robinson was united in matrimony to Mr. Gaither Gilliland, both of Catawba County, N. C., Rev. J. W. Clegg officiating.

HICKS-ROBINSON.—By the same on March 8th, 1905, at the residence of Martin Robinson, Miss Lillie Robinson was married to Mr. Clarence Hicks, both of Catawba County, N. C.

CRANFORD-HILDEBRAN.—At the home of the bride, near Connelly Springs, N. C., February 25th, 1905, George Cranford and Miss Mary Hildebran, Rev. R. S. Abernethy, officiating.

Extremely Low Rates Announced, Via Southern Railway.

Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Atlanta, Ga.—National Association of Manufacturers, May 16-18, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-Aug. 4, 1905.

Fort Worth, Tex.—General Assembly Southern Presbyterian Church, May 18-26, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6:9, 1905.

Kansas City, Mo.—Southern Baptist Convention, May 10-17, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

Savannah, Ga.—National Travelers' Protective Association of America, May 16-23, 1905.

Savannah, Ga.—Southern Golf Association, May 9-13, 1905.

St. Louis, Mo.—National Baptist Anniversary, May 16-24, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing the undersigned: R. L. Vernon, T. P. A., Charlotte, N. C.; J. H. Wood, D. P. A., Asheville, N. C.; S. H. Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Tayloe, Gen'l. Pass. Agent., Washington, D. C.

District Conference Directory.

The Franklin District Conference will be held at Whittier, July 27 to 30.

The Winston District Conference will be held at Leaksville, July 27-30.

The Mount Airy District, at Pilot Mountain, March 30-April 2.

Statesville District Conference, at Lenoir, July 12-15.

The Salisbury District conference will be held in Lexington June 29-July 2.

The Shelby District Conference will be held at Lincolnton, May 4-7.

Greensboro District Conference at Ramseur, July 20-23.

Waynesville District, Conference at Horse Shoe, Aug. 3-6.

Asheville District Conference at Barnardsville, July 20-23.

"One ounce of prevention is worth a pound of physic," is very true about Vick's Croup and Pneumonia Cure—the mother's comfort and child's friend in every household Rub it in, and the disease is checked promptly. Twenty-five cents at Druggists.

A delightful spring tonic containing the active principles of Cod Liver Oil, with malt, hypophosphate, wild cherry and sherry wine, will be found in Vick's Aromatic Wine of Cod Liver Oil—a perfect tonic and perfectly harmless. In pint bottles, $1 00; at Druggists.

Many people have Incipient Catarrh, sore spots in the nose. A few applications of Vick's Catarrh Cream will cure the sores and relieve the catarrh. Try a twenty five cent box at Druggists.

Like Finding Money.

Finding health is like finding money—so think those who are sick. When you have a cough, cold, sore throat, or chest irritation, better act promptly like W. C. Barber, of Sandy Level, Va. He says: "I had a terrible chest trouble, caused by smoke and coal dust on my lungs; but, after finding no relief in other remedies, I was cured by Dr. King's New Discovery for Consumption, Coughs and Colds." Greatest sale of any cough or lung medicine in the world. At all drug stores 50c and $1 00; guaranteed. Trial bottle free.

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WE HAVE IT. WE ARE CROWDING OUR SHELVES WITH ALL THE LATEST CREATIONS IN SPRING FOOTWEAR.
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with picture in color, also cut of the great Stieff factory and list of unprecedented bargains in Stieff and other pianos offered during the
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Stieff Manufacturer of the Piano with the sweet tone. . . . . .
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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to
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NORTH CAROLINA

Christian Advocate

South Atlantic Missionary Conference

Methodist Episcopal Church, South

ASHEVILLE, NORTH CAROLINA

SCENE IN PARK, NEAR ASHEVILLE

MAY 17, 18, 19, 20, AND 21, 1905

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NORTH CAROLINA
Christian Advocate

H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., APRIL 13, 1905. VOL. L., NO. 15.

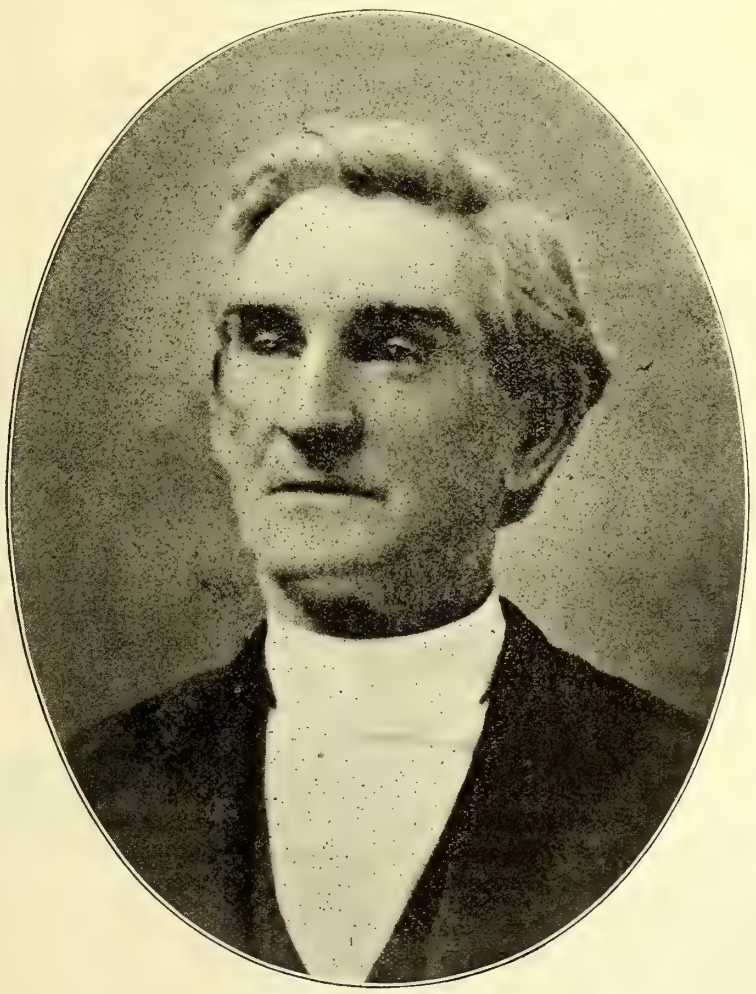
THE SCOPE OF METHODISM IN KOREA.

REV. J. R. MOOSE.

The scope of Methodism in Korea may be defined to mean what Wesley meant when he said, "my object is to spread scriptural holiness through these lands." In applying this to Korea we may say land instend of "lands" and then we shall have our scope defined. Korea from the point of territorial extension is not great. Neither from the point of numbers is it great when compared with Japan, China and some other Eastern nations. Nevertheless ten millions of people who have a history running back to the days of Abraham are not be considered too insignificant to demand time and attention from Methodism. The entire empire with its thirteen provinces is not nearly so large as one of the larger States of the United States. From north to south and from east to west the country is rich in natural resources. God has done His part towards making it one of the best of lands. It is the same old story, "only man is vile" in Korea. Here, then, we have ten million people, with a socity and institutions hoary with age, and, excepting what has been done in the last twenty-five years, they have made little or no progress since the night the angels sang "Glory to God in the highest" on the plains of Bethlehem.

It is now just a little less than twenty years since the first Methodist missionary came to Korea. The country had been entered just a short time before by Dr. Horace N. Allen of the Presbyterian Mission in China. From that time the Church has had its eyes turned toward Korea. These two Missions pushed their work from the first, and the measure of success which they have met makes one of the most interesting chapters in the history of modern missions. It was about thirteen years later when the Methodist Episcopal church, South, sent its first workers to this field. From the very first there has existed a spirit of co-operation on the part of our two Missions; so to-day when I write on the Scope of Methodism I mean all that is being done by both wings of Methodism in Korea. It might be said that here we have a scope bounded only by the limits of the empire, and this would be true if to make Methodists were our first object in being in Korea. But since we are here, first, last and always to make Christians we are forced to recognize the limitations of our scope by the most excellent work that is being done in this country by four different Presbyterian Churches. These four churches plan their work together and are using excellent methods in pushing forward the same. Methodism is working side by side with them and we are trying to magnify the points of agreement rather than the points of disagreement between the two Missions.

Korea is peculiar to most mission fields in that the missionary is not forced to take up some side line of work rather than that of direct evangelistic effort. We do not have to knock on the doors to get them open. They are already open. The place where Methodism is limited here is not in its scope, not in what it might do, but in its working force on the field. Anywhere and everywhere the missionary carries the simple Gospel in Korea he will get a hearing. This does not mean that no individual will refuse to listen to his story of God's love, nor that all who hear will accept it and become true Christians; but it does mean that the people are kind and are ready and willing to be taught and the facts prove that many of them believe and become Christians.



BISHOP W. W. DUNCAN, D. D.

There are now more than forty thousand people in Korea who call themselves Christians and are willing to bear reproach for his His sake. (I speak only of Protestants; there are many more Catholics.) Of these forty thousand, more than eleven thousand are the children of Methodism. The training of these alone is sufficient to demand the entire time of many workers for years to come. But before these can be properly trained there will be another company, perhaps twice as large, calling long and loud to the few workers to come and tell them more perfectly the way of life. What will Methodism do with this call? The answer must come from the home land. If Methodism there will hear and answer the call by sending forth the needed workers I believe we shall see this nation brought to our Lord in this generation.

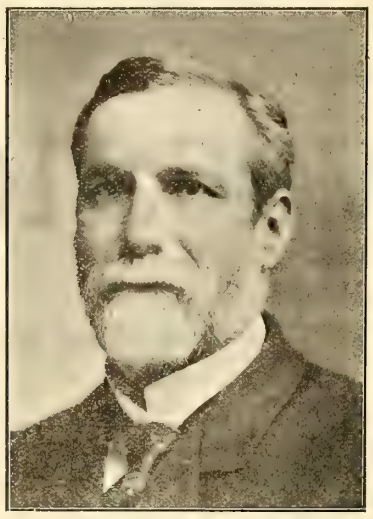
Let every one who may chance to read these lines examine his heart and, by the help of the Holy Spirit, find out what the Lord would have him do for Korea.

OUR MISSIONARY SPECIAL.

The matter for this special issue has been gathered mainly by Rev. W. H. Willis, Missionary Secretary for our Conference. We regret that, on account of the failure to receive certain manuscripts and cuts, we were not able to carry out the plans of Brother Willis in full. It is no fault of Brother Willis that the edition is not even more attractive than it is. Nevertheless, we believe that it will be read with great interest by thousands of Methodists in Western North Carolina.

Another special will be issued the 16th of May, quite as elaborate as this, devoted more particularly to Asheville and the Asheville District. Rev. A. W. Plyler, presiding elder of the Asheville district, will have charge of the preparation of matter for this edition. There will be cuts showing many of the churches in that district and sketches of history in that section. We trust also to show the faces of quite a number of the preachers of the city and of the district. Many of the issue of May 16 will be distributed about Asheville, during the Conference.

We trust these issues will result in awakening great interest in our South Atlantic Missionary Conference and in great quickening of the cause of Methodism in this goodly mountain country. H. M. B.



BISHOP CHAS. B. GALLOWAY,
Jackson, Miss.

ASHEVILLE AS A CONVENTION CITY.

REV. FRANK SILER.

There are three requisites to a good convention city—of course it is here taken for granted that due attention has been had to the question of accessibility to territory to be represented—these are, good hotel and boarding house accommodations, auditorium facilities, and special attractions of city and surrounding country.

In the first two respects Asheville has no superior, and in the last named is perhaps without an equal in the whole country.

There are here fifteen hotels, some of them first class, and a great number of good boarding houses where rates are such as to satisfy the public demand.

The time set for the South Atlantic Missionary Conference, May 17-21, is between seasons and visitors will find the city in her best dress.

The new Auditorium seating 2,500, designed and built with special reference to large gatherings, containing committee rooms and all modern conveniences, is on the car line, three minutes walk from the Battery Park hotel and from the post office, and of easy access from every part of the city. Opposite, on the same street, stands the Christian church, and one block away the Y. M. C. A., that can be used by delegations for special meetings.

Four other churches, in easy reach, with seating capacity ranging from five hundred to fifteen hundred, are available when needed.

A morning and an evening paper, besides several weeklies, will publish very full proceedings. There are three banks, a telephone exchange with long distance connections. There are fifteen miles of brick and other pavements, seven miles of brick sidewalks, the city is well lighted with electricity, and fourteen miles of electric railway cover all points.

Excellent livery stables and automobile facilities exist, with many miles of macadam roads leading far into the country. A Good Roads Association among our citizens has made possible many charming drives among the surrounding mountains.

An afternoon visit to Biltmore village and the famous Vanderbilt estate with its smooth-swept roads, its rivers and artistic mingling of shrubbery and vine, of tree and flower, its otnse-arched bridges, its mansion and statuary, its lakes and farms and fine stock, will repay the visitor to Asheville even if there be no convention or conference to attend.

An afternoon drive to Sunset Mountain and Mountain Meadows Inn with sky over head blue and the great Balsam range in the distant background, with Pisgah lifting his head 5557 feet to heaven, while between lies the fair city beyond which are the winding rivers and shining white macadam roads, amid plantations and happy homes, this is enough for a visit to the Land of the Sky if there were nothing more.

But this glorious mountain air with its mean temperature of 54.6 degrees the year round; the city itself built on hills and knolls, the average altitude of which is 2350 feet above the French Broad river; the water supply furnished by gravity line consisting of seventeen miles of 16-inch iron pipe from the north fork of the beautiful Swannanoa at an elevation of 6711 feet, where the city owns 10,000 acres of land and above the intake of which there is not and can never be a human habitation,—surely these and many other attractions make Asheville an ideal Convention City.

Another inspiring feature of the coming Conference will be the singing. Holston's male quartette—itinerants expert in melody—are to lead the songs. We'll raise the roof!



REV. GEORGE B. WINTON, D. D.
Editor Nashville Christian Advocate.

WHAT IS INVOLVED IN THE MISSIONARY ISSUE.

BISHOP W. A. CANDLER, D. D.

What is really at stake in the foreign mission issue is the truth of Christianity, and it involves the sincerity of the church in its profession of devotion to that truth.

If one really has the truth as to anything affecting the welfare of mankind he is bound to communicate it to them who have it not, or stand condemned as inhuman. Hence the medical profession justly ostracizes the man who claims to have made a medical discovery and withholds the knowledge of it from a sick world.

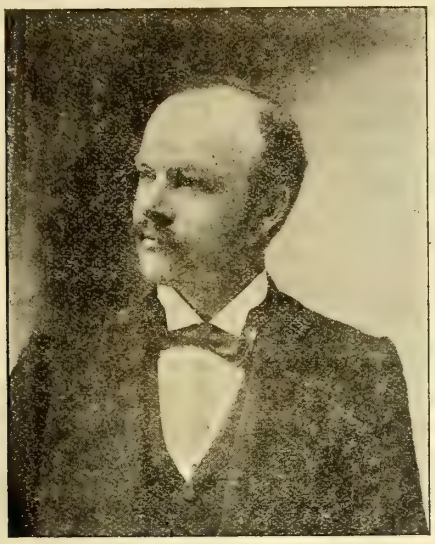
If this principle applies to medicine which heals the body only, with how much greater force does it apply to the Gospel which claims to bring healing for the soul?

To refuse to give this moral remedy for the cure of a stricken world is to cast doubt upon the remedy, or to proclaim one's own heartlessness. Wherefore the unmissionary, or anti-missionary, churches discredit the Gospel they claim to believe and reproach their own profession of faith.

If Christianity is true it is the highest truth—the most indispensable to mankind. The world cannot rest without it nor can it rest with less than the conquest of the earth. Truth is never satisfied with the possession of a restricted dominion of any sort. It is universal in its pretensions, or it is nothing.



SCENE IN THE MOUNTAINS NEAR ASHEVILLE.



REV. W. R. WARE.

Falsehood is provincial and transient by its very nature. But truth claims the right to reign wherever there is a mind to perceive its beauty or a soul to be blessed by its acceptance; it defies time and space to set limits to its sovereignty.

The spurious religions in the earth are well content to be confined within racial, or even national, bounds. They take their rise within the limitations of the natural and the human and cannot wander far from their sources without drying up. It is an easy task to trace them to their ultimate springs, follow them in their brief courses, and mark the point where they must disappear in larger currents.

But Christianity is from above; it is as indifferent to the boundaries of States or continents, as the blue sky that bends over all the world. It stretches its line throughout the earth and projects its words to the ends thereof. It has no compromise to offer, no concession to make, and no realm to share with any competing system. It is as jealous of its prerogatives as the jealous God who refuses to allow the human soul to worship any other god. It denounces all who have come before it as thieves and robbers set upon fleecing and devouring the flock of God.

Now, we must accept it with these exclusive claims and set about a missionary life in harmony with them, or we must renounce it altogether. There is no middle course to take.

Wherefore the man who has no part in the propagation of Christianity has denied the faith and shown himself an infidel, all profession to the contrary notwithstanding. In the very nature of the case there can be no anti-missionary Christianity. One might as well talk of black whiteness, or false truthfulness.

The church must obey the command, "Go into all the world" or cease to exist anywhere. She must go or die.

THE MAKING OF THE SOUTH ATLANTIC MISSIONARY CONFERENCE.

REV. ROBERT H. WILLIS.

The Ecumenical Missionary Conference, held in New York City, April 21 to May 1, 1900, was the first one of a number of great missionary meetings to be held in this country. At that meeting there were present one hundred delegates from the M. E. church, South. Before leaving New York these delegates held a consultation and decided to ask the Board of Missions of our church to arrange for a General Missionary Conference for the Southern Methodist church. This resulted in the holding of the Missionary Conference in New Orleans, April 24-30, 1901. Since this meeting the need of similar conference in different parts of the church has been felt. Last May such a meeting was held in Waco, Texas, to which were sent delegates from all parts of the great State of Texas. At least two missionary conferences similar to these have been held in recent years by the M. E. Church—one in Cincinnati and another in Philadelphia. Each of these conferences has been a great success. In each case the delegates present have been numbered by the thousand. They have been meetings of great spiritual power, and have been the means of arousing to a very marked degree the missionary conscience of the church. We have every reason to believe that the meeting to be held in our own State this year will be no less successful.

To Rev. W. R. Ware, of the Western North Carolina Conference, belongs the honor of having first suggested the meeting to which we are now looking forward. In a letter published in the North Carolina Christian Advocate last February he called attention to the need of a great missionary conference in our part of the church, and suggested that at the mid-year meeting of the Board of Missions of the Western North Carolina Conference the General Board of Missions be memorialized to arrange for such a meeting. Soon after the appearance of Bro. Ware's letter the preachers of the New Bern district, N. C. Conference, in their missionary institute, gave their endorsement to the suggestion, and requested the presiding elder, Dr. F. D. Swindell, a member of the Board of Missions, to present to the Board a copy of the resolution passed. When the mid-year meeting of the W. N. C. Conference was held the suggestion of Brother Ware was acted upon favorably, and a memorial was sent up to the college of Bishops and the Board of Missions.

At the meeting of the Board in Waco last May this memorial received favorable consideration, and a committee composed of Drs. W. R. Lambeth, Seth Ward, James Atkins and Mr. G. W. Cain was appointed to make the necessary arrangements. This committee met in Asheville in July to make preliminary arrangements. Upon invitation there met with the committee Rev. R. F. Bumpas of the North Carolina Conference, Rev. W. H. Willis of the Western North Carolina Conference, Revs. M. L. Carlisle and E. O. Watson of the South Carolina Conference, and Rev. J. W. Perry of the Holston Conference. It was decided that the Missionary Conference should be held in Asheville, May 17-21, 1905, and the basis of representation was fixed as already published in the columns of this paper. Dr. Lambuth, Dr. Ward and Mr. Cain were appointed a committee to prepare the program.

Each of the four Annual Conferences embraced in the plan have given their endorsement to the mvement, and in each Conference a committee on delegation has been faithfully at work for several months past. The indications now are that this is to be one of the greatest meetings ever held in North Carolina.

In conclusion, let me say that we of the North Carolina Conference are anticipating much pleasure and profit from meeting with our brethren across the line in this Missionary Conference. On account of our distance from the seat of the Conference we cannot hope to have present so large a delegation as there will be from your Conference. Yet the indications now are that a large number will go. I have just received a letter from Rev. A. J. Parker, our pastor on Roanoke Island, the farthest point in our Conference from Asheville, in which he says that he expects at least ten to go from his charge. May God's richest blessings rest upon our coming together!



REV. F. D. SWINDELL, D. D.

COST OF THE TRIP.

The Southern Railway has granted a rate of one fare, plus 25 cents. Good board may be had from $1.00 per day up. Lists of the hotels and boarding houses will be sent to each pastor, who will furnish them to delegates. The entire expense of the trip need not cost more than from seven to fifteen dollars, according to the distance. Delegates paid from ten to fifty dollars to attend the New Orleans Conference, without regret. Neither will there be regret in this instance.

The presence of the Holy Ghost has been felt in marked degree in preceding missionary gatherings. Why should He not bless such meetings? They are assembled to promote a cause that has chief place in the work of the church—in the work of the Trinity. Let every delegate pray for, and devoutly expect the Divine presence.

One hundred and sixty Western North Carolina pastors have simultaneously came into possession of a living 20th century missionary message. I refer to the "Pastor and Modern Missions," recently donated to them by certain liberal laymen of their respective Districts. That book if read will fire afresh the missionary shepherds. It is regretted that pastors in the Statesville and Morganton Districts are not to share this blessing.

The Sunday-school's contribution for Missions last year in this Conference ran beyond the $3000 mark. That is 5 cents per capita for the wee lads and lassies of this oncoming Methodist host, 58,000 strong. And there were 48 charges whose pastors and superintendents deprived their little ones of this blessing! We are not at the top yet!

There is but one Conference in front of us in the ranks of missionary giving—the South Georgia. The secret of their larger success, is found in their larger use of the "living link" plan—that is, the plan of individual congregations assuming the support of individual missionaries.

FOREIGN AND DOMESTIC MISSIONS COMBINED.

Western North Carolina Conference, M. E. Church, South. Statistics 1904. J. E. Gay, Secretary and Treasurer Board of Missions.

NOTES.

1. The statement given herewith is based on the printed minutes.
2. In the classification "per cent" of assessment paid is the basis.
3. No fractions are used; one-half or more is counted as a unit, less than one-half is not considered.
4. Moose fund is not included.

CLASS "A."

CHARGE — PREACHER-IN-CHARGE.	Ass'd.	Paid.	P. C. Paid.	Excess.
High Point, Washington St., W. M. Bagby	$250 00	$ 743 00	297	$493 00
Winston, Centenary—H. F. Chreitzburg	523 00	1,010 00	193	487 00
Charlotte, Chadwick—J. A. Baldwin	8 00	13 00	162	5 00
Hendersonville Station—D. M. Litaker	118 00	183 00	155	65 00
Mocksville Station—W. L. Sherrill	124 00	185 00	150	61 00
Concord Circuit—W. V. Honeycutt	124 00	179 00	144	55 00
Lincolnton Station—R. M. Courtney	74 00	102 00	138	28 00
Derita Circuit—W. L. Nicholson	117 00	158 00	135	41 00
Swannanoa Circuit—L. B. Abernethy	125 00	160 00	128	35 00
Thomasville Station—C. M. Campbell	119 00	151 00	127	32 00
Polkville Circuit—J. W. Clegg	132 00	164 00	124	32 00
Newton—W. F. Womble	153 00	188 00	123	35 00
Weaverville Circuit—J. T. Peeler	69 00	84 00	123	15 00
Murphy Station—D. P. Tate	159 00	189 00	120	30 00
Gastonia, West End—J. W. Ingle	68 00	82 00	120	14 00
Green River—W. H. Perry	52 00	61 00	117	9 00
Troutman—A. J. Burrus	105 00	122 00	116	17 00
Walkertown Station—H. H. Jordan	106 00	120 00	113	14 00
Big Lick—C. E. Stedman	37 00	42 00	113	5 00
Gastonia, Main Street—E. L. Bain	295 00	330 00	112	35 00
Maiden Circuit	65 00	72 00	111	7 00
Marion Station—W. H. Willis	106 00	116 00	109	10 00
Gold Hill Circuit—J. J. Eades	113 00	122 00	108	9 00
Dillsboro—T. C. Jordan	68 00	73 00	107	5 00
El Bethel—J. F. Armstrong	39 00	42 00	107	5 00
Rutherfordton—J. D. Arnold	156 00	166 00	106	10 00
Pineville Circuit—C. M. Pickens	148 00	158 00	106	10 00
Pleasant Garden—T. B. Johnson	122 00	130 00	106	8 00
North Wilkesboro Circuit—J. B. Tabor	104 00	110 00	106	6 00
Mt. Airy Station—F. L. Townsend	188 00	178 00	105	10 00
Madison Circuit—W. M. Robbins	96 00	101 00	105	5 00
Mooresville Circuit—K. W. York	94 00	99 00	105	5 00
Wadesboro Station—M. A. Smith	156 00	162 06	104	6 00
Morganton Station—R. D. Sherrill	175 00	183 00	104	8 00
Norwood—G. G. Harley	147 00	153 00	104	6 00
Kernersville Circuit—W. S. Hales	114 00	118 00	104	4 00
Danbury Circuit—J. T. Ratledge	72 00	75 00	104	3 00
Salisbury, 1st Church—W. R. Ware	333 00	344 00	103	11 00
Summerfield Circuit—J. F. Kirk	102 00	105 00	103	3 00
Stony Point—B. F. Fincher	105 00	108 00	103	3 00
Weddington Circuit—M. H. Hoyle	101 00	104 00	103	3 00
South Fork Circuit—W. M. Boring	92 00	95 00	103	3 00
Pilot Mountain Circuit—J. M. Rowland	86 00	88 00	103	2 00
Spruce Pine Circuit—D. R. Proffitt	55 00	57 00	103	2 00
Elkin Station—H. C. Sprinkle	127 00	129 00	102	2 00
Polkton Circuit—J. C. Mock	105 00	107 00	102	2 00
Granite Falls—G. W. Callahan	62 00	63 00	102	1 00
Bakersville Station—J. J. Brooks	50 00	51 00	102	1 00
Leaksville and Spray—A. L. Stanford	113 00	114 00	101	1 00
Mooresville Station—T. J. Rogers	111 00	112 00	101	1 00

CLASS "B."

Asheville, Bethel—J. W. Moore	$ 77 00	$ 77 00	100	.....
Asheville, Central—Frank Siler	487 00	487 00	100	.....
Asheville, Haywood Street—A. T. Bell	188 00	188 00	100	.....
North Asheville—G. W. Crutchfield	153 00	153 00	100	.....
Burnsville Circuit—T. R. Wolfe	69 00	69 00	100	.....
Weaverville Station, A. W. Plyler	84 00	84 00	100	.....
Charlotte, Brevard Street—L. A. Falls	118 00	118 00	100	.....
Charlotte, Calvary—A. R. Surratt	119 00	119 00	100	.....
Charlotte, Dilworth—C. M. Short	37 00	37 00	100	.....
Charlotte, Epworth and Seversville—G. E. Evans	14 00	14 00	100	.....
Charlotte, Trinity—J. A. B. Fry	229 00	229 00	100	.....
Charlotte, Tryon Street—T. F. Marr	564 00	564 00	100	.....
Clear Creek Circuit—E. G. Pusey	119 00	119 00	100	.....
Lilesville Circuit—A. E. Wiley	165 00	165 00	100	.....
Matthews Circuit—R. G. Tuttle	88 00	88 00	100	.....
Monroe Station—J. C. Rowe	372 00	372 00	100	.....
Monroe Circuit—F. W. Bradley	168 00	168 00	100	.....
Morven Circuit—M. T. Steele	195 00	195 00	100	.....
Waxhaw Circuit—L. E. Stacy	139 00	139 00	100	.....
Andrews Circuit—J. A. Sronce	126 00	126 00	100	.....
Bryson City Circuit—A. W. Jacobs	76 00	76 00	100	.....
Franklin Circuit—J. H. Moore	114 00	114 00	100	.....
Glenville Circuit—A. G. Loftin	46 00	46 00	100	.....
Webster Circuit—V. L. Marsh	102 00	102 00	100	.....
Whittier Circuit—J. J. Edwards	68 00	68 00	100	.....
Asheboro Station—J. P. Rodgers	142 00	142 00	100	.....
Enterprise Circuit—R. B. Clarke	62 00	62 00	100	.....
Greensboro, Centenary—Ira Erwin	109 00	109 00	100	.....
Greensboro, Spring Garden St.—L. W. Crawford	45 00	45 00	100	.....
Greensboro, Walnut St—J. A. Bowles	36 00	36 00	100	.....
Greensboro, West Market St—S. B. Turrentine	443 00	443 00	100	.....
Greensboro Circuit—J. J. Renn	163 00	163 00	100	.....
High Point, South Main—G. F. Kirby	24 00	24 00	100	.....
Liberty—P. J. Carraway	28 00	28 00	100	.....
Ramseur Circuit—C. A. Wood	106 00	106 00	100	.....
Reidsville Station—T. E. Wagg	144 00	144 00	100	.....
Ware's Chapel—W. P. Ware	11 00	11 00	100	.....
Wentworth Circuit—A. S. Raper	100 00	100 00	100	.....
Uwharrie Circuit—W. R. Evans	134 00	134 00	100	.....
Connelly Springs Circuit—J. O. Shelly	132 00	132 00	100	.....
Cliff Side—J. B. Carpenter	54 00	54 00	100	.....
Elk Park—W. A. Newell	52 00	52 00	100	.....
Forest City Circuit—W. O. Goode	126 00	126 00	100	.....
McDowell Circuit—C. P. Goode	82 00	82 00	100	.....
Morganton Circuit—W. G. Malonee	138 00	138 00	100	.....
North Catawba—W. L. Dawson	57 00	57 00	100	.....
Thermal City—L. E. Peeler	71 00	71 00	100	.....
Boone Circuit—B. F. Hargett	91 00	91 00	100	.....
Creston Circuit—D. S. Richardson	91 00	91 00	100	.....
Helton Circuit—S. W. Brown	34 00	34 00	100	.....
Jefferson Circuit—L. P. Bogle	91 00	91 00	100	.....
Jonesville—S. E. Richardson	37 00	37 00	100	.....
Laurel Springs Circuit—T. J. Houck	55 00	55 00	100	.....
Mt. Airy Circuit—W. L. Hutchins	78 00	78 00	100	.....
Rockford Circuit—J. W. Long	80 00	80 00	100	.....
Sparta Circuit—R. L. Fruit	55 00	55 00	100	.....
Stokes Circuit—J. A. Clarke	136 00	136 00	100	.....
Watauga Circuit—O. P. Ader	91 00	91 00	100	.....
Wilkesboro Circuit—R. L. Ownby	110 00	110 00	100	.....
Yadkinville Circuit—S. Taylor	110 00	110 00	100	.....
Albemarle Station—D. V. Price	147 00	147 00	100	.....
Albemarle Circuit—J. C. Keener	74 00	74 00	100	.....
China Grove—A. L. Aycock	96 00	96 00	100	.....
Concord, Central—E. K. McLarty	261 00	261 00	100	.....
Concord, Epworth—B. F. Carpenter	60 00	60 00	100	.....
Concord, Forest Hill—G. T. Rowe	265 00	265 00	100	.....
Cottonville Circuit—R. L. Doggett	30 00	30 00	100	.....
Lexington Station—J. N. Huggins	181 00	181 00	100	.....
Lexington Mission—S. T. Barber	29 00	29 00	100	.....
Linwood Circuit—S. T. Barber	157 00	157 00	100	.....
Mount Pleasant Circuit—J. F. England	164 00	164 00	100	.....
New London—S. L. McIntosh	79 00	79 00	100	.....
Salem—R. W. Tucker	60 00	60 00	100	.....
Salisbury, Holmes Memorial—R. G. Barrett	15 00	15 00	100	.....
Salisbury, Main Street—W. Y. Scales	102 00	102 00	100	.....
Salisbury Circuit—J. P. Davis	87 00	87 00	100	.....
Spencer Station—J. E. Gay	119 00	119 00	100	.....
Woodleaf Circuit—J. P. Lanning	75 00	75 00	100	.....
Belwood Circuit—W. P. McGhee	192 00	192 00	100	.....
Bessemer City—T. S. Ellington	124 00	124 00	100	.....
Cherryville Circuit—E. N. Crowder	115 00	115 00	100	.....
King's Mountain—G. D. Herman	140 00	140 00	100	.....
Lowell—J. H. Bennett	97 00	97 00	100	.....
Mount Holly—T. T. Salyer	116 00	116 00	100	.....
Rock Springs—B. A. York	142 00	142 00	100	.....
Shelby Station—R. M. Hoyle	199 00	199 00	100	.....
Shelby Circuit—D. F. Carver	139 00	139 00	100	.....
Stanly Creek Circuit—E. W. Fox	135 00	135 00	100	.....
Alexander Circuit—E. J. Poe	97 00	97 00	100	.....
Caldwell Circuit—P. L. Terrell	104 00	104 00	100	.....
Catawba Circuit—R. S. Howie	113 00	113 00	100	.....
Clarksbury Circuit—R. H. Penland	69 00	69 00	100	.....
Hickory Station—Parker Holmes	214 00	214 00	100	.....
Lenoir Circuit—E. P. Green	105 00	105 00	100	.....
Lenoir Station—L. T. Mann	204 00	204 00	100	.....
Mt. Zion Station—M. H. Vestal	155 00	155 00	100	.....
Statesville, 1st Church—H. K. Boyer	256 00	256 00	100	.....
Statesville, West End—J. M. Downum	61 00	61 00	100	.....
Brevard Station—C. P. Moore	74 00	74 00	100	.....
Canton Circuit—W. A. Thomas	107 00	107 00	100	.....
Clyde Circuit—W. N. Jordan	66 00	66 00	100	.....
Crabtree Circuit—J. A. J. Farrington	97 00	97 00	100	.....
Jonathan Circuit—W. F. Elliott	105 00	105 00	100	.....
Leicester Circuit—C. A. Drum	132 00	132 00	100	.....
Mill's River Circuit—J. W. Kennedy	112 00	112 00	100	.....
Spring Creek Circuit—Z. V. Cordell	38 00	38 00	100	.....
Sulphur Springs Circuit—J. H. Brendle	138 00	138 00	100	.....
Transylvania Circuit—J. C. Brown	25 00	25 00	100	.....
Waynesville Station—J. E. Abernethy	136 00	136 00	100	.....
Advance—W. M. Curtis	83 00	83 00	100	.....
Cooleemee—J. B. Craven	37 00	37 00	100	.....
Davie Circuit—J. M. Price	112 00	112 00	100	.....
Davidson Circuit—P. E. Parker	155 00	155 00	100	.....
Farmington Circuit—L. L. Smith	93 00	93 00	100	.....
Forsyth Circuit—J. F. Totten	100 00	100 00	100	.....
Lewisville Circuit—A. R. Bell	100 00	100 00	100	.....
Stokesdale—V. E. Edwards	69 00	69 00	100	.....
Stoneville—E. E. Williamson	44 00	44 00	100	.....
Winston, Burkhead—H. Turner	85 00	85 00	100	.....
Winston, Grace—J. H. Barnhardt	85 00	85 00	100	.....
Winston, Southside and Salem—W. M. Biles	38 00	38 00	100	.....

CLASS "C."

				Deficit.
Table Rock Circuit—N. M. Modlin	$126 00	$ 125 00	99	$ 1 00
Lincolnton Circuit—B. Wilson	120 00	117 00	97	3 00
Randolph Circuit—Albert Sherrill	97 00	86 00	89	11 00
Broad River—R. F. Bryant	71 00	63 00	88	8 00
Ansonville Circuit—J. T. Stover	151 00	132 00	87	19 00
Iredell Circuit—J. W. Bowman	87 00	74 00	85	13 00
Lowesville—T. W. Smith	129 00	105 00	81	24 00
Statesville Circuit—R. M. Taylor	147 00	118 00	80	29 00
Hayesville Circuit—E. Myers	102 00	82 00	80	20 00
Hoskins—J. S. Nelson	35 00	28 00	80	7 00
Cane Creek Circuit—J. D. Gibson	77 00	60 00	78	17 00
Franklin Station—T. E. Winecoff	228 00	175 00	77	53 00
Henrietta and Caroleen—N. R. Richardson	193 00	150 00	77	43 00
West Randolph Circuit—C. H. Caviness	88 00	68 00	77	20 00
Ruffin Circuit—H. C. Byrum	102 00	78 00	76	24 00
Tabor and Vance Mill—A. L. Coburn	29 00	22 00	76	7 00

CLASS "D."

Jackson Hill Circuit—J. W. Strider	$ 79 00	$ 55 00	70	$ 24 00
Macon Circuit—J. C. Postell	114 00	79 00	69	35 00
Bald Creek Circuit—J. W. Campbell	85 00	55 00	66	29 00
Hiawassee Circuit—C. H. Curtis	46 00	32 00	65	14 00
McAdenville—J. H. Bradley	112 00	73 00	65	37 00
Ivy Circuit—J. B. Hyder	53 00	33 00	62	20 00
Hendersonville Circuit—M. Y. Self	84 00	42 00	50	42 00

CLASS "E."

Old Fort Circuit—C. H. Neal	$ 84 00	$ 35 00	40	$ 99 00
Hot Springs—F. B. Noblitt	63 00	25 00	40	38 00
Asheboro Circuit—Joseph Fry	28 00	11 00	39	17 00
Marshall Circuit—W. B. Lyda	69 00	16 00	23	53 00
*Robbinsville Circuit	.....	.....	...	.....
*Blowing Rock Circuit	.....	.....	...	.....

*No report.

Centenary's Experience In Supporting A Foreign Missionary.

Centenary M. E. Church at Winston, N. C. has an organized society known as the Men's Missionary Society which is composed of a considerable number of the male members of the church. The Society was formed for the purpose of providing the funds necessary to supplement the regular Conference Assessment for Foreign Missions and make the sum asked for in the support of a missionary in the foreign field. For several years the funds of the Society were given towards the support of Rev. Mr. Wilson, a missionary at that time in Japan. After the Spanish-American War and the coming of the "open door" in Cuba, the Society decided to make its contribution to the work in that field and Rev. H. W. Baker has been our missionary for the past three years. The Society has been, during its entire existence, a blessing to Centenary and to every member. The contributions are voluntary and the members themselves are volunteers. No great effort was required to obtain the membership and every member, it is believed, makes his gift with cheerfulness and with a faith that it will produce the best results for the cause to which it is dedicated.

The Society's missionary in Japan was a noble self-sacrificing herald of the Cross in that interesting country, and the seeds of the Gospel that our Society aided him in sowing in that fertile field have germinated and grown and borne fruit that will continue to benefit the people there.

The work in Cuba has been peculiarly blest. A letter some weeks ago from Rev. H. W. Baker to Brother M. D. Stockton Sec. and Treasurer of our Society, says: "Your letter to hand. I have delayed the answer as I have been very busy with our annual meeting. Total increase of members on the Island 548, making our membership now more than 1400. Also have 1008 candidates for membership. * * * * I have now in Havana three Snnday-schools and will have three preaching places, possibly four. Besides, I have a town 15 miles from Havana, 'Santiago de las Vegas' embraced in my work."

Bro. H. W. Baker visited our church in the summer of 1904. He was accompanied by Rev. Francisco Diaz, a native Cuban who was converted under his ministry and who is now a regularly ordained minister of the M. E. church, South with a pastoral charge at Colon, Cuba. Both these brethren in their public addresses and in their private conversation, impressed our people as having the true Apostolic spirit—full of zeal for the cause and determined to establish the Christian religion in Cuba. Their visit here was an inspiration to our Society and was helpful to our whole membership.

So, the experience of the Men's Missionary Society at Centenary has been entirely satisfactory and we indulge the hope that its usefulness will be continued for many years to come. Certainly, it is a noble work for the members of any church that has been dedicated to the service of God and humanity, to be engaged in, and grown men—men of affairs and men of business, can find in it an opportunity for a practical expression of their belief in the Lord Jesus Christ and in His ability and willingness to give the peace and happiness of His Gospel, wheresoever and to whomsoever it is preached.

No commercial or manufacturing enterprise can or will pay better dividends on the capital employed.

Every church throughout our Southern Methodism should have a Men's Missionary Society supporting a missionary in the foreign field if it is able to do so, and if not able, alone, to keep up such a society, it should become one of a group of churches banded together for that purpose.

God speed the women and children in their Foreign Missionary Societies, but it is a work for grown men as well.

Every stranger in the far off lands in looking towards America should look towards the churches first and find the hope for a blessing from them and then a realization of that blessing and every individual church should, in a sense, be within the range of the stranger's view. For this thought we may go back as far as that wonderful prayer of Solomon (1 Kings, Chap. 8) in which he prays: "Moreover, concerning a stranger, that is not of thy people Israel but cometh out of a far country for thy name's sake, (For they shall hear of thy great name and of thy strong hand, and of thy stretched out arm:) when he shall come and pray towards this house; Hear, thou, in heaven thy dwelling place and do according to all that the stranger calleth to thee for; that all the people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name."

EUGENE E. GRAY.

President Men's Missionary Society of Centenary M. E. Church.

Winston, N. C. April 3rd, 1905.

My Experience in Inducing a Church to Support a Foreign Missionary

In 1900 I was appointed to Hendersonville Station. I found the church much discouraged. Within two years they had had five pastors, and the membership had considerably decreased. That year, however, the tide turned. The church made a better financial showing, and the membership increased about twenty-five per cent. The next year—having become thoroughly acquainted with the congregation—I was convinced that they were not doing as much for missions as they should, and as I believed they were willing to do. I felt too that the members needed some special work, such as the support of a foreign missionary for their own spiritual good. I prayed over the matter, and the more I prayed the more interested I became. I felt that we must have a missionary of our own. Dr. Lambuth told me that we could support Rev. T. Sunamato in Japan for three hundred dollars a year. Our assessments for Foreign Missions was fifty-nine dollars. Would the church pay five times the amount of the assessment? I believed they would. The congregation was intelligent and believed in Missions. I was sure of the co-operation of the women, for we had an active Woman's Missionary Society. I spoke to one of my stewards on the subject. He feared failure, but said I might try. I kept thinking of Sunamato. In my dreams I could see Hendersonville Station's Missionry pastor at work for us and for the Master while we slept. I divided the three hundred dollars into such amounts as I believed the congregation would contribute and put it on the black board. It did not seem large. Yes, I was sure my people would give that much. I decided to present the matter at once. Sunday came, a beautiful spring Sabbath it was—and I asked the Lord to send the people to church. As I left the parsonage my wife, who was quite sick, said that she would pray for me. I did not preach that morning, but spoke for about fifteen minutes concnrning Sunamato and what a privelege it would be for us to have two pastors, one at home and one in the Mission field. After prayer I presented my blackboard and in a few minutes the three hundred dollars was subscribed. One man, who did not attend church regularly, and who had the year before refused to give anything to missions, was present and subscribed twenty-five dollars. Dr. Lambuth was informed of our action, and we were soon in communication with Bro. Sunamato, pastor of Iwakuni circuit. His monthly letters which I read to the congregation were a delight and inspiration to us all. The next year we continued to support Brother Sunamato, and I found it easier to secure the three hundred dollars than it was to get the assessment in 1901.

W. M. CURTIS.

RECAPITULATION BY DISTRICTS.

DISTRICT—PRESIDING ELDER.	Assessed	Paid.	P. C. Paid.	Excess	Deficit.
Winston—D. Atkins, P. E.	$2,370 00	$3,003 00	126	$633 00	$.....
Greensboro—J. R. Scroggs, P. E.	2,580 00	2,962 00	113	342 00	.....
Shelby—H. L. Atkins, P. E.	2,460 00	2,679 00	109	219 00	.....
Salisbury—G. H. Detwiler, P. E.	2,863 00	2,938 00	102	75 00	.....
Statesville—J. H. Weaver, P. E.	2,307 00	2,359 00	102	52 00	.....
Mt. Airy—J. A. Cook, P. E.	1,554 00	1,582 00	102	28 00	.....
Charlotte—J. E. Thompson, P. E.	3,148 00	3,194 00	101	46 00	.....
Waynesville—C. F. Sherrill, P. E.	1,031 00	1,037 00	100	6 00	.....
Morganton—J. H. West, P. E.	1,694 00	1,694 00	100	.....	.....
Asheville—R. H. Parker, P. E.	1,882 00	1,753 00	93	.....	130 00
Franklin—J. E. Woosley, P. E.	1,173 00	1,086 00	92	.....	87 00

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As good cake can be made only with good eggs, so also a cake that is healthful as well as dainty must be raised with a pure and perfect baking powder.

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PROGRAM.

South Atlantic Missionary Conference.

ASHEVILLE, N. C. MAY 17-21, 1905.

Wednesday, May 17.

8 P. M., Sermon, Bishop E. E. Hoss, D. D.

Thursday, May 18.

Bishop E. E Hoss, Chairman.

9 A. M., Devotional Services, Rev. R. F. Bumpass.

9:15, "Jesus the Missionary," Rev. O. E. Brown, D. D.

10, "The World's Need of Christ," Rev. M. L. Carlisle.

10:30, "Christ's Sufficiency for the World's Need," Jas. Atkins, D. D.

11, "The Church's Supreme Duty," Bishop H. C. Morrison, D. D.

2:15 P. M., Devotional Services, Rev. R. A. Kelley.

2:30, "Southern Methodism and

(Contined on 13th page.)

Korea.

R. A. HARDIE, M D.

Within the last ten years God has twice signally directed the attention of the world to this little Empire: First by the China-Japan war, which won for her, her independence; and again by the war now in progress, which was commenced by Japan to preserve that independence. But political issues are secondary with God. "These things must needs come to pass; but the end is not yet. For . . . . this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations." The preaching of the Gospel, this is, with God, the purpose and final issue of every great event.

The battles of Pyeng-Yang and the Yalu (Sept., 1894) were coincident with the completion of the first decade of Protestant Missionary effort in Korea. Up to this date, however, comparetivaly little had been accomplished. The nation was still contemptuous of everything Western, and especially of Christianity. Her pride and hope were centered in the Middle Kingdom, which ruled by "the Son of Heaven," was still regarded the center of the universe and the source of authority, refinement, and religion. With such a guardian she felt secure and in need of nothing. The defeat of China was the turning point in the history of Korea. It was the defeat, not so much of arms, as of the institutions with which China stood identified and which Korea had borrowed from her. It shook to the centre her faith in all these, political, social and religious. And what perhaps was even more significant, was the fact that Korea's traditional hatred of Japan led her to attribute the defeat to the superiority of Western science rather than to the prowess of the victor. An edict was at once issued discarding the suzerainty of China and abolishing caste-distinction, slavery, child marriage, selling of public offices, extortion by officials, punishment without trial, examination by torture, and other evils. Reforms were undertaken and all the circumstances were auspicious for Christianity. The Boards already represented sent more workers, and others, among them, that of the M. E. Church, South, entered the field. The reinforcement however fell far short of the need and yet so great was the change in public sentiment that within the next decade the membership of the Protestant churches increased from 500 to more than 16,000 communicants, representing a total of 40,000 adherents to Christianity. This is marvelous indeed, yet it is but the first fruits of a field, "white already to harvest," the reaping of which is delayed because "the laborers are few."

But few of the reforms inaugurated when Korea declared her independence were carried into effect. The situation was a difficult one and the inexperience of Japan, whose interference in her behalf Korea bitterly resented, led to mistakes quite as reprehensible as the selfish, shortsighted and unpatriotic attitude of Korea's nobility. Progress has been delayed, but the nation's Magna Charta was not revoked. Like leaven, it has worked among the masses, creating a new sense of manhood and a widespread and rapidly increasing desire for a more liberal and enlightened form of government. Within the last year several societies have been organized, to advocate political and educational reform, and it is safe to say that the close of the war will mark the beginning of a new era in Korea, vastly more fruitful than that which opened in 1894. The government will be reconstructed, and a new impetus given to education. The great trunk line between Tokyo and London will pass through the whole length of the peninsula and another railway will connect its eastern and western shores. New ports will be opened, and following in the lines of commerce there will be an influx of foreigners hitherto unthought of. Japan's influence will be paramount and the effect of her materialism, rationalism and eclecticism will soon be felt. Some of these circumstances will favor the progress of the Gospel, others will be inimical to it, but all alike apeal to the church for immediate enlargement of her missionary force and operations. A great crisis is impending and the next ten years will decide the faith of millions.

Every mission in Korea is asking for immediate reinforcement but perhaps no other is so urgently in need of help as that of our own church. Let me refer briefly to the work of our representatives. In addition to being presiding elder of the Korea district and treasurer of the Mission, Brother Moose is pastor of the Choon-Chun Circuit, the centre of which is nearly three days travel from his home. One round of this circuit necessitates weeks of absence from his family and the travelling of hundreds of miles. Brother Hounshell in addition to a professorship in Pai Chai College, has charge of the Seoul Circuit, which if adequately manned would have two pastors. Brother Crane, who has been in Koaea but two and a half years, is pastor of the two Songdo Circuits, embracing eighteen organized societies and as many groups of believers yet unorganized. Brother Gerdine's circuit, extends along the east coast sixty miles to the north, and more than twice that distance south of Wonsau, and also includes an area fifty miles in diameter directly inland from that Port. Read this again brethren, and take time to think what it would mean to you to be responsible for a similar area in this country, where you have graded roads and rail ways, a "Christian" constituency, to be ministered to in your mother tongue, and the possibility of good accomodations when you are absent from home. All the societies in our Korea field are comparitively small bands in the midst of heathen, and often bitterly critical communities. The country is everywhere mountainous and the roads are generally mere bridle-paths. The common mode of travel is by pack-pony. The bicycle can be used in some places but wheeling is in Korea, hard work at the best. All ones supplies must be carried, and the most tempting lunch-box becomes stale on a trip of four or five weeks. The inn accomodation is always disgustingly filthy and incommodious. In connection with most of our churches however is a room reserved for the pastor, which relieves greatly the discomforts connected with itineration. What tries the missionaries of Korea more than anything else is their inability to take advantage of the opportunities everywhere opening up before them.

"The coming decade will largely determine whether the people will become Buddhists, Athesits or Christians. By every token this is the Church's opportunity and to neglect it would be little short of criminal. Even now the needs are so pressing that we cannot meet them with our present force, and a little later, unless we are reinforced; we will be put to confusion. In order to prepare for this new workers should come to the field at once and begin to acquire a knowledge of the Korean language, so as to be ready to push out into the fields that will soon be opened. In the territory assigned to Southern Methodism we must open at least two new stations in order to meet the pressing need. The three stations already occupied by us are under-manned. We are unable properly to look after the territory already occupied. Hence, we are absolutely dependent on reinforcements in order to extend our work. If we fail to do so, God will thrust others into this field and we must bear the just reproach of being unfaithful to our trust.

Resolved, therefore, that we urge both the Parent Board and the Woman's Board to send five workers each as early as it is possible to do so We cannot meet the present pressing need unless we get this help."—Minutes of the Eighth Annual Meeting, of Korea Mission, M. E. Church South.

Let those who long for the extension of God's Kingdom pray that the coming conference may be the means of raising up workers, in answer to this call. We shudder at the thought of the thousands slain at the Yalu, Liaoyang, Port Arthur, the Sha Ho, and Mukden, but what of the millions whose soul's are perishing in Korea? With Japan, the result of these terrible battles will only be realized in the national regeneration of that land. Let us not forget, that, with God, the final issue is its spiritual regeneration. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

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Waco, The First of the Grand Divisional Conferences.

My Dear Brother:—Your communication of recent date addressed to me at Victoria was duly received here at San Saba, where my pastorate is at present. You ask me to write you of our Texas Missionary Conference, which we held in Waco last May, such features as would be calculated to show why that meeting was worth while, thus to increase interest in your forthcoming South Atlantic Missionary Conference. And with pleasure I comly.

We started out with the watch-words, "Instruction, Inspiration, Conviction." We were careful in our preparation and plan for execution, not to allow the second effect to get before the third nor either of them before the first, for we were working directly toward the effect expressed by another word which we later added, viz, "Action." We laid our plan broad and deep to reach every department of our Texas Methodism, and we got to Waco about three thousand five hundred of our people, presiding elders, pastors, laymen, women and young people. They came attracted by a splendid program, the personnel of which contained many of the greatest names of our great Church. The preachers and laymen left their homes and places of business to seek light on the vital subjects of missions, and they came with their appetites whetted to hear these subjects presented by men and women competent to handle them. We were not disappointed in our speakers. They presented facts, argument, figures and reasons touching the great matters and questions of missions at home and abroad; and these were delivered with an attractioness of eloquence that does not need to be excelled on the rostrum. Bishops, presiding elders, pastors, missionaries from distant fields, godly women and earnest laymen all gave their richest, ripest thought and ablest effort toward teaching and inspiring the great multitudes assembled. They canvassed the various phases of saving a world, proclaimed the right of Jesus Christ to rule the world, and under the power of many of the addresses and sermons the manifestation of a spiritual enthusiasm of the deepest and most permanent character was witnessed. The speakers took fire, and again and again the great audiences broke into uncontrollable tears. Especially, toward the climax, when one of our Bishops calmly and yet vividly set forth the adequacy of Christ Jesus for the work of saving "all the world," the tension in the congregation reached such a point that it could be relieved no more by tears, but only by a shout. The shout was led off by one of the Bishops who was listening, and the hallelujahs rolled back, wave upon wave like waves of the sea.

You ask about the results of such a meeting. They can not be fully circumscribed in the sweep of human thaught. But we may well believe that, generally, the nerve centers of most of the vast audiences were made to vibrate quicker and more energetically in the cause of missions, and the life-blood of Christian love was made to run warmer in the veins of many Christ-centered lives. Two or three direct results we may mention. In the first place, the horizon of missionary information was lifted and largely extended. And in the light of this broader education on the subjects and questions of missions, we returned to our homes stimulated in zeal and empowered in actual strength. Hundreds of local missionary rallies, sermons and addresses by preachers and laymen followed immediately. It can not be but that these bore fruit. Some fruit we saw in increased interest in the great cause of missions, and in increased cash for the cause. Another result must have been wrought upon the missionaries who were privileged to be present, as they saw and felt how strong and vital was the tide of real interest and love in the Church at home which sustains them in their lonely and difficult work abroad.

Our Texas Missionary Conference was written down as a great meeting by many pens more competent to say than your correspondent. It was pronounced great in the sublime purpose out of which it arose to forward the work of fulfilling the great commission of our Savior; great in the fundamental plan of it, to instruct, inspire, convict and send to action; great in the attendance upon it; great in the personalities who took part in it; great in the power and scope of the addresses delivered to it; and great in the vital tide of its immediate upheaval. We may be allowed to quote one thing Dr. Winton said in the Nashville Advocate just after attending the Conference: "I think I run no risk in prophesying that the influence of this conference upon Texas Methodism will be profound and permanent. It was a gathering of leaders and it is impossible that they should have returned as they came. They met what never fails to stir the Church to action, a fresh and thrilling presentation of facts concerning mission work and of the fundamental principles which underlie the whole movement."

Such an impression as we have said was actually created is all that any leader can ask as the immediate result of such a meeting. The permanency of results depends upon the wisdom and efficiency of after work. A thing of great original power may dissipate into nothing of enduring worth if no channels are found for the transmission of its power to pointed purpose. Through unmeasured milleniums Niagara waited for live wires and girted wheels to conduct its quivering powers to effectiveness in action. Had the channels of its power never been supplied Niagara would have forever wasted itself in deadening roar until even that would have been lost in the sigh of a breeze. So it will depend upon the people who attend your conference whether it will permanently prove to be worth while. If they are sticks or stones in their natures, it will do no good. But if they have got nerves in their fibres, blood in their veins and brains in their heads you may go ahead with your conference and expect great results. The greatness of the results will depend upon the greatness of the live wires you get to attend and return as conductors of the vital fire your conference sets in motion. And from the samples we Texans have seen of your transmitters, I should judge it is decidedly worth while for you to go ahead.

Fraternally yours,

A. L. SCARBOROUGH,
Sec. Tex. Mis. Conf.

San Saba, Texas.

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Is it right that a property-owner should lose $4.20 to let a dealer make 50 cents? A dealer makes 50 cents more on fourteen gallons of ready-for use paint, at $1.50 per gallon, than our agent does on eight gallons of L. & M. paint and six gallons of linseed oil, which make fourteen gallons of the best paint in the world, at $1.20 per gallon; the property-owner loses just $4.20. Is it right?

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Office: 108½ West Washington Street

Rev. T. A. Boone, residing for some time past at Concord, has removed to Cornelius, where he will reside in the future. We are glad to hear that Brother Boone's health has improved, but sorry to know that Sister Boone is in poor health.

Rev. Dr. W. F. Tillett, Dean of the theological department of Vanderbilt University, visited Charlotte last Sunday and preached at Tryon Street in the morning and at Trinity in the evening. The Charlotte Observer closes a very appreciative notice by saying: "Dr. Tillett's return to this city will be eagerly awaited by a wide circle of friends and listeners, before whom he appeared for the first time."

Rev. G. H. Detwiler, D.D., pastor of West Market Street church, this city, is holding revival services this week. His sermon last Sunday morning on the great need of an old fashioned revival of religion, and the special reasons why the church should pray for this, was one of remarkable power. One who listened closely to the sermon remarked as he walked home that there was a pretty good education possi- institutions. Under good business management such ble to a man in listening to such preaching. The Lord has wonderfully endowed this man for the preaching of the gospel and great responsibility rests upon him in the work in Greensboro. At the same time a great door of opportunity is open to the church under the ministry of such a man. May God greatly bless his efforts.

MID-YEAR MEETING.

The annual mid-year meeting of the Board of Missions will convene this year in connection with the Asheville meeting. It is suggested that the session convene at Central church, Wednesday morning at 10 o'clock. Presiding Elders and District Missionary Secretaries, are members of this body.

CAMPAIGN FOR NEW SUBSCRIBERS.

We regret that the special matter this week crowds out our full report, but all will be reported next week. We have added 131 new subscribers during the last week. The account now foots up:

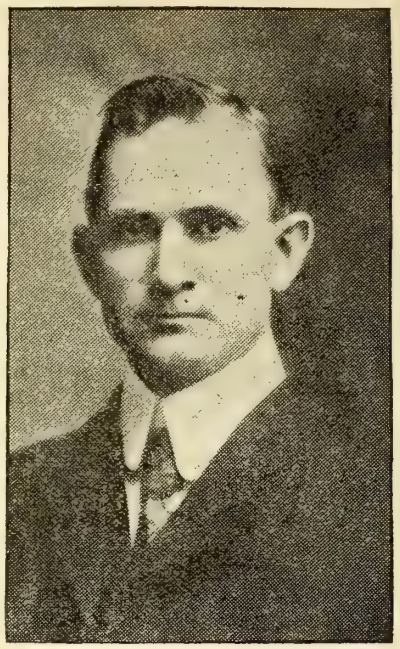
Total last week, - - - - - -	1528½
Added this week, - - - - -	131
Grand total, - - - - - -	1659½

GREENBORO FEMALE COLLEGE.

A note from Mrs. Lucy H. Robertson, preesident, informs us that the Annual Commencement for 1905 will embrace June 12-14. The Commencement Sermon will be preached on Tuesday, June 13th, at 11 a. m., by Rev. W. V. Tuder, D.D., of Richmond, Va. The Trustees and friends of the institution are very anxious to have the Chapel completed and to make the occasion one of more than ordinary interest.

DEATH OF MRS. T. H. YUN.

Many of our readers have a very pleasant recollection of Rev. T. H. Yun, who was among us several years ago, while a student at Vanderbilt University. They will read with great sympathy and regret the following which we clip from The Methodist, published at Seoul, Korea:



REV. J. A. BALDWIN.
In charge of Piedmont Industrial School.

"The many friends of Mr. T. H. Yun, in America, will hear with sorrow of the death of his wife, who, though unknown to them face to face, has, first, as a student in the McTyeire School, Shanghai, then, as the wife of Mr. Yun, and a woman of rare and sweet Christian qualities, won a large place in their love and sympathy.

"Mrs. Yun died Friday, February 10th. The funeral took place on the 13th from the Severance Hospital, where the East and the West met together to pay their tribute of respect and honor. The interment was at the foreign cemetery on Han river.

"In Mr. Yun's bereavement, the foreign community of Seoul feels bereaved and the heartfelt sympathy of scores of friends goes out to him and the four little children in this hour of trial.

"We regret that, since the Methodist is just ready to leave the press, we cannot give in detail a sketch of the life of this lovely Christian woman, who, though Chinese by birth and education, has, as the wife of a Korean official, so worthily filled her place."

HO! FOR ASHEVILLE.

REV. W. H. WILLIS.

Not least among the many inducements offered North Carolina Methodists to attend the South Atlantic Missionary Conference, will be the opportunity afforded them for a week's visit to the most beautiful city in the South. In the selection of the place for holding this great gathering of Methodists, the committee was extremely fortunate. For certainly there is no other point within the interested territory, that has half the fascination for tourists and sight-seers. Everybody wants to see Asheville. Those who have been, want to go again. People flock there all the way from Mexico to Montreal at the rate of 100,000 a year. Certainly no intelligent North Carolinian, will be entirely satisfied till his eyes have rested upon this fair city, nestling in the heart of his own big blue mountains. So

ALL ABOARD.

The Southern's palatial train steams into the station. With half-fare tickets we join the Methodist hosts and are gone. Loyal Leaguers, faithful teachers, captains of industry, scores of fair women and jolly, glad-hearted preachers by the hundred, are speeding towards "The Land of the Sky." The world is green; the blue bird is in the apple bough; the breath of May floats in at the open window, and ere we are aware of it, we are at the foot of the high hills. Mitchell, cloud-capped and thunder-crowned, is seen from our north window. More and more distinct become the wooded mountains as our train speeds on. It is hardly noon when we begin their ascent. In a few miles, our train is lifted upward a thousand feet. Over curves, around loops, through tunnels, marvels of engineering skill, we mount higher and higher. What splendid scenery! One



REV. T. N. IVEY, D. D.

moment, above the tops of tall trees, we are looking down into the dizzy depths of a mountain gorge; the next we are looking out upon a broad panorama of field and valley and mountain, pile on pile. Exhilarated by the ozone-ladened breeze, we reach the summit, pass through the Swannanoa tunnel, and have emerged into the sunny valleys beyond. An hours' run, or less, and our train is pulling into Asheville's famous suburb, the model village of

BILTMORE,

where Vanderbilt has spent his thousands in grading down hills, filling up valleys, laying out streets and building quaint houses with tile roofs—just such a town as you will find nowhere else in the South. Here, if you like, you may take a trolley car, and in fifteen minutes be looking upon the Vance monument, at Pack Square, in the very heart of our Mountain metropolis; or remaining on board cars, after a two-mile run down the Swannanoa, past Vanderbilt's gardens and greenhouses, you are at the Southern's new depot, and this is

ASHEVILLE,

a city of 20,000 people, gathered from the ends of earth. A city of beautiful homes, splendid villas, and magnificent hotels. Yet a city not subsisting on "air and Yankees," as Sam. P. Jones once said, for there are a number of prosperous mills and factories. A city set on hills which sweep back higher and higher, from the French Board river on the west to the crest of Beaucatcher mountain on the east. A city with miles of well-paved streets and concrete side-walks, all as crooked as the hues of a spider's web. If you would thread on foot its labyrinthian thoroughfares, remember that exercise in this atmosphere exhilarates. Or, if you prefer, the city's 14 miles of electric railway is at your service. We'll take a transfer at the Square to the College Street car and take a spin to

SUNSET PARK

at the summit of Beaucatcher. The new Courthouse, the City Market, the Old Asheville Female College, the City Hospital, and a number of hotels will be seen as we pass along. Attractive residences, surrounded with well-kept lawns, and shaded by mountain groves are on every side. But the top of the mountain is soon reached, from which we see Asheville's best. The city lies spread out at our feet. Battery Park Hotel, is seen in the center crowning a high hill. Beyond runs the French Broad, like a silvery thread in the green undulating landscape. Vanderbilt's mansion is seen four miles to the south as the crow flies. Pisgah and The Rat, 5,000 feet above the sea, are conspicuous on the southwestern horizon. Still farther in the gray haze are seen the peaks of the Balsam range, above the 6,000 mark. Craggy and the Blacks are to the eastward, and literally thousands of others.

Other points that you may like to visit are the ostrich farm; Riverside Park, down by the French Broad; Riverside cemetery, where lie the bones of the venerated Vance; and the Vanderbilt mansion,



REV. HAROLD TURNER.

the finest private residence in America.

Yes, by all means visit this gem of the North Carolina mountains. Apart from the spiritual thrill and uplift of the monster meetings at the great auditorium, these hours of recreation in the breezy afternoons will be worth the price. They will linger in the mind through the busy years as a pleasant memory.

ELK PARK CIRCUIT.

REV. W. A. NEWELL.

Elk Park Circuit is a typical mountain "Calf Pasture." It extends from the Blue Ridge to the Tennessee line, and occupies the most elevated plateau in the Appalachians. All the churches on the circuit are at a high altitude, ranging from 3250 to 4200 feet above sea level. It embraces an area of 400 square miles and has a population of 4,000.

In numerical strength it is the weakest of all our rural charges. In per capita contribution to the stated objects of the church we think it entitled to the banner.

No other section of our State is so little known or so grossly misunderstood. It is high time that the true condition of this region was known to the church. In the limited space accorded this article we will attempt to give some of the more salient features of the work.

The "poor mountain white" is largely the product of the peripatetic liar. There is probably less poverty in this country than will be found in any area of like extent in the State. The people are prosperous. The houses are good and well furnished. Land is fertile and valuable. The tables are well supplied with all the necessaries, and I might say, delicacies, that constitute "good living."

The people are intelligent. I have never met with a people of greater natural, intellectual powers. For quick perception, retentive memory, ready wit and correct reasoning, you will not find their superiors. The public school system is, in all respects, about like that of other counties in North Carolina. In Mitchell county the work is aided by a compulsory school law. The Presbyterian church has an excellent school for girls at Banner Elk which has a large potronage and is doing a good work. They are erecting a school for boys at Plumtree which will be conducted along the same lines.

Nothing would do more to build up our work and give it permanency than the establishment of good preparatory schools under the auspices of our church. The time is ripe for such a work and other churches will be quick to see the importance of such institutions. Under good business management such schools should be practically self-supporting. In this matter we are speaking from personal experience gained in the school room and from the position as committee of one on "Ways and Means." A consecrated teacher to labor with each pastor would work wonders for our church in the mountain charges.

The spiritual state of the church is good. The spiritual state of the country at large is not what it should be. A large per cent. of our people labor in the iron mines or with the lumber industry. As is the case everywhere with this class, it is hard to reach. Indifference and physical weariness keep them from church. In many cases the church has failed to interest them, therefore her influence is not felt in their lives. The policy of sending a preacher to the mountains because he could not be used elsewhere has borne its legitimate fruit. No more fatal mistake could have been made. Nor is our church alone in this.

Our charge has not had an ordained pastor in years. With the large extent of the charge, thus placing the preaches at great distances from each other, you will see at a glance how unfortunate this is. With competent, ordained pastors we believe that all our mountain charges would become self-supporting within an incredibly short period of time. Charges that have enjoyed the services of such men will, by their statistics, bear us out in this statement. This is not a criticism of the worthy men who have given the early years of their ministry to this work, but it is a plain statement of facts as we see them. By the application of the same methods, any charge in the Conference will, eventually, show similar results.

The work here is growing in spite of such conditions. The people are generous by nature and Methodist at heart. Our records for 1904 show the following percentages of gain:

Membership,	50 per cent.
Pastor's salary,	51 " "
Benevolences,	146 " "
Sunday-school Enrollment,	62 " "
Church Attendance,	85 " "

These results were obtained, not by spasmodic efforts of any kind, but by a plain presentation of the truths of God's word. No special methods were employed in securing members or in raising the finances of the church. The church was revived and became fruitful. The presence of the Holy Spirit makes men generous. And so the work was begun and still continues. In all this we enjoyed the constant aid and advice of our Presiding Elder and the help of Brothers Proffit and Ader, both of whom are efficient workmen in the Lord's Harvest Field. We also had the hearty co-operation of the ministers of other denominations, and this is true in an especial sense of Rev. Edgar Tufts, of the Presbyterian church.

I desire to close this article with a tribute to my own dear people of the mountains. True and tried in the service, filled with the Spirit and full of good works, upholding us with appreciation, love and prayer, they have filled our toil with joy and our lives with sunshine. God has conferred great honor upon us in giving us charge of such a flock. We bow in gratitude to Him and look to Him for a continuance of His blessings.

PIEDMONT INDUSTRIAL SCHOOL.

REV. J. A. BALDWIN.

There are thousands and thousands of young men and women in North Carolina between the years of 16 and 25 who are all unfitted to take up the burdens of life. They must always work at a disadvantage. The results of their labor will be very small compared with what they might be. They will get little personal satisfaction out of their work—that is to say, out of life, for one never gets much satisfaction out of any work until he has learned to do it well. Many of these young men and women don't seem to care for a better training and a larger life, but thousands do. What man or woman who has a heart, and also money or culture, can think of these unnumbered thousands without desiring to help them? And it won't do to try to ease our consciences by saying we can't do anything. It is false. We can do something, and God will not hold us guiltless if we don't. Shall men tunnel under a city, under a river, under mountains, and across a great isthmus? Shall men span with cords of steel great rivers, and pierce the sky with towering buildings, and connect the uttermost parts of the world for transportation and communication? Shall men build great colleges and universities, and establish great libraries and art galleries, where the more favored of earth may go? Shall these same men or men like



MISS BLANCHE HOWELL.

them sit down with folded hands and say we have nothing special to offer the yearning hearts of these young men and women? God forbid. To do so were to confess ourselves moral cowards and spiritual weaklings. Can there not be a school in which they can go and receive the instruction they need, and by working part of the time pay all, or a considerable part of their expenses? The writer believes there can be such a school, that God gave him conception of a practicable plan, and called him to work it out. That accounts for the Piedmont Industrial School. This article will not permit me to go into details. That will be done in a special edition of the Charlotte Chronicle, 20th of May. Suffice it to say now tnat we have a magnificent location of 278 acres in a suburb of Charlotte, 3½ miles from center of town, and that we have made a small, but very satisfactory beginning. I urge the co-operation of all who love their fellowmen in this work.

REVIEW OF OUR DOMESTIC MISSION WORK FOR 1904.

Of our 200 pastoral charges, 60 were supported in part last year by the Conference Board of Missions. In nature and organization these are not unlike other charges. The one thing that justifies their being denominated home missions, is their inability, real or supposed, to support a pastor. These sixty men ministered to 272 Societies, in which there are 16,115 communicants—about one-fifth of our entire membership. The net increase in membership in these charges was 282, which, while not so great as the increase of the year before, yet compares favorably with the increase in the whole Conference. Twenty-three of these charges show a decrease amounting to 561, which accounts for the small net gain. Of the 60 domestic missions, 16 are served by supplies. Of these 16, seven showed a net decrease amounting to 200.

The showing is some better as regards the number received on profession of faith. In the 60 charges there were 916—an average of 15 to the charge. The larger self-supporting charges did but little better. There was but one charge of the 60 that did not have some professions.

The amount paid to the pastors on these domestic missions ranged from $75.00 to $575.00, averaging $274.00. After the missionary appropriation is added the average salary paid was about $385.00. Considering the inadequate support received, and the hard fields in which they labored, the results of their toil is cause for gratitude. Thirteen of them received a total salary of less than $300.00, and seven less than $250.00.

Home missionaries in South Carolina are paid average salaries of $575.00. This is nearly $200.00 more than we pay. May the time come speedily when no Methodist preacher in North Carolina will be required to labor 365 days for less than $300.00.

The heroism and self-sacrifice shown by these is in some cases greater than that demanded in the foreign fields. Not to give them a more liberal support, is to allow a stigma to rest upon our fair Methodism.

In connection with your missionary sermon or mass meeting could you not use a missionary map of the world to advantage? The Conference Missionary Secretary has one to loan. A postal card will bring it. Address W. H. Willis, Cornelius, N. C.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION

MEN ENOUGH

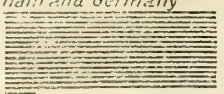
16,000 Missionaries on the Field

50,000 Required to Evangelize the World

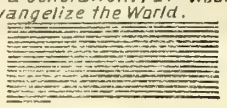
1,000,000 men engaged in the Russo-Japanese War



1,195,000 in the Standing Armies of the United States, Great Britain and Germany



12,000,000 American, British, and German College Graduates of a Generation. 1-24th would Evangelize the World.



MONEY ENOUGH

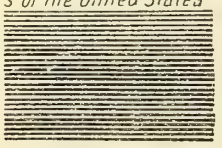
$20,000,000 Income of Foreign Missionary Societies of the World

$800,000,000 Army and Navy Expenditures of the United States, Great Britain and Germany

$1,115,000,000 Cost to Great Britain of South African War

$196,207,000 Annual net Increase in Wealth of Protestant Church Members of the United States over and above all Expenditures

$25,000,000,000 Total Wealth of the Protestant Church Members of the United States



POWER ENOUGH

And Jesus came and spake unto them, saying, All Power Is Given Unto Me in heaven and in earth. Go Ye Therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am With You always, even unto the end of the World

WE CAN DO IT IF WE WILL

Letter From Mexico.

REV. J. H. FITZGERALD.

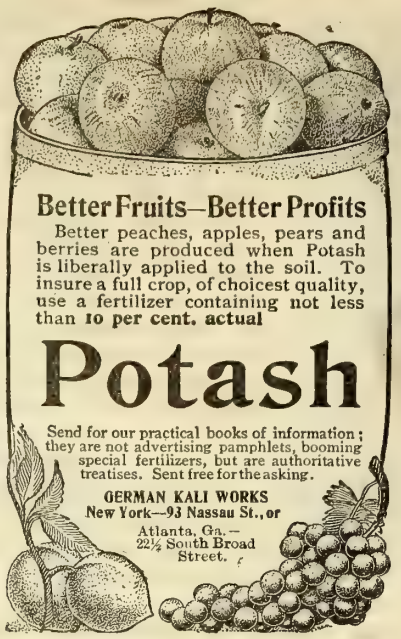
DEAR BRO. WILLIS:—Having been absent from home attending the recent session of our conference in Nogales, Arizona, I failed to get your letter asking for an article for publication from me until a few days ago. I know nothing I could write for the brethren at home on such short notice that would be of more interest for such an occasion than a brief review of my connection with the work here and a statement as to the future outlook.

The 10th day of December, 1897, I arrived in Durango with instructions to take charge of the English congregation, look after a Public Reading Room that had just been organized, and learn the Spanish language in a year. In four months I tried to preach with indifferent success and have been trying ever since. Owing to the nice distinctions in the vowel sounds, the rigidity of the muscles in my tongue, and the difficulty my mouth encounters in shaping itself for the passage of the soft musical Spanish words I have said things that ought not to have been said and left unsaid things I very much wanted to say. No greater mistakes have been pointed out to me, however, than making eyes take the place of sheep and long tail coats do the work of the Levites in carrying the ark. For making one member do the work of the whole body and clothes do the sacred service of men, I have been consoled by the knowledge that as wise men as bishops have, in the manipulation of the language, been guilty of eating live horse, though unintentionally. The first conference after my arrival Bishop Duncan read me out for pastor of both the American and Mexican congregations in Durango and book agent for the conference.

Unless my memory is at fault we received forty-two members during the year. At its close Bishop Morrison reluctantly sent me to Mazatlan on the Pacific coast, the hardest field occupied by our church in Mexico. As one must go I was chosen as the victim rather than to send a man with a family; but a member of my congregation in Durango took pity on me, and linking her lot with mine dared to brave the terrors of an eleven days ride muleback over the Sierra Madre mountains to the coast. We suffered hardships, though they did not seem hardships then. We did our best and had some success. Two years on that field sapped our strength, thinned our blood and took the color from our cheeks; but it offered great opportunities for the conquest of the Gospel and we were loth to give it up. Others, however, were considerate of our welfare, and another man was found to take up the work there. Bro. R. C. Elliott, who had first received us into his heart and home as only a missionary can when we first came to Durango. He went under the appointment of Bishop Granbery, as Presiding Elder of Sinaloa District and pastor of Mazatlan.

Scarcely had he settled in his new field when the bubonic plague broke out. The following conference found him still in quarantine. He and his family were there two years, but kept by divine providence they were preserved from the plague. Our appointment was Durango District and pastor of Durango American congregation. The following year Bishop Candler relieved us of the congregation and gave us the District enlarged.

We were beginning to feel at home in Durango by the next conference so much so that we ventured to entertain the presiding bishop and secretary. When the appointments were read we were dropped three thousand feet into Torreon, where we had nothing except a few members received by letter by a brother who had become discouraged and left the field. Small pox was raging





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when we got there and increased in fury for some months.

A decent house could not be found to live in. We had a lease on some rooms that had been used for services, so we stopped there and waited for a house to be built. We eventually succeeded also in securing an elegant room for services in the center of the town. Though we had been absent two months in the States during the year thirty-two additions were reported at conference and $485 00 raised for all purposes.

Let it not be inferred by what we have said about bubonic plague and small pox that Mexico has a bad climate or is unhealthful. On the contrary in the mountain sections especially the climate is superb and a purer atmosphere cannot be found.

Having already experienced various and sundry changes I was prepared for almost anything that might befall me at Nogales. Bishop Candler evidently intends we shall not suffer by being staked to one place like the ox he told us about. We go to Chihuahua in charge of a district that has ten pastoral charges, three schools, and includes the States of Durango, Chihuahua, a good slice of Texas and New Mexico, and Torreon in the State of Coahuila.

The outlook for our great church in Mexico is most promising. There was a healthy increase in all three of the conferences the past year, and the watchword is "forward" In our own conference 122 members were received on profession of faith and 116 by other means. Losses were heavy, but a net increase of 55. Collected for all purposes $7,220 70, Mexican. We have one self supporting charge and have undertaken to support two other men on the field this year. Two new charges have been opened. We are praying and working for great results this year. We want the prayers and sympathy of our brethren at home.

We want to keep in touch with them. It was a joy and an inspiration to meet and talk with some of them during our short vacation last Summer. I am glad for the occasion that inspires this issue of the Advocate. May the meeting in Asheville prove to be the greatest event in the history of North Carolina Methodism. May we have a creditable place in the glorious work of taking this world for Christ. May the richest blessings of God and the power of the Holy Spirit rest upon you in the work at home and in all your efforts to extend it abroad.

Durango, Mex.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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to the kidneys, bladder and LIVER. They are adapted to old and young.

Cancer Cured by Blood Balm.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

Are You Engaged.

Engaged people should remember, that, after marriage, many quarrels can be avoided, by keeping their digestions in good condition with Electric Bitters. A. S. Brown, of Bennettsville, S. C., says: "For years, my wife suffered intensely from dyspepsia, complicated with a torpid liver, until she lost her strength and vigor, and became a mere wreck of her former self. Then she tried Electric Bitters, which helped her at once and finally made her entirely well. She is now strong and healthy." All druggist sells and guarantees them, at 50c a bottle.

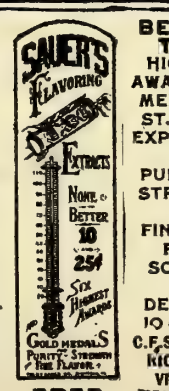
When boils begin or pimples appear on the face, it is proof that the blood is trying to throw off through the skin the impurities. You will find Vick's Tar Heel Sarsaparilla a pleasant, sure relief in such cases. It directs the impurities through the proper channels. Full size dollar bottle for fifty cents at druggists.

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Guaranty Capital, $100,000.00. | Legal Reserve. | Home Office Greensboro, N. C.

THE IDEAL LIFE POLICY takes the place of the breadwinner. Our Annuity, Disability and Endowment Policy provides a guaranteed annual income for the widow and orphans, for the mother or father, and for the insured in old age.

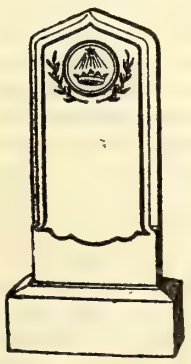
HOW IT WORKS.

Winston, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
1 an22-1y. G. A. GRIMSLEY, Secretary.



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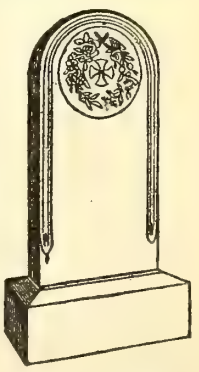
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THIS PAPER offers excellent advantages to advertisers.

Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.



MISS ELIZABETH DAVIS.
Missionary to Brazil.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

We consider ourselves highly favored that the South Atlantic Missionary Conference should be held in the bounds of our Conference. It is not often that an opportunity to come in touch with the best missionary thought and enthusiasm comes right at our door. No worker can afford to miss it. The necessary investment of time and money, though made at a sacrifice, will pay large dividends for time and eternity. Let there be a large attendance not only of delegates but of visitors.

The programme for the sectional meeting of the W. F. M, Society has not yet been perfected, but the varied interests of the cause will be presented by the best speakers that can be secured.

Delegates are again reminded to send their names to Rev. W. H. Willis, Cornelius, N. C., for certificates of membership.

Encouraging Items.

Why is the W. F. M. S. like George Washington? Because it is first in everything —Dr. S. L. Baldwin.

The history of the Woman's Foreign Missionary Society is a romance. —Bishop Hurst.

All the watchmen on Zion's outposts hail with joy this powerful auxiliary in the world's conversion. —Rev. S. L. Baldwin, D.D,

O, if you women could see and realize what is being done by your prayers and two cents a week how your contributions would multiply.—Bishop Foss.

The work of the Women's Foreign Missionary Society, as I have seen it, deserves the praise of all men, the gratitude of all women and the approbation of Almighty God."—Bishop Mallalieu.

Chinese missions afford fine opportunities for good investments. Those who desire large returns for their money for all time to come and those who are seeking a great field of usefulness need look no further. May all the women who are wise-hearted, and everyone whose heart stirs him up, and every one whom his spirit makes willing, bring the Lord's offering of self or substance, or both, for the work that waits.

The Bishop of Worcester has struck a true note in asserting the great importance of women's work in the mission field. He said at a recent meeting: "It is now generally perceived that there can be nothing of more transcendental importance than the development of women's work. The whole possibility of the Christian's religion taking hold of such a country as India depends on getting at the hearts of the women, and that depends upon women workers. The advance of Christianity there will be very slow until a rear attack is made upon that in which the whole social system of the country is imbedded—the zenana."



MISS NANNIE B. GAINES.
Principal Hiroshima Girl's School.

The Revival in Wales.

We read of the revival in Wales with great thanksgiving mingled with a great longing. We bless God for what he is doing in that little country; our hearts cry out for a like enkindling here that we, too, may feel the glory of the Unseen Presence manifested in human lives made glad and pure. How may we, too, gain the gift which the Father is always longing to bestow? How came the gift to Wales? Dr. Morgan tells us: "All over Wales a praying remnant have been agonizing before God about the state of the beloved land and through that prayer the answer of fire has come. It is a divine visitation in which God is saying to us, 'see what I can do in answer to a praying people; see what I can do through the simplest who are ready to fall into line and depend wholly and absolutely on me.'" The work is turning Christians everywhere into evangelists, into definite personal workers, and in working for other souls a deeper, gladder life springs up in their own. It brings out confessions of personal sin, sometimes at cost of great struggle and humiliation, "and the whole movement is marvelously characterized by a confession of Jesus Christ, testimony to his power, to his goodness, to his beneficence, testimony merging forever into outbursts of singing."

It is for us to choose, nay, we are always choosing, whether such an experience of uplifting and enkindling shall be ours also. When we have in us the mind of Christ, when our hearts are set aglow with the love that is divine, when things of time and sense take their proper small and subordinate place in our hearts, then our greatest missionary problems will vanish. Workers will be eager to go and Christians will gladly put their means into the best and surest investment, the salvation of souls. Who can refrain from praying with all the heart that such a revival come to us also?

Quarterly Meetings.

ASHEVILLE DISTRICT—2ND ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Feb.	18	19
Bethel	"	19	20
Swannanoa ct., Skylands	"	25	26
Hendersonville circuit, Ednaville	Mar.	4	5
Hendersonville station	"	12	13
Central	"	19	20
Ivey circuit, Mar's Hill	"	25	26
Cane Creek circuit, Tweed's Chapel	Apr.	1	2
Marshall circuit, Jewel Hill	"	8	9
Hot Springs ct., Ottingers	"	9	10
Burnsville circuit, Shoal Creek	"	15	16
Bald Creek circuit, Deaton's Bend	"	22	23
Old Fort circuit, Bethel	"	29	30
Weaverville ct., Salem	May	6	7
Weaverville station	"	7	8
Riverside and Weaverdam, Riverside	"		9
Haywood Street	"		10

CHARLOTTE DISTRICT—2ND ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Feb.	19	20
Epworth and Seversville	"	19	20
Brevard	"	26	27
Trinity	"	26	27
Monroe circuit, Oak Grove	Mar.	4	5
Monroe station	"	5	6
Tryon Street	"	12	13
Hoskins	"	12	13
Pineville, Marvin	"	18	19
Morven circuit, Pleasant Hill	"	25	26
Wadesboro station	Apr.	2	3
Lilesville, Shiloh	"	8	9
Ansonville, Wightman	"	15	16
Derita, Hickory Grove	"	22	23
Chadwick	"	23	24
Weddington, Weddington	"	29	30
Waxhaw, Bond's Grove	April 30,	May	1
Dilworth and Big Spring, Big Spr'g	May	6	7
Clear Creek, Mill Grove	"	13	14
Matthews, Indian Trail	"	14	15
Polkton, Fountain Hill	"	20	21

FRANKLIN DISTRICT—2ND ROUND —IN PART.—

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Feb.	18	19
Webster circuit, East Laport	"	25	26
Dillsboro and Sylva, Dillsboro	"	26	27
Glenville circuit, Double Springs	Mar.	4	5
Franklin circuit, Clark's Chapel	"	11	12
Macon circuit, Mulbery	"	18	19
Whittier & Cherokee, Oconolufta	"	25	26
Andrews station	Apr.	1	2
Robbinsville, Mt. Zion	"	8	9
Hayesville circuit, Oak Forest	"	15	16
Murphy circuit, Tomotla	"	22	23
Bryson City, Witcher's chapel	"	29	30
Hiawassee circuit, Bellview	May	6	7
Murphy station	"	13	14

GREENSBORO DISTRICT—2ND ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, West Market St (a.m.)	Feb.		12
Greensboro, Centenary (p. m)	"		12
East Greensboro, Mt. Pleasant	"	18	19
Greensboro, Walnut Street (p. m.)	"		19
High Point, Washington St. (a. m)	"		26
High Point, S. Main Street (p. m.)	"		26
West Greensboro, Shady Grove	Mar.	4	5
Greensboro, Spring Garden (p. m.)	"		5
Uwharrie, Salem	"	11	12
Asheboro circuit, West Chapel	"		18
Asheboro station	"	19	20
West Randolph, Hopewell	"	25	26
Randolph, Mt. Vernon	Mar. 26,	April	1
Randleman and Naomi	"	2	3
Ramseur and Franklinsville, Franklinville	"	8	
Coleridge, Concord	"	15	16
Wentworth, Mt. Carmel	"	22	23
Reidsville, Main Street	"	23	24
Ruffin, Lowe's Chapel	"	29	30
Reidsville, Ware's Chapel (p. m.)	"		30
Pleasant Garden & Liberty, Bethany	May	6	7

MORGANTON DISTRICT—2ND ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Friendship	Feb.	25	26
Rutherfordton sta., Gilboa	Mar.	4	5
Forest City circuit, Salem	"	11	12
Henrietta and Caroleen, Caroleen	"	12	13
Cliffside circuit, Oak Grove	"	18	19
Table Rock circuit, Oak Hill	"	23	24
Morganton circuit, Bethel	"	25	26
McDowell circuit, Snow Hill	Apr.	1	2
Marion & Providence, Providence	"	8	9
Morganton station	"	9	10
Elk Park circuit, Pineola	"	13	14
Spruce Pine ct., Pine Grove	"	15	16
Bakersville circuit, Red Hill	"	22	23
Broad River circuit, Gray's Chapel	"	29	30
Thermal City circuit,	May	6,	7
Green River circuit, Tryon	"	13,	14
North Catawba ct.	"	27	28

MT. AIRY DISTRICT—2ND ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Jonesville circuit, Jonesville	Feb.	25	26
Elkin station	"	26	27
Wilkes circuit, Union	Mar.	4	5
North Wilkesboro station	"	5	6
Wilkesboro station	"	11	12
Yadkinville ct., Mt. Pleasant	"		15
East Bend circuit, Prospect	"		16
Mt. Airy circuit, Beulah	"	18	19
Mt. Airy station	"	19	20
Stokes ct., Trinity	"	25	26
Pilot Mountain ct., Pilot Mountain	Apr.	1	2
Rockford circuit, Dobson	"	8	9
Boone circuit, Rutherwood	"	13	14
Watauga circuit, Valle Crucis	"	15	16
Creston circuit, Mill Creek	"	22	23
Helton circuit, Helton	"	25	26
Jefferson circuit, Orion	"	29	30
Sparta circuit, Potato Creek	May	3	4
Laurel Springs ct., Cox's Academy	"	6	7

SHELBY DISTRICT—3RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1	2
Gastonia, Main street	"	2	3
McAdensville station	"	8	9
Lowell at Bethesda	"	15	16
El Bethel and Salem at Salem	"	22	23
Bessemer City at Tate's Chapel	"	29	30
King's Mountain station	May	13	14
Cherryville at Laboratory	"	28	29
Mount Holly at Moore's Chapel	June	3	4
Lowesville at Snow Hill	"	10	11
Rock Springs at Rehobeth	"	17	18
Lincolnton circuit at McKendree	"	24	25
Lincolnton station	"	25	26
Stanly Creek at Dallas	July	1	2
South Fork at Bethel	"	8	9
Belwood	"	15	16
Shelby circuit at Sharon	"	22	23
Polkville at Casar	"	29	30
Shelby station	Aug.	5	6

The Shelby Dislrict Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—3RD ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	May	6	7
Mooresville station	"	7	8
Caldwell circuit at Grace Chapel	"	13	14
Granite Falls station	"	14	15
Troutman circuit at Knoxes Ch	"	27	28
Lenoir circuit at Harpers Chapel	June	2	3
Lenoir station	"	3	4
Mooresville station	"	10	11
Clarkesbury circuit at Clarkesbury	"	17	18
Iredell circuit at Turnersburg	"	18	19
Statesville circuit, Connelly's Chap	"	24	25
Statesville, First Church	"	24	25
" West End	"	24	25
Alexander circuit at Liberty	July	1	2
Stony Point circuit	"	2	3
Maiden circuit	"	8	9
Newton circuit	"	9	10
Hickory station	"	15	16
Catawba circuit	"	22	23

District Conference at Lenoir, July 13-16.

SALISBURY DISTRICT—2ND ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Feb.		26
Salisbury, South Main Street	"		26
Linwood, Ebenezer	Mar.	4	5
Lexington	"		5
West Lexington	"		5
Concord, Central	"	11	12
Concord, Epworth	"	11	12
Salem	"	18	19
Mt. Pleasant, Centre Grove	"	25	26
Gold Hill, Zion	Apr.	1	2
Salisbury circuit, Bethel	"	8	9
Spencer	"		9
Holmes Memorial	"		9
New London, Bethel	"	13	14
Jackson Hill circuit, Eleazer	"	15	16
Norwood, Randalls	"		21
Albemarle circuit, Zoar	"	22	23
Albemarle	"		23
Big Lick, Big Lick	"		28
Cottonville, Rehoboth	"	29	30
Concord circuit,	May	6	7
Concord, Forest Hill	"		7
Woodleaf ct., Woodleaf	"	12	13
China Grove ct.	"	14	15

WINSTON DISTRICT—2ND ROUND.

J. R. Scroggs, P. E., Winston, N. C.

North Thomasville, Prospect	Mar.	4	5
Thomasville, Thomasville	"	5	6
Danbury, Davis Chapel	"	11	12
Madison, Pine Hall	"	18	19
Stoneville, Mayodan	"	19	20
Mocksville, Mocksville	"	27	28
Lewisville, Sharon	Apr.	1	2
Davie, Liberty	"	8	9
Cooleemee, Cooleemee	"		9
Farmington, Bethlehem	"	15	16
Advance, Advance	"	16	17
Davidson, Good Hope	"	22	23
Leaksville, Leaksville	"		30
Spray, Spray	"		30
Summerfield, Oak Ridge	May	6	7
Kernersville, Shady Grove	"	27	28
Stokesdale, Zion	June	3	4
Forsythe, Pine Grove	"	10	11

WAYNESVILLE DISTRICT—2ND ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Delwood	Mar.	4	5
Sulphur Springs at Mt. Morencie	"	11	12
Waynesville station	"	18	19
Clyde at Turpin's Chapel	"	25	26
Brevard station	Apr.	1	2
Mills River at Avery's Creek	"	8	9
Canton station at Bethel	"	15	16
Haywood circuit at Mt. Zion	"	22	23
Leicester at Big Sandy	"	29	30
Brevard circuit at Greenwood	May	6	7
Spring Creek, Balm Grove	"	13	14
Canton circuit at Liberty	"	27	28



PROF. E. E. BISHOP.

(Concluded from 5th page.)

Missions," Rev. T. N. Ivey, D. D.

3, "Young People and Missions," Rev. F. S. Parker, D. D.

3:30, "Women's Work for the World's Evangelization," Rev. F. D. Swindell, D. D.

4. "The Pastor's Place in the Missionary Campaign," Rev. J. W. Perry.

4:30, Open Conference.

8 P. M., Address, "The Far East of Today and the Church's Opportunity, Bishop C. B. Galloway, D. D.

Friday, May 19.

Bishop H. C. Morrison, Chairman.

9 A. M., Devotional Service, Rev. G. H. Waddell,

9:15, "Paul the Missionary" Rev. O. E. Brown, D. D.

Our Fields Abroad.

10, Latin America, Rev. W. R. Lambuth, D. D.

10:30, Korea, R. A. Hardie, M. D.

11, China, Rev, W. B. Durke.

11:30, Japan, Rev. W. P. Turner.

2:15 P. M., Devotinal Services, Rev. H. F. Chreitzberg.

Our Work at Home.

2:30 P. M., "Our Rural Work," Rev. W. H. Willis.

3, "The Mill Problem," Rev. E. O. Watson.

3:20, "Our Duty to the Negro," Rev. G. W. Walker, D. D.

4, "Our City Problem," Rev. J. A. Burrow, D. D.

4:30, Open Conference, Rev. W. R. Lambuth, D. D. Presiding.

7, P. M. Address, Rev. G. B. Winton, D. D.

Saturday, May 20.

Bishop E. R. Hendrix, Chairman.

9 A. M., Devotional Services, Rev. Frank Richardson, D. D.

9:15, "The Bible and Missions" Rev. H. M. Hamill, D. D.

10, "Our Gifts of Money" Rev. J. S. French.

10:30, "Our Gifts of Life" Rev. T. F. Marr.

11. God's Gift; Our Inspiration and our Standard," Rev. J. C. Kilgo, D. D.

Departmental Conferences.

1 P. M. a, The Woman's Home Mission Society, Mrs. R. W. MacDonell.

b, Sunday School Workers, Rev. H. M. Hamill, D. D.

c, The Conference Boards of Missions, Rev. R. H. Willis.

2:45 a, The Woman's Foreign Missionary Society, Mrs. L. W. Crawford.

b, Epworth League.

c, Presiding Elders and Pastors, Rev. D. Atkins.

8, P. M., Address.

Sunday, May 21.

9:30 A. M. Sunday-school in the various Churches.

11, Preaching in the several Churches as arranged by the Local Committee.

3 P. M., Address: "The Sunday-school and Missions," Rev. H. M. Hamill, D. D.

8 P. M., Closing Address: "Our Undiscouraged King; or The Oprimism of Christ," Bishop E. R. Hendrix, D. D.

The Brevard Industrial School.

PROF. E. E. BISHOP.

The Brevard Industrial School (Auspices Woman's Home Mission Society) was established to offer a Christian education to the boys and girls of Western North Carolina, especially. We have girls, only, in the "Home" but boys attend the day school, as local patronage, and the plan has been satisfactory.

The school is industrial for two reasons. First, to teach all of our girls to be good house and home keepers. Second, to reduce expenses so that superior educational advantages may be had at very low rates and thus put our school within the reach of girls who otherwise could not enjoy such advantages.

At a conservative estimate, our school property is worth about twelve thousand dollars and consists of a four story building on a five acre campus. We have in the house, over fifty good rooms, all well furnished except as to bed clothing, etc. The house is supplied with furnace heat, and hot and cold water. In fact, our building is about as well equipped as any sch ol of its age, and our course of study, extending through the common and high school grades, is standard. We believe that close association of students with Christian teachers is a secret of successful mission or Christian school work. Our lady teachers eat at the same tables with the students, room in the same buildings, and are closely associated with the students at all times. The result of this plan has been very happy. Pupils and teachers have a homelike feeling for each other and we have a personal bond of sympathy that is wanting in many schools. New girls after being here a short time, readily yield to the Christian influence, and this year, nearly all of our girls have been converted without any special revival services other than Bible readings in the "Home" on Sunday evenings. We have enrolled this year over one hundred and thirty students and we expect to enlarge our facilities and encrease our faculty for a larger attendance next year.

The Brevard Industrial School.

REV. D. ATKINS.

Encouraging progress is being made collecting the money to pay off all debts. Many of the pastors and others are taking an active interest in it. I hope every pastor and every presiding elder will give this matter attention. Only a little general effort now will finish it up. There are many interests claiming our attention. Let this have right of way for the next month. Two propresitions have been mentioned. (1) $1,000 asked for in the following sums, 10 persons $25, 25 persons $10, 50 persons $5 each, 75 persons $2 each and 100 persons $1,00 each. (2) A cent per member from every church member and every member of Sunday-school. This would bring in nearly $1,000. Over $250 have been secured already and reports are coming in. Men and women of large means might very well make a liberal donation. Surely there are ten persons within the two conferences who could give $25 each and would be glad to do so if only their attention were called to it. The Sunday-schools will raise much of it if they have an opportunity. The work only needs to be presented. It ought to be known to our people. The occasion of the collection is a good time to tell all the people about the good work it is doing and purposes to do. If not before take an Easter offering in all the churches. There is nothing more Christlike than putting new strength and a fuller life into the poor, the limited and circumscribed. On that glad day on which the Lord arose let us complete this fund and send this school on its Christly mission of larger life to the needy in the coming generations.

Living Links in South Georgia.

The South Georgia Conference is tied on the heathen world with a golden chain of living links that bind securely the heart of the church, in love and sympathy, to the millions who sit in darkness.

This connecting chain is composed of thirty five noble men and women, heroes of the cross, who, in the love of Jesus and lost souls, have given themselves to foreign mission work.

Hearing the voice of God in the Great Commission and realizing our need of holy wisdom to mark and improve the movements of providence the leaders of missionary faith in South Georgia have engaged in earnest endeavor to bring the church to realize that we can never meet the responsibility and opportunity of this generation in the world's evangelization unless individuals, families, firms, churches, districts and conferences take up the individual support of the missionaries on the field, thereby permitting the money raised on regular assessments to be applied to extension and equipment of the work.

The church has responded with splendid enthusiasm and to-day the Conference is supporting nineteen missionaries, sent out by the parent board, as follows: Nine in China, two in Korea, three in Japan, four in Cuba and one in Brazil.

The Woman's Foreign Missionare Society of the South Georgia Conference has been at work in the same line. In fact they pioneered the movement. They are supporting sixteen missionaries. Each of the ten Districts supports one and six auxiliaries have assumed a like responsibility.

In this whole movement no unholy methods of raising money are employed, only tithes and free-will-offerings.

The most marked and encouraging results of this movement, as felt in the life of the church, are

(1) The development of the personal element and interest.

(2) A desire to know more about the missionaries supported and their work, hence a broader acquaintance with missionary operations.

(3) A constantly growing missionary faith.

(4) An ever increasing readiness for missionary obedience.

(5) An ever enlarging liberality.

(6) Revival power at home beyond any thing we have known for years.

ED F. COOK.

Thomasville, Ga.

You are elected a delegate to represent your own congregation, to an assembly where a cause very near to the heart of your Lord is to be considered. And that means that your brethren have honored you, have vested in you a sacred responsibility. They commission you to bring back to them inspiration and helpfulness. Will you treat their trust lightly? Surely you will not allow personal sacrifice to stand in the way of your accepting this call of the church, which may be the call of God.

District Conference Directory.

Franklin District at Whittier, July 27 to 30.

Winston District at Leaksville, July 27-30.

Mount Airy District, at Pilot Mountain, March 30-April 2.

Statesville District at Lenoir, July 13-16.

Salisbury District at Lexington, June 29-July 2.

Shelby District at Lincolnton, May 4-7.

Greensboro District at Ramseur, July 20-23.

Waynesville District, at Horse Shoe, Aug. 3-6.

Asheville District at Barnardsville, July 20-23.

Morganton District at Forest City, August 3-6.

Brevard Fund.

CASH RECIPTS.

Previously reported,	$130 07.
Rev. C. M. Campbell,	2 80.
City Road Church Elizabeth City,	15.20.
Rev. J. W. Clegg,	8 25.
" H. K. Boyer,	5.00.
" W. M. Biles,	2.14.
" E. K. McLarty,	6.77.
Mrs. J. D. Arnold,	2 00.
Rev. J. W. Moore,	2.02
" G. W. Crutchfield,	2.50.
" R. M. Courtney,	10.00.
" R L. Ownby,	1 25.
Cash,	2.50.
Collection, Pilot Mountain,	6.40.
Total cash,	196 90.

PLEDGES.

Previously reported,	122 00.
Rev. R. L. Fruit,	3.00
" W. L. Hutchin's,	1.50.
	$126.50.
Total cash,	196.90.
Cash and subscriptions,	$323.40.

Reader, send your cash or subscription in for the next report. Remember all contributions to be sent to Mrs. F. E. Ross, Greensboro, N. C.

Got Off Cheap.

He may well think he has got off cheap, who, after having contracted constipation or indigestion, is still able to perfectly restore his health. Nothing will do this but Dr. King's New Life Pills. A quick, pleasant, and certain cure for headache, constipation, etc., 25c. at all druggists; guaranteed.

The Farm and Garden.

Restoring Fertility.

A great variety of soil-building crops grow here, writes Professor A. M. Soule. Chief among these are the legumes. Some of the clovers do well in nearly all sections of the South, and the cowpea and velvet bean grow everywhere. These wonderful plants with their power of assimilating and building atmospheric nitrogen into the soil and furnishing an available supply of vegetable matter when plowed under, which improves the texture and water holding capacity of the soil and adds to its fertility, can be utilized for the purpose of soil improvement. Their action is sure and rapid and so the means for the rejuvenation of the soil and the certain increase and maintenance of its capacity for the production of cotton is within the reach of the average farmer.

There are two other means—leguminous crops alone will not supply all the needed elements for cotton production. The soils of the South are frequently deficient in phosphoric acid in particular, and in many instances in potash. Continuous cultivation has frequently made them sour. The liberal use of phosphoric acid in applications of 200 to 300 pounds of fourteen to sixteen per cent. goods per acre will go a long way toward increasing the production of cotton on the average soils now devoted to its culture in the South. From twenty-five to fifty pounds of muriate of potash should be added to this mixture and where the land is acid an application of twenty-five to fifty bushels of lime per acre will help it wonderfully. The South is the greatest phosphate producing region of the world; thus nature has placed within the reach of the farmer and at prices he can afford to pay the needed mineral elements which, together with the leguminous crops suggested will enable him to rebuild his soils in the shortest possible time and bring them back to their virgin condition.

In this connection there is another matter which cannot be emphasized too strongly and which has never been fully realized by the Southern farmer, and that is the necessity of feeding the by-products of the cotton plant to cattle and sheep in particular. The climate and soil and the crops they produce are admirably adapted for the development of great feeding industries in the South. Everything warrants the pursuit of this industry on a profitable basis. Unfortunately the Southern farmer has been unable to obtain a cash price for the cotton seed, and it has gone like the lint, thus robbing his soils of immense store of fertility and reducing their power to yield paying crops. Could the cotton seed meal produced in the South be fed and farm-yard manure utilized, the farmer would obtain two profits from its use. First, a feeding profit, and second, a fertilizing profit, and with this addition to the natural resources at his command the soil problem would be solved. Is there some way by which the farmers of the South can be aroused from their lethargy and made to appreciate and utilize the streams of gold which now run through their hands through a failure to utilize the by-products of the cotton plant in making of beef and dairy products? Is there not some means by which they can be brought to a realization of the rapid destruction and exhaustion of their farms through the present absurd practice of selling both the lint and by-products and expecting the land to maintain its virgin yielding capacity without the return of fertilizers, either in the form of animal manures or mineral elements to the soil?

Buy Some Tools.

A great many farmers do not realize the great saving of time and expense it would be to have tools and materials at hand to repair any little break. A few pieces of leather and some rivets would often save the expense of a new harness for a long time.

An iron last, a few tacks and some bits of sole leather will enable you to save many a dollar that would be paid to cobblers.

A pair of good soldering "irons," a little solder and a bottle of muriate of zinc or some rosin may be made to preserve the usefulness of tinware much beyond the usual period.

The list of tools and ways in which they can be used to save time and money is too long to be given in full. But every one needs a more or less complete set of carpenter's tools, the smallest should include a saw, square, brace and set of bits, drawing knife, hammer, hatchet and an iron vise. A set of two or three planes is often very useful, and all should have a place under cover where the tools can be kept and many repairs made on rainy days.

An incident of which we knew in our boyhood days fixed itself very firmly in our memory and illustrates the advantage of having tools and the ability to use them. A farmer and two hired hands were plowing corn, each with one horse and a double shovel plow; it was before two-horse cultivators were invented. One of the boys allowed his plow to catch on some obstruction in the soil and broke the beam of the plow. The farmer had the boy take the horse and plow which he himself had been using and took the other horse and broken plow and went to the barn. Instead of hitching up and driving to town to a shop he went to work and made a new beam himself and in about the same time that it would have taken to have gone to the city and back he had the plow repaired, ready for work and without expense. Similar incidents may have occurred within the knowledge of many of our readers. They all emphasize the importance of owning a few tools.—Florida Agriculturist.

Turkey-Boudins.

Take the meat from the bones, and put through a meat-chopper. Measure and add an equal quantity of stale bread crumbs which have been soaked in cold milk for ten minutes, then squeezed. Season highly with salt, pepper, onion-juice, a little fine-chopped parsley and a pinch of ground mace. Add sufficient well-beaten eggs to moisten, so that the mixture can be dropped from a spoon; where there is quite a large quantity one-quarter of a cupful of cream or rich milk may be added to every three eggs. Fill small buttered molds or cups, stand in a pan of hot water, and place in a moderately hot oven until they are firm in the center. Turn out on a platter, and serve with cream or tomato sauce.—Selected.

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Mr. C. D. Cunningham, of Greensboro, received a letter a short time ago, in which the writer says:

I feel it my duty to my fellow-sufferers to let them know what the Keeley Cure has done for me, so they may go and do as I did. I have all my life been an asthmatic. Morphine was given me for relief, which ended in my contracting the habit. It was my very life—no one except a morphine taker could understand what I suffered. I've taken many so-called "cures without pain," but found them all humbugs. Finally I made up my mind to try the Keeley Cure, as a last resort. It worked wonders on me from the beginning of the treatment. I was at the Institute at Greensboro, N. C., four weeks, and when I left there I was a cured man. That has been four years ago, and I am still a free man, with better health than for years. It was 'most bringing the dead to life. I had been taking the drug regularly for fifteen years. I feel sure if it cured me it can cure anyone. If they will go there with the right spirit, willing to do their part faithfully, there is nothing to compare with the Gold Cure, the very elixir of life. I weighed 143 pounds when I went there, and now weigh 183 pounds. Besides it will be a pleasant stay to be always remembered. I shall ever have the kindest recollections of both the attendants and the boys. Will gladly answer any letters in regard to my case.

R. O. FRAZIER.

Gulf, N. C., Nov. 24, 1904.

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The above applies also to Tributes of Respect.

HOVIS.—Martin Van Buren Hovis was born March 18th, 1840, died March 3rd, 1905, aged 64 years, 11 months, 15 days. When about sixteen years old he connected himself with the M. E. church, South, and continued a faithful and very useful member until death. His first marriage was to Miss Martha White, of Long Creek. To them was born one child, who died August 21st, 1899. Second marriage was to Miss Fannie Coon, of Lincoln county, N. C., to this union was born four children, one having died in infancy. Ada died July 14th, 1903. The last marriage was to Miss Sallie Warlick, of Reepsville, Lincoln county, to them were born five boys all living. He was a kind neighbor, one of the best men I ever saw. He was exceedingly kind to his pastor, a devoted husband, and loving father. A place has been made vacant in the home which can never be filled. The church and community will greatly miss him. May God be a husband to the widow and a father to the fatherless.

T. S. ELLINGTON.

BLAIR.—Sarah Elizabeth Blair, daughter of W. F. Deal, was born August 1st, 1851. She was married to Rev. H. S. Blair, October 21st, 1874. To them were born 7 children, 6 daughters and 1 son. The son and 2 daughters are living Sister Blair was a good woman, and lived an humble, consecrated Christian life. She professed religion in early youth under the ministry of Rev. G. W. Ivey and was taken into the M. E church, South, at Cedar Valley, with a large class, of which her brother, W. T. Deal, Rev. H. M. Blair, Mrs. Julia Blair Abernethy, wife of Rev. R. S. Abernethy, and others, who are still members of the church at Cedar Valley, were members.

Sister Blair was an earnest, active member of the church, working faithfully in the Sunday-school, and in protracted meetings where she made her influence felt for good. But the last year or more of her earthly pilgrimage, she was an invalid; and while she was unable to fill her place in the public assembly she bore her afflictions with cheerfulness, and perfect Christian resignation, until January 9th, 1905, when she was released from pain and suffering, and passed peacefully away to the home of the good, where the loved ones will never say, "I am sick." A devoted wife is gone. To Brother Blairs he was a helpmeet indeed.

She was a fond mother, a kind neighbor, and, therefore, had many friends whom she leaves, together with a husband and three remaining children, to mourn their loss. But we trust they will follow on to meet her in the "sweet by and by."

P. L. TERRELL.

Tribute of Respect.

(Adopted by the Ladies' Aid Society of Oak Hill church, Table Rock circuit, M. E. church, South, March 21, 1905.)

Whereas, It has pleased our Heavenly Father in his infinite wisdom to call from labor to reward our dear sister, associate and co-worker, Mrs. Gooley Houk, widow of the late Colonel Houk, and

Whereas, By her death our society has lost a faithful member, the community a kind neighbor, Oak Hill church a consecrated member, and the children a loving mother; therefore be it

Resolved 1, That in our grief and sorrow for the loss of one so faithful and true, we find consolation in the glorious belief that while her body is sleeping in the silent grave, awaiting the resurrection of the just, her happy spirit is with Jesus, the angels and redeemed ones in heaven.

That while we deeply sympathize with those who were bound to her by the nearest and dearest ties we share with them the hope of a reunion in the beautiful beyond where all tears are wiped away and sad parting comes no more.

And we do humbly thank our kind heavenly Father for giving her to us 72 years, for the good she did, and for the beautiful example she has left us.

And that a page of our record be dedicated to her memory, that a copy be sent to The News-Herald and the North Carolina Christian Advocate for publication.

BERTHA MODLIN, Secretary.

Tribute of Respect.

Adopted by the Ladies' Aid Society of Oak Hill Church, Table Rock circuit, M. E. Church, South, March 21, 1905:

Whereas, It has pleased Almighty God to send the angel of death into our midst to call to rest our beloved sister, Mrs. Mattie, wife of Bro. S. M. Galloway.

And whereas, our society has lost a faitdful member, the community one who seemed always ready for every good word and work, Oak Hill church a loyal member, the brothers and sister a kind sister, the aged mother an obedient daughter, and the dear husband a consecrated and loving wife; therefore, be it

Resolved. That while we so keenly feel our loss of one so good and true, that we rejoice that she so lived that she was ready to die and that she is now crowned an heir of God in his glorious home above, where sickness, sorrow, pain and death are felt and feared no more.

And that we do sincerely thank God for the pure and spotless life she lived while among us, for the influence for good upon all with whom she came in contact, and that we do earnestly strive to imitate her noble Christian example and meet her in heaven.

That a page of our record be dedicated to her memory, that a copy be sent to the News-Herald and North Carolina Christian Advocate for publication.

BERTHA MODLIN,
Secretary.

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Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-Aug. 4, 1905.

Fort Worth, Tex.—General Assembly Southern Presbyterian Church, May 18-26, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6:9, 1905.

Kansas City, Mo.—Southern Baptist Convention, May 10-17, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

Savannah, Ga.—National Travelers' Protective Association of America, May 16-23, 1905.

Savannah, Ga.—Southern Golf Association, May 9-13, 1905.

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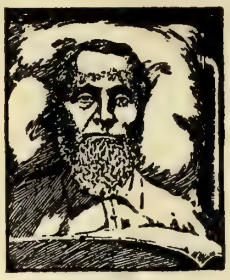
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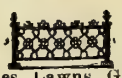
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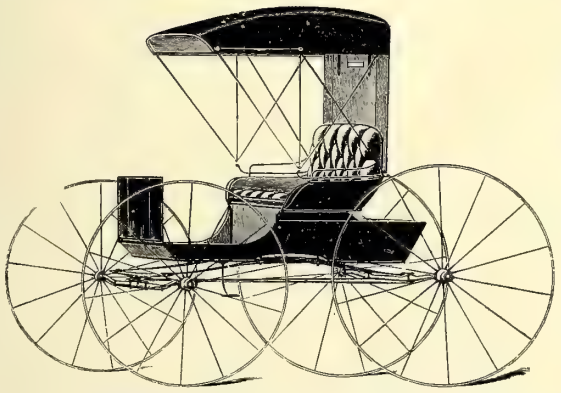
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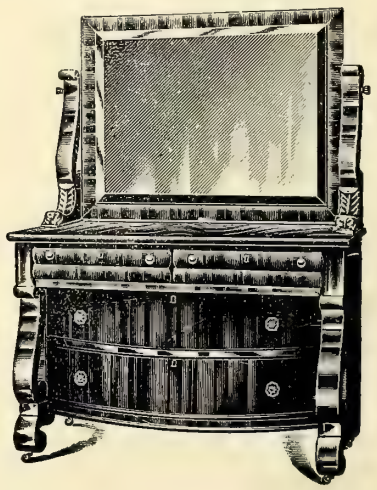
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Christian Advocate

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Trinity College N C

The Tokens of His Coming.

GOOD NEWS of the mighty power of God, manifest in the conviction and conversion of sinners, comes from many sections. The tide is rising and the tokens of Christ's coming are manifest in our Southland and in our own conference. A traveling man, recently returning from an extensive trip through many of the Southern States, says that revival meetings is the order of the day. In almost every town where he stopped he found the churches engaged in revival work, and the common sentiment, shared alike in all the churches, seemed to be a general expectancy of larger and better things in the spiritual life of the church. The preaching, praying and singing all seemed to be in harmony with this and to give expression of this as the great burden and desire of the churches.

* * * * *

A few days ago, Rev. J. M. Rowland, of Pilot Mountain, dropped into the ADVOCATE office and told how God had blessed the meeting of ten days or more at Granite Falls, where he assisted Rev. W. R. Evans in a meeting resulting in about fifty professions. A day or two later Rev. R. B. Hines brought to us the news of a gracious meeting at Salem, with Rev. W. Y. Scales, in which about fifty made a profession. News comes from many charges that special services are in progress this week and the church is praying as perhaps not before in many, many years, for the outpouring of the Holy Spirit. At West Market Street church, this city, great congregations are swaying under the preaching of the pastor, which, in plainness of speech and the merciless yet tender upbraiding of wickedness, suggests the ministry of John the Baptist. Everywhere tidings come that the pulpit is bursting forth in a blaze of evangelistic power. Speculative themes have been laid aside for the time being, and the preachers, like their Lord, are speaking as those having authority.

* * * * *

We greet our readers this week with these tidings as some of the tokens of the coming of our Lord,—as the signs of His willingness to hear our cry and to give us the desire of our hearts. Let not faith fail us in this crisis. Let there be no failure to watch the signs and to take courage by these and press the battle. There is danger that we may falter in the supreme moment of test, and that the whole movement, at least for the present, may go by default. It is no accident that these things are taking place simultaneously. That there should be agreement among those who pray; that there should be concert of action among those who plan, and that the pulpit should glow again with the presentation of the vital doctrines of salvation, as if fired with the inspiration and freshness of new themes. God is in it. His stately steppings are heard in the movement of organization, and the great heart-beat of His love is felt in this universal desire as in the new light and life and power of His servant's messages on the oldest themes.

* * * * *

Let us not only pray that our faith may not fail us, but let us pray that we may likewise be endowed with the uncommon commodity of common sense, so that we may neither be afraid of this movement nor foolishly stand in the way of it. Some are already disposed to raise the voice of warning against possible extravagances. They tell us that Evan Roberts, the providential leader of the Welsh revival, is a dreamer of dreams and the subject of visions and trances; that he is a psychic, and that to this is to be attributed much of the wonderful effects of his ministry, &c. On this theory they would discount the work and say that it is not of God but of men. Will it not suffice for us to recall the prophecy of Joel (2:28): "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams and your young men shall see visions," &c.? Also to remember the words of the Apostle (1 Cor. 1:26-29), "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the things which are wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Besides these scriptures it is likewise true that the analogy of all history proves that Evan Roberts has upon him the marks of the true prophet of God. Even his dreams and visions as well as any psychic phenomena that may be in evidence, may be accepted as a part of the supernatural credentials of a prophet of the living God. We are greatly mistaken if we undertake to place the modern preacher in a class apart from the ancient prophet and judge of Israel. The modern preacher, called of God, has a message and a mission as unique and well defined as that of the ancient prophet, and all history proves that the leaders of the great revival movements have been men whose ministrations have been accompanied by signs and wonders.

* * * * *

Then let us have common sense to accept what comes in connection with the mighty movement of God's grace and favor. Let us expect God to manifest Himself in strange and mysterious surprises. It will no doubt require this in many instances to rebuke the skepticism which is rife both in the church and outside of the pale of God's people. In fact we need the revival for which we pray for nothing quite so much, perhaps, as to rebuke our skepticism and to make room for the supernatural in our faith. One great cause of the impotency of the gospel as preached in many places, by many ministers, and for many years, is, doubtless, the fact that there has been so much appeal to the merely rational to the exclusion of all that tends to exalt Christianity as a supernatural revelation. In our fear of religious extravagancies and fanaticism, we have emasculated the truth and stripped it of its most precious boon of a conscious power to witness for itself and in its own way.

* * * * *

Let every voice and heart be lifted up to God for the coming of His Kingdom; first in conscious, personal salvation; secondly, in power to convict and save sinners; and thirdly, to give every heart the impulse to carry the glad tidings of this salvation to the very ends of the earth. We believe the tokens of His coming are already here in our midst. The night of our waiting is far spent, and the day is at hand. Even so come, Lord Jesus!

CORRESPONDENCE.

OUR TEXAS LETTER.

DEAR ADVOCATE:—Since my last I have moved from our camp in San Antonio to Bandera, a small country town situated about 55 miles north of San Antonio, in the Texas mountains. I made the change with a view to getting to a better spring and summer climate, reducing expenses, and then I wanted to be under the professional care of Dr. Ardrey. This place is about 1,500 feet above the sea level; San Antonio is only about 680; this place is in what is called the timbered live oak and pine section. San Antonio is in the mesquite country. And of course to one raised in North Carolina in a fine section, and always in sight of the Blue Ridge mountains, it is a pleasure to get away from a flat mesquite section to a section where there are mountains and valleys, and forests, even if the trees are scrubby live oaks and short, bushy pines.

But as intimated above, my main reason for coming here is to be under the medical treatment of Dr. L. L. Ardrey. He is a North Carolinian, son of Captain Ardrey of Mecklenburg county. Several years ago he took tuberculosis, and gave up his practice in North Carolina, and since has traveled over almost all the section of the United States which is recommended for consumption, and consulted the leading physicians in the country on that subject. Finally he came to this place and was so well pleased with the climate that he opened a general practice here. But all the while he had been traveling, visiting specialists, and different climates he had been studying tuberculosis, how to treat it, etc. Hence it was natural that he should soon limit his practice to this disease. This he did about two years ago, with the result that since then he has been able to report the largest per cent. of cures that I heard of anywhere in the United States. As a result of this, though he does no advertising, people are leaving San Antonio and other places where there are many noted physicians, and coming here to be treated. His professional success reflects credit upon his State and upon the Methodist church in which he was brought up, and of which he is now a member.

But while we have a few North Carolina doctors out here doing good by this successful treatment of consumption, we have many people from North Carolina trying to find relief from the disease. Twice during the winter Dr. P. L. Groome, of our Conference, has crossed my path. In January he came to see me in San Antonio. He does not look to be at himself; but is in much better condition than when I saw him three years ago, as he was starting on his first western trip. He went away from San Antonio and spent the winter, I think, at Euvalda, Texas. I heard nothing more from him till about ten days before I left San Antonio he phoned me. He was in fine spirits seemingly, told me he had gained 5 pounds since I saw him, and was feeling quite well. He promised to come out to see me. He did not come, however, and as I had not gotten his street and number, I could not go to see him, or even enquire after him.

While calling on Dr. Felts, another North Carolina boy, who is now one of the United States army surgeons at Fort Sam Houston, I ran upon Rev. Dr. C. L. Hoffman, formerly pastor of the Protestant Episcopal church in Charlotte, N. C. He has had tuberculosis two years. Says he is not only "a lunger," as they call them out here, but "a one lunger." However, the disease seems to be arrested. He looks well, and is preparing to settle, perhaps, in New Mexico. During my pastorate in Charlotte Dr. Hoffman and I become quite well acquainted in the Inter-denominational Minister's Conference of the city. I succeeded him as president of the association a little over a year before I left Charlotte. At that time he and I were among the youngest, and I thought healthiest ministers in the city. The memory of these facts caused me to have a sad and pathetic feeling the other day, when I met him and knew that like myself he was 1500 miles away from family and friends trying to break the grasp of this awful "white plague." But I dare not try to speak of all, even of the ministers, from North Carolina who are in the south-west because of pulmonary troubles. Rev. Grimes White, formerly of Graham Street Presbyterian church, Charlotte, went to California some years ago. Rev. Mr. Siler, a Presbyterian preacher from North Carolina, and a cousin of our Frank Siler at Asheville, is hear in Texas, about recovered, I am told from a case of consumption. Rev. James A. Doritee, of Westminster Presbyterian church, Charlotte, is at Corpus Christi, Texas. He, too, I am told, is on the road to recovery.

I find here at this place a son of Mr. Whitner Rankin, a prominent Methodist of the Lowell circuit. He is practically well, he tells me. He came before getting very sick. But I must stop.

I may never be able to live in North Carolina again, but no citizen of the good old State rejoices more heartily over the splendid work of the last Legislature. I feel like saying to all parties concerned what Governor Glenn, in his inaugural address, said to ex-Governor Aycock, "Well done, good and faithful servants." I do not mean that all they did was for the best, but all told their work promises well, and speaks well for North Carolina.

H. L. ATKINS.

Bandera, Texas.

LETTER FROM OKLAHOMA TERRITORY.

MR. EDITOR:—As I promised a great many of your readers to write concerning the West, if you will allow me space, I shall attempt to do so.

The people do not speak of Oklahoma as the west, but consider this the central part of the United States. Of course it is west of the Mississippi river.

We boarded the train in Chattanooga, Tenn., the 27th of December and landed here the afternoon of December 30th.

We had a very nice trip. Hundreds of people came on our train across the Mississippi river. The Smiths, Jones, Browns and all their little ones, together with their uncles, aunts, etc. I counted twenty babies on one coach, and all were crying at one time. Sister Phillips and her baby had the good fortune to take a sleeper both nights we spent on the train.

We spent one night in Oklahoma City. This city is marvelous in its growth and development. It claims 40,000 inhabitants and is only fifteen years old. It has asphalt paved streets and all the other modern improvements of a city. It voted, but a short time since, three hundred thousand dollars for still better improvements. Oklahoma City has the most uniform business blocks I ever saw. Everything new and beautifully built.

Taxes are very high in these quickly built towns and cities, but they have done more in a few years than many cities have done in a half century.

As we entered the prairie section, we were wonderfully surprised. No one who has never seen a prairie can imagine how different it is to a hilly country. The roads run East, West, North and South. Farms are square or rectangular. Nearly all the roads are sixty-six feet wide and are located every mile.

The farms are 160 and 320 acres. Some of them are almost as level as a floor. Many farms near Olustee haven't one foot of rough land on them. We do not have enough rain to drown out any thing on the uplands, and not often on the lowest bottom lands. The farmers made about one half crop last year without any winter rains but this year they are expecting a fine crop, as we have had and are still having plenty of rain.

Everything is getting green, the pastures are just fine and the fields of oats and wheat make this country look like a paradise, almost.

They do nearly all the plowing with sulky plows in the crops. The farmers ride to cut stalks, to harrow, and in fact do almost all their farm work with riding plows. One man told me that his sixteen-year-old boy made about 20 bales of cotton last year, plenty of feed for several head of mules and cattle and some grain. One man can plow from 75 to 100 acres. Of course he must hire his cotton chopped and picked. Nearly one-third of the land as a whole is in cultivation. The best located farms for sale bring from $20 to $35 per acre. Some day this land will bring $75 to 100 per acre.

The winds and dust are the evils in Oklahoma. I have never been in a more healthful climate.

We have had a fine winter this season but last year has past into history as one of the worst.

Our three nearest neighbors are from New York, Illinois and Texas.

Olustee is made up of citizens from at least a dozen different States.

Most of Green county's people are from Texas, Tennessee and North Carolina. "Tar Heels" are on every hand, and, I am glad to say, are held in high esteem by the Territory at large.

They say all Georgians grabble under all strange plants looking for "gubers." Tar Heels have their pockets full of "rosum" and sticketh to all good things.

If this poorly written epistola should not get into the waste basket, I'll write again on Schools, and the morals of our people next time.

W. H. PHILLIPS.

Alustee, Okla. Ter.

AN EASTER APPEAL.

Let us suppose that each one of us is longing to do something special for the Risen Christ at this Easter season, something which shall tell him anew how much we love him for purchasing by His death eternal life for us, and by his resurrection, victory over death and the grave. Suppose we see standing open before us two doors of service for him—one into which are entering the many; the other though wide open, sought by only the few. Which shall we enter, you and I, at this Easter season? Is not the door of service

which we call the giving of our means in special offerings the one into which the many are entering? And is not the door which we might call the giving of ourselves in the personal service for some who will otherwise be forgotten, the one into which are entering a number not quite so large? At this Easter season who will take to the lonely old people in your county alms house, a glad message of His love? Who will carry to the prisoners so near you in your county jail and convict camp, the invitation of the Christ who has power and willingness to raise to life those who are dead in sins? Who does this work in your county, not only at Easter, but all the time? Is it remembered for Christ's sake? Or is it quite forgotten? Won't you find out and for Him and with Him be the means of ministering to these lonely and outcast ones at this Easter time and at many other times, making and carrying out some definite plan? His Spirit will show the "how" and the "when". They need Him so—the Christ who is so much to you and me. Do you not hear His voice whispering, "Inasmuch as ye did it not to one of the least of these, ye did it not to me?"

M.

THE REV. WILLIAM BARRINGER—DELEGATE TO THE GENERAL CONFERENCE.

Mr. Editor:—Col. Barringer's sketch of his honored father in the Advocate of the 16th ult., revives pleasant memories of one of the truest, best poised and most trusted men of the North Carolina Conference. I knew something of him from my boyhood until his death. He was presiding elder of the district within whose bounds I lived before I reached my majority, and while on that district he was married within a few miles of my father's in Chatham county. He was my presiding elder in 1865, when I was pastor of the churches at High Point and Trinity College, then in the Trinity College District. He was a practical, matter-of-fact man of affairs, and always had the respect and confidence of those who were associated with him in church work. He never developed into a partizan when some of our leading men were divided on matters of importance relating to the interests of the church.

He belonged to a prominent and brainy family. Probably the most brilliant of his brothers was the Hon. Daniel M. Barringer, a very accomplished man, who represented his district in Congress, and the United States government as Minister to Spain. The Hon. Victor C. Barringer, another brother, was a distinguished lawyer, who, after practicing for some years in Washington City, served his country for 25 years as one of the Judges of an International Court in Alexandria, Egypt, under appointment of President Grant. Gen. Rufus Barringer, a third brother, commanded a brigade of cavalry in Lee's army during the Civil War, and afterwards lived and died in Charlotte. His first wife was a sister of Mrs. Stonewall Jackson, now of that city.

The family were right much divided in their religious views and church affiliations. Gen. Paul Barringer, their father, was a Lutheran, Daniel M. was an Episcopalian, Victor C. and Rufus were Presbyterians, while William and Mrs. Means, a sister, and mother of Col. Paul Barringer Means, of Concord, were Methodists.

Col. Barringer is correct in saying that his father's "Church loved and honored him," and showed her appreciation of him by repeatedly electing him to the General Conference. But he is mistaken in saying that "he was elected as a delegate or reserve to every General Conference of the M. E. church, South, from 1842 until his death." For he did not join the church until 1842, nor the South Carolina Conference until 1844, and was not, hence, eligible to election until the fall of 1846, while the first General Conference after that time was not held until 1850. And he could not have been elected to that Conference by the North Carolina Conference, as he was not a member of that body at the time of the election in November, 1849, but was transferred to us by that General Conference with the territory that came to us from the South Carolina Conference. The first election at which he was eligible after coming to us was held at Raleigh in November, 1853, when he was elected to the General Conference held at Columbus, Ga., in 1854.

The following is a

LIST OF THE DELEGATES ELECTED

to the General Conference by the N. C. Conference from 1844 to 1870, inclusive, the last one held before Brother Barringer's death, including also those elected to the Louisville Convention of 1845, which formally organized the Church, South. I have no list of the reserve delegates:

1844.—H. G. Leigh, James Jamison and Peter Doub.

1845.—S. S. Bryant, Jamison, H. G. Leigh, Peter Doub, B. T. Blake and R. I. Carson.

1846.—H. G. Leigh, James Jamison, S. S. Bryant, B. T. Blake and Peter Doub.

1850.—Wm. Closs, Chas. F. Deems, R. I. Carson, Peter Doub, H. G. Leigh and D. B. Nicholson.

1854.—C. F. Deems, Wm. Closs, R. I. Carson, R. O. Burton, D. B. Nicholson, Wm. Carter and Wm. Barringer.

1858.—D. B. Nicholson, Wm. Barringer, C. F. Deems, N. H. D. Wilson, R. T. Heflin, Wm. Closs, Peter Doub and N. F. Reid.

1862.—N. F. Reid, C. F. Deems, N. H. D. Wilson, William Barringer, Ira T. Wyche, D. B. Nicholson and Peter Doub. (On account of the war this Conference never met.)

1866.—N. F. Reid, C. F. Deems, W. H. Bobbitt, B. Craven, N. H. D. Wilson, L. S. Burkhead and R. S. Moran.

1870.—N. F. Reid, B. Craven, R. S. Moran, W. H. Bobbitt, Wm. Barringer.

Lay Delegates:—T. M. Jones, W. M. Robbins, S. D. Wallace, J. C. Pinnix and J. W. Leak.

This record shows that Brother Barringer was elected to four General Conferences, all except one that was held between the time he was transferred to us until his death. I suppose he was elected a reserve to the other.

By this test N. F. Reid was the most trusted and most popular preacher we ever had in the North Carolina Conference. He led his delegation three times out of the four that he was elected, while no other but H. G. Leigh ever led more than once—he twice. I think I have seen it stated that in one election Dr. Reid received every vote cast but five, every one but three in another, and all but one, presumably his own, in the third.

It was my privilege to know at least slightly all of these honored men except Dr. Leigh. I served under Closs, Burton, Bobbitt, Nicholson, Barringer and Wyche as my presiding elders. I think I could name eight or ten of them, who, in natural gifts and preaching ability, would compare quite favorably with most of the Bishops of our church in their day and ours. Leigh was probably the most eloquent, Deems the most polished and versatile, Reid the most beloved and popular, Closs and Moran the finest logicians, Wilson, Barringer and Wyche the best balanced, Doub the best theologian, while Blake, Bobbitt and Jones were the most gentle. Heflin was one of the sprightliest writers, and Burton, Bryant, and Carson were exceptionally fine preachers. Nicholson and Burkhead were strong and well rounded men, who served the church efficiently and faithfully. Carter and Jamison were solid men but were not specially attractive as preachers. I venture to say that, in brain power and the genius for work, Dr. Craven probably ranked them all. It is believed that he and the polished Turner M. Jones did more for the cause of Methodist education in North Carolina—had a stronger hold on their many pupils—than any two men the State ever produced.

All these trusted men except Colonel Pinnix and Major Robbins have been "gathered unto their fathers." Shall we ever see their like again? May we follow them as they followed our Lord, and finally join them in the skies!

Jno. R. Brooks.

Reidsville, N. C.

WHY THE CHAPEL SHOULD BE COMPLETED BEFORE COMMENCEMENT.

[Written by a member of the Irving Literary Society.]

Since this has been such an eventful year in the history of Greensboro Female College, not only the Alumnae, but all interested in the College, are looking forward to the next commencement as the most joyful in many years. How disappointed they will be when they see that there is not even a Chapel in which to conduct the exercises! Not only this, but how mortified the present student body will be to have their friends and parents find that there is not even an assembly hall in which to hold the morning prayer service.

Where are the graduates in elocution and music to give their recitals? Where are the Seniors to take their diplomas? It is true recitals have been given this year, but they were held in the dining-room. One can readily see how many, many inconveniences the whole school was put to by having to change the dining-room into an auditorium. Then, in fact, we were hardly able to furnish seats for the audiences. If this happens at a mid-year recital, we cannot begin to think of furnishing accommodations in the dining-room for the people who will attend commencement.

We have cheerfully borne these inconveniences for the past session, but now we feel that we need our chapel and that we must have it. We hardly felt like standing idle and asking for the help of others, so before making a plea for support, we have dropped all society work, and are now bending our every effort toward raising money for this movement. And now that we ourselves have started to work, we do not hesitate to ask for the help and co-operation of others.

Surely anyone can see that it is of the utmost importance to have our chapel finished by commencement. But how is this to be done without the hearty and immediate support of the people throughout the State? We hope the people will stop and consider the necessities of this work, and then we feel sure that they will help us.

Our Correspondents.

Campmeeting Notice.

The Rock Spring Campmeeting will embrace the fourth Sunday of July, 1905. The readers of the Advocate are earnestly requested to pray for an outpouring of the Holy Spirit upon this meeting.

J. W. Clegg, P. C.

"Presiding at the Punch Bowl."

We parents love to see the names of our children in print. But I would rather read of my daughter's death than to read of her "presiding at the punch bowl." Showing people the way to Hell is a fearful work.

A. D. Betts.

Spring Hope, N. C.

Epworth League Notice.

The Epworth Leagues of the Shelby District are requested to report as early as possible the amount each is willing to raise on the call issued by Bishop Candler. Report to me or the Editor of the Advocate. By all means let us secure our full quota by the time our District Conference meets May 4th.

J. W. Clegg, District Sec.

The Supply Exhausted.

Such has been the popularity of the North Carolina Methodist Handbook for 1905 that the larger issue was fully exhausted by March 15th. We have received orders from nearly every State in the Union. If any of the brethren of the Western North Carolina Conference have any copies they wish to dispose of, they will favor me by letting me know.

Fraternally,

Thos. N. Ivey.

How Will I Feel?

At the day of Judgement I will meet every boy I ever met on earth. If some boy tells me there that I showed him how to smoke, and he ruined his health and shortened his life by smoking, how will I feel?

A. D. Betts.

Spring Hope, N. C.

To Pastors.

I have mailed to each pastor credential cards, either filled out or in blank, for his delegates.

In case the list of delegates has not been sent to me, it will not be necessary to send hereafter.

In case some cards are received by pastors but not all, the others were sent direct to the delegates.

I write this to save unnecessary correspondence. I hear that many are going to attend.

Truly,

W. H. Willis.

Error in Conference Jounal.

Dear Brother Blair:—I would like to call attention to a mistake in the Journal of last year which makes Table Rock circuit in class "C" when it aught to be in class "A." Table Rock paid out on every thing, and Brother Lackey and I paid $1.50 over at Conference, but this was too late to get it in the Journal, anyway it was not done.

Yours truly,

N. M. Modlin.

Here is a Challenge.

The Advocate has greatly improved. It ought to be in every Methodist home. Our ambition and desire is to have it in the home of every steward on the Waynesville District. If any of our stewards will take it and will read it a year, and then say he has not received the worth of his money for himself and for his home, I will pay the subscription. Let every steward who is not now taking it, try me on this proposition.

C. F. Sherrill.

Waynesville, N. C.

A Generous Act.

My dear Brother Blair:—In my hurridly written report of the Mt. Airy District Conference this week I inadvertently omitted reference to the generous gift by Prof. W. M. Cundiff, of Siloam, to each of the pastors of the District a copy of Dr. John R. Mott's new book, "The Modern Pastor and Missions." This act was very much appreciated by the pastors for the book is one that should find a place in every minister's library, the reading of which cannot fail to be helpful in increasing both missionary intelligence and enthusiasm.

Sincerely,

Richard L. Ownbey.

Asheville, N. C.

Again the Advocate.

Agitation is one essential to success in any undertaking. I do not believe that the claims of the Advocate have ever been so wisely, so persevereingly and therefore so effectively presented as during the last few months.

The Editor deserves commendation for his manner of conducting the campaign. Many of our pastors also deserve praise for their faithful work. While this is true a large number of our preachers have no well digested plan for the presenting the claims of the paper. No one is surprised when these fail. The presiding elders can assist greatly in this work by calling the 18th question at each quarterly conference and stopping long enough to say something good about the paper and its reforming influence in the homes of our people. The number assigned the Morganton District is 150. This number is already secured. We will not stop short of 200 and hope to go beyond this. Let the pastors of the district continue to press the battle till every family is made to feel that the Advocate is indispensible. I know of nothing but the preaching of the gospel that means more to our methodism of the peresent and future than a copy of this excellent paper in every home.

J. H. West.

Mt Holly Circuit.

Dear Brother Blair:—We have just held a ten days meeting here, which was a great help to our church. There were twelve professions. Only one has joined our church. There was not as great an outward demonstration of emotion as we see some times, but deep and serious thought, accepting the Word through faith in God, and a consciousness of His abiding presence. Many testified to this.

Rev. J. H. Bennett of Lowell was with us all the time except Sunday and did all the preaching and did it well. Our people are greatly in love with him. His preaching is of a high order. Clear in his logic, forcefull in his declarations and plain in his manner. Our people will not forget him soon.

We are to begin a meeting at Mountain Island Saturday night, April 15th. Rev. J. H. Bradley, of Derita, is to be with us.

Let me tell you that this little preacher and his family were made glad a few days ago when the clever drayman, Mr. Alexander, unloaded the many good things for the parsonage, which these kind people of Mt. Holly had made up and sent in as their usual pounding. It was a pounding of great value and came at a time to be much appreciated.

May the Lord abundantly bless these dear people and help us to faithfully serve them as their pastor.

Success to the Advocate. You are giving us a good paper.

E. N. Crowder.

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Makes Clean Bread

With Royal Baking Powder there is no mixing with the hands, no sweat of the brow. Perfect cleanliness, greatest facility, sweet, clean, healthful food.

Full instructions in the "Royal Baker and Pastry Cook" book for making all kinds of bread, biscuit and cake with Royal Baking Powder. Gratis to any address.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

A Voluable Testimony.

Among my papers I find the enclosed note from "Aunt Bumpas." As you readers perhaps know, the last years of the great preacher, Rev. Peter Doub, were spent in Greensboro at his home very near to the home of Aunt Bumpas. They were intimate friends, and her testimony to the power of God in freeing him from all fear of death possesses double value. Generation after generation is passing away. The God of the Fathers is faithful to faithful children. They died well. May we also live well, and thus also die well.

N. H. D. Wilsno.

REV. PETER DOUB.

It was a great privilege to visit that grand man on his death bed. There was to me a touching sublimity in beholding that once strong, zealous minister of the Gospel, lying so helpless, and calmly waiting the end.

Once, as I sat by him, I said, "Uncle Doub, I have been coming and sitting by you, hoping to hear you talk some." He opened his mouth and said, "The Gospel which I have preached to others, is my comfort. The grave offers the softest pillow for my head, but I'd like to live twenty-five or thirty years longer to preach other truths."

I remarked, "You would preach the same Gospel which you have preached." "Yes, but there are other truths which I have not had an opportunity of presenting," he replied. The anxious wife, daughter and others, eagerly listened to catch every word, as he spoke.

He was so quiet and peaceful in his sickness, he seemed generally to be in a study. I remarked to him, at one time, "Uncle Doub, I expect you are making sermons." He said, "Yes."

But the time of his departure was near, and we were no more to hear his able expositions of the word of God.

Frances M. Bumpas.

"Uncle" Walker,—Another Milestone Passed.

On the 5th of April, the children, the grand-children, the great-grand-children, other relations and many friends, including the Rev. Mr. Price, his pastor, and Rev. Mr. Rodgers, the Station preacher at Mocksville, assembled at the residence of "Uncle" Walker to celebrate his 89th birthday. A goodly number was present. A glad round of the social prevailed until after dinner was served. Appropriate religious exercises were then held, consisting of songs, reading of the scriptures and prayers, led by Brother Rodgers. In all these exercises, Uncle Walker entered with lively interest. His prayer was of unusual power and unction for a man of his years. Seated in his chair, he spoke at some length of incidents in his life, his faith in God, and his hopes of soon reaching Heaven. He seems cheerful and happy. He is remarkably free from pain. Eats well and sleeps well. Expressed himself as feeling better and stronger than at this time last year. He confidently expects a great revival on the circuit during the present year, and said he would like very much to engage in revival meetings, if strength should be given him. These birthday

occasions are seasons of spiritual growth to all who are so fortunate as to attend.

It is touching to see with what tender regard and esteem this aged man of God is held, not only by members of his family, but by friends and neighbors as well. Especially is this true of his only daughter and her husband whom God so richly blesses, by allowing them the care and keeping of this grand old man in his sunny and beautiful old age.

Long may the good Lord preserve the life and strength of this grand old Father in Israel, to bless his home, his church and his community.

J. D. HODGES.

Augusta, N. C.

Letter From Sylva.

Dear Brother Blair:—Work on the parsonage is progressing finely. It is now weatherboarded and covered. We were fortunate in securing one of the best workmen in the country to superintend the work. It is an excellent house, on a very desirable site. It will have seven rooms, and is well arranged.

The Ladie's Home Mission Society is working faithfully to get a parsonage, and deserves more than this one word of praise. They went to work for a parsonage, and are fully expecting to have one. We expect the preacher to move into it in a few weeks.

But no one deserves more praise than Brother Jordan, the pastor. He went to the woods last fall, and helped cut and haul the logs to the mill, helped haul the lumber to the site, did the excavating, handled the brick for the foundation, drew the plan of the house, is purchasing the material on the authorization of the building committee, and is at work every day with the carpenters. Who can beat this record? I do not remember that he has missed an appointment this year. The financial report at quarterly conference was good.

The church at Willit's, a few miles above here, has done its full share. It is a prosperous little church.

The children undertook to raise money with their mite boxes to buy the nails. They raised more than enough. The ladies gave a prize to the one who raised the most. So much for Home Missions, but the charge raised more than its assessment for Foreign Missions last year.

CORRESPONDENT.

Sylva, N. C.

The Missionary Conference, and Else.

I have been waiting for some one to call on the people throughout our conference, as well as the pastors, to make the Asheville Missionary Conference a subject of daily prayer, but as no one else has done so through the Advocate, I hereby make the request myself. The success of the great New Orleans Conference was due to the fact that thousands prayed daily for the presence of the Holy Spirit before it convened. Let every pastor in our conference call the attention of every congregation to the importance of daily prayer for God's presence and blessing upon this gathering of God's host, which will, in all probability, mean more for the coming of Christ's Kingdom in the earth, than any single gathering of Christians in our state in the last fifty years.

Our second quarterly conference was held at Carson's Chapel the 8th, and 9th of this month. Dr. J. H. Weaver was on hand and looked after the various interets of the Church, and preached four sermons of great fervor and spirituality. The financial report in answer to question 8, was the best of any circuit in the district for the second quarter, up to that time, and there were only two or three more charges to report. We were then the banner circuit, in this respect, of the 9 charges reported. We organized a new society at Hiddenite recently with 38 members, and have bought the church there recently sold by the Associate Reformed Presbyterians, and hope to finish it up and paint it this year. We have secured near to $500.00 in good subscriptions for a new church at Taylorsville which we hope soon to have on hand.

The Rocky Spring Church and community recently pounded us. "The lines are fallen unto us in pleasant places."

E. J. POE, Pastor.

Taylorsville, N. C.

Rutherford College Notes.

Commencement exercises begin here May 23 and continue through the 24. The program has been arranged. Tuesday at 11 a. m. Dr. R. G. Watterhouse, president of Emory and Henry College, Va., is to preach the annual sermon. In the after noon of the same day the young men appear in their declamations. At the evening hour the orators contest takes place. On the morning of the 24, H. N. Snyder, Litt. D., L. L. D., president of Wofford college, will deliver the literary address. In the afternoon Rev. L. A. Falls, pastor of Brevard St. Methodist church, Charlotte, will make the alumni address. The evening hour is taken up by the young ladies in recitations, music, and reading of essays.

We consider ourselves extremely fortunate in being able to secure the services of such distinguished speakers on our commencement occasion.

Dr. Snyder is one of the most scholarly men of the South, and is a speaker of fine ability. Dr. Waterhouse is a member of the Holston conference and takes a prominent part in church and educational work.

Rev. Mr. Falls is a popular member of Western North Carolina Conference, a former student of this institution, and one who reflects honor upon his alma mater wherever he goes.

With these distinguished gentlemen to speak for us the success of the 1905 commencement is assured.

The executive committee of the board of trustees of this institution, in a meeting held here a few days ago, decided to erect at once a new dormitory for boys, and a special committee was appointed to purchase suitable building grounds. Work on this structure will begin right away. The authorities of Rutherford have felt the need of a dormitory for boys for a long time, and have frequently discussed the matter. But, no definite steps were taken toward supplying this need until the other day. Next year the students will be offered board and lodging at a minimum cost.

Revivalist Glenn of Greensboro, who has been conducting a series of services here and at Connelly Springs, left Saturday for Morganton, where he expects to hold a meeting for Rev. Sherrill, pastor of the Methodist church there. Rev. Glenn held a very successful revival here.

Dr. W. W. Bays, financial agent for Rutherford, was here a few days ago. He filled the pulpit for Rev. J. O. Shelley, Sunday. Dr. Bays is quite popular among the students and people of the town, and always has a large audience out to hear him speak. Monday evening he delivered a lecture in the college chapel taking as his subject "woman." The lecture was entertaining and highly instructive.

Very truly yours,

LOY D. THOMPSON.

Epigrams in a Series.

PART 1.

BY WLLIAM SHERRILL.

No man has any kind of right soever to stand between me and thee in our simple and plain and known duty. And what that inner-felt duty is, is of small import on that score. Man, woman, hinderer purposely or not, learn this truth, over and over again, day by day, and hour by hour, if so need be.

* * *

Duty is the very sublimest word in our language, or in any language, or in any tongue. It is God speaking to the soul.

* * *

Then, mother, father, brother, sister—no one has a right as a bar or hindrance or barrier in this matter; for it is sacred to each inner-soul; and no one soul can know the inner springs and promptings and motives of another soul; because each man or woman, in and within himself and herself, is a complete entity, separate and apart from any other creation. If God speaks to thy soul in humble duty—duty let it be, though outward act and manner and circumstance seem to negative and belie that which thou art driving and striving at. God knows your sincerity or hypocricy—I do not, nor yet any man. Receive reproof and wisdom in experience from without—all helps to this sacred impressment. But if such do not tend to accentuate duty, and help and not retard, reject it—and go thy way alone, hand in hand with the Highest.

* * *

Life is a most curious enigmatical compound. Here am I and you trying to dare and do—something, what we can, to help somebody, someway, somehow. I often well-nigh despair, give up, give over—so weak and inert and sinful and seemingly non-worthful am I in the great battle, as you do the same. But, thus, remember the small word, again and again, ringing in the ear—Duty! God is working far more mightily and to more purpose while we one day strive, the next are ready to quit altogether. We are at work on character, and God is the rounder and finisher; but we must, perforce, have a hand in fashioning the garment. Symetry and finishing and beautifying belongs to God and Heaven. And that depends on a single word—this final finishment: and that—Faithfulness. Can I hold out? and can you? And the very eternal soul at stake answers for me and for thee, It must be so! we must persevere!

* * *

I write a good deal for men and women to read, now and anon. I often feel that, unless I can live better and more rightly, I should not do so. But a simple feeling of somehow it being my little part in duty, will not allow my feeble hand and halting pen lie aside, unused. Then I remember that earth is not heaven, and that I am weak and blind and sinful and leprous with the evil and promptings within and without. So do you. But, with minds like steel, and hearts like flint, let us strive amid it all. God will, some day, lead us out of the wilderness.

Revival at Tuscola.

Rev. W. E. Abernethy, preacher in charge of Clyde circuit, Haywood county, writes under date, April 17th: "God has blessed us with a gracious revival at Tuscola. Eighteen conversons to date, and a large number of backsliders reclaimed. Meeting still in progress."

Hot water instead of milk to thin the eggs makes an omelet more tender.

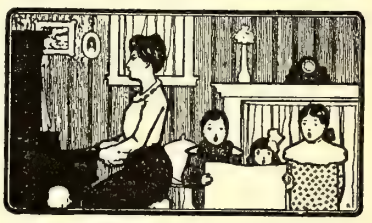
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All surface cancers are now known to be curable by Bucklen's Arnica Salve. Jas. Walters, of Duffield, Va., writes: "I had a cancer on my lip for years, that seemed incurable, till Bucklen's Arnica Salve healed it, and now it is perfectly well." Guaranteed cure for cuts and burns. 25c. at all drug stores.

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The Quiet Hour.

Where Can Rest be Found.

D. L. MOODY.

If I wanted to find a person who had rest I would not go among the very wealthy. The man that we read of in the twelfth chapter of Luke, thought he was going to get rest by multiplying his goods, but he was disappointed. "Soul, take thine ease." I venture to say that there is not a person in this wide world who has tried to find rest in that way and found it.

Money cannot buy it. Many a millionaire would gladly give millions if he could purchase it as he does his stocks and shares. God has made the soul a little too large for this world. Roll the whole world in, and still there is room. There is care in getting wealth, and more care in keeping it.

Nor would I go among the pleasure-seekers. They have a few hours' enjoyment, but the next day there is enough sorrow to counterbalance it. They may drink the cup of pleasure to-day, but the cup of pain comes on to-morrow.

To find rest I would never go among the politicians, or among the so-called great. Congress is the last place on earth that I would go. In the Lower House they want to go to the Senate; in the Senate they want to go to the cabinet; and then they want to go to the White House; and rest has never been found there. Nor would I go among the halls of learning. "Much study is a weariness to the flesh." I would not go among the upper ten, the "bonton," for they are constantly chasing after fashion. Have you not noticed their troubled faces on our streets? And the face is an index to the soul. They have no hopeful look. Their worship of pleasure is slavery. Solomon tried pleasure, and found bitter disappointment, and down the ages has come the bitter cry, "All is vanity."

Now, there is no rest in sin. The wicked know nothing about it. The Scriptures tell us the wicked "are like the troubled sea that cannot rest." You have, perhaps, been on the sea when there is a calm, when the water is as clear as crystal, and it seemed as if the sea were at rest. But if you looked you would see that the waves came in, and that the calm was only on the surface. Man, like the sea, has no rest. He has had no rest since Adam fell, and there is none for him until he returns to God again, and the light of Christ shines into his heart.

Rest cannot be found in the world, and thank God the world cannot take it from the believing heart! Sin is the cause of all this unrest. It brought toil and labor and misery into the world.

Now for something positive. I would go successfully to someone who has heard the sweet voice of Jesus, and has laid his burden down at the cross. There is rest, sweet rest. Thousands could certify to this blessed fact. They could say, and truthfully:

"I heard the voice of Jesus say,
'Come unto me and rest.
Lay down, thou weary one, lay down,
Thy head upon my breast.'
I came to Jesus as I was,
Weary and worn and sad,
I found in him a resting-place,
And he hath made me glad."

—From "The Overcoming Life."

How to be Great; or, What Makes a Great Life.

Do not try to do too great a thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kind construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few linchens and wild flowers, and now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Myers.

The Bible as Literature.

It would be impertinent for me to praise the English Bible, and needless to dwell upon its value as a model of noble language. But since you offer me this opportunity, I should like to insist on the importance to those who are ambitious to write well of reading the Bible aloud. It is a book the beauty of which appeals largely to the ear. By one of those almost miraculous chances which attended upon the birth of this incomparable version, each different part of it seems to have fallen to man appropriately endowed for that fragment of the task. The Gospels, for instance, vibrate with the tender and thrilling melody of stringed instruments; in the narrations of the Old Testament and in the Psalms we find a wider orchestra, and the silver trumpet predominates. When young men, therefore, ask me for advice in the formation of a prose style, I have no counsel for them except this: Read aloud a portion of the Old and another of the New Testament as often as you possibly can.—Edmund Gosse.

Good Humor in the Home.

Women who ask how to make themselves charming can be given no better advice than to cultivate good humor, which is more than anything else the chief corner stone of adaptability. The world is a mirror which reflects the aspect you present to it. True, it may not always give smile for smile, but it unfailingly returns frown for frown. Among all the recipes, however, suggested for beautifying, the simple one of a good temper is left out, and yet there is nothing, short of actual deformity, so ugly and repulsive in a woman as a bad temper freely displayed.

In a man's eyes bad temper is the unpardonable sin, and wisely so, since nothing so quickly creates and insures an unhappy home. Let the women who take such pains to cultivate beauty remember that the expression of a face counts for as much as does any feature thereof, and when they are willing to do and bear so much for the attainment of the power of beauty, brilliancy, or charm, it is surely worth while to give up one's own way for the acquirement of so great and lasting a charm as the merry heart which doeth good like a medicine.

The Hopeful Attitude.

Much is gained by cherishing a hopeful outlook upon the world. We cannot do much for humanity unless we have faith in it, unless we hold firmly to the conviction that it is worth redeeming. It is hard, in the face of ingratitude and coldness and the falling away of those whom we try to help, to maintain this optimistic attitude, but Jesus did it, and it was one great secret of his success. Those are sad lines in which a man confesses how the estimate of others dragged him down:

"They thought me what I said I was;
I became what they thought I was."

To better the world begin right where you are. Most of us must serve our God in that "station of life whereunto we are called." Take hold of the handles and levers and sources of influence and uplift that are just within your reach. They seem so small as hardly to be visible, but look at them with the eyes of Christ and they will greaten before you, and the little ways of serving him will become large and radiant.—Howard Allen Bridgman.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

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The Family Circle.

Roses or Briars?

A little poem by Anna Henderson of Williamstown, West Va., in her book, "Life and Song," describes a poor woman trudging along a dusty street, bearing a bundle of work and a babe in her weary arms, with another little child clinging to her gown. While passing the homes of the wealthy, the little toddler halts in front of a beautiful home where an elegant lady is cutting flowers which abound in rich profusion about the lovely place, and the child expresses a wish for just one flower. The lady overheard the prattlers request, and most kindly filled the little hands with fragrant roses. The weary victim of poverty sadly expressed thanks for the kindness, but grimly suggested to the lady that while roses grow for the rich, briars were the proper crown for the doorway of the poor. The rich woman with a look of deep sadness said:

"You are rich with such beautiful children.
Best treasures our God ever gave,
I was plucking those poor little flowers,
To put on my little ones grave."

When this confession of sadness came from the woman of wealth, whose empty arms were gathering "poor little flowers," to place on her "little ones grave," the poor murmuring mother accepted the kind reproof, and went on with a better view of the subject of roses and briars. She said:

O then how my envy was silenced;
To pity and thankfulness turned:
For her were the briars, while roses
Seemed crowding the path I had.

This is not only poetry but it is so true of human life, that the lesson it teaches should be given over to the world, until envy and murmuring should cease to eat like a canker the heart of the so-called poor. If people only knew more of the real sorrows that are borne in silence by those who are often envied and harshly misjudged, there would often be given instead, a look of sympathy and an outstretched hand to help if possible the lonely and desolate lives that need not money, but true kindness.

We do not claim that the poor woman in the street could fill the vacancy in that sad, lonely home among the roses, or do very much to help the mother who only had a little grave on which to bestow her beautiful flowers. Yet it would have saved her miles of thorny paths if she had grown up with a proper estimate of the blessings she possessed, and a true feeling of sweet charity for her fellow creatures.

After all it is largely a matter of our own choosing as to which we will cultivate—briars or roses. Many homes have only the briars, because of the failure to cultivate roses. Briars grow on neglected ground, and they will even creep up around a neglected door way and lacerate the tender hands of innocent children, if they are permitted to crown the doors of either the rich or poor. But envy and jealousy are the ugliest and most cruel briars that are permitted to grow up about any human habitation. And yet it is so strong that people will cultivate this vile shrubbery. Not always the poor, but many who are far above want, hedge themselves and their homes about with these unsightly and cruel thickets of evil with which they torture themselves and distress their neighbors.

Then think of children growing up in a path of briars, to be stung an scarred for life by the cruel thorns. It need not be so.

From long and extensive observation we know roses grow as well for the poor as for the rich, and many of the sweetest and brightest homes in all our land are the humble cottages of people who are counted poor so far as money is concerned, but who are rich because they are free from envy, and cultivate content in the fertile soil of fervent charity. Such people crown their habitations with flowers, not with briars, and a cheerful Christian hospitality invites the weary and sad, as well as the gay and the happy, to turn in and find rest and refreshment.

The poor tired mother in the poem found herself rich as she contrasted her estate with that of the lonely mother who could only gather poor little flowers to place on her little ones grave. With her own loving babe pressed to her warm, loving heart, and a sweet, happy little prattle walking by her side, she found herself on a path strewn with roses which she had hitherto spurned, while the briars grew much nearer to the one she had envied and almost hated. Fortunately she discovered her mistake in time to cut down the briars and plant roses for her children. Better for her if she had cultivated roses earlier in life and it would have been better for her children.

To our young readers especially we commend this lesson and we kindly ask each one: Which will you cultivate, briars or roses?—Western Virginia Advocate.

Present Day Handwriting.

The handwriting of young ladies has changed very considerably since the time of their grandmothers. Then the writing master formed part of their educational equipment, and a beautiful flowing Italian hand, legible even in old and faded letters, was consistently aimed at. I do not think women are taught to write at all in the present day; at any rate, if they are, they are not taught to hold their pens. Instead of a graceful, easy position of the pen resting on the second finger, and held between the first finger and the thumb, the girl now boldly grasps the pen much as a German does his fork, like an implement of force, and scrawls backward with difficulty, and slowly. This is supposed to give character to the handwriting. It certainly looks very clumsy, and the backward style of handwriting does not show character, as it is entirely artificial. However, thanks to the typewriter, shorthand, and the telephone, I suppose no one will write at all in the coming by and by, and the beautiful caligraphy, as clear as print, so much prized by scholars in the old monasteries, will become a tradition of the dark ages.—The London Graphic.

A Ladylike Accomplishment.

"Frances," said that little girl's mother, who was entertaining callers in the parlor, "you came downstairs so noisily that you could be heard all over the house. You know how to do it better than that. Now go back and come downstairs like a lady." Harper's Bazar tells how the little maid followed instructions. Frances retired, and after a lapse of a few minutes re-entered the parlor.

"Did you hear me come downstairs this time, mamma?"

"No, dear, I am glad you came down quietly. Now don't let me ever have to tell you again not to come down noisily, for I see that you can come quietly if you will. Now tell these ladies how you managed to come down like a lady the second time, while the first time you made so much noise."

"The last time I slid down the banisters," explained Frances.

Truths.

The eagle that soars in the upper air does not worry itself as to how it is to cross the rivers.

The preaching that the world needs most is the sermons in shoes that are walking with Jesus Christ.

There is no time to make life-preservers in the day of disaster.

We will be no more in the presence of God at death than we are now.—Dr. Thomas.

Is It Right?

Is it right that a property-owner should lose $4.20 to let a dealer make 50 cents? A dealer makes 50 cents more on fourteen gallons of ready-for use paint, at $1.50 per gallon, than our agent does on eight gallons of L. & M. paint and six gallons of linseed oil, which make fourteen gallons of the best paint in the world, at $1.20 per gallon; the property-owner loses just $4.20. Is it right?

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North Carolina Christian Advocate

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Office: 108½ West Washington Street.

We have before us the April number of the South Atlantic Quarterly. This publication does great credit to the editors, Drs. Edwin Mims and William H. Glasson. Among the leading articles is one on "The New North," by Hamilton Wright Mabie, of New York. There is also a very interesting article on the "Over Production of Cotton and a Possible Remedy," by Prof. Ulrich B. Phillips, of the University of Wisconsin, but a native of Georgia. This article will be sought for in view of the wide spread public interest awakened on this subject. The whole issue is a very fine literary bill of fare. The editors announce that the Quarterly will be continued under very favorable auspices. Those who value the best thought of the present time will make no mistake to order this publication.

NEARING THE TWO THOUSAND MARK.

Our report shows this week that we lack only 234 of having secured two thousand new subscribers. These will be in before May the 1st, we feel assured. Many of the preachers have written that they are expecting to send in large additional lists. We now have 6,000. Why not keep this up till we reach 8,000? We can do it, and it is worth while.

PRESIDING ELDER'S CONFERENCE.

The Presiding Elders of the four Conferences represented in the South Atlantic Missionary Conference are called to meet in Central church, Asheville, Wednesday, May 17, 1905, 9 a. m. It will be before the missionary conference meets, and will give time for other meetings in the afternoon.

THE ABERNETHY MONUMENT.

If the former pupils of President Abernethy fail to respond to the call to erect a monument to his memory, it is to be doubted whether they are worthy of the benefactions and labors bestowed upon them by this great educator. We can not believe that they are made of such poor stuff as to be thus wanting in the spirit of appreciation. Let them rally now.

Since Brother Connelly's list appeared two weeks ago we have received the following in cash and subscriptions:

Previously reported, - - - - -	$90.50
Mrs J Z Green, Marshville, N. C., - -	1.00
A A Shuford, - - - - - -	2.00
J T Johnson and wife, - - - -	2.00
P W Huffman, - - - - - -	1.00
Sheriff J W Blackwelder, - - - - -	.50
Mrs M W Kincaid, - - - - -	.50
Miss Mattie Hoyle, - - - - - -	1.00
J D Glass, Esq., - - - - - -	1.00
H D Abernethy, - - - - - -	1.00
A S Abernethy, - - - - - -	1.00
Prof G W Hahn, - - - - - -	1.00
C L Hawn (for Alfred Hawn) - - -	.50
L C Huffman, - - - - - -	.50
H S. Suttlemyer, - - - - - -	1.00
Total, - - - - - - -	$104.50

WEDDINGTON COMMENCEMENT.

The Commencement exercises at Weddington Academy take place April 20-21, today and tomorrow. The annual sermon will be preached this evening at 8 o'clock by Rev. E. K. McLarty, of Concord, and the literary address will be delivered tomorrow (Friday) by Rev. J. A. B. Fry, of Trinity church, Charlotte. Prof. C. R. Clegg is now in charge of this school. We acknowledge the receipt of an invitation to be present, and regret our inability to do so.

GOOD ROADS, CHRISTIANITY AND EDUCATION.

Under the above head, the United States Bureau of Education furnishes to the press a very thoughtful article. Without committing ourselves to Mr. Brownlow's plan for national road building, we do not hesitate to say that one of the greatest needs of our time is the improvement of our county roads and schools. The educational, moral and religious advancement of our country is vitally connected with it. For this reason we give place to the article in full, with the hope that it may stimulate thought on this subject among our people.

"The United States Bureau of Education has for some years had under consideration the question of the consolidation of public schools and the transportation of pupils to and from the schools after consolidation. In the Report of the Commissioner of Education for 1900-1901 the subject is treated somewhat at length, and more fully in the report for 1902 and that for 1903. From these reports it appears that the policy of consolidating small schools and transporting the more distant pupils to a central (usually graded) school at the public expense has been resorted to in twenty-two States to a greater or less extent—as follows: Connecticut, Florida, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Nebraska, New Hampshire, New Jersey, New York, North Dakota, Ohio, Pennsylvania, Rhode Island, South Dakota, Vermont and Wisconsin. While the proposition may yet be said to be in the experimental stage, the concensus of experience in these States shows that a consolidation of schools results in a saving of money, in improved schools and in more regular attendance. Summarized, the following important advantages are attained:

1. Consolidation and transportation decreases the aggregate cost of rural schools or gives greater efficiency at the same cost.
2. Secures to the pupils better instruction, better buildings and equipment, and longer periods for recitation.
3. Insures closer supervision by officials and stronger principals.
4. Conduces to better health and morals.
5. Continues in school country maidens liable to remain at home because of vagabond tramps or large bodies of unemployed men in certain localities.
6. Holds in school youth advanced beyond the curriculum and discipline of most small schools.
7. Relieves mothers anxious about their girls and children of tender years.
8. Eliminates truancy and diminishes irregularity.
9. Causes to attend many out of reach of a school without transportation.
10. Enhances the value of the instruction, because the larger the number of pupils the fewer the grades per teacher, and the more of himself the teacher is enabled to give to each pupil.
11. Awakens healthy rivalry through the inspiration of numbers.
12. Makes compulsory attendance more feasible and justifiable.

* * * * *

"One of the most important problems for our rural communities has been how best to secure the benefits of a graded school system so as to enable the farmer to give his children instruction in the higher branches of learning without leaving the farm. The writer believes that the policy of consolidation and transportation of pupils furnishes a solution of the problem if the policy can be perfected. The next and most important question is: how can this be done; in what way, and after what preparation, can a perfect system be established or made possible of establishment? We are firmly of the opinion that the system of education outlined and which means so much for the country will never be perfected and become a fixed policy until there is national aid in the construction of good wagon roads, say along the line of the bills introduced in the House of Representatives by Hon. W. P. Brownlow, of Tennessee, and in the Senate by Mr. Latimer, of South Carolina. In hearings on the good-roads subject before the Senate Committee on Agriculture it was shown that of all the roads in the United States there are only 5 per cent. good, 10 per cent. fairly passable and 85 per cent. bad; that is, stallers of teams in wet weather, and the creators of insufferable dust storms in dry weather. 'Fifteen per cent. are roads, the remainder mere rights-of-way.'

"While striving after the best results in its own particular field and studiously seeking improvements under functions that belong to it alone, that very important branch of the public service known as the Bureau of Education has, in its investigations, gathered practical facts and detailed statistics that furnish irrefutable argument in favor of national aid to good roads, because no government can prosper save by the enlightenment of its people. President Roosevelt, in a speech at St. Louis in 1903, declared that the difference between the semi-barbarism of the Middle Ages and the civilization which succeeded it was the difference between poor and good means of communication. On Bedloe's Island in New York harbor stands Liberty Enlightening the World. 'Go ye into all the earth and preach the Gospel to every creature' means now, as when first communicated to man, that the highways and the byways furnish a fruitful field for Godly work. Following the construction of good roads civilization expands, education increases and Christianity widens and broadens its field operations. But education is not possible and Christianity is retarded where school houses cannot be reached, and school houses cannot be reached where the highways are not at all seasons passable. No fixed policy of consolidated schools will prevail until there is systematized construction of wagon roads, and no fixed policy of road construction is possible except by Federal co-operation with the States and the political divisions thereof.

The common or wagon roads are the primary means of transportation and communication. The railroads have their uses, and they are important, but people do not use them to reach church houses and school houses. Christian civilization and education call for better means of propagation. Public school work goes hand in hand with the spread of religion. It needs no argument to show that every church interest and every school interest is closely connected with the question of public road improvement throughout the United States. We are a Christian nation, and we are an educational people. The very life of the Republic depends upon the influence of the churches and the schools, for these are the certain promoters of high ideals in citizenship and the inculcators of that fine spirit of patriotism which enables good government and sustains it wherever established. If there were no other reasons why the government should at once adopt and put into practice a good-roads policy in co-operation with the States, it should do so in support of public education and the spread of the Christian religion.

"We repeat that the United States Bureau of Education, while working in its own particular field, has supplied one of the most forceful arguments yet presented in favor of national aid to good roads, and we should much like to see every church and school journal in the land take up the question and discuss it for the benefit of the cause in which they are engaged."

Notes and Personals.

Rev. George F. Kirby, of South Main street, High Point, called on Tuesday.

Rev. D. H. Comann has been in a meeting at Bennettsville, S. C., during the past week.

Rev. N. R. Richardson, of Henrietta and Caroleen, called on Tuesday on his way to Selma to assist in a series of meetings and to visit among friends and relatives of his boyhood home.

We had a pleasant call last week from Rev. J. C. Granberry, Jr., of the Virginia Conference, now stationed at Rocky Mount, Va. He is a son of Bishop Granbery, and makes the impression of being a cul-

tured but modest and unassuming Methodist preacher.

Rev. J. A. Baldwin, Principal of the Piedmont Industrial School, will get out a special edition of the Charlotte Chronicle, May 20th. The issue will be 20,000, and will contain contributions from many prominent writers, some of them men of international reputation. The subjects are such as our people are interested in. The different phases of our industrial life will be discussed. The paper will be sold at 10 cents per copy.

The students of Greensboro Female College are working heroically for the completion of the chapel and they should be helped. We call attention to an appeal in this issue by a member of the Irving Literary Society, setting forth good reasons why the chapel should be completed before commencement. These students have given this year $700 in cash to the rebuilding fund, and have pledged an additional $300 to be paid in September. They have also subscribed $200 towards rebuilding the chapel. Surely this fact alone will make a powerful plea to the Methodists of the State. We do hope it may not be necessary for this noble body of young Methodist women to feel humiliated by the failure of the plan to have the chapel ready for Commencement.

CHILDREN'S DAY EXERCISES.

We desire to call the attention of our pastors to the fact that the 4th Sunday in May is set apart for Children's Day services. Programs are now ready at our publishing house, and we request all pastors and Sunday-school Superintendents to take such steps at once, as are necessary to properly observe the day. The possibilities are very great for doing good if the directions of the discipline are faithfully carried out.

We also ask that all schools that closed for the winter, if not already opened, do so, at latest, by the fourth Sunday in May, and that our presiding elders and pastors make a special effort, during the next two months, to organize new schools wherever ten persons can be gotten to attend.

L. W. CRAWFORD,
Chmn S. S. Board.

North Carolina Methodism.

Rev. L. T. Mann left yesterday for Statesville to see Mrs. Mann who is recovering from a successful operation.—Lenoir Topic.

The Pilot News says: "Rev. A. M. Long occupied the pulpit of the Methodist church Sunday night preaching a good sermon to a large congregation.

Rev. D. V. Price is assisting the Methodist minister at Wadesboro in revival meetings this week. Rev. C. M. Gentry ably filled the pulpit here last Sunday. —Stanley Enterprise.

The Calvary and Dilworth congregations of the Methodist church in Dilworth have consolidated and will in the near future build a handsome church building for their joint worship. A lot has been purchased from Mrs. D. M. Rigler on which the edifice will be erected.—Charlotte News.

The people of the Stokes circuit speak in the highest terms of the preaching of Rev. J. A. Clarke, who is in the midst of his second year as pastor of that charge. The Stokes circuit is a field of great possibilities and we trust Brother Clarke's ministry may be greatly blessed among them.

The McAdenville correspondent of the Gastonia Gazette last week said: "The Third Quarterly Conference was held here last night by the Presiding Elder, Rev. R. M. Hoyle. Mr. Hoyle has been conducting a series of meetings in the Methodist church here day and night since Friday. He has preached strong and forceful sermons and all who heard him could not fail to be edified."

The protracted meeting in the Methodist church this week has been attended as well as could be expected under existing weather conditions. Pastor Stanford is being assisted by Rev. J. P. Rodgers, of Mocksville, whose sermons, are strong, impressive and very earnest. Rev. C. R. Canipe, of Stoneville, is also in attendance.—Leaksville Gazette.

There will be services at Main Street M. E. church every night next week. Dr. Crawford, the pastor, will preach a series of sermons on the closing scenes in the Savior's ministry, beginning with His triumphant entry into Jerusalem and concluding with His ascension. Dr. Crawford has put his best thought into these sermons and makes the scenes he depicts very real to the imagination and heart of the hearer. The side-lights he throws on the manners and customs of the times aid much in getting a clearer view of the great events recorded in the sacred narrative. —Webster's Weekly.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to April 19, 1905.

ASHEVILLE DISTRICT.

Hendersonville ct., Rev. W. H. Perry,	22	
Marshall circuit, Rev. W. B. Lyda,	11	
Swannanoa ct., L. B. Abernethy,	25	
Burnsville ct., Rev. J. N. Somers,	16	
Bethel station, Jno. W. Moore,	9	
Weaverville sta., R H Parker,	10	
Ivy circuit, J. B. Hyder,	5	
Cane Creek cireuit, J J Brooks,	13	
Bald Creek ct., L R Huddletone,	21	
	—	132

CHARLOTTE DISTRICT.

Matthews, R. G. Tuttle.	9	
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	12	
Derita ct., Rev. J. H. Bradley,	12	
Trinity, Charlotte, Rev. J. A. B. Fry,	12	
Clear Creek ct., Rev. E. G. Pusey,	15	
Pineville ct., Rev. C. M. Pickens,	1	
Morven circuit, M. T. Steele,	5	
Polkton circuit, J. C. Mock,	16	
Ansonville circuit, W S Hales,	7	
Chadwick, Charlotte, J A Baldwin,	13	
Calvary, Charlotte, D L Reid,	25	
Lilesville ct., A. E. Wiley,	10	
	—	151

FRANKLIN DISTRICT.

Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	5½	
Hiawassee circuit, C. H. Curtis,	1	
Bryson City ct., F. B. Noblitt,	2	
Macon circuit, L P Bogle,	11	
Franklin station, F L Townsend,	5	
Glenville circuit, A G Loftin,	3	
Whittier, J J Edwards,	1	
Webster circuit, V L Marsh,	8	
Andrews circuit, J A Sronce,	10	
Hayesville ct., E. Myers,	8	
	—	55½

GREENSBORO DISTRICT.

Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	48	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	35½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	19	
E. Greensboro ct., P. J. Carraway,	10	
Reidsville, Main St., L W Crawford,	3	
Coleridge, J J Eads,	1	
Wentworth circuit, A S Raper,	9	
Ruffin circuit, J F England,	13	
	—	166½

MOUNT AIRY DISTRICT.

Rockford circuit, Rev. J. W. Long,	13	
Elkin station, Rev. H. C. Sprinkle,	7	
Wilkesboro sta., Rev. R. L. Ownby,	4	
Pilot M't'n ct., Rev. J. M. Rowland,	42	
N. Wilkesboro sta, Rev. W. F. Elliott,	9	
Helton ct., Rev. S. W. Brown,	6	
Wilkes ct., Rev. B. F. Hargett,	8	
Watauga ct., Rev. O. P. Ader,	3	
Stokes ct., Rev. J. A. Clarke,	2	
Laurel Springs ct., T. J. Houck,	6	
Yadkinville ct., A. W. Jacobs,	6	
Sparta circuit, W. T. Carner,	20	
Jefferson circuit, Seymour Taylor,	11	
Watauga circuit, O P Ader,	5	
Creston circuit, W L Dawson,	10	
Boone circuit, W T Albright,	16	
East Bend circuit, W L Hutchins,	5	
Mount Airy circuit, R L Fruit,	9	
Jonesville circuit, T H Stimpson,	10	
Mount Airy station, T E Winecoff,	3	
	—	195

MORGANTON DISTRICT.

Henrietta and Caroleen, Rev. N. R. Richardson,	9	
Cliffside ct, Rev. J. B. Carpenter,	15	
Morganton ct., Rev. W. G. Mallonee,	1	
Morganton station, R D Sherrill,	4	
Table Rock ct., Rev. N. M. Modlin,	40	
Marion, D. F. Carver,	13	
N. Catawba ct., D. S. Richardson,	14	
Connelly Springs, J. O. Shelley,	26	
Spruce Pine circuit, D. R. Proffit,	10	
Green River circuit, J. D. Gibson,	3	
Rutherfordton, J D Arnold,	18	
McDowell circuit, C P Goode.	2	
Forest City circuit, W O Goode,	13	
	—	167

SALISBURY DISTRICT.

Central, Concord, E. K. McLarty,	2	
Spencer, J. E. Gay,	9	
Cottonville ct., Rev. T. T. Salyer,	6	
Big Lick ct., Rev. Joseph Fry,	3	
Linwood ct., Rev. S. T. Barber,	42	
Epworth, Rev. B. F. Carpenter,	25	
Mt. Pleasant ct., Rev. T. E. Wagg,	21	
Salisbury circuit, J. P. Davis,	16	
Gold Hill circuit, J. C. Postelle,	14	
Lexington Mission, A L Coburn,	2	
Jackson Hill circuit, J W Strider,	7	
Woodleaf circuit, J P Lanning,	8	
Main Street, J A J Farrington,	2	
China Grove circuit, A L Aycock,	9	
Forest Hill, Concord, G T Rowe,	20	
Albemarle circuit, J C Keever,	1	
	—	187

SHELBY DISTRICT.

Shelby sta., Rev. Geo. D. Herman,	8½	
Shelby circuit, B. A. York,	17	
Cherryville ct., J. B. Tabor,	10	
Lowell ct., Rev. J. H. Bennett,	7	
S. Fork ct., Rev. J. F. Armstrong,	30	
El Bethel sta., Rev. M. B. Clegg,	10	
Rock Springs ct., Rev. J. W. Clegg,	107	
Lincolnton circuit, B. Willson,	17	
Mount Holly, E. N. Crowder,	3	
King's Mountain, M. H. Vestal,	3	
Polkville circuit, J. W. Ingle,	15½	
Lincolnton sta., R. M. Courtney,	6	
Belwood circuit, W P McGhee,	11	
	—	245

STATESVILLE DISTRICT.

Statesville station, Rev H K Boyer,	2	
Mt. Zion sta., Rev W H Willis,	6	
Alexander ct., Rev E J Poe,	18	
Rev T L Triplett,	1	
Mooresville ct., Rev W S Cherry,	17	
Mooresville station, T J Rogers,	1	
Clarksbury ct., Rev W O Rudisill,	11	
Caldwell ct., Rev P L Terrell,	28	
Stony Point ct., Rev T E Weaver,	11	
Lenoir circuit, L T Cordell,	40	
Iredell circuit, T B Johnson,	6	
Newton circuit, W F Womble,	9	
Granite Falls and Rhodiss, W R Evans,	10	
Troutman circuit, A J Burrus,	3	
Catawba circuit, R. S. Howie,	19	
Hickory station, Parker Holmes,	1	
Statesville ct., R M Taylor,	12	
Lenoir station, L T Mann,	1	
Maiden circuit, H H Robbins,	7	
	—	203

WAYNESVILLE DISTRICT.

Leicester ct., Rev J W Campbell,	8	
Brevard station, C P Moore,	7	
Sulphur Springs ct., J H Brendall,	26	
Canton circuit, D C Ballard,	30	
Haywood circuit, P C Battle,	8	
Spring Creek ct., Z V Cordell,	7	
Waynesville, J E Abernethy,	1	
Mills River circuit, J W Kennedy,	20	
Clyde circuit, W E Abernethy,	11	
Jonathan circuit, C E Stedman,	8	
	—	126

WINSTON DISTRICT.

Lewisville ct., Rev A R Bell,	1	
Kernersville ct., Rev. James Willson,	29½	
Cooleemee, Rev H C Byrum,	9	
Mocksville sta., Rev J P Rodgers,	9	
Forsythe circuit, J F Totten,	1	
Burkhead, T W Watts,	1	
Davidson circuit, P E Parker,	18	
Farmington ct, L L Smith,	1	
Walkertown station, H H Jordan,	1	
Summerfield circuit, J F Kirk,	8	
Advance, W M Curtis,	2	
Grace, Winston, J H Barnhardt,	1	
	—	81½

Total from districts,	1,709½
Secured by old subscribers,	57
Total,	1,766½

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

The Sunday School Lesson.

LESSON FOR APRIL 23, 1905.

The Entry of Jesus into Jerusalem.—John 12, 12-26.

GOLDEN TEXT.

Blessed is he that cometh in the name of the Lord.—Matt. 21:9.

NOTES.

The events of Palm Sunday show Jesus in a new light. Hitherto He had restrained every attempt on the part of His disciples or of the people to proclaim Him Messiah, and up to this time He had consistently avoided any open conflict with the Jewish authorities. Now He deliberately and publicly proclaims Himself Messiah, and by His mode of entry into the city as publicly challenges the hostile leaders of the people. It is this change of temper on the part of Jesus which gives the events of Palm Sunday their significance. For unless He meant to claim Messiahship for Himself the public entry is a bit of unworthy demagogism, while His conversation with the Greeks loses all its point.

Review the events. The early morning Jesus, as was His wont, spent in prayer. Upon returning to the house He became the topic of all tongues. Here was the young rabbi who had brought back Lazarus from the dead (John 12 17), who had fed five thousand, who had given sight to men born blind, who by His word had caused the dumb to speak and the lame to walk. The spirit of the festival was upon them. How they would like to show their pride in Him! About noon the disciples are sent to a neighbor's to find the colt of an ass and to engage him for the Master's use. As the procession starts the crowd falls in. In the most spontaneous and natural way the mounted figure becomes the hero and idol of the occasion; the procession becomes a triumph and a pageant. Jesus accepts the homage of the people; the air rings with their acclaim, "Hosanna, Blessed is he that cometh in the name of the Lord, even the King of Israel!" The road is strewn with palm branches and "many spread their garments upon the way." At a sharp turn in the way Jesus catches sight of Jerusalem. The vision of her doom lies heavily upon Him. "He saw the city, and wept over it." As they near the city the procession is swelled by crowds pouring out to see the wonder, of which word had just reached them. Again the cry is taken up, "Blessed is the kingdom that cometh, the kingdom of our father David; Hosanna in the highest!" For a swift moment the enthusiasm is overwhelming, nothing can stand before it. The Pharisees looking on say among themselves, dejectedly and spitefully. "Nothing avails; the whole world is gone after Him." But only for a moment. The crowd reaches the gates of the city. Already some chilling influence has been felt. Perhaps the presence of the temple, with its suggestion of a hostile high priesthood; perhaps the presence of the Roman soldiery, to whom a shouting of "God save the King of Israel!" would savor too much of treason. Anyway, as the procession enters the streets of the city, and is lost in the crowd which has come together excitedly to learn the meaning of the event, there is no more talk of a "King of Israel" or "kingdom of David," but only of a "Prophet, Jesus, from Nazareth of Galilee" (Matt. 21:11). In a little while Jesus is in the temple alone; a few days later the crowd which before had hailed Him with hosannas hounded Him with the cry, "Crucify Him."

According to the harmonists, the incident of the company of Greek proselytes desiring to see Jesus belongs to the events of the Tuesday following. But it may be considered here with reference to the whole thought of Palm Sunday as it lay in the mind of Jesus. For His remark to them must have been the consideration uppermost in His mind on that triumphant journey which He knew meant death to Him. "Except a corn of wheat * * * die, it abideth alone; but if it die, it bringeth forth much fruit." His death meant life for His own people and for all people, and to that hour had he come. The Gentiles had come to His rising; kings from afar had brought offerings to His cradle. The Gentiles came also to His falling, and in His death, they were taught, there should be no more Jew and Gentile, but one family, a common brotherhood, owning God as Father and Jesus the Mediator between God and man.

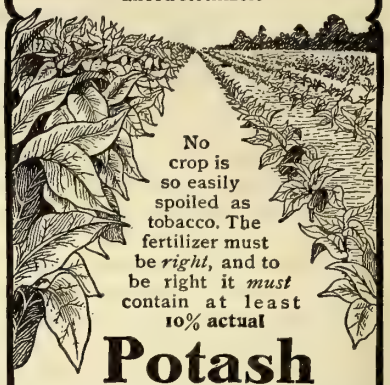
In the review of the events of Palm Sunday the outstanding fact is that Jesus could mean but one thing, and only one thing, by His part in them. (1) The procession originated with Him. It was He who directed the disciples where to find the ass's colt, and what to say to the owners in case they should hesitate about lending him. The crowd, willing and quick as they were to catch the spirit of the event and to contribute to its eclat, would never have thought of it themselves; and the disciples failed to catch the significance of it even when it was well under way: "the disciples understood not these things at the first" (verse 16). (2) Jesus accepted the homage of the people, which was unequivocally offered to Him as "the Son of David," "the One coming in the name of the Lord," the "King of Israel," the King of "the kingdom of our father David." As a good man of blameless life, as a teacher of unequaled eloquence, even as a worker of wonders, had He been these and only these, He would Himself have joined the deprecation of the Pharisees who asked Him to rebuke the extravagances of the crowd and of the disciples. But no. "I tell you," He said to the Pharisees, "that if these shall hold their peace, the stones will cry out" (Luke 19:40) (3) He associated the approaching doom of Jerusalem with its rejection of Him. When He saw the city, and wept over it, this was His moan, "If thou hadst known in this day the things which belong unto peace! but now they are hid from thine eyes." A patriot who was merely a patriot could hardly be so assured of his worth to any country. (4) In conversation with the Greeks He associated the redemption of the Gentile world with His own death, and the evangelist is careful to note that it was in connection with this claim that a voice came out of the heavens to reassure the company, whose faith was not equal to the mystery of life for all through the death of one (chap. 12. 28 30).

The very obvious meaning of all this is that Jesus by the events of Palm Sunday proposed deliberately to offer Himself to Jew and Gentile alike as the Messiah of God, the Saviour of the world. It may be that this does not prove Him to be Messiah, but it does prove that He thought Himself to be Messiah, and that He believed His death to be a necessary part of His work in redemption.

This, then, is the lesson of Palm Sunday: Jesus the Deliverer; Jesus the bringer of God's best gifts to men; Jesus the King of the kingdom of truth! How many, in loving obedience, have found the truth and reality of our Lord's claim for Himself! "Many have tested His claim and have proved its validity. By true allegiance to Him they have gained mastery over the world. They have entered into peace, have felt eternal verities underneath their feet, and have attained a connection with God such as must be everlasting." Well may such echo back the glad refrain of that first Palm Sunday, "Hosanna to the One that cometh in the name of the Lord! Hosanna in the highest!"—N. Y. Advocate.

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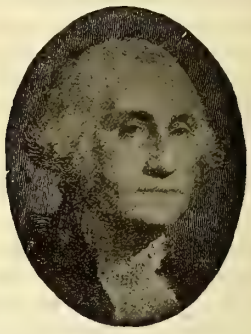
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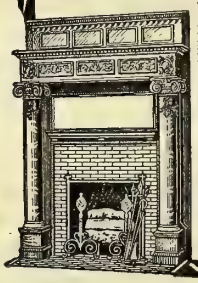
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Our Little Folks.

Johnny's Pa.

My pa—he always went to school,
He says, an' studied hard.
W'y, when he's just as big as me
He knew things by the yard!
Arithmetic? He knew it all
From dividend to sum;
But when he tells me how it was,
My grandma, she says "Hum!"

My pa—he always got the prize
For never bein' late;
An' when they studied joggerfy,
He knew 'bout every state.
He says he knew the rivers, an'
Knew all their outs an' ins,
But when he tells me all o' that,
My grandma, she just grins.

My pa—he never missed a day
A-goin' to the school,
An' never played no hookey, nor
Forget the teacher's rule;
An' ev'ry class he's ever in,
The rest he always led.
My grandma, when pa talks that way,
Just laughs, an' shakes her head.

My grandma says 'at boys is boys,
The same as pa's is pa's,
An' when I ast her what she means,
She says it is "because."
She says 'at little boys is best
When they grow up to men,
Because they know how good they was,
An' tell their children then!
—James Whitcomb Riley.

The Birthplace of the English Bible.

BY W. J. ROE.

It is not to be wondered at that the truths of the Bible were so slowly received by the people, inasmuch as so few could read, and that until late in the sixteenth century the Word o God was hardly to be procured at all. In 1462 the Bible was first printed in Latin at Mayence, in Germany, but not until 1535 was there a copy printed in the English language. During all the preceding centuries almost all the learning of the world was confined to the cloisters of the monks and friars. It was they who read the Bible, and they who interpreted it to suit their own purposes, withholding the sacred Book from the common people.

A few, a very few, "clerks," or men of learning, being also of devout mind, sought to remedy this evil of keeping God's truth in the seclusion of the monasteries and abbeys; but it was not until the close of the fourteenth century that any real attempt was made at translation into the common tongue. Then it was that John de Wickliffe (or Wyclif) appeared, zealous in opposition to the exclusive pretensions of the Church of Rome, and diligent in forwarding that great cause which not long after triumphed so gloriously under the leadership of Martin Luther. Wickliffe has been called the "Morning Star of the Reformation," and it is to him that we owe the first version in English of the Bible. This work was done by him in a simple farmhouse near the Welsh border, and, having been laboriously copied by hand, was secretly scattered over the country. Undoubtedly the good work that these copies of the first English manuscript Bible did in preparing the way for the introduction of a pure faith is incalculable.

Spring.

Only a few days ago the earth was locked in the embrace of winter. The ground was covered with a mantle of snow, the bare trees quivered in the fierce north wind, and the song birds were all silent. Now all is changed, as if by magic. As we write these lines the balmy breath of spring is wafted in through our open window. Coming down to our office this morning, we noticed that the little English sparrows are already building their nests and preparing to set up housekeeping. We noticed too that the buds on tree and bush are swelling; and the tulips and hyacinths are timidly thrusting their heads out of their winter beds. A great miracle is going on about us—the marvelous miracle of the resurrection. A few weeks more, and the trees will be clothed with their delicate, green foliage and the meadows will be carpeted with grass and decked with wild flowers.

Because this miracle is wrought before our eyes every year, let us not cease to wonder and to thank and adore the great Worker of whose power and wisdom and goodness it is an expression. All is of God. The same Almighty Father who brought again our Lord Jesus Christ from the dead is renewing the life of the world in this glad springtime. It is he who visits the earth and waters it; who makes it soft with showers, and blesses the springing thereof. It is his hand that graces with its green coronal of leaves the mighty oak and paints the delicate forest flower that nestles at its root.

"Nature, through all its height and depth, in all its variety of working powers, is what it is for this end only: that the hidden riches, the invisible powers, blessings, glory, and love of the unsearchable God may become visible in it and by it." All this wealth of vernal beauty that we see about us is just a faint reflection and partial expression of his unsearchable beauty. May we all share the devout emotion which prompted the old German mystic to exclaim: 'O tender God, if thou art so loving in the creatures, how fair and lovely must thou be in thyself!"—Ex.

What All Boys Should Know.

How to write a good hand.

Spell all the words he knows how to use.

Speak and write good English

Write a good social letter.

Add a column of figures rapidly.

Make out an ordinary account.

Deduct 16⅔ per cent. from the face of it.

Receipt it when paid.

Write an advertisement for the local paper.

Write an ordinary promissory note.

Reckon the interest or discount on it for days, months or years.

Draw an ordinary bank check.

Take it to the proper place in the bank to get the cash.

Make neat and correct entries in day book and ledger.

Measure a pile of lumber in your shed.

Tell the number of bushels of wheat in your largest bin, and the value at current rates.

Tell something about the great authors and statesmen of the present day.

If he can do all this and more it is likely he has sufficient education to make his own way in the world. If you have more time and money to spend, well and good. Study higher English, mathematics, science, Latin and Greek, or whatever the course you intend pursuing may demand.—Observer.

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(Signed) Nannie Weatherly Caldwell.
J. VAN LINDLEY, President. R. E. FOSTER, Actuary
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What Lack I Yet?

A QUESTION FOR LENT.

Looking up to the starry firmament one is overwhelmed with a sense of one's own littleness and incompetency. The wisest of men feels as did the Psalmist, "when I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained, what is man that thou art mindful of him? and the son of man that thou visitest him?'

So is it in things spiritual We are conscious of aspirations for a holier life, of a measure of love, of a degree of devotion, but when we consider our Master he is so far, far above us that the heart sinks, and we feel that we have hardly begun the upward road.

Sitting alone with my heart, thinking wistfully on his life, so radiant with love, so far-reaching in its beneficent power, my inmost self cries out for more likeness to him. I say, perplexedly, How shall I attain? How, in all the ages, can I grow to be even a faint reflection of his glory? I take hold of my sordid, laggard, cowering self, and bring it to his pure light, and pray, "Search me, O God, . . . and see if there be any wicked way in me." Sternly I try to find what keeps me from my best, what lack I yet.

Laying open, so far as I know how, the deepest secrets to his probing, cleansing touch, I see that in three points I am far short—vision, devotion, love. I lack the single eye, the clear vision that comes only with renunciation. I do not give the complete devotion that would prove me truly his child. I fail almost wholly in that passionate love for the Master and for his children which should fill my heart.

The clairvoyant vision that dwells gladly on those eternal things that are not seen by bodily eyes is not ours. We know that all around us lie great realms of truth that no man has grasped; that before us and above us are hopes so wondrous fair that no human phrase can tell their significance, but our eyes are holden that we see them not. To see things in their true proportion, the utter inconsequence of fine food or costly raiment, of old pewter or china, of drawn work or laces or Persian medallions, except as in some slight measure they may minister to soul values—is to be lifted above the earth clinging fog that obscures and baffles.

All women may well wish to be adorned. To see, as St. Peter saw, that real adorning is not in plaiting hair, or wearing gold, or putting on apparel that makes one fashionable—simply, a far different thing, but in a meek and quiet spirit that illumines the face from within and fascinates like the fire of a gem—this is to have the veil taken from the eyes. To know the value of patience, of courage, of truthfulness, of lofty ideals and far-reaching, unselfish purpose, to feel how incomparably superior these are, for ourselves and our dear ones, to mere things which can be bought and sold—is to put life on its right basis.

To gain even a glimmering perception of the value of one immortal soul, our own or another's, of its possibilities and its perils; to realize that we are truly our brother's keeper, and that the number of our brothers is countless—stirs one to eager resolve to do and give one's utmost to help to bring these wandering souls back to the Father's love. God grant to us this clear vision that we lack!

Who of us gives up the self with the complete and joyful devotion for which the Master looks? How few have learned to seek not their own but another's weal! We, comfortable, easy going stay-at-homes, complacent in our usual round of selfish busy ness, may well blush to think of the sacrifices our missionaries are making. Said Mrs. Alice Gordon Gulick, well beloved, "Are there two standards of Christian living, one for those at home, that they may have all comfort and luxury, and another for us on the field, that we must bear pinching and weariness to carry on the work that belongs to you just as much as to us?" How many missionaries have turned away, not only from all good things, but from father and mother, and wife and children, and brethren, that they may carry the gospel to the perishing, while we here at home give up nothing—nothing that we really miss. We have not yet begun to learn that all we are and all that we have are ours only that we may spend them joyfully, eagerly, for him. By humble resolve, and stern, persistent, costly sacrifice we must win that complete devotion which today we so sadly lack.

Love is "the greatest thing in the world"; the most powerful, the most precious, the most divine. Dares any one of us say that we love enough, that in this we have no lack? We are fond of those near us in locality and sympathy, but callous and practically indifferent to those a little farther off. The calls for help from Macedonia have been repeated and heart-piercing, but who of us has gone hungry for an hour or denied ourselves one ornament that we may send food and clothing to those starving and naked? Who of us, reading of the war clouds in the far East, spares an anxious thought or gives over one pleasant plan in behalf of those who may soon be widows and orphans? Mrs. Howard Taylor tells us that in China as many human beings as in all Boston die every half month, and only the least fraction have ever known of their Father, yet we make no move to tell them of his love. We read of him who came to give his life a ransom for many, and if we are stirred at all it is with so faint and vague a response that our outer life is little changed. The love that should be steadfast, eager, passionate, glowing, joyful self-forgetful, is fitful and half-hearted.

Oh, women! we lack many gifts, may graces; we need the eternal years that we may grow to be like him, our pattern. For the lack of these three essentials—the true vision, the complete consecration, the glowing love—we are ourselves to blame. May the meditations of these Lenten days help us to see our need and to find its supply through the riches of the One who giveth grace for grace.—E. R. A., in Life and Light.

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Quarterly Meetings.

ASHEVILLE DISTRICT—2ND ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Feb.	18	19
Bethel	"	19	20
Swannanoa ct., Skylands	"	25	26
Hendersonville circuit, Ednaville	Mar.	4	5
Hendersonville station	"	12	13
Central	"	19	20
Ivey circuit, Mar's Hill	"	25	26
Cane Creek circuit, Tweed's Chapel	Apr.	1	2
Marshall circuit, Jewel Hill	"	8	9
Hot Springs ct., Ottingers	"	9	10
Burnsville circuit, Shoal Creek	"	15	16
Bald Creek circuit, Deaton's Bend	"	22	23
Old Fort circuit, Bethel	"	29	30
Weaverville ct., Salem	May	6	7
Weaverville station	"	7	8
Riverside and Weaverdam, Riverside	"		9
Haywood Street	"		10

CHARLOTTE DISTRICT—2ND ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Feb.	19	20
Epworth and Seversville	"	19	20
Brevard	"	26	27
Trinity	"	26	27
Monroe circuit, Oak Grove	Mar.	4	5
Monroe station	"	5	6
Tryon Street	"	12	13
Hoskins	"	12	13
Pineville, Marvin	"	18	19
Morven circuit, Pleasant Hill	"	25	26
Wadesboro station	Apr.	2	3
Lilesville, Shiloh	"	8	9
Ansonville, Wightman	"	15	16
Derita, Hickory Grove	"	22	23
Chadwick	"	23	24
Weddington, Weddington	"	29	30
Waxhaw, Bond's Grove	April 30,	May	1
Dilworth and Big Spring, Big Spr'g	May	6	7
Clear Creek, Mill Grove	"	13	14
Matthews, Indian Trail	"	14	15
Polkton, Fountain Hill	"	20	21

FRANKLIN DISTRICT—2ND ROUND —IN PART.—

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Feb.	18	19
Webster circuit, East Laport	"	25	26
Dillsboro and Sylva, Dillsboro	"	26	27
Glenville circuit, Double Springs	Mar.	4	5
Franklin circuit, Clark's Chapel	"	11	12
Macon circuit, Mulbery	"	18	19
Whittier & Cherokee, Oconolufta	"	25	26
Andrews station	Apr.	1	2
Robbinsville, Mt. Zion	"	8	9
Hayesville circuit, Oak Forest	"	15	16
Murphy circuit, Tomotla	"	22	23
Bryson City, Witcher's chapel	"	29	30
Hiawassee circuit, Bellview	May	6	7
Murphy station	"	13	14

GREENSBORO DISTRICT—2ND ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, West Market St (a.m.)	Feb.		12
Greensboro, Centenary (p. m)	"		12
East Greensboro, Mt. Pleasant	"	18	19
Greensboro, Walnut Street (p. m.)	"		19
High Point, Washington St. (a. m)	"		26
High Point, S. Main Street (p. m.)	"		26
West Greensboro, Shady Grove	Mar.	4	5
Greensboro, Spring Garden (p. m.)	"		5
Uwharrie, Salem	"	11	12
Asheboro circuit, West Chapel	"		18
Asheboro station	"	19	20
West Randolph, Hopewell	"	25	26
Randolph, Mt. Vernon	Mar. 26.	April	1
Randleman and Naomi	"	2	3
Ramseur and Franklinsville, Franklinville	"		8
Coleridge, Concord	"	15	16
Wentworth, Mt. Carmel	"	22	23
Reidsville, Main Street	"	23	24
Ruffin, Lowe's Chapel	"	29	30
Reidsville, Ware's Chapel (p. m.)	"		30
Pleasant Garden & Liberty,	Bethany,	May	6 7

MORGANTON DISTRICT—2ND ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Friendship	Feb.	25	26
Rutherfordton sta., Gilboa	Mar.	4	5
Forest City circuit, Salem	"	11	12
Henrietta and Caroleen, Caroleen	"	12	13
Cliffside circuit, Oak Grove	"	18	19
Table Rock circuit, Oak Hill	"	23	24
Morganton circuit, Bethel	"	25	26
McDowell circuit, Snow Hill	Apr.	1	2
Marion & Providence, Providence	"	8	9
Morganton station	"	9	10
Elk Park circuit, Pineola	"	13	14
Spruce Pine ct., Pine Grove	"	15	16
Bakersville circuit, Red Hill	"	22	23
Broad River circuit, Gray's Chapel	"	29	30
Thermal City circuit,	May	6	7
Green River circuit, Tryon	"	13	14
North Catawba ct.	"	27	28

MT. AIRY DISTRICT—2ND ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Jonesville circuit, Jonesville	Feb.	25	26
Elkin station	"	26	27
Wilkes circuit, Union	Mar.	4	5
North Wilkesboro station	"	5	6
Wilkesboro station	"	11	12
Yadkinville ct., Mt. Pleasant	"		15
East Bend circuit, Prospect	"		16
Mt. Airy circuit, Beulah	"	18	19
Mt. Airy station	"	19	20
Stokes ct., Trinity	"	25	26
Pilot Mountain ct., Pilot Mountain	Apr.	1	2
Rockford circuit, Dobson	"	8	9
Boone circuit, Rutherwood	"	13	14
Watauga circuit, Valle Crucis	"	15	16
Creston circuit, Mill Creek	"	22	23
Helton circuit, Helton	"	25	26
Jefferson circuit, Orion	"	29	30
Sparta circuit, Potato Creek	May	3	4
Laurel Springs ct., Cox's Academy	"	6	7

SHELBY DISTRICT—3RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1	2
Gastonia, Main street	"	2	3
McAdensville station	"	8	9
Lowell at Bethesda	"	15	16
El Bethel and Salem at Salem	"	22	23
Bessemer City at Tate's Chapel	"	29	30
King's Mountain station	May	13	14
Cherryville at Laboratory	"	28	29
Mount Holly at Moore's Chapel	June	3	4
Lowesville at Snow Hill	"	10	11
Rock Springs at Rehobeth	"	17	18
Lincolnton circuit at McKendree	"	24	25
Lincolnton station	"	25	26
Stanly Creek at Dallas	July	1	2
South Fork at Bethel	"	8	9
Belwood	"	15	16
Shelby circuit at Sharon	"	22	23
Polkville at Casar	"	29	30
Shelby station	Aug.	5	6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—3RD ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	May	6	7
Mooresville station	"	7	8
Caldwell circuit at Grace Chapel	"	13	14
Granite Falls station	"	14	15
Troutman circuit at Knoxes Ch	"	27	28
Lenoir circuit at Harpers Chapel	June	2	3
Lenoir station	"	3	4
Mooresville station	"	10	11
Clarkesbury circuit at Clarkesbury	"	17	18
Iredell circuit at Turnersburg	"	18	19
Statesville circuit, Connelly's Chap	"	24	25
Statesville, First Church	"	24	25
" West End	"	24	25
Alexander circuit at Liberty	July	1	2
Stony Point circuit	"	2	3
Maiden circuit	"	8	9
Newton circuit	"	9	10
Hickory station	"	15	16
Catawba circuit	"	22	23

District Conference at Lenoir, July 13-16.

SALISBURY DISTRICT—2ND ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Feb.		26
Salisbury, South Main Street	"		26
Linwood, Ebenezer	Mar.	4	5
Lexington	"		5
West Lexington	"		5
Concord, Central	"	11	12
Concord, Epworth	"	11	12
Salem	"	18	19
Mt. Pleasant, Centre Grove	"	25	26
Gold Hill, Zion	Apr.	1	2
Salisbury circuit, Bethel	"	8	9
Spencer	"		9
Holmes Memorial	"		9
New London, Bethel	"	13	14
Jackson Hill circuit, Eleazer	"	15	16
Norwood, Randalls	"		21
Albemarle circuit, Zoar	"	22	23
Albemarle	"		23
Big Lick, Big Lick	"		28
Cottonville, Rehoboth	"	29	30
Concord circuit,	May	6	7
Concord, Forest Hill	"		7
Woodleaf ct., Woodleaf	"	12	13
China Grove ct.	"	14	15

WINSTON DISTRICT—2ND ROUND.

J. R. Scroggs, P. E., Winston, N. C.

North Thomasville, Prospect	Mar.	4	5
Thomasville, Thomasville	"	5	6
Danbury, Davis Chapel	"	11	12
Madison, Pine Hall	"	18	19
Stoneville, Mayodan	"	19	20
Mocksville, Mocksville	"	27	28
Lewisville, Sharon	Apr.	1	2
Davie, Liberty	"	8	9
Cooleemee, Cooleemee	"		9
Farmington, Bethlehem	"	15	16
Advance, Advance	"	16	17
Davidson, Good Hope	"	22	23
Leaksville, Leaksville	"		30
Spray, Spray	"		30
Summerfield, Oak Ridge	May	6	7
Kernersville, Shady Grove	"	27	28
Stokesdale, Zion	June	3	4
Forsythe, Pine Grove	"	10	11

WAYNESVILLE DISTRICT—2ND ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Delwood	Mar.	4	5
Sulphur Springs at Mt. Morencie	"	11	12
Waynesville station	"	18	19
Clyde at Turpin's Chapel	"	25	26
Brevard station	Apr.	1	2
Mills River at Avery's Creek	"	8	9
Canton station at Bethel	"	15	16
Haywood circuit at Mt. Zion	"	22	23
Leicester at Big Sandy	"	29	30
Brevard circuit at Greenwood	May	6	7
Spring Creek, Balm Grove	"	13	14
Canton circuit at Liberty	"	27	28

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Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

USE ME.

Use me, God, in thy great harvest field,
Which stretcheth far and wide like a wide sea.
The gatherers are so few, I fear the precious yield
Will suffer loss. O find a place for me.

A place where best the strength I have will tell,
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

—Christian Rossetti.

BREVARD REPORT.

CASH.

Previously reported	$196.90
Mrs. S. D. Claywell	1.00
Mrs. E. B. Claywell	1.00
Mrs. V. W. Seagle	1.00
Rev. W. H. Perry	3.95
Mrs. J. S. S.	50.00
Sunday Schools Green River Circuit	5.00
	$258.85
Pledges	126.50
	$385.35

Brother, Sister, let us hear from you with a contribution and get this debt paid. All contributions to be sent to Mrs. F. E. Ross, Greensboro, N. C.

Our Work.

The Church of to-morrow depends in large measure upon our living to-day; and all our powers should be applied to discover the mind of God. The ideal of abstract purity, reverence, zeal, co-operation, catholicity, supremacy, universality, and spirituality which we find in the world should always be held before us as our model and displayed by us for the guidance of others. Whatever we see in the Church of to-day distorted we should endeavor to mold into harmony with the spirit of Christ, or eliminate; and enlarge that which is defective. Ever should we be comparing the principle of the gospel with the age in which we live. Especially does it devolve upon us to beware of the delusive theory that the Church of Jesus Christ is to be the creature or servant of the age. Alliance with the world has ever been the precursor of wickedness. We are to sow in the hearts of this generation undoubting faith in God's word, unselfish devotion to his law. According to our teaching and living will future standard-bearers be strong towers, or reeds shaken by every wind of doctrine; seekers after the unsearchable riches of Christ or covetous only for the dross which perisheth.—J. M. Buckley.

Our Debt to Christianity.

Woman owes more than man to Christianity. When we remember that in all heathen countries woman is unwelcome as a babe, untaught as a child, enslaved as a wife, despised in widowhood, and considered unworthy of immortality, and then think of our own rights in the home, in the Church, in society, and, when necessary, defended and protected by the laws of the land, we ask ourselves, What makes the difference? Surely God put no difference between us and them? If the life and love of Christ has lifted us in point of privilege to be equal with man then "how much owest thou unto thy Lord?" The Macedonian cry to "come over and help us," which has been echoing and reechoing from shore to shore down through the ages, reaches us to-day, and should find a ready response in the heart of every Christian. We are glad for the success that has attended our efforts, and yet, when we consider how small a percentage of the Methodist women have been enlisted in the work, we realize that we will have to work and pray a little longer ere we can claim the promise of heaven's windows being opened to pour upon us that great blessing that there shall not be room enough to receive it. Whatever our Lord might have done, whatever he may do, his reliance is upon his friends. "Christ, the same yesterday, to-day, and forever," would still seek the lost, but he would do it on our feet, with our energy; he would still minister, but he would do it with our hands; he would still warn, comfort, encourage, and instruct, but he would do it through our voices. If we neglect or refuse to perform these offices for him, what right have we to call ourselves members of his body in vital union with him? Moreover, Christ teaches that the needs of men are his needs, that he is in the world hungry, naked, sick, and in prison.—Missionary Outlook.

A Touching Incident.

A little boy came to a city missionary, and holding out a dirty and well-worn bit of paper said: "Please, sir, father sent me to get a clean paper like that."

Taking it from his hand, the missionary unfolded it and found it was a page containing that beautiful hymn of which the first stanza is as follows:

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bids't me come to Thee,
O Lamb of God, I come! I come!

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it and why he wanted a clean one.

"We found it, sir," said he, "in sister's pocket after she died; and she used to sing it all the time when she was sick, and loved it so much that father wanted to get a clean one to put in a frame and hang up. Won't you give us a clean one sir?"

The little page, with a singlle hymn on it, had been cast upon the air, like a fallen leaf, by Christian hands, humbly hoping to do some possible good. In some little mission Sunday school, probably, this poor girl had thoughtlessly received it, afterwards to find in it, we hope, the gospel of her salvation.—Sel.

Charitable persons suppose the worst fault of the rich is to refuse the people meat; and the people cry for their meat, kept back by fraud, to the Lord of multitudes. Alas! it is not meat of which the refusal is cruelest, or to which the claim is validest. The life is more than the meat. The rich not only refuse food to the poor; they refuse wisdom; they refuse virtue; they refuse salvation. Ye sheep without shepherd, it is not the pasture that has been shut from you, but the Presence. Meat! perhaps your right to that may be pleadable; but other rights have to be pleaded first. Claim your crumbs from the table if you will; but claim them as children, not as dogs; claim your right to be fed, but claim more loudly your right to be holy, perfect, and pure. —John Ruskin, in "Unto This Last."

Full of Tragic Meaning

are these lines from J. H. Simmons, of Casey, Ia. Think what might have resulted from his terrible cough if he had not taken the medicine about which he writes: "I had a fearful cough, that disturbed my night's rest. I tried everything, but nothing would relieve it, until I took Dr. King's New Discovery for Consumption, Coughs, and Colds, which completely cured me." Instantly relieves and permanently cures all throat and lung diseases; prevents grip and pneumonia. At all druggists; guaranteed; 50c and $1.00. Trial bottle free.

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The Farm and Garden.

Burning of Corn Stalks.

The custom of burning corn stalks in the field, which is practised to considerable extent in this State, is an exceedingly unwise one. If all the stalks of corn produced in the State each year were burned, it would mean an annual loss in nitrogen alone to the soil of about one dollar and thirty cents per acre or a total of three and a half million dollars for the entire State, when this constituent is given the average valuation-price it cost farmers in mixed fertilizers last year. This loss would be about one half of the annual fertilizer bill of the State. Not only is the nitrogen lost when the stalks are burned, but the organic matter is destroyed which is so essential for the maintenance of the humus supply of the soil. Without humus in a soil, the particles of the soil run together during a rain and bake, when the sun comes out, so that most plants will suffer for lack of moisture, notwithstanding there may have been an optimum rain fall for growth on a soil that contained the proper content of humus and was otherwise in a proper physical condition. If it was found on the other hand that chinch bugs or some other noxious insects were harboring in the stalks of corn, it will be advisable to burn the stalks and supply humus by some other means because the chinch-bugs will do the following wheat or corn crop more injury that the humus from the stalks would benefit.—Progressive Farmer.

A Good Example.

If all the farmers in the county would follow the example of Millard P. Russell, of Whitley, they would soon have a library of the best kind of information for use on the farm. Mr. Russell takes a number of farm papers, besides the regular newspapers. He files every copy of his farm papers away, and every recipe or article which he thinks may be of help to him later on he clips and puts away for convenient reference. He gets the agricultural bulletins of the State and many sent out from Washington. It would be a good idea to have a regular scrap-book for clippings. Every paper should be numbered and an index made so a to enable the farmer to turn at once to the article he wants. Readers of the Enterprise will often find a single article [that] is worth the price of a year's subscription if put into practice.—Stanly Enterprise.

Cabbage Pays.

Thirty-one tons of cabbage per acre removes from the soil 150 pounds of nitrogen, 360 pounds of potash and 180 pounds of phosphoric acid, hence the need of heavy fertilization is apparent. If yard manure can be obtained from sixty to 100 tons per acre, supplemented by a good dressing of potash in the form of sulphate is none too much. In the absence of manure the best of results of a mineral fertilizer containing.

Nitrogen, 4 per cent;

Phos. acid, 8 per cent.;

Potash (sulphate form), 12 per cent, have been known. One thousand or 1500 pounds per acre is not too much. After growth of the young plants has begun a top dressing of 100 pounds per acre of nitrate of soda should be made, and again after the heads begin to form that the growth may be continuous and rapid.

From $700 to $1000 has been received from a fine crop of extra early cabbage upon one acre.

The Part Machinery Plays in Farming.

The future is full of promise for tired farmers. Machinery is doing their work for them. Professor H. W. Quaintance of the University of Missouri finds that twenty-one men will produce the same quantity of our nine principal crops including barley, rice, cotton, corn, oats, hay, potatoes, rye, and wheat as one hundred farmers would fifty years ago. The total saving thus annually effected in the United States is 450,368,992 days of good honest toil. When it is remembered that under the old order of things it would require nearly fifty million people to produce the crop now raised by ten million of our population it must be admitted that we are making rapid progress in solving the problem of production.—Missouri University Bulletin.

A Point in Practice.

It has been shown by repeated experiments that a pound of cotton-seed meal is equivalent to 1.13 pounds of corn, and that a pound of cotton-seed meal is worth 1 75 pounds of corn for fattening purposes. Taking this in connection with the recent tests, we will realize the immense value of the cotton-seed products for feeding and manurial purposes. It teaches the student this important lesson: He cannot afford to sell cotton seed and buy corn as a substitute, even though the latter is cheaper in price per ton. A loss follows both in feeding and in the manure produced.—Progressive Farmer.

A Home-Made Grubber.

Mr. J. H. Curry is the fastest and most expert "grubber" we have ever known. Neither Davidson or Forsyth County has his equal. I watched him for five minutes one day and I think he took up more bushes and trees in that time than I had ever seen done in one hour before. His plan is this—he has a large logchain, hooks it around the sapling about four feet from the ground, hitches two mules, gives the word, and the bush comes up. It is a real curiosity to see him operate the machine.—Pilot News.

Dairy Notes.

Fix up things for winter.

The trust must perish and open the way for co-operation.

The best breed of dairy cows—the one that has the most intelligent care.

Good masters and common cows often succeed, but if reversed expect failure.—Agriculturist.

A field for co operation is in the milk delivery business. Many large towns and cities are over run with delivery wagons, following each other over similar routes. It would be money and time for dairymen to unite, establish a central milk warehouse, which could collect the milk at the barns in milk days and then retail it from milk wagons. If this were done in many cities, fully one-half the delivery wagons, their horses and drivers, could be dispensed with.—Farm and Home.

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

SIMMONS.—Sister Myra S. Simmons, the aged widow of Capt. Jas. O. Simmons, died at the residence of her son, J. G. Simmons, in Henrietta, April 2nd, at the ripe age of 83 years. She was and had been a Christian for about 70 years. Brother Simmons died on February 18, 1904. They were both ripe for the Home of the true and good. Several sons and daughters are living, and all professing Christians.

N R RICHARDSON.

Caroleen, N. C.

LEE.—Mrs. Eliza Lee, widow of the late John W. Lee, died in Henrietta March 17th last, Brother Lee having preceded her to the eternal home about 13 months. He died Feb. 21, 1903.

Mrs. Lee was the mother of Rev. J. A. Lee of the N. C. Conference, besides whom there are living five other children—W. F. Lee, Mrs. Mary A Towry, Mrs. Martha E. Whisnant, Mrs. J. T. Beason and Miss Clara Lee.

Sister Lee was a woman of fine Christian character;—few better women have lived in this section.

We laid her remains beside her husband's in the cemetery at Sharon church in Cleveland county.

N. R. RICHARDSON.

Caroleen, N. C.

ELLIS.—William L. W. Ellis, aged 63 years, departed this life at his home at Hiddenite, N. C., on the 2nd of February, 1905. He was converted and joined the Methodist Church in early life. At the beginning of the war in 1861, he volunteered and went to the front in defense of his country, and served through the four years of the war, except 6 or 8 months he was at home on a furlough. He was among those battle-scarred, heroic veterans who stacked their arms at Appomattox and turned their faces to the South. He leaves a widow and four children to mourn his death. Two children had gone on before to the other world. He was a faithful soldier, and also for about 40 years a soldier of the cross of Christ. He rests from his labors.

E. J. POE, Pastor.

CLEMENT.—Mrs. Mary Jane Clement, widow of the late well known lawyer, John Marshall Clement, died at the home of her daughter, Mrs E. L. Gaither, February 13, 1905.

Mrs. Clement was 73 years old, having been born February 9, 1832. Six of ten children survive her: L. H., Herbert, Walter R., Mrs. Julia Heitman, Mrs E. L. Gaither and Mrs. H. H. Trundle.

At the age of fourteen she was converted at Muir's Chapel and joined the Methodist Church, and was a most consistent and devoted member to the day of her death.

Mss. Clement was the third boarding pupil to enter Greensboro Female College. In early life she enjoyed superior educational advantages, and never even in old age lost interest in these things, but kept in touch with the progress of the times.

In her was seen that rare combination of gentleness and womanliness with firmness and courage. She was a devoted and loving wife and mother, one much beloved, who lived for those of her own home; for her home was truly her kingdom where she ruled most royally and beautifully.

Her unselfish disposition was not only seen in her ideal home life, but it was also given large latitude in her multiplied, but often unheard of benefactions to the poor. A friend of the poor in her unstinted gifts and in her affection and sympathy. A friend of the friendless, a helper of the needy.

To a degree, rarely attained by God's saints, she measured up to the divine standard: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

May the large benefits of her life, handed to her children and to the many who knew her, remain with us always.

J. P. RODGERS.

Better Than Spanking.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 185, Notre Dame, Ind, will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can t help it.

Many people have Incipient Catarrh, sore spots in the nose. A few applications of Vick's Catarrh Cream will cure the sores and relieve the catarrh. Try a twenty-five cent box at Druggists.

Cancer Cured by Blood Balm.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

"One ounce of prevention is worth a pound of physic," is very true about Vick's Croup and Pneumonia Cure—the mother's comfort and child's friend in every household. Rub it in, and the disease is checked promptly. Twenty-five cents at Druggists.

A delightful spring tonic containing the active principles of Cod Liver Oil, with malt, hypophosphate, wild cherry and sherry wine, will be found in Vick's Aromatic Wine of Cod Liver Oil—a perfect tonic and perfectly harmless. In pint bottles, $1.00; at Druggists.

HICKS' CAPUDINE CURES ALL HEADACHES AND COLDS. IT'S LIQUID. Removes the cause—Restores Nature to normal conditions. Does not physic—It's Harmless. 10, 25 and 50c. bottle at druggists.

Gowan's Pneumonia Cure

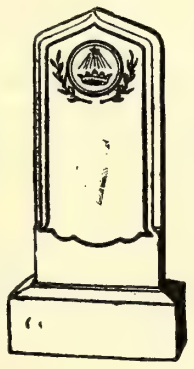
External---for Croup, Sore Throat, all Pains in Chest, Lungs and Muscles.

The BUSINESS MAN

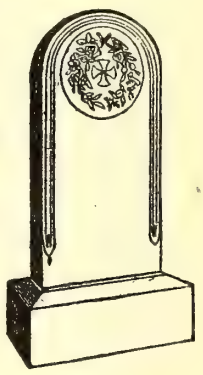
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NEWS NOTES.

Secretary of State John Hay is said to be improving rapidly. He is now at Nervi, Italy.

The noted actor, Joseph Jefferson, is reported to be very ill. It is the result of a cold, coupled with extreme old age.

The prudential committee of the American Board of Foreign Missions has decided to accept the gift of $100,000 from Rockefeller.

Prof. M. C. S. Noble has received a leave of absence from the University that he may travel in Europe to study educational methods there.

Dr. Edwin A. Alderman was inaugurated as the first president of the University of Virginia, last Thursday, the 13th inst. with appropriate ceremonies.

Generals John Palmer of Albany, N. Y., and Halbert E. Payne, of Washington, Union Generals of more or less prominence, died at their homes last Saturday.

An electric freight road is being built from Asheville to Boonford in Mitchell County. It is said to be the first electric road in the United States built exclusively for freight.

It is said there will be a new railroad connecting High Point, Thomasville, and Wadesboro, and later connecting with Charleston, S. C. Mr. M. L. Jones, of High Point, is one of the promoters.

Two hundred teamsters in Philadelphia, struck last week. They demand increased wages. Cars loaded with fruit and vegetables from the South were standing in the yards when the strike began.

Titusville, Penn., suffered a heavy loss from fire last week. A large tannery was burned, with loss estimated at $175,000. The city had a narrow escape, as the fire was very close to a benzine refinery.

Mary E. Shaw, a colored woman of Philadelphia, who died recently, bequeathed $38,000 to Tuskegee Institute, Booker Washington's school for negroes. This is the largest single bequest ever given to Tuskegee by a colored person.

The hunting of the president in Colorado, last week, was materially interfered with by snow, which was said to be two feet deep. A portion of the storm came south and there was snow, a mere flurry, in North Carolina last Sunday.

It is said that New Hampshire may sue South Carolina on $30,000 worth of bonds. This, if it should happen, would be similar to the South Dakota bond suit against this state, but with this defference: that in the South Carolina case there are no shares of railroad stock pledged as collateral.

The North Carolina Teachers' Assembly will convene in Greensboro on June 13th, and will continue through the 16th. Among others, there will be Dr. Walter Page, editor of the World's Work; Dean James Russell, of Columbia University; and Dr. W. W. Stetson, Superintendent of Public Instruction of the State of Maine.

PROGRAM.

South Atlantic Missionary Conference.

ASHEVILLE, N. C. MAY 17-21, 1905.

Wednesday, May 17.

8 P. M., Sermon, Bishop E. E. Hoss, D. D.

Thursday, May 18.

Bishop E. E Hoss, Chairman.

9 A. M., Devotional Services, Rev. R. F. Bumpass.

9:15, "Jesus the Missionary," Rev. O. E. Brown, D. D.

10, "The World's Need of Christ," Rev. M. L. Carlisle.

10:30, "Christ's Sufficiency for the World's Need," Jas. Atkins, D. D.

11, "The Church's Supreme Duty," Bishop H. C. Morrison, D. D.

2:15 P. M., Devotional Services, Rev. R. A. Kelley.

2:30, "Southern Methodism and Missions," Rev. T. N. Ivey, D. D.

3, "Young People and Missions," Rev. F. S. Parker, D. D.

3:30, "Women's Work for the World's Evangelization," Rev. F. D. Swindell, D. D.

4. "The Pastor's Place in the Missionary Campaign," Rev. J. W. Perry.

4:30, Open Conference.

8 P. M., Address, "The Far East of Today and the Church's Opportunity, Bishop C. B. Galloway, D. D.

Friday, May 19.

Bishop H. C. Morrison, Chairman.

9 A. M., Devotional Service, Rev. G. H. Waddell,

9:15, "Paul the Missionary" Rev. O. E. Brown, D. D.

Our Fields Abroad.

10, Latin America, Rev. W. R. Lambuth, D. D.

10:30, Korea, R. A. Hardie, M. D.

11, China, Rev, W. B. Durke.

11:30, Japan, Rev. W. P. Turner.

2:15 P. M., Devotinal Services, Rev. H. F. Chreitzberg.

Our Work at Home.

2:30 P. M., "Our Rural Work," Rev. W. H. Willis.

3, "The Mill Problem," Rev. E. O. Watson.

3:20, "Our Duty to the Negro," Rev. G. W. Walker, D. D.

4, "Our City Problem," Rev. J. A. Burrow, D. D.

4:30, Open Conference, Rev. W. R. Lambuth, D. D. Presiding.

7, P. M. Address, Rev. G. B. Winton, D. D.

Saturday, May 20.

Bishop E. R. Hendrix, Chairman.

9 A. M., Devotional Services, Rev. Frank Richardson, D. D.

9:15, "The Bible and Missions" Rev. H. M. Hamill, D. D.

10, "Our Gifts of Money" Rev. J. S. French.

10:30, "Our Gifts of Life" Rev. T. F. Marr.

11. God's Gift; Our Inspiration and our Standard," Rev. J. C. Kilgo, D. D.

Departmental Conferences.

1 P. M. a, The Woman's Home Mission Society, Mrs. R. W. MacDonell.

b, Sunday School Workers, Rev. H. M. Hamill, D. D.

c, The Conference Boards of Missions, Rev. R. H. Willis.

2:45 a, The Woman's Foreign Missionary Society, Mrs. L. W. Crawford.

b, Epworth League.

c, Presiding Elders and Pastors, Rev. D. Atkins.

8, P. M., Address.

Sunday, May 21.

9:30 A. M. Sunday-school in the various Churches.

I1, Preaching in the several Churches as arranged by the Local Committee.

3 P. M., Address: "The Sunday-school and Missions," Rev. H. M. Hamill, D. D.

8 P. M., Closing Address: "Our Undiscouraged King; or The Oprimism of Christ," Bishop E. R. Hendrix, D D.

Extremely Low Rates Announced, Via Southern Railway.

Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Atlanta, Ga.—National Association of Manufacturers, May 16-18, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-Aug. 4, 1905.

Fort Worth, Tex.—General Assembly Southern Presbyterian Church, May 18-26, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6:9, 1905.

Kansas City, Mo.—Southern Baptist Convention, May 10-17, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

Savannah, Ga.—National Travelers' Protective Association of America, May 16-23, 1905.

Savannah, Ga.—Southern Golf Association, May 9-13, 1905.

St. Louis, Mo.—National Baptist Anniversary, May 16-24, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing the undersigned: R. L. Vernon, T. P. A., Charlotte, N. C.; J. H. Wood, D. P. A., Asheville, N. C.; S. H. Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Tayloe, Gen'l. Pass. Agent., Washington, D. C.

District Conference Directory.

Franklin District at Whittier, July 27 to 30.

Winston District at Leaksville, July 27-30.

Statesville District at Lenoir, July 13-16.

Salisbury District at Lexington, June 29-July 2.

Shelby District at Lincolnton, May 4-7.

Greensboro District at Ramseur, July 20-23.

Waynesville District, at Horse Shoe, Aug. 3-6.

Asheville District at Barnardsville, July 20-23.

Morganton District at Forest City, August 3-6.

Don't Borrow Trouble.

It is a bad habit to borrow anything, but the worst thing you can possiblly borrow, is trouble. When sick, sore, heavy, weary and worn-out by the pains and poisons of dyspepsia, billiousness, Bright's disease, and similar internal disorders, don't sit down and brood over your symptoms, but fly for relief to Electric Bitters. Here you will find sure and permanent forgetfulness of all your troubles, and your body will not be burdened by a load of debt disease. At all drug stores. Price 50c. Guaranteed.

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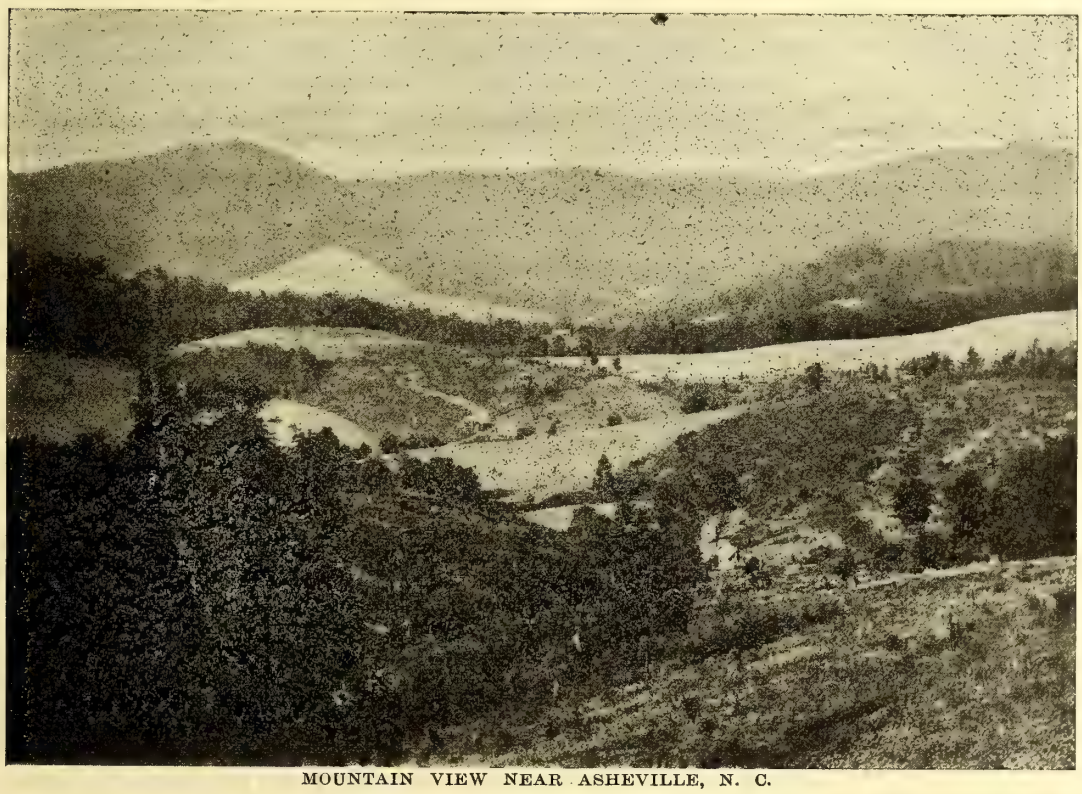
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Trinity College N C

NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., APRIL 27, 1905. VOL. L., NO. 17.



MOUNTAIN VIEW NEAR ASHEVILLE, N. C.

CONTRIBUTIONS.

Some Reminiscences by our Superannuates.

MY FIRST CONFERENCE.

REV. Z. RUSH.

At the session of the North Carolina Conference held at Oxford in the fall of 1849, I was admitted on trial, and at this far-off date I propose noting a few, out of many, impressions made on my mind during that Conference.

The assembly and appearance of so many was an imposing scene, all centering at that point fresh from the spiritual battlefield. There was the grey-haired, God-chosen pioneer, leaning on his staff, "faint, yet pursuing"; the middle-aged, strong and zealous; the younger, full of youthful vigor; and there were others whose pale yellow faces showed that they had been through the furnace of affliction. All were there to make their reports of the triumphs of the gospel under the power of the Holy Spirit, and to prepare to accept work again, with the exception of those who had fallen on the battlefield.

There were two things that impressed me very seriously: viz, the rigid examination of the undergraduates and the mode by which these examinations were conducted, the sentinels of the church, carefully guarding at the door of the conference, the applicant for admission being requested to retire, while his case was carefully considered, debated and decided for or against in his absence. If admitted or refused admission, the second thing that impressed me was the voluntary surrendering to the godly judgment of the Bishop and his councilors to make the appointments. These things are required for the best success of Methodism. Remove these and our Sampson is shorn of his strength. If this communication should escape the waste basket, I may, in another issue, try to show how and why the above two rules of Methodism are of so great importance to the success of the church.

PERSONAL.

At the Oxford Conference I have as a pleasing memory my association with children. During the intervals of Conference, while other brethren were gathered in social gossip, I unconsciously or from a peculiar fondness for children, gathered children together, sometimes a respectable crowd on the streets, and some kind friends gave me the name of the children's preacher. A higher honor, I could not have asked for or deserved, and by the cultivation of that fondness for children, I gained the good will of the parents, and in the providence of God have often seen parents brought to and into the church in that way; whereas if I had neglected the children all would have been lost. May God bless all the children everywhere.

GEORGIA MUSINGS.

REV. GEORGE G. SMITH.

In the first Missionary journey of Paul and Barnabas, they came to a little mountain city where there was a synagogue. They were permitted to speak and told the story of Jesus and the resurrection. There were hearts opened and among Jews and Greeks many believed. God endorsed them and signs and wonders were wrought, but persecution arose, they were threatened with violence and they fled.

This incident in their lives finds its parallel in our every-day life as Methodist preachers. Whenever earnest men preach the Gospel they may be assured of heaven and of success. The glad tidings of the Christian teacher can never grow old nor always fall on dull ears. The seed sown never always falls by the wayside. Our churches are empty not because the gospel is preached, but because it is not. The elaborate musical program, the philosophic discussion may attract a few for a while but when earnest men tell the old, old story they catch the ear of the many. There is to me something much more attractive in the Liturgy of the Episcopalian church, than in the musical program of fashionable Methodist churches. I have little taste for fine music when I can not understand the words sung, but I never grow weary of hearing the gospel.

The one business of evangelists is to preach the gospel, but if God honors it, it must be preached boldly and persistently. A protracted meeting is not of modern times. From house to house, day by day, these earnest evangelists, Paul and Barnabas, declared the good news of God. The result was notable then as it has been since then. Signs and wonders were done by their hands. A genuine revival is never a tame thing. It produces a sensation and arouses opposition. Such preaching as that of Paul is to the Jews a stumbling block, and to the Greeks foolishness, and when it reveals its power in signs and wonders, it will invariably arouse antagonism. The preacher who never does anything in the way of saving souls may be popular with everybody but when he is positive, pronounced, evangelical, he is sure to have enemies both of Jews and Greeks.

Sometimes this enmity and opposition reaches a point that it becomes the part of wisdom to quietly retire from the field. It may be better for the cause to flee than to fight. I have known courage to become stubborn resistance to the evident decree of Providence. A preacher had done a great work, a good work. In doing it he had awakened opposition and incurred enmity. To quietly leave the community and go elsewhere, he was plainly wise and by no means cowardly; but I have known one who was so determined not to be driven from his post, that he did not heed the Master's command to leave it and remained to the real injury of the work. It is very much better sometimes to go. There is no cowardice in recognizing the fact that one's work is done, and to quietly give way, for the sake of one's friends and supporters, lest they become involved in needless contents. It is best to sometimes get out of the way. I knew a pastor who in some unaccountable way had caused the displeasure of a leading steward. The steward was a good man in the main. The pastor had given him no ground for his opposition. There was every temptation to the pastor, conscious of right, to make a fight; but he said, No, I will go and leave the field to him, and so he did. When the preacher was gone the steward become ashamed of his course, and years after acknowledged his error.

I know preachers are often persecuted, the opposition against tnem is aroused by their very faithfulness, but they can do more good sometimes by yielding and by going than by staying. It is not cowardice but courage which prompts this proceedure. In our church this thing can be done with so much readiness and so little real distress that it is well to do it. You have done your work; now go hence lest it should be marred by an unseemly contest.

WHY THE METHODISTS OF NORTH CAROLINA SHOULD RALLY TO THE SUPPORT OF GREENSBORO FEMALE COLLEGE.

(Written by a member of the Emerson Literary Society.)

Greensboro Female College is the oldest chartered school in North Carolina for the education of young women, and the second oldest in the South. From the beginning of her career the character of her work has been above reproach. She has always stood for the purest and highest education of young women. Her standard of purity and of perfect womanhood is high, and the influence which she exerts over her pupils is such as lays a firm foundation on which a perfect woman may rise. Hundreds of North Carolina's noblest daughters have come to her for training. These have gone out into the world with strong, well-moulded Christian characters, highly cultured minds, and elevated ideals of womanhood. A large number of her daughters are filling honorable and responsible positions in the business world. Many of them adorn our most cultured homes. A larger number, perhaps, are thoroughly equipped teachers and church workers. Some have gone out into the hard and dark places of the earth to carry light and life to those who sit in darkness, and under the shadow of death. But we can only begin to estimate her influence. Only God, whose hand is leading, and whose arm is strengthening those who have the work in charge, can measure up her real worth.

In 1863 the college was destroyed by fire. But in spite of the difficult problems that faced the South at that period, the Methodists of the State, with their characteristic zeal, replaced the building, and the work was resumed after a lapse of ten years. In the summer of 1903, when her doors were closed and we thought that G. F. C. was to be no more, a few of her most loyal daughters came to her rescue and in less than two months saved her to North Carolina Methodism. The future seemed bright, but on the 18th of February, 1904, the building was again destroyed by fire. As we watched our dear old college around which clustered such high hopes, go down in the flames, and as we lingered around her smoldering ashes, our articipations for her great future fled. We felt that G. F. C. had ceased to be, except in the hearts and lives of her daughters. But not so. With a loyalty and bravery unparalleled since the days of Joan of Arc, her daughters again came to her rescue. By their incessant labors the college was rebuilt and the work begun, with the loss of only four months of the school year.

But there are times when a few can go no farther. We have come to that place. Something must be done at once, or the work will suffer an incalculable loss. Greensboro Female College is an institution for the education of our Methodist girls. We are proud of ourselves as a Methodist people. We number more than a hundred and fifty thousand in North Carolina alone. We need twelve thousand dollars, less than eight cents per member, to complete the building and supply it

with the necessary furnishings. Why does this small amount not come to our hands? Is it because we are poverty stricken? No! We have wealth, and we have it to spare. Are we disloyal to our church and to our God? No! The Methodist church was born in an atmosphere of loyalty and sincerity. What is the matter then? We are asleep. We need only to be aroused to a sense of the needs which are pressing so heavily upon us just now. We need only to know the conditions as they exist. If our people could be made to understand the difficulties with which we students (and the Faculty as well) have to contend; if they knew how uncomplainingly we have met the inconveniences, there would be no such thing as our having to hold commencement in West Market Street church in June, but the means would be supplied at once for the completion of the chapel, and by the opening of the fall term the whole building would be completed. We pupils are doing what we can. We would do it all if it lay in our power.

Christians, you who vowed before God to support the institutions of the church, think you that the spirit of that vow is now being kept when you withhold the comparatively small amount required from each for the completion of Greensboro Female College, which has ever stood as a faithful handmaiden of the church in advancing the cause of Christian education?

CORRESPONDENCE.

LETTER FROM BRAZIL.

DEAR BRO. BLAIR:—I thought to have written you long before this, about the progress of our work in this field, but for various reasons have put it off from day to day.

Nothing out of the usual order has taken place this year in our Evangelical work, except it be the labors of Father Hippolyto de Campos, our converted priest. Ever since his coming among us we have been trying to put him in the field as an Evangelist, but for lack of men and money, he has been kept in the pastorate until this year. He is now supported from the funds of our Conference Domestic Mission Board, the Leagues and the Bright Jewels. He visits the churches and holds meetings and goes into new places where he may be called. His work so far has been greatly blessed. The churches he has visited have been strengthened and revived. Large crowds attend his ministry everywhere. Thousands have heard the gospel for the first time from his lips. He is sowing the seed everywhere, in the midst of persecution and privations, full of zeal for his Lord and with a heart overflowing with love for his countrymen. The Lord of the harvest is watering behind him, and before long some man will gather in the sheaves. His life has been threatened in several places, and acts of violence committed against persons and property. At one place an infuriated mob entered the preaching hall, broke up the chairs and benches, took the organ, with all the hymn books and bibles they could find, into the street and burnt them. Such acts are generally inspired by the priests, but these rascals invariably take care to keep in the background. So that, in case the officers of the law have the courage to take hold of the matter, they escape punishment while their poor deluded followers are the victims. Rome, after fifteen centuries, has not yet learned to handle with dexterity any but carnal weapons. Such weapons, however, do no real harm to the cause of the Son of God.

In the field of education, this has been the most successful year of our history. In this city we have under our instruction more than 250 students. All the other schools are enjoying a season of prosperity so far as numbers are concerned.

Our Granbery is now composed of five departments: the High School, the College, the Seminary, the Dental College and the School of Pharmacy. That begins to sound like a University. Our new building is not yet paid for, but we are working under disadvantages, for lack of space. Next year we shall have to provide more room somehow. A great deal of hard work has been done to bring the school up to this, and with strong faith in God we shall continue to turn every stone until we get what we need. I have great faith in this work. Here we get a chance to mold the very best material that the country produces.

Remember us in your prayers.

Yours truly,

W. B. LEE.

NORTH CAROLINA TEACHERS ASSEMBLY.

The Program Committee of the North Carolina Teachers' Assembly are rapidly completing the program of the great meeting to be held in Greensboro, June 13-16.

The Assembly will open Tuesday evening June 13th. There will be two sessions daily of the entire Assembly; the morning session will open at 10 o'clock and continue until 12; the evening sessions will be from 8:30 to 10 o'clock. There will be two addresses at each of these sessions. Sectional meetings will be held daily from 3 until 5:30 o'clock in the afternoons.

The following speakers from outside the State are now certain of attendance: Dr. Walter Page, editor of the World's Work; Dean James E. Russell, of Columbia University; Prof. L. H. Bailey, of Cornell University; Dr. W. W. Stetson, State Superintendent of Maine; Hon. O. B. Martin, State Superintendent of South Carolina; Mr. Dick J. Crosby, of Washington, D. C.; Miss Adele Marie Shaw, of Brooklyn, whose recent educational articles in the World's Work have attracted widespread attention over the country, and Miss Patty S. Hill, Principal of the Louisville Kindergarten Training School.

It is probable that in addition to these, Superintendent Gregory, of Chelsea, Massachusetts; or Superintendent Hughes, of Toronto, Canada; Chancellor Hill, of the University of Georgia, and Governor Montague, of Virginia, will also be present.

The sectional meetings, to be held in the afternoons, will be informal round-table discussions which should be most helpful. The Woman's Association for the Betterment of Public Schools will have Miss Adele Marie Shaw to work with it; Miss Patty S. Hill will be with the Primary teachers; Dean Russell will be with the City Superintendents and Principals; Superintendent Gregory or Superintendent Hughes will also likely be present to work with this section; Superintendent W. W. Stetson will be with the County Superintendents. Enough County Superintendents to make a good meeting, have already written that they will be present. Professor L. H. Bailey, the very greatest authority on Nature Study, and Mr. Dick J. Crosby, as well as Dr. and Mrs. F. L. Stevens and Professor Pearson will work with the Nature Study section.

On Friday, June 16th, the State Campaign Committee, composed of Superinttndent J. Y. Joyner, ex-Governor Charles B. Aycock, Dr. Charles D. McIver, and Mr. R. D. W. Connor, Secretary, will open the Educational Campaign, which will be continued throughout the state this summer and fall. Numerous short addresses will be delivered by men who are to take part in the campaign, and others. An educational conference will be held to consider our educational interests. The great Educational Rally of this day will be a most significant feature of the meeting.

As soon as the changed plan of the Assembly was announced early in the year, unusual interest was manifested in the meeting, and this interest has continued to increase.

The Charlotte City Schools have just made attendance on the Assembly equivalent to attendance on a Summer School, and some of the other cities of the State will likely make the same recognition of the Assembly within the next few days.

A great many teachers from all parts of the State have already written saying that they will be present, and those who expect to attend and have not written, should write at once to the Secretary, Mr. W. D. Carmichael, at Durham. It is important that this be done.

The meeting will assuredly be an unusual opportunity for the teachers of North Carolina, and no progressive teacher within the borders of the State can afford to miss it.

It seems now that the teachers of North Carolina will assemble at Greensboro in the greatest professional gathering ever held in a Southern State. Their deliberations will mean much to the educational life of our commonwealth, and the meeting will attract attention far beyond the borders of the State.

LOVE WINS SOULS.

Rev. H. S. Kimura, a Japanese evangelist, tells the story of his conversion as follows: "A missionary teacher, a lady, came and got twenty-five Japanese boys into a class to tell us of Jesus. We boys had great curiosity to see this foreign lady, and not caring about Jesus, we did care to see how everything looked—her dress, her books, her furniture, her pictures, but every time she would have us read the Bible. We had Gospel of Luke; soon we read till we come to the crucifixion; she could not speak Japanese; she had English Bible, we had Bible in Japanese language.

"When we read the story of cross, she get down on her knees and pray for us. We could not understand what she prayed, but we watch her close; soon she begin to cry; then she fell on her face weeping bitterly. Then twenty-five Japanese boy cry, too. Then, inside of three weeks all us twenty-five boys give our hearts to Jesus. She did not reach us through our heads, she reach our hearts; and when you have Jesus in the heart it is well. Some Japanese get head religion, and turn from their old religion, but when 'Higher Critics' come then all their head religion go, and they are left witnout any; but if they get it in heart, they become strong. Many of those twenty-five boys are evangelists and preachers. My father he kept a wine-shop; soon I lead him and my mother to Jesus, and the business was given up. Then I lead many more Japanese to Christ. It is not so necessary that the missionary have the language if she have the love of God for souls in her heart; that was what won those twenty-five boys.—Christian and Missionary Alliance.

Revival Fires Glowing.

From North Wilkesboro.

Dear Brother Blair:—We are in the midst of a good meeting at North Wilkesboro. Seven have, so far, professed faith in Christ, and there are others inquiring the way of life. To God be all the praise.

Your brother in Christ,

W. F. Elliott.

West Lexington.

Dear Brother Blair:—We closed a two weeks meeting at West Lexington last night. Sinners were convicted, some of them converted, Christians were strengthened and made to rejoice. Several have been aded to the church at this place. Among the number are Rev. S. A. Cross and wife and Rev. Z. T. Bell and daughter from the M. P. church. We have a small membership here but a more faithful band of workers I have never served. There is much to be done at this place, but circumstances and my inability and surrounding has led me to think I cannot accomplish the needed work to be done on this charge, but I am in God's hands willing to suffer or work and to work and suffer for Him who has done so much for us. My wife's condition is such that I can do but little pastoral work. You allotted us five new subscribers to the Advocate on this little charge and I have them secured with a few renewals. God bless the Advocate and pray for us.

Yours tenderly,

A. L. Coburn.

South Side and Salem.

Dear Brother Blair:—We have just closed a very successful meeting at our Salem church. We had a genuine revival. There were in all about fifty professions of faith. A large number of these are heads of families, some are old men. Twenty-nine have been received into the church. Perhaps others will join later. We have received in all into this church since conference forty-two. The Lord has greatly blessed us and we give Him all the praise.

The pastor was assisted by Rev. R. B. Hines of Mt. Airy. Brother Hines is splendid help in a meeting. Although he denounces sin boldly, yet at the same time the sinner is drawn to him. His work is thorough. He has greatly endeared himself to the Salem Methodists and to many of other denominations who will gladly welcome him back among theme at any time.

The people of both Salem and Southside gave their pastor and his family a very cordial reception among them on their arrival after conference. We are serving a good people. Our meeting at Southside will be held sometime in May. Pray for us. We will send a club of subscribers soon.

Faithfully,

W. Y. Scales.

Main Street, High Point.

Dear Brother Blair:—On March 23 we closed a very interesting series of meetings at South Main St. High Point. Brother W. A. Thomas of the Canton Charge was with me. I had known him in other parts, and I feel sure that I could have made no better selection. He is plain, simple, and powerful in his preaching. The house was largely filled every night, and the people listened with eagerness to the preaching of the word. The church was much helped, and there were quite a number saved representing all ages from grandfathers to children. Our church planted here less than four years ago has been watered of the Lord, and from a small beginning we have grown into quite a nice little company. When I was appninted to South Main Street at the conference at Gastonia, South Main was a name only—I had neither a dollar nor a member. We have a four thousand dollar property now and have received, all told, nearly two hundred into the church. God has been with us and the membership has done well to accomplish this.

I shall try to send you my quata of subscribers.

Morganton Station.

Dear Brother Blair:—We closed on the night of the 19th a twelve day's meeting of great spiritual and saving power. Brother E. C. Glenn of Greensboro did the preaching and did it with great acceptability. The Lord honored his message and work. I have been unable to keep up with the number of conversions and reclamations, but estimate the conversions at from fifty to sevently-five and the reclamations at fifty. I think this a very reasonable and rather low estimate. I have already received thirty-one new members on profession of faith, with others to join next Sunday. Some will join other churches. But possibly the greatest work for the church was done within the church. God's people were greatly quickened and blessed. Brother Glenn and his wife have endeared themselves to our people, and our prayers follow them.

We feel that the Lord is blessing us at Morgantion this year. Before the meeting we had alrerdy paid in cash more than our part on District Parsonage, and had secured the bulk of a church debt of thirty-five hundred dollars. The conference collections are well on the way.

The District also is moving forward nicely. Brother West has the love and confidence of his preachers and people, and is doing a fine work. He moves around quitly, but always brings things to pass.

R. D. Sherrill.

Granite Falls and Rhodhiss.

We have recently had a revival, a revival in the truest sense of the word, at Rhodhiss. "A time of refreshing from the presence of the Lord." Christians were refreshed, revived and strengthened, and sinners were convicted, deeply convicted of sin, and converted from sin by the Holy Ghost. The "Old time Gospel" was preached. Sinners were invited to the altar and converted at the altar. Forty or more people were "born again." As a result of the meeting, the membership of our church at Rhodhiss has been more than doubled, and our Baptist brethren have received quite a number into their church. Rev. J. M. Rowland was with us the greater part of the time and preached with great power. Brother Rowland is a preacher of exceptional ability and is destined to rise to a place of great prominence in the church.

Our work here is moving on finely. We hope to have our new church completed by June, if not before then. We have recently opened up work at two places where there has been no regular preaching appointments before, at the Granite Falls Manufacturing Company's mill and Dry Pond school house. This gives to us four preaching places and we will soon have four Sunday-schools. The Sunday-school at The Granite Falls mill has already grown so rapidly that the school house will hardly accommodate it. We intend to begin a meeting here at Granite Falls about the first of May. We are praying for and expecting a gracious meeting, a meeting controlled from beginning to end by the Holy Ghost.

There is no place or people in the bounds of the Western North Carolina Conference that can excel our town or our people, and as the days pass by our hearts are continnually full of gratitude to God for giving to us the privilage of laboring here. May God bless the Advocate, its Editor and all of its readers.

W. R. Evans.

Granite Falls, N. C.

Connelly Springs Circuit.

Dear Brother Blair:—We have recently had two glorious revivals of religion on this charge. The first began on Sunday the 26th of March at Rutherford College, and continued until the following Sunday. The other began on Sunday night, after closing here, at Connelly Springs, which continued until Friday night following. It has never been my privilage to be in meetings that were wider reaching in there effects than these, especially the one held at Rutherford College. Of the large number in attendance none were unaffected and only a few who were left unconverted. In this homes are reached and touched for good not only over the Western North Carolina Conference through the student body, but as far away as Pennsylvania. Something like one hundred and fifty were converted here and at Connelly Springs, of that number fifty five joined our church. Some who were convertwere already members of the church, while others will join at their home churches and some will join other denominations. In the meeting at the College, professors, students, and citizens of the town worked, praised and rejoiced together, infact, it was like an old fashioned camp-meeting in its conversions and rejoicings.

Rev. E. C. Glenn, of Greensboro, conducted the meetings for me and a more efficient, sweet spirted man I never had to assist me in any meeting I ever held and would heartily commend him to other brethren who may be in need of assistance. He never attempts to usurp the place of pastor, but assists. On the whole, Connelly Springs Circuit is making progress and development. We have this year, beside the spiritual, made some material advancement in the way of repairing, painting and improving some of our houses of worship.

We expect to have a clean ballance sheet at the meeting of our Conference, this fall.

J. O. Shelley.

Brevard.

Dear Brother:—We have just closed a most gracious revival service in our church here in Brevard in which there were about forty conversions and as a result of which fourteen have so far added themselves to our church. Brother W. A. Thomas, of Cantonstation, was with us and for ten days and nights the Lord used him as an acceptable vessel with which to present the great truths of salvation by faith in Jesus Christ to the people. Many heard the message gladly and let us pray that it may have found deep root, and that they may not be quickly turned

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away by the cares and troubles of this life nor seduced by the pleasures and vain glory of the world, but may prove fruitful trees, producing even to an hundred fold.

Brother Thomas is a plain, practical Gospel preacher, one who presents the great truths of God's word in all its purity and simplicity and in the power of the Spirit, and without fear or for favor of man. May God continue to bless his efforts and use him abundantly in his service. Our church is progressing nicely again this year. Our increase in membership since conference has been nineteen by certificate and profession of faith.

Our Sunday-school under the very able direction of Brother Fitch Taylor continues to increase in number and in interest. Last Sunday was the largest enrollment and the largest attendance in the history of the school. Financially every thing is well in hand. The Salary was encreased this year to $600.00 and is well paid up, and all our conference claims are pledged, and $18.65 paid to the American Bible Society.

While reporting, I desire to say just a word in regard to the Brevard Industrial School, in addition to what has been said by others. It is to bear testimony to the good work being done in all the departments, and to the beautiful spiritual influence that is exerted. This School under the direction of our brother, Prof. E. E. Bishop, is not only an Industrial school in the truest sense, but it is also a truly Christian home. Space and respect for their own feelings of modesty, forbids my giving particular praise to each individual member of the faculty, suffice it to say, that they are all without exception, true servants of our Lord who know no higher pleasure than seeing the young people entrusted to their care, developed into true, well rounded Christian characters. This school is an institution of which our Western N. C. Conference may well be proud, and one that will have a large and lasting influence upon the future of our church. In conclusion I want to ask respectfully but insistantly upon all our pastors taking the penny collection as ordered by our last Annual Conference for the liquidation of the outstanding indebtedness, on the school. Our home church gave over two cents per member, although I do not think it has been reported by the Treasurer and has given to this school since its first starting between $2500.00 and $3000.00, besides a very liberal patronage of from 80 to 100 day pupils each year. Brethren, only $1,000, is needed now to put this institution out of debt and then it will take care of itself, so let us give our attention and means to this end and not only do a good deed in the Master's cause, but really do the only sensible business-like thing that can be done.

C. P. Moore.

Brevard, N. C.

To the Preachers of the Mount District.

My dear Brethren:—I hope you will have all your collections secured, and your missionary money in hand by May the 17th. And let all the preachers of the District, and as many of our people as can do so attend the great Conference at Ashville.

Truly yours,

J. A. Cook.

Glyde Circuit.

Please allow me through your columns to return thanks to the people of Clyde, of all denominations, for heir generous "pounding" last Wednesday night. The Lord has been exceedingly gracious to us in enriching our lives with the warm personal friendship of all these dear people in this beautiful and bountiful land.

Fraternally,

W. E. Abernethy.

Clyde, N. C., April 4, 1905.

Haywood Circuit.

Rev. P. C. Battle and the Haywood Circuit had the misfortune last Monday morning to lose by (accidentaly) fire the Methodist district parsonage at Crab Tree. The most of the household goods and personal effects were destroyed. The quarterly meeting last Saturday took effective steps to rebuild at once. Sunday morning in a few minutes over half enough was secured to rebuild. Too much praise cannot be given this people for their promptness.

C. F. Sherrill, P. E.

Haywood Circuit.

At an early hour on the morning of the 17th our community was alarmed by the news that the Parsonage was burning. The people hastened to the spot, but everything was so dry and by the aid of the wind, in less than one hour the entire building was melted to ashes. The people did all in their power to save every thing they could, but the flames were sweeping every thing before them, and soon stopped any body from going in. While a good many things were saved, many others were burned. The loss was heavy on both circuit and pastor, Rev. P. C. Battle.

The fire is supposed to have caught from a spark dropping from the chimney top on the moss covered roof, or in an upper room. No one knows how, but the fire was discovered on the roof first. The Pastor and family extend their many thanks to the good people of Crabtree for the kindness shown them in this hour of trouble.

A Friend.

Crabtree, N. C.

From Main Street Salisbury.

Dear Brother Blair:—I believe that your excellent church paper has not printed any news items from our church at Main Street recently, and I only want to say that we are getting on all right. We feel deeply indebted to the Bishop for sending us Brother J. A. J. Farrington. He is undobutly the right man in the right place. Brother Farrington has the happy faculty of just naturally fitting in snugly wherever you put him. He has taken to our people from the start, and our people have taken to him. The church is crowded at every service, and other denominations drop in and worship with us frequently, for they all love to hear Brother Farrington. He always has a message from the Master, and he delivers it with fervor and shows that he has the burden of souls upon his heart. He will begin a series of meetings on Sunday next, and God's people are praying earnestly for a rich outpouring of the spirit upon his people.

With brotherly love I beg to remain, As ever,

C. M. Huggins.

Bishop Candler's Call.

Resolution adopted by the Franklin District League Conference held at Andrews, March 30th to April 2nd, 1905:

Whereas, Bishop W. A. Candler, the superintendent of our Cuban Mission has sent forth an urgent appeal through the North Carolina Christian Advocate, to the Epworth Leagues of North Carolina to raise the sum of $1,500, with which to erect a church building at Santiago de Las Vegas in that Island.

And whereas, this is an important point and this opportunity to firmly and permanently plant Methodism at this place is now or possibly never.

Resolved, that the Leagues of the Franklin District do pledge their proportional part of this amount for this enterprise.

L. P. Bogle,
T. C. Jordan,
F. B. Noblitt.
Committee.

Trinity High School Notes.

Trinity High School is just closing the most successful year it has had under the present management. The enrollment has been larger and the attendance better than in any former year.

Commencement begins Sunday May, 28th, with a sermon by Rev. P. L. Durham of Durham N. C., on Monday evening the school gives its annual concert, on Tuesday evening declamations and essays by graduating class.

The young men declaim for a gold medal given by Mr. C. J. Jones of Thomasville, N. C. The young women read essays contesting for a gold medal given by Mr. J. L. Welborn of High Point. On Wednesday morning the literary address will be delivered by Rev. G. T. Rowe of Concord N. C. On Wednesday evening the students hold their aunual reception.

The school has placed new desks in one room, which adds much to the comfort of both pupils and teacher. There have been quite a number of trees planted on the campus within the year, and the campus has been otherwise beautified. In a few days the roof will be painted and some few repairs made on the interior of the building.

Summer Training School of Insurance for New Agents.

On June 16th just, following the adjournment of the Teachers Assembly at Greensboro, will be held a two weeks summer training school of insurance for new agents by the Southern Life and Trust Company of Greensboro, N. C. Some of the best posted life insurance experts of the country are expected to be present during the course and to contribute to its instruction. Those in charge of the school will undertake to give to those in attendance only elementary technical instruction in the science of life insurance and such practical information and suggestion as will be of service to new men entering this field of work. The expenses of those in attendance will be paid by the company while they are in Greensboro.

The acceptance of this offer by any one will not place him under obligation to enter the life insurance business, if at the end of this summer course, he does not think it advisable to do so, but it is expected that all those who apply for admission shall do so with the intention of making life insurance their business. Only picked men will be admitted, those furnishing satisfactory references, of good character, good habits and of capability. The number will be limited, and those desiring to avail themselves of this offer should send their application in without delay to the Southern Life and Trust Company, Greensboro, N. C.

The greatest business in the world today is that of life insurance. There is no line of business that is making such remarkable progress. It is an honorable business, and there is no other business so remunerative to those who are successful in it. In choosing his life work, a man can not make a mistake in choosing this great progressive, beneficent profession of life insurance.

Vanderbilt Burned.

Dear Advocate:—As I write this note the crowd has hardly dispersed from witnessing the burning of the main building of Vanderbilt University (University Hall). At a little past eleven o'clock this morning it was discovered that this building was on fire. The fire department sent out their engines and the fire was fought incessantly for three or four hours, but little was availed. The wind was high, a circumstance which was very much against the firemen. This building contained most of the class-rooms for students in the Literary Department, chemical Laboratory, Chapel, Library, Literary Society Halls, etc. A considerable amount of books, apparatus, etc, was carried out and saved.

An incident that appealed to many students was the burning of the University clock, which was located on one of the tall towers at the top of the building. This timepiece has for years announced to students that they are to appear on recitation, and, what is better, that the recitation hour is over. Performing this duty, and others such as announcing the dinner hour, the hour when an engagement is up, etc., it has come to seem a thing almost alive. As the flames mounted the tower the old clock calmly moved on as if conscious of its importance and resolved to do its duty even when the world is on fire. Finally it was enveloped in flames and at ten minutes to twelve owned itself beaten.

Thousands witnessed the burning, for hours the places vacated by those leaving being taken by newcomers. All the University community, the Chancellor, Deans, Professors, their familes and the students were on the ground, anxious to do something but absolutely helpless.

The building was insured, but not at all to the amount of its value.

The work will be resumed tomorrow, buildings on West Side Row being used for recitation rooms. This is the third serious fire among the schools of Nashville for the past two years. Last year Walden University was burned and a number of lives were lost. Last January Roger Williams was burned, though there were no lives lost. This the third.

Fraternally,

C. S. Kirkpatrick.

Nashville, Tenn., April 20, 1905.

The Quiet Hour.

The Secret of Strength.

In Christ we have the noblest ideal of humanity. The greatest benefactors of the race are those who have given it a lofty conception of itself, and Christ has done this in a unique degree. Amiel says: "Great men are the true men, the men in whom Nature has succeeded. They are not extraordinary—they are in the true order. It is the other species of men who are not what they ought to be." But who has made this manifest as Christ has done? He stands before us in all his majesty and purity and love as "the proper man." What he was is precises what all men ought to be. Weakness, meanness, sinfulness and misery are the characteristics of abnormal humanity. Greatness and grace characterize the true humanity. The greatest man is the truest man. David is quoted in the text as the hero of the Old Testament; but how much more glorious is the hero of the New! It is sometimes objected that Christ has not glorified the masculine and the heroic, that he illustrated and sanctioned only the amiable type; certain critics tell us that they prefer the healthy, vigorous Old Testament hero to the sentimental hero of the gospel. They liked the Spartan or the Stoic better than the Saviour. But in truth the courage of Christ was the supreme expression of the highest type of courage. The courage that braves sin, and that strives unto blood, resisting sin in any of its myriad forms, is far more sublime than any prowess of the field of battle. And here is the incomparable glory of Jesus Christ. He became obedient unto death, even the death of the cross, that he might condemn sin and establish in the earth an everlasting righteousness.

Let not the fact of Christ's tenderness hide from us the greatness of his strength. A certain delicacy of nature, a wonderful softness and sweetness, a melting pity and grace, are often found in lionhearted men. Luther was full of affection. Think of Cromwell watching by his daughter. "Kiss me, Hardy," said the dying Nelson. Garibaldi was as tender as a woman. Gordon was deeply affectionate, fond of little children, full of the spirit of sympathy and sacrifice. And this mingling of strength and sweetness finds its supreme illustration in Jesus Christ. David was a man of deep feeling, of gushing tears, of endearments, of immense pathos, and yet his daring and strength made him the ideal hero of Israel. But this blessing of power and grace came to its highest in David's greater Son. The Roman soldiers who buffeted our Lord knew nothing of the infinite resolution, constancy and valor of their victim. Replying to one who contended that Jesus was effeminate, Wendell Phillips said: "You speculate as to whether Jesus was a masculine character. Look at the men who have learned of him most closely—at Paul and Luther and Wesley. Were they effeminate? Yet the disciple is but a faint reflection of his Master. The character from which came the force which has been doing battle ever since with wrong and falsehood and error, was nothing less than masculine; sentiment is the toughest thing in the world—nothing else is iron." Christ has given the world a new conception of courage; he illustrated it in a sphere in which it means infinitely more than on fields of adventure or conflict, and he gave an illustration of it which will never be eclipsed. The endurance, the strength, and the tenacity of the soul were revealed in Christ once for all.—Rev. W. L. Watkinson.

Jesus Came to Seek and to Save.

I shall never forget standing, some years ago, with the chaplain of one of our large penitentiaries, assisting in the service. They believed in solitary confinement. There were no pews before us; no worshipers whom we could see; no voice to unite in the singing or respond to the prayers. There was nothing but a long melancholy aisle, with vaulted ceilings overhead that echoed to all our words until one was almost afraid to hear himself speak. Along the wall on each side were massive iron doors that stood slightly ajar, heavily guarded with chains, and behind each of these, as in a vault, sat a solitary human being. It was a strange sensation to stand there talking to such invisible listeners. I could not help wondering how many of them really cared for our message; how many might be secretly sneering at such a parade of service that never touched the first needs of their souls; and I could not help thinking, too, how much of the religion of the world is just like that—how it leaves men languishing in their gloomy dungeons, while it stands aloof, wrapped in its consciousness of superiority. O not so was it Jesus treated the guilty! He did not stand on the outside of the prison and hurl his gospel over the walls, indifferent whether it took effect or not. He went inside; he hunted out the prisoner; he entered every cheerless cell; he took the hand of every shamefaced criminal; he whispered in every ear his message of hope and help and happiness. Brethren, we have forgotten the spirit of the Master whenever we forget to hunt out men and carry the gospel to them.—Christian City.

The Center of Church Life.

A social, warm-hearted church membership radiates the glow of influence everywhere. A church that pays its debts and is solvable as a bank, lays a claim on the respect and reverence of the outlying world. A church faithful to its appointments of worship and service is on the highway to success. A church that is regardful of its little children—boys and girls—is making a splendid investment for its future.

A church free from cliques, wrangles and epidemics of gossip, and at peace, is doubly felicitous. But remember two things: 1. You, the individual member, who read these words, are the church so far as you go. 2. Those blessings may be all enjoyed in a measure; and yet, if there be no spiritual, soulsaving power and activity in the church, it is no better than a decent club that is given to discuss religious subjects. This power is the heart-center of church life. Those services in the church that tend to kindle and develop it are by far the most vital and important. Men's "clubs" and "leagues," and women's "kensingtons" and "socials" and "unions" should be connected with vital ties to the "hour of prayer" and to the "holy communion" hour. These are the pulsations and throbs that indicate the life, activity and power of the church. —H. O. Rowlands.

The Better Way.

How glad we ought to be that we have a Saviour who can save the vilest outcast, and what a blessed privilege we should count it that we are permitted to carry the message of life to the lost and undone! But it is much better to be brought up in the nurture of the Lord and to live always in the Father's house than to go away and squander all one's soul's wealth and come to shame and dishonor, and then have to come back to be forgiven and restored. Rescue work is great; but Sunday-school work, carried on in the right way and the right spirit, is greater. The business of the Sunday-school is to keep boys and girls from going away from God and becoming the wretched slaves of evil habits—to help them to be devoted to Jesus in their tender childhood and live in blessed fellowship with him even down to old age. It is great to bring back one who has gone astray, but it is greater still to keep one from going astray.

Truths.

The man who will go through a forest without observing the trees will go through life without finding an opportunity.

Human nature is like water, once started on the downward way it will, if unrestrained, seek the lowest level before it stops.

If God can bring the most exquisite flowers out of the black and uncompanionable earth, may he not also bring usefulness and beauty out of the most unpromising life?

Some people will never trust Providence until his plans are submitted to their approval.

Get holy principles, and thou shalt get the pinions of an angel, which shall bear thee above all clouds and storms of earth, into the sunshine and calm of eternity.—Dr. Thomas.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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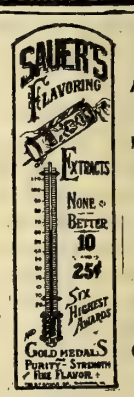
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The Family Circle.

Unachieved Ideals.

REV. A. H. TUTTLE, D. D.

Your unachieved ideal is a mark of the loftiness of the soul that conceived it. Though it never came to the actual, it is not a vain thing that it arose; for you are a nobler man for having it.

Do you know whence that vision came? It came out of the very sublimity of your being. It is the outcropping metal which tells how rich is the mountain that has seemed so poor. That largeness of love that conceived a generous gift that you wanted to make, but could not because of your poverty—it was the love of Christ that enlarged your heart. That scheme of yours that overlooked the years which you will not live to achieve—it was the power of an endless life that evoked it. That heavenly beauty with which you would remove some of the ugly places of this world—it was the actual bloom of heaven in you. So far as you can see, the world is no better for your scheme, but you are. All that you have dreamed has gone into the making of your eternal being, and you will see it by and by.

Our temptation is to measure our inward self by what we put in the outward, in our speech, in our song, in our deed. That is the way we measure others, and we unwittingly put the same measurement on ourselves. Undoubtedly there is need that we test ourselves frequently in that way, else we fall into the mistake of substituting our dream, that we cannot realize, for the commonplace thing that we could do. We have recently read of a man who, seeing a thirsty pilgrim approaching, thought, "O, if I only could, I would give him a goblet of crystal filled with the juice of the grapes of Eshcol!" But in his inability to do the splendid thing, he failed to give him a cup of water, and lost the "disciple's reward." The sin of the man of "one talent" was not his abuse of his gift, but his failure to use it at all. The man who does do the simple thing that he can do, will not do the splendid thing he thinks he would like to do. But there are those who would do the fine thing, if they could; and it is of those we affirm that their lofty ideal is the measure of their worth.

Our outward limitations do not prove a corresponding littleness of being. Moses was slow of speech, yet was immeasurably taller than the eloquent Aaron. Beethoven could not hear, and the conflict between his genius and his infirmity almost drove this deaf Apollo with his lyre to the desperation of suicide. But what a creator was he! Goethe's saying that "our wishes are presentiments of the capabilities that lie within us, and harbingers of that which we shall be in a condition to perform," may be oversanguine; nevertheless, there is far more truth in it than we who lie on the ruins of our presentiments can believe.

All of us have felt at times that there is absolutely nothing that has been done by others but we too, if similarly environed, could do as well. We certainly find it easy to identify ourselves with the greatest heroes and heroines of history and romance. The loftiest poets seem to sing for us, not new songs, but old ones which had been making melody in our souls, but which we had not been able to sing out for others, the reason being our external and accidental deficiences. How often have we thought, "My harp holds as rich music as the best, but I have not been taught to finger it. I could have been as great a soldier as our nation's hero, only my necessities made me a clerk. I might have been a cardinal, only for an inherited disease."

Just as great nature breathes into every lily bulb, and makes it throb with a passion for the perfect flower, each particular bulb pulsing with the confidence of all that lily bulbs have ever done or been, so we, in breathing the common life of the race, feel the whole, and are conscious of a capacity for the finest the race has produced. But only a small proportion of lily bulbs are able to realize their dream. Some are neglected by the florist, and some come to naught. Others are eaten by worms; the drought famishes others; the ambition of others is trodden out under the foot of a careless child. O, the carless florist, the worms, the droughts, the cruel feet that crush the soul's sweet dream!

But these things cannot destroy the soul's real nobility. They may indeed turn us to a better service than in the way we have planned.—From "The Living World."

The Windows of the Mind.

If the windows of your mind are thrown wide to the sunlight, there is no place for the darkness.

If they are thrown wide to good cheer, there is no room for sadness.

If they are opened to sweet thoughts, there is no quarter for the bitter.

If they are bright with hope, there is no lurking spot for despair; if they are bright with courage, there is no harborage for fear.

If they are filled with tranquility and peace, there is no room for discontent.

If they are filled with sweet temper, there is no place for anger.

If they are filled with tenderness and sympathy, there is no shelter for "sweet revenge."

If they are filled with gratitude, there is no place for benefits forgot.

If they are filled with the milk of human kindness, there is no room or refuge for ill will.—Young People's Weekly.

Heart Above Intellect.

We never know an individual merely by knowing his intellect. Man is a thinking being, but it should always be remembered that he is fundamentally a being whose center is heart, not intellect. It is well to reason with men. God does that. But until the heart is moved, there is little or no change in any man and no real acceptance of our opinions and doctrines. A noble lady once asked Landseer, the famous animal-painter, how it was that he exercised such a remarkable influence over dogs. "By peeping into their hearts," was Landseer's answer. It is the same with men and women. We can know them only by looking into their hearts. We can move them only by appealing to their hearts. This is an old truth, but it cannot be too often emphasized, especially in these days when so much is made of the intellectual part of man.—Great Thoughts.

Three Ends.

An Irishmhn who was out of work, went on board a vessel that was in the harbor, and asked the captain if he could find him work on the ship.

"Well," said the captain, at the same time handing the Irishman a piece of rope, "if you can find three ends to that rope you shall have some work."

The Irishman took hold of one end of the rope, and, showing it to the captain, said: "That's one end, your honor." Then he took hold of the other end, and, showing it to the captain as before, said: "And that's two ends, your honor." Then, taking hold of both ends of the rope he threw it overboard, saying, "And, faith, there's another end of it, your honor."

He was engaged.—Ram's Horn.

Is It Right?

Is it right that a property-owner should lose $4.20 to let a dealer make 50 cents? A dealer makes 50 cents more on fourteen gallons of ready-for use paint, at $1.50 per gallon, than our agent does on eight gallons of L. & M. paint and six gallons of linseed oil, which make fourteen gallons of the best paint in the world, at $1.20 per gallon; the property-owner loses just $4.20. Is it right?

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Cancer Cured by Blood Balm.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

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We acknowledge the receipt of an invitation to attend the closing exercises of the Cleveland High School, at Cleveland, Rowan county, Rev. J. D. Rankin, Principal. These exercises will take place May 16, 1905. Sermon Sunday, May 14th, by Rev. L. M. Kershner, and literary address May 16th, by Rev. J. E. Abernethy, of Waynesville.

We acknowledge the receipt of an invitation to be present at the commencement exercises of the High Point Graded Schools, Rev. Geo. H. Crowell, Superintendent. These exercises will take place April 30-May 2. The annual sermon will be preached by Rev. Dr. H. W. Battle, of Greensboro, on Sunday, April 30th, and the address will be delivered by Dr. C. Alphonso Smith, of the University of North Carolina, on Tuesday, May 2d.

We note with sorrow the death of the mother of Rev. J. D. Gibson, of the Green River circuit, which occurred on the 8th inst. Sister Gibson was a good woman and died in the faith, leaving to her children and aged companion still living, the inheritance of a good name, which is more precious than great riches. We trust soon to publish a full memoir of this good woman. May the Lord graciously sustain those who weep and bring them all finally to join the loved one in heaven.

The May School for Women Teachers will be held at the State Normal and Industrial College, Greensboro, commencing May 3rd, and closing May 31st. We have received from Dr. Charles D. McIver, President, a special circular making the announcement that instruction will be given in Pedagogy, English, History, Manual Training, Elementary Science and Drawing. Board will cost $3.00 per week, and a matriculation fee of $5.00 will be charged, which will entitle each member to the use of all necessary text-books, and to the privileges of the College library.

THE ADVOCATE CAMPAIGN CONTINUED.

We have decided to keep the Advocate campaign for new subscribers open and report from week to week, at least till June 1st. As our report shows we now lack only a small number of having secured 2000 new subscribers since December. We ought now to reach 2500, and will if all the charges will come up with their quota.

OUR FIELD AGENT.

Rev. Jno. R. Brooks, D.D., is in the field soliciting and collecting for the Advocate. We bespeak for him the cordial co-operation of the preachers into whose charges he may go. We are glad to know that he is now able to preach regularly, and the people always hear him gladly. All new subscribers taken by Dr. Brooks will be credited to the charges in which they are secured. We urge that the station pastors take advantage of his visit and secure by his help at least the number allotted to their charge.

HAYWOOD CIRCUIT PARSONAGE BURNED.

In another column we publish a letter giving account of the burning of the Haywood circuit parsonage, at Crab Tree, Haywood county, occupied by the pastor, Rev. P. C. Battle, and family. The fire occurred on Monday, April 17th.

We have no information as to the extent of the loss, nor as to whether any insurance was carried. We know, however, that a fire always means more or less loss and great inconvenience. There is no doubt that here is an opportunity for friends to prove themselves friends indeed by sending the pastor, Rev. P. C. Battle, a contribution which will help to tide over the chasm. We have had no suggestion to this effect, however. No doubt the good people of Haywood circuit will see to it that this pastor and family are made comfortable. While on this subject, let us remind all Trustees of church property of the folly of allowing their property to stand unprotected by insurance. If we are not mistaken, there have been several instances already this year of serious loss of church property with no insurance. A word to the wise ought to be sufficient.

GREAT LOSS TO VANDERBILT UNIVERSITY.

We regret to announce that, on last Thursday, April 20th, the main building at Vanderbilt University, Nashville, Tenn., was destroyed by fire. The loss is estimated at $200,000.00, with $115,000.00 insurance. This building was the first one erected on the campus, and was built in 1874 at a cost of $125,000.00.

While the loss is heavy, coming at a time when there was great desire for enlargement, there will be no interference in the operations of the University. No doubt steps will be taken immediately for the replacing of the structure, and by the time the University opens in the fall the building will be ready for occupancy. It is a little remarkable that, during the past two years, so many schools and colleges have suffered heavy loss by fire. In this respect there seems to have been a peculiar fatality following these institutions. Vanderbilt is the chief educational institution of Southern Methodism, and many hearts will feel sad to hear of the destruction of this historic building.

TRINITY COLLEGE.

The Advocate always notes with peculiar interest the evidences of permanent and substantial growth at Trinity College, the chief educational institution of North Carolina Methodists. As a church there is evidence of a growing pride in this great institution, and the ambition firing the heart of every Methodist boy in North Carolina should be to graduate from Trinity. The catalogue just issued will be read with more than ordinary interest. A press correspondent, writing of this new catalogue, and of the progress of the institution last week, said:

"The college catalogue for the term of 1904-1905 is just out. The new catalogue is noticeably more elaborate, more comprehensive and better gotten up than any previous one. Included in the catalogue is the Law School and a summary of Trinity Park School, which gets out a catalogue of its own. The catalogue gives 30 as the number of professors and officers in the college, 7 in Trinity Park School, total, 37; students in the college, 245; in Trinity Park School, 203, total number of students on the park, 448.

"During the last few years several of the most progressive of the Northern colleges and universities and a few in the South have made the college work during the junior and senior years elective. Trinity has profited by these examples and after this year will allow students who have completed the required work in their freshman and sophomore years, to take the work they want and need most. This is a change for the better for which there has been a crying need. Often there are students who wish to specialize in work that will better prepare them for their chosen profession, but who cannot do this and get a degree because they have courses to finish that will probably be of little use to them."

MR. CARNEGIE FOR SMALL COLLEGES.

There is great satisfaction in the announcement that Mr. Carnegie is turning his attention to small colleges, and that, under certain reasonable conditions, we may expect much of his benefactions to be turned into this channel in the near future.

A dispatch given to the press last week, announced that Mr. Carnegie had given $45,000.00 to the endowment fund of Guilford College, on condition that the friends of the college raise an additional $45,000.00. This will no doubt be raised with little difficulty, thus enabling our Quaker brethren to launch their chief educational institution on a much broader scale of Christian educational work, with an endowment of something more than $100,000.00.

What Mr. Carnegie has done for Guilford College will doubtless be repeated many times in the South if the claims and work of the small colleges are properly presented. We do not hesitate to say that for quick, practical results this form of benefaction is far more important at the present time than the establishment of public libraries. In support of this claim we have but to recall that the bulk of educational work so far as higher education is concerned in the South is being done by the small colleges. Mr. Carnegie's common sense will be quick to appreciate this, and we sincerely hope that without overdoing the thing in particular cases, the friends of education will urge this phase of the situation upon this great philanthropist, and that every small college, struggling against the difficulties incident to poverty with inadequate equipment, may yet share in his benefactions. We trust, moreover, that the South will show a just appreciation of Mr. Carnegie's disposition to help in the great work of educational enlightenment, and that his help will be received in becoming and brotherly spirit.

MORE LABORERS NEEDED.

It has been but a few years since young men were sometimes discouraged by the older brethren when their thoughts were turning them toward the ministry. They said that the Conferences were crowded. To some extent this idea still prevails, and there is needed a larger vision of the world's need in order to enable the church to understand that fields are white already to the harvest, but that the laborers are few.

To those who observe closely it must be apparent that the great revival for which we pray is needed for nothing more than to awaken the consciences of the young men whom God has called to preach, that they may give themselves to diligent preparation for entering the work to which they have been divinely called. The materialism of the present time has doubtless caused many young men to falter and some who ought to be preaching the gospel or preparing themselves to preach, have turned aside to other pursuits, and are not obeying the voice of conscience. Among the things our Savior specified as a subject of prayer is this: "That He will send more laborers into His harvest." There is nothing that we may rely upon more surely than that when God's work is revived, many will feel and respond to the call of God to preach the gospel.

The warmth and fervor of the revival is the atmosphere in which the prophet of God is born, and we sincerely hope that the great heart of the church will continue to go out after God till this warmth and fervor are felt, and many a prophet and prophetess shall go forth to fill up the depleted ranks and to supply the increased demands caused by the wonderful providential openings.

For the encouragement of any young man who may have been faltering as to his duty in reference to the divine call, we reprint a contribution on the subject by Rev. Dr. E. S. Ninde, of Ann Arbor, Mich. Dr. Ninde speaks much out of his own experience and says:

"To one who has truly been called to preach, the ministry offers a most blessed and satisfying compensation. To be sure, the pulpit is only one of the many places where a Christian man may serve God. If life is ever afterward clouded for him whom the Lord has bidden preach the Word, and who has refused, almost equally unhappy is the condition of of the one who has been divinely fitted to be a doctor, or lawyer, or merchant, but who, from ulterior motives, has entered the ministry. But when a man is fully persuaded in mind and conscience that God has chosen him to be His ambassador, he cannot but view the work with holy delight.

"My own call to preach, while definite, was not sudden. It came as a growing conviction which began in boyhood, and strengthened with the years.

While a college student, in my teens, I talked occasionally in country schoolhouses, and whether or not the people received any good, my own soul was blessed, and I learned the joy of telling others about Jesus. Since I entered the pastorate there have been times of serious depression, when I was painfully aware of the imperfections of my work; but never for a moment have I doubted my call to preach, or failed to realize that, all in all, the ministry is a most blessed vocation. The preacher is the representative of God. This is the thought that inspired the ancient prophets, and must ever clothe the pulpit message with dignity and power. What a privilege to build for eternity, help in rearing characters that are immortal! Much of the work of human hands will perish but this will endure forever. No wonder that as he thought of the solemn responsibility God had laid upon him, the sainted Baxter exclaimed:

" 'I'd preach as though I ne'er should preach again, I'd preach as dying, unto dying men.'

It is not a question of salary or ecclesiastical preferment. A simple support and a place to work are enough. The happiest moments of my life have been when, at the close of an appeal to the unsaved, I have seen men and women and children pressing forward to give themselves publicly to the Lord Jesus. Such a sight is rich reward for the toils and sacrifices of all the years. Aside from the closest domestic ties, there is no human relationship so intimate and sacred as the pastoral. To enter deeply into the hopes and fears, the anxieties and aspirations of a multitude of people; to be pressent, the trusted and beloved friend and counselor, in the hour of trouble; to cheer the sick, and point the dying to the skies; to unfold the beatitude of sorrow to bereaved hearts, and to steady the faith of those who are ready to faint—these are privileges which the angels might covet, and which, to the prophet of God, carry with them their own rich recompense. My own experience and observation assure me that there is no human employment where the compensation is so immediate, so liberal, and so satisfying as in the Christian ministry."

North Carolina Methodism.

Rev. P. E. Parker, of the Davidson circuit, assisted Rev. J. H. Barnhardt in a meeting at Grace church, Winston, last week.

Rev. W. M. Bagby, of Washington Street church, High Point, is assisting Rev. J. N. Huggins, of Lexington, in revival services this week.

Rev. W. F. Elliot, assisted by Rev. R. L. Ownby, is conducting a revival meeting at the Methodist church, North Wilkesboro. May success crown their efforts.—Wilkesboro Chronicle.

The Woman's Missionary Society of Thomasville station, held a public missionary meeting in the church last Sunday evening, with addresses by Mr. A. Johnson, of Charity and Children, Rev. Fred. Cromer and Rev. R. P. Eubanks.

Dr. Crawford is preaching some fine sermons at Main Street Methodist church this week. Good congregations hear him every night and he is making the events leading up to the death of the Master wonderfully real by his exquisite word painting.—Webster's Weekly.

The last issue of the North Carolina Christian Advocate was devoted largely to Missions and contained a valuable collection of useful information on this important topic. Rev. Mr. Blair is making the Advocate one of the best papers of its kind in the country.—Shelby Aurora.

The Wadesboro Messenger-Intelligencer last week said: "Rev. D. Vance Price, of Albemarle, is doing some of the best preaching, in the Methodist church the people of Wadesboro have ever had the pleasure of hearing. He is plain, he is practical, he is earnest and, above all, he is orthodox, and without frills. There are few preachers in North Carolina who have the depth snd earnestness and yet extremely plain and practical manner of presenting Scriptural truths as displayed by Mr. Price."

TRUSTEES WILL MEET.

The annual meeting of the Trustees of Weaverville College, will be held at the college on Tuesday, May the 16th. It is very important that every member of the Trustees be present at this time.

F. M. Weaver,
Chm'n Board Trustees.

MORGANTON DISTRICT CONFERENCE.

The Morganton District Conference will convene at Forest City, on Thursday, August the 3d, and will embrace the 1st Sunday.

J. H. West.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to April 26, 1905.

Asheville District.		
Hendersonville ct., Rev. W. H. Perry,	22	
Marshall circuit, Rev. W. B. Lyda,	11	
Swannanoa ct., L. B. Abernethy,	25	
Burnsville ct., Rev. J. N. Somers,	16	
Bethel station, Jno. W. Moore,	9	
Weaverville sta., R H Parker,	10	
Ivy circuit, J. B. Hyder,	5	
Cane Creek cireuit, J J Brooks,	13	
Bald Creek ct., L R Huddletone,	21	
	—	132
Charlotte District.		
Matthews, R. G. Tuttle.	9	
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	12	
Derita ct., Rev. J. H. Bradley,	12	
Trinity, Charlotte, Rev. J. A. B. Fry,	12	
Clear Creek ct., Rev. E. G. Pusey,	15	
Pineville ct., Rev. C. M. Pickens,	1	
Morven circuit, M. T. Steele,	5	
Polkton circuit, J. C. Mock,	17	
Ansonville circuit, W S Hales,	7	
Chadwick, Charlotte, J A Baldwin,	13	
Calvary, Charlotte, D L Reid,	27	
Lilesville ct., A. E. Wiley,	10	
Waxhaw circuit, L E Stacy,	16	
	—	170
Franklin District.		
Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	5½	
Hiawassee circuit, C. H. Curtis,	1	
Bryson City ct., F. B. Noblitt,	2	
Macon circuit, L P Bogle,	17	
Franklin station, F L Townsend,	5	
Glenville circuit, A G Loftin,	3	
Whittier, J J Edwards,	1	
Webster circuit, V L Marsh,	10	
Andrews circuit, J A Sronce,	10	
Hayesville ct., E. Myers,	18	
Franklin circuit, J H Moore,	9	
	—	82½
Greensboro District.		
Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	48	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	35½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	20	
E. Greensboro ct., P. J. Carraway,	10	
Reidsville, Main St., L W Crawford,	3	
Coleridge, J J Eads,	1	
Wentworth circuit, A S Raper,	9	
Ruffin circuit, J F England,	13	
	—	167½
Mount Airy District.		
Rockford circuit, Rev. J. W. Long,	13	
Elkin station, Rev. H. C. Sprinkle,	7	
Wilkesboro sta., Rev. R. L. Ownby,	4	
Pilot M't'n ct., Rev. J. M. Rowland,	42	
N. Wilkesboro sta , Rev. W. F. Elliott,	9	
Helton ct., Rev. S. W. Brown,	6	
Wilkes ct., Rev. B. F. Hargett,	15	
Watauga ct., Rev. O. P. Ader,	3	
Stokes ct., Rev. J. A. Clarke,	2	
Laurel Springs ct., T. J. Houck,	6	
Yadkinville ct., A. W. Jacobs,	6	
Sparta circuit, W. T. Carner,	20	
Jefferson circuit, Seymour Taylor,	11	
Watauga circuit, O P Ader,	5	
Creston circuit, W L Dawson,	10	
Boone circuit, W T Albright,	16	
East Bend circuit, W L Hutchins,	5	
Mount Airy circuit, R L Fruit,	9	
Jonesville circuit, T H Stimpson,	10	
Mount Airy station, T E Winecoff,	3	
	—	202
Morganton District.		
Henrietta and Caroleen, Rev. N. R. Richardson,	6	
Cliffside ct., Rev. J. B. Carpenter,	15	
Morganton ct., Rev. W. G. Mallonee,	1	
Morganton station, R D Sherrill,	5	
Table Rock ct., Rev. N. M. Modlin,	40	
Marion, D. F. Carver,	13	
N. Catawba ct., D. S. Richardson,	16	
Connelly Springs, J. O. Shelley,	26	
Spruce Pine circuit, D. R. Proffit,	10	
Green River circuit, J. D. Gibson,	3	
Rutherfordton, J D Arnold,	18	
McDowell circuit, C P Goode.	2	
Forest City circuit, W O Goode,	13	
Thermal City, L E Peeler,	7	
	—	175
Salisbury District.		
Central, Concord, E. K. McLarty,	2	
Spencer, J. E. Gay,	9	
Cottonville ct., Rev. T. T. Salyer,	7	
Big Lick ct., Rev. Joseph Fry,	3	
Linwood ct., Rev. S. T. Barber,	42	
Epworth, Rev. B. F. Carpenter,	25	
Mt. Pleasant ct., Rev. T. E. Wagg,	21	
Salisbury circuit, J. P. Davis,	16	
Gold Hill circuit, J. C. Postelle,	14	
Lexington Mission, A L Coburn,	5	
Jackson Hill circuit, J W Strider,	10	
Woodleaf circuit, J P Lanning,	8	
Main Street, J A J Farrington,	2	
China Grove circuit, A L Aycock,	9	
Forest Hill, Concord, G T Rowe,	20	
Albemarle circuit, J C Keever,	1	
Salisbury, First church, J C Rowe,	1	
	—	195
Shelby District.		
Shelby sta., Rev. Geo. D. Herman,	8½	
Shelby circuit, B. A. York,	17	
Cherryville ct., J. B. Tabor,	13	
Lowell ct., Rev. J. H. Bennett,	8	
S. Fork ct., Rev. J. F. Armstrong,	32	
El Bethel sta., Rev. M. B. Clegg,	10	
Rock Springs ct., Rev. J. W. Clegg,	113	
Lincolnton circuit, B. Willson,	21	
Mount Holly, E. N. Crowder,	3	
King's Mountain, M. H. Vestal,	3	
Polkville circuit, J. W. Ingle,	24	
Lincolnton sta., R. M. Courtney,	6	
Belwood circuit, W P McGhee,	11	
Lowesville circuit, W M Boring,	2	
	—	271½
Statesville District.		
Statesville station, Rev H K Boyer,	2	
Mt. Zion sta., Rev W H Willis,	6	
Alexander ct., Rev E J Poe,	18	
Rev T L Triplett,	1	
Mooresville ct., Rev W S Cherry,	17	
Mooresville station, T J Rogers,	1	
Clarksbury ct., Rev W O Rudisill,	11	
Caldwell ct., Rev P L Terrell,	28	
Stony Point ct., Rev T E Weaver,	11	
Lenoir circuit, L T Cordell,	40	
Iredell circuit, T B Johnson,	16	
Newton circuit, W F Womble,	9	
Granite Falls and Rhodiss, W R Evans,	10	
Troutman circuit, A J Burrus,	5	
Catawba circuit, R. S. Howie,	19	
Hickory station, Parker Holmes,	2	
Statesville ct., R M Taylor,	12	
Lenoir station, L T Mann,	1	
Maiden circuit, H H Robbins,	7	
	—	214
Waynesville District.		
Leicester ct., Rev J W Campbell,	8	
Brevard station, C P Moore,	7	
Sulphur Springs ct., J H Brendall,	26	
Canton circuit, D C Ballard,	30	
Haywood circuit, P C Battle,	8	
Spring Creek ct., Z V Cordell,	7	
Waynesville, J E Abernethy,	8	
Mills River circuit, J W Kennedy,	20	
Clyde circuit, W E Abernethy,	11	
Jonathan circuit, C E Stedman,	8	
	—	133
Winston District.		
Lewisville ct., Rev A R Bell,	1	
Kernersville ct., Rev. James Willson,	29½	
Cooleemee, Rev H C Byrum,	9	
Mocksville sta., Rev J P Rodgers,	12	
Forsythe circuit, J F Totten,	1	
Burkhead, T W Watts,	1	
Davidson circuit, P E Parker,	18	
Farmington ct, L L Smith,	1	
Walkertown station, H H Jordan,	1	
Summerfield circuit, J. F Kirk,	8	
Advance, W M Curtis,	3	
Grace, Winston, J H Barnhardt,	1	
	—	85½
Total from districts,		1,828
Secured by old subscribers,		58
Total,		1,886

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

The Sunday School Lesson.

LESSON FOR APRIL 30, 1905.

Jesus Washing the Disciples' Feet.

John 13:1-14.

GOLDEN TEXT.

By love serve one another. Gal. 5:13.

NOTES.

Our lesson teaches the duty of service by all to all. The worldly ideal is to receive service; Christ's teaching is to render service. The world's rule is to give service only to superiors; the rule of love is to do good to every one. Selfishness demands all that it can exact; to follow Jesus is to bestow all that can be given. Our golden text is the royal rule of Christian living. "By love serve one another."

In applying the great underlying principle of brotherly kindness, our lesson teaches not only the important daily duty of serving others, but also the more difficult and self-denying duty of giving due honor even to the lowest. Peter, who learned this duty here, has written it in the form of an apostolic commandment, "Honor all." (1 Peter 2:17.)

To clearly understand the full significance of this passage, given only in the gospel of John, it is necessary to read Matt. 20:20-28 and Luke 22:24-27. The mother of James and John had asked that the chief places in Christ's kingdom should be given to her sons. Even as they assembled for the eating of the Passover there was contention among the disciples as to "which of them should be accounted the greatest." Perhaps their argument had immediate reference to who should occupy the most honorable places at the table.

As a most impressive object lesson to inculcate the supreme importance of giving service and honor, Jesus washed the feet of his disciples. This was generally done for the guests at a home by some servant. Wearing sandals, one who walked in the roads or streets came in with dust covered feet. Washing the feet by pouring water over them and drying them with a towel was a necessity of cleanliness and comfort. When there was no servant, friends performed this service for one another. But in the disciples' strife as to "who should be accounted highest," this courtesy had been forgotten. Perhaps the need of washing their feet led to their contention, and each refused to do for the others what seemed like the work of a servant.

When Jesus came with his disciples into that upper room where the Passover had been prepared for them, he knew what would so shortly come to pass; that by death he would make atonement for sin, and thus leave those who had been so long with him. Thinking of his departure, the love of his heart for his disciples was warm and tender.

"He loved them unto the end." Even the shadow of the cross already falling across his path, could not chill that divine affection. Jesus never ceases to love those who follow him,—they are ever in his thoughts and care.

We might translate these words "He loved them to the uttermost." Though Peter would deny him, he loved him and would save him. Though Judas would betray him and refusing repentance, perish forever—still in the heart of Jesus there was for Judas a sorrowful love. Christ is God—and God is love.

Jesus did not offer to wash his disciples' feet till after the supper was in progress—and the heat of their strife had given place to more kindly feelings. In rebuking those who err it is very important to choose the most appropriate time.

The time of Jesus washing his disciples' feet was probably after the passover before Judas went out, and before he instituted the ordinance of the Lord's supper. It was not a part of the Lord's supper, nor intended to be repeated as a ceremony of religion. But it was done as an example to teach that we should be of lowly mind and ever ready to aid others, considering no true service beneath our dignity.

Christ is our example in all things—and here we see him leading us not to despise humble service—but to consider it a privilege to be of assistance to others. By washing his disciples' feet Jesus has sanctified those smaller courtesies and services among friends and loved ones which go so far in making life pleasant and comfortable. Jesus said "I have given you an example, that ye should do as I have done to you." (John 13-15.)

The disciples were probably reclining at table in the Roman manner, as they had done at the supper in Bethany. In verse 23 we read of John "leaning on Jesus' bosom." Thus Jesus could pass around outside the couch on which they reclined, wash their feet by pouring water over them into a basin, and wipe them with a towel tied around his waist, having laid aside his loose flowing robe or "garments."

That Jesus should wash the feet of Judas teaches that we may count no one too base or vile to be excluded from our courtesy and kindness. In washing the feet of those who should deny him, Jesus washed also the feet of Peter, who afterward, filled with the Holy Spirit, became the bold preacher of the gospel and a faithful martyr.

In the silence of astonishment the disciples beheld the Master washing their feet. As yet he had spoken no word as to why he did so. Yet thoughts of their own selfish strife and neglect must have crossed their minds. They had neglected to wash Jesus' feet in their neglect of each other! Now he washes theirs.

No one spoke till Jesus came to Peter. If astonishment kept others silent, not so with Peter, ever ready to speak, and in whom astonishment quickly changed to indignation as he beheld the wonderful worker of miracles, whom he had received as the Lord's Messiah, about to wash his feet the work of a humble servant. "Lord, dost thou wash my feet?"

"Thou knowest not now." "Thou shalt never." "If not thou hast no part."

Then Peter beheld that Christ would teach some religious truth, impart some spiritual blessing, open the way to some rich reward, and in the submission of faith he exclaimed, "Not my feet, only, also my hands and my head."

But Jesus washed only his feet—there should be no display made in unnecessary service. They had bathed and were clean for the passover; only the feet were soiled with the dust of the highway.

"Ye are clean, but not all." There is something more important than the body. It is the soul. What shall it profit if the hands are clean when the heart is vile? As the body needs to be washed from the stains of earth's defilement, so does the spirit need to be cleansed from the pollution of earth's sin.

After Jesus had laid aside the towel, taken his mantle and again resumed his place at the table (Greek "reclined"), he made plain the lesson that he would teach.

"Know ye what I have done to you?" He announced that they rightly called him Master, the Teacher who held the position of dignity and leadership. "If I, then, the Lord and Master"—Jesus is more than Teacher, he is the eternal Lord, the King of kings—"If I have washed your feet, ye ought to wash one another's feet"—the simple service that in pride they had that night refused to perform.

"For I have given you an example" (verse 15). Jesus taught not the duty of the one service of washing the feet, but the duty of all similar service of help and kindness. What Jesus taught his disciples by his acts and words, they, inspired by the Holy Spirit, have taught to us in the writings of the New Testament. In this lesson Jesus teaches us.—Eugene P. Mickel, in Christian Observer.

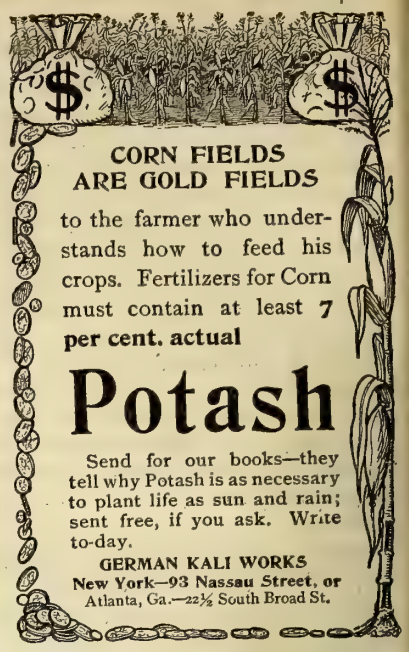
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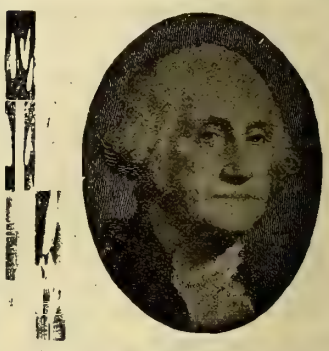
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Our Little Folks.

Heart Above Intellect.

We never know an individual merely by knowing his intellect. Man is a thinking being, but it should always be remembered that he is fundamentally a being whose center is heart, not intellect. It is well to reason with men. God does that. But until the heart is moved, there is little or no change in any man and no real acceptance of our opinions and doctrines. A noble lady once asked Landseer, the famous animal painter, how it was that he exercised such a remarkable influence over dogs. "By peeping into their hearts," was Landseer's answer. It is the same with men and women. We can know them only by looking into their hearts. We can move them only by appealing to their hearts. This is an old truth, but it cannot be too often emphasized, especially in these days when so much is made of the intellectual part of man.—Great Thoughts.

The Magnetism of a Sunshiny Nature.

Enthusiasm in life is the great generator of sunshine. Without a living interest in the busy world, and that sympathy of feeling which connects us with every other living being, we cannot infuse any warmth into our manners, or bring others into sympathy with us. Helen Keller, whose sunshiny soul is as sensitive to impressions as a delicate flower is to atmosphere, in her "Story of My Life," writes: "The touch of a hand may seem an impertinence, while that of another is like a benediction. I have met people so empty of joy that, when I clasped their frosty finger tips, it seemed as if I were shaking hands with a northeast storm. Others there are whose fingers have sunbeams in them; their grasp warms my heart."

It is as natural for us to be attracted toward sunshiny natures as it is for flowers to turn toward the sun. In spite of a life of almost constant illness, Robert Louis Stevenson charmed all who came under his influence by his spontaneous cheerfulness and absolute freedom from all shadow of bitterness or repining. He found the keynote of each day in this simple prayer, born of his own inspiration: "The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep."—Success.

What the Face Told.

Two young girls in the parlors of a celebrated photographer were waiting, somewhat impatiently, their turn for a sitting. They had consulted the mirror and each other, had straightened every bow and ornament, had skillfully brushed the abundant hair into its most becoming waves and tendrils, yet still they were obliged to wait. When the studio door was finally opened and two middle-aged ladies emerged, the eyes of the girls ran swiftly over the face and figure of the one who had evidently been before the camera.

"Dear me! All this time wasted on her?" whispered one pair of rosy lips. "When I get to be as old and as homely as that, I'll not bother with having pictures taken, I can tell you."

But the artist was even then expressing to a friend his satisfaction with his sitter. "I like to take that kind of a picture—a face that is full of character," he said. "That patient steadfastness in the eyes, the strong lines about the mouth, will come out finely. Pretty faces are plentiful enough—they mean nothing except that care and time have not yet touched them—but strong, sweet faces have to be slowly chiseled out, year by year, by some workman within."

So the careless young girl is even now deciding what her face of the future shall be, and somewhere, whether she chooses or not, it will be plainly pictured.—Wellspring.

Too Much Encouragement.

"When Uncle George was going away from home for two months he asked us if we did not want to keep his horse and have the use of it while he was gone," said a lady. "We were delighted, for we had enjoyed many pleasant drives while we were at his country home, and we knew that the horse was gentle—one that Uncle George always drove himself. It needed nothing but kindness, he said, and he had a fashion of talking to it and praising it as he went along that the horse really seemed to understand and expect.

"Well, that was the trouble with him while he stayed with us—he needed too much encouragement. It was all very well to pat him and say, 'Good Davy! best horse in the world!' while we were hitching up and starting out, but in our city streets we couldn't keep it up all the while. Amid the exigencies of shopping and calling we couldn't be continually remembering to throw out such conversational sugarplums, but as soon as we neglected it that horse's head would droop and his gait slacken until he was as dejected looking and poky an animal as one can well imagine. My little boy said to me:—'Mother, I should fink his conscience would tell him when he's pretty good, 'thout your praisin' him all the time.' No, Uncle George's loan was not exactly a success in the way in which he intended it, but the remembrance has been valuable. Many a time, when I find myself growing discouraged because my efforts do not seem to meet proper appreciation, I think of Davy, and the memory of his peculiarities always makes me decide to be content with my own consciousness of doing my best without depending upon outside commendation."—Forward.

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Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
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Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

A Missionary Evening.

On last Sunday evening at 8 o'clock, in Main street Methodist church, Reidsville, an interesting service was held under the auspices of the Woman's Foreign Missionary Society. The officers elected for the year were installed by the pastor according to the new form recently issued by the Woman's Board. This was followed by a presentation of the interests of the adult, the Light Bearer and the Golden Link societies by a representative from each. Recitations and songs filled out the programme. The object of this service was to strengthen missionary sentiment. The attendance was large and it is hoped that a large harvest may follow this seed-sowing.

The following papers were read in a most entertaining manner, the first by Kathleen Terry, the second by Miss Ione Ellington:

THE LIGHT BEARERS.

The Woman's Foreign Missionary Society has a great big family. She thinks that every baby boy and girl ought to be born right into a missionary atmosphere. She goes for them as quickly as she can and puts them on her cradle roll and collects 25 cents every year as their dues. When they get to be five years old she promotes them into a real society with a president, teasurer and a secretary, and gives them a Lady Manager.

Then the missionary training begins sure enough, for she says we must be grounded in missionary principles and facts. This is our creed: We believe in God the Father, and his Son Jesus Christ. We believe that the heathen are lost in sin and need a knowledge of Christ. We believe that it is our duty to tell them of the plan of salvation that God has provided through His dear Son.

We therefore engage to send them the bread of life by our missionaries. We engage to pray for our missionaries and to do all in our power for the spread of the gospel.

We have a very pretty name, don't you think? LIGHT BEARERS. We have not a very big light, but we try to hold it steady and high, and keep it well trimmed and burning brightly, that it may shine even into heathen darkness. Besides paying our monthly dues, the Light Bearers of our Conference are supporting a missionary of their very own.

Her name is Miss Belle Markey, and she is working in Cuba. Last year our little Reidsville band gave $38.50 for Miss Markey, making $56 00 in all. We should not be surprised if we were to do better than that this year. If all the children who really ought to belong would join us and all work as hard as we do, we might give over a hundred dollars, don't you see?

Some day all we Light Bearers, boys and girls, will be graduated into Golden Links, and we will show them how to do things. And then some other day all we girls will be graduated into the Woman's Missionary Society. But, alas! the boys won't have any society to go into. We hope they will at least make good missionary fathers and see that their wives and children have all the missionary money they want.

Mr. Mott says that the world can and must be evangelized in this generation. Now we believe that this generation means us. So we have a big work to do. Some of us will have to go and preach the gospel ourselves, and the rest will have to send us.

"Let us then be up and doing,
Serving Jesus while we may,
Sending light to souls in darkness,
Seeking lost sheep gone astray."

Little workers, happy workers,
Be our motto, "work and pray."

THE GOLDEN LINKS.

Who are the Golden Links, do you ask? Not a new organization but an old one under a new name. We are the elder children of the Woman's Foreign Missionary Society. This society knows no age limit. Her measuring compass makes a complete arc that reaches from the morning-faced cherub to the gray-haired matron, with eyes looking toward the sunset.

Now, we are too old to be Light Bearers and not old enough to be women, so we must have an organization of our very own. We may be anywhere from "sweet sixteen", and under, up to bachelor girls and young married folks. Nor are we all girls. Some of us are boys. We wish there were more boys, especially young men. We can't understand why young men and boys should consider themselves exempt from missionary societies when we are not.

Strange to say, though, we have been working all these years under the Woman's Board of Missions, it never occurred to her to give us a name or a specific work to do till a year or two ago. Though not consulted in the naming, we are well pleased to be called Golden Links. We are links, you see, between the Light Bearers and the adult societies, and we are Golden links because we are considered a most precious and valuable factor in the evangelization of the world. We are told that, in a peculiar way, we stand in the angle of the missionary situation, and that the strength, vigor and enthusiasm of our young lives are just what is needed to push the conquests of the cross. Our beautiful name has given us an individuality and a sense of responsibility we never had before, and the fact that great things are asked and expected of us has inspired us to prove worthy of the confidence placed in our ability and willingness to help win the world to Christ. In short, we are the young people of the church who are heeding the cry, "The master is come and calleth for thee." "Go work today in my vineyard." We realize that God has set before us a great opportunity and a wonderful work.

We have had a vision, too, of those other girls in China, Korea, Mexico and Brazil, those sorrowful sisters of ours, who, after years of mental and physical enslavement, begin to see the dawn of a brighter day, and stretch to us appealing hands for the blessings that come to us in such full measure through the gospel. Heartily indeed would we enter into the beautiful work we are asked to do for them.

To the Golden Links of the Western North Carolina Conference has been entrusted the medical education of Miss Margaret Foster, a young woman of Mississippi, who has responded to God's call to give her young life to the daughters of sorrow in China as a medical missionary. We are also asked to support an active missionary already in the foreign field. Shall we not give to those dear young women, who go in our stead as our representatives, not only our money, but our sympathy, our love, our prayers?

It is to us a very solemn thought that from our ranks must come the missionaries of the Woman's Board. Can it be that just as surely as God called Miss Foster, He is calling us? Some one has said that every one who is not called to stay at home is called to go to the foreign field. What if God is calling some of our number? Could we answer, "Here am I, send me"? Could we truthfully sing,

"I'll go where you want me to go, dear Lord,
I'll do what you want me to do?"

Now that we are enlisted in this glorious cause, we want to be soldiers for life. We want to be in earnest. We want to study and learn the lay of the enemies' land that we may direct our forces to the best advantage. We want to invest all the money we can get, make or save by self denial, in that which we are sure will yield us the largest dividends now and in eternity.

We, as a local society, have pledged ourselves for fifty dollars, but this is much less than we hope to do. We have only sixteen members when we should have fifty. In this big church with its host of boys and girls, young men and young women, there are resources that, combined, might keep one whole missionary at work rather than one-fifteenth of one. We beg them to join heart and hand with us and let us make the Golden Links of Main street Methodist church, Reidsville, a glorious success.

Quarterly Meetings.

ASHEVILLE DISTRICT—2ND ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Feb.	18 19
Bethel	"	19 20
Swannanoa ct., Skylands	"	25 26
Hendersonville circuit, Ednaville	Mar.	4 5
Hendersonville station	"	12 13
Central	"	19 20
Ivey circuit, Mar's Hill	"	25 26
Cane Creek circuit, Tweed's Chapel	Apr.	1 2
Marshall circuit, Jewel Hill	"	8 9
Hot Springs ct., Ottingers	"	9 10
Burnsville circuit, Shoal Creek	"	15 16
Bald Creek circuit, Deaton's Bend	"	22 23
Old Fort circuit, Bethel	"	29 30
Weaverville ct., Salem	May	6 7
Weaverville station	"	7 8
Riverside and Weaverdam, Riverside	"	9
Haywood Street	"	10

CHARLOTTE DISTRICT—2ND ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Feb.	19 20
Epworth and Seversville	"	19 20
Brevard	"	26 27
Trinity	"	26 27
Monroe circuit, Oak Grove	Mar.	4 5
Monroe station	"	5 6
Tryon Street	"	12 13
Hoskins	"	12 13
Pineville, Marvin	"	18 19
Morven circuit, Pleasant Hill	"	25 26
Wadesboro station	Apr.	2 3
Lilesville, Shiloh	"	8 9
Ansonville, Wightman	"	15 16
Derita, Hickory Grove	"	22 23
Chadwick	"	23 24
Weddington, Weddington	"	29 30
Waxhaw, Bond's Grove	April 30, May	1
Dilworth and Big Spring, Big Spr'g	May	6 7
Clear Creek, Mill Grove	"	13 14
Matthews, Indian Trail	"	14 15
Polkton, Fountain Hill	"	20 21

FRANKLIN DISTRICT—2ND ROUND —IN PART.—

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Feb.	18 19
Webster circuit, East Laport	"	25 26
Dillsboro and Sylva, Dillsboro	"	26 27
Glenville circuit, Double Springs	Mar.	4 5
Franklin circuit, Clark's Chapel	"	11 12
Macon circuit, Mulbery	"	18 19
Whittier & Cherokee, Oconolufta	"	25 26
Andrews station	Apr.	1 2
Robbinsville, Mt. Zion	"	8 9
Hayesville circuit, Oak Forest	"	15 16
Murphy circuit, Tomotla	"	22 23
Bryson City, Witcher's chapel	"	29 30
Hiawassee circuit, Bellview	May	6 7
Murphy station	"	13 14

GREENSBORO DISTRICT—2ND ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, West Market St (a.m.)	Feb.	12
Greensboro, Centenary (p. m)	"	12
East Greensboro, Mt. Pleasant	"	18 19
Greensboro, Walnut Street (p. m.)	"	19
High Point, Washington St. (a. m)	"	26
High Point, S. Main Street (p. m.)	"	26
West Greensboro, Shady Grove	Mar.	4 5
Greensboro, Spring Garden (p. m.)	"	5
Uwharrie, Salem	"	11 12
Asheboro circuit, West Chapel	"	18
Asheboro station	"	19 20
West Randolph, Hopewell	"	25 26
Randolph, Mt. Vernon	Mar. 26.	April 1
Randleman and Naomi	"	2 3
Ramseur and Franklinsville, Franklinville	"	8
Coleridge, Concord	"	15 16
Wentworth, Mt. Carmel	"	22 23
Reidsville, Main Street	"	23 24
Ruffin, Lowe's Chapel	"	29 30
Reidsville, Ware's Chapel (p. m.)	"	30
Pleasant Garden & Liberty	Bethany, May	6 7

MORGANTON DISTRICT—2ND ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Friendship	Feb.	25 26
Rutherfordton sta., Gilboa	Mar.	4 5
Forest City circuit, Salem	"	11 12
Henrietta and Caroleen, Caroleen	"	12 13
Cliffside circuit, Oak Grove	"	18 19
Table Rock circuit, Oak Hill	"	23 24
Morganton circuit, Bethel	"	25 26
McDowell circuit, Snow Hill	Apr.	1 2
Marion & Providence, Providence	"	8 9
Morganton station	"	9 10
Elk Park circuit, Pineola	"	13 14
Spruce Pine ct., Pine Grove	"	15 16
Bakersville circuit, Red Hill	"	22 23
Broad River circuit, Gray's Chapel	"	29 30
Thermal City circuit,	May	6, 7
Green River circuit, Tryon	"	13 14
North Catawba ct.	"	27 28

MT. AIRY DISTRICT—3RD ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	May	13 14
East Bend circuit, Huntsville	"	27 28
Stokes ct., Shiloh	"	30 31
Yadkinville ct., Longtown	June	3 4
Jonesville circuit, Maple Springs	"	6 7
Pilot Mountain ct., New Hope	"	10 11

SHELBY DISTRICT—3RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1 2
Gastonia, Main street	"	2 3
McAdensville station	"	8 9
Lowell at Bethesda	"	15 16
Ef Bethel and Salem at Salem	"	22 23
Bessemer City at Tate's Chapel	"	29 30
King's Mountain station	May	13 14
Cherryville at Laboratory	"	28 29
Mount Holly at Moore's Chapel	June	3 4
Lowesville at Snow Hill	"	10 11
Rock Springs at Rehobeth	"	17 18
Lincolnton circuit at McKendree	"	24 25
Lincolnton station	"	25 26
Stanly Creek at Dallas	July	1 2
South Fork at Bethel	"	8 9
Belwood	"	15 16
Shelby circuit at Sharon	"	22 23
Polkville at Casar	"	29 30
Shelby station	Aug.	5 6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—3RD ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	May	6 7
Mooresville station	"	7 8
Caldwell circuit at Grace Chapel	"	13 14
Granite Falls station	"	14 15
Troutman circuit at Knoxes Ch	"	27 28
Lenoir circuit at Harpers Chapel	June	2 3
Lenoir station	"	3 4
Mooresville station	"	10 11
Clarkesbury circuit at Clarkesbury	"	17 18
Iredell circuit at Turnersburg	"	18 19
Statesville circuit, Connelly's Chap	"	24 25
Statesville, First Church	"	24 25
" West End	"	24 25
Alexander circuit at Liberty	July	1 2
Stony Point circuit	"	2 3
Maiden circuit	"	8 9
Newton circuit	"	9 10
Hickory station	"	15 16
Catawba circuit	"	22 23

District Conference at Lenoir, July 13-16.

SALISBURY DISTRICT—2ND ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Feb.	26
Salisbury, South Main Street	"	26
Linwood, Ebenezer	Mar.	4 5
Lexington	"	5
West Lexington	"	5
Concord, Central	"	11 12
Concord, Epworth	"	11 12
Salem	"	18 19
Mt. Pleasant, Centre Grove	"	25 26
Gold Hill, Zion	Apr.	1 2
Salisbury circuit, Bethel	"	8 9
Spencer	"	9
Holmes Memorial	"	9
New London, Bethel	"	13 14
Jackson Hill circuit, Eleazer	"	15 16
Norwood, Randalls	"	21
Albemarle circuit, Zoar	"	22 23
Albemarle	"	23
Big Lick, Big Lick	"	28
Cottonville, Rehoboth	"	29 30
Concord circuit,	May	6 7
Concord, Forest Hill	"	7
Woodleaf ct., Woodleaf	"	12 13
China Grove ct.	"	14 15

WAYNESVILLE DISTRICT—2ND ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Delwood	Mar.	4 5
Sulphur Springs at Mt. Morencie	"	11 12
Waynesville station	"	18 19
Clyde at Turpin's Chapel	"	25 26
Brevard station	Apr.	1 2
Mills River at Avery's Creek	"	8 9
Canton station at Bethel	"	15 16
Haywood circuit at Mt. Zion	"	22 23
Leicester at Big Sandy	"	29 30
Brevard circuit at Greenwood	May	6 7
Spring Creek, Balm Grove	"	13 14
Canton circuit at Liberty	"	27 28

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

Third Vice President—Mrs. C. H Robinson, Gastonia.

Treasurer—Mrs. F. E. Ross, Greensboro.

Recording Secretary—Mrs. E. C. Chambers, Asheville.

Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. F. L. Townsend, Franklin.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Annual Meeting.

The annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference will convene in Charlotte June 1-4.

All auxiliaries that have not already elected delegates to this meeting are requested to do so at once and forward names to Mrs. T. F. Marr, Charlotte, N. C.

Dr. Detwiler will preach the annual sermon June 4th.

MRS. M. J. BRANNER,
MRS E. C. CHAMBERS, Pres.
Rec. Sec.

BROTHERHOOD.

That plenty but reproaches me
  Which leaves my brother bare;
Not wholly glad my heart can be
  While his is bowed with care.
If I go free and sound and stout
  While his poor fetters clank,
Unsated still, I'll still cry out,
  And plead with Whom I thank.

Almighty, Thou who Father be
  Of him, of me, of all,
Draw us together, him and me,
  That, whichsoever fall,
The other's hand may fail him not—
  The other's strength decline
No task of succor that his lot
  May claim from son of Thine.

I would be fed. I would be clad.
  I would be housed and dry.
But if so be my heart be sad,
  What benefit have I?
Best he whose shoulders best endure
  The load that brings relief,
And best shall be his joy secure
  Who shares that joy with grief.

—E. S. Martin, in Scribner's.

NOTES.

Mrs. Johnston, of Franklin, has recently organized a Florine McEachern Brigade consisting of twenty members.

The editor of this column is waiting for bids from ladies who are ready to win literary honors by having the training, and who would like to see their names at the head of the column. "Don't all bid at once!"

It is to be hoped there will be a goodly number of Home Mission women at the great Missionary Conference to be held in Asheville during May. Such meetings give life and inspiration to the work.

The editor of this column wishes to thank the ladies who have, in the last three or four months, helped so well in keeping up this column. As stated before it is intended to send out news bearing on the cause by means of this page, and not to scatter the editor's **personal opinions.**

Pardon me for using "I" instead of the editorial we, and let me explain that I tried to resign but Mrs. Banner wouldn't allow it. Not, I am convinced, because of any merit in the present editorship, but because no other woman seems to be "honing" for the place.

Let me suggest that my old-time friend, Mrs. Chambers, of Asheville, be pressed into service for this work. Level-headed, physically in good health, energetic and so forth, she could do this in a way to advance the interests in Home Missions at a rapid rate. Mr. Blair and Mrs. Banner, take notice!

Now, let's have no argument about the word "hone" such as "crope" excited lately among the gentlemen of the North Carolina press. Hone is a good word and belongs to the aristocracy of language. It's an old English survival and not to be slighted any more than you would slight a gentlewoman of old family if she happens to have on a dress not of the latest cut.

Home Mission Board Meets.

Montgomery, Ala., April 14.—The Woman's Home Mission Board of the Methodist Episcopal Church, South, began its seventh annual session to-day in Court Street Methodist church. Over 200 delegates are in attendance.

Little was done to-day besides the organization of the body and the formal welcoming of the delegates by the representatives of the various denominations. At the afternoon session a memorial was presented requesting that the McEachern Memorial Hospital, for which a fund was recently donated, be located in Atlanta. Delegates are present from every state within the jurisdiction of Southern Methodism. Miss Belle H. Bennett, of Richmond, Va., president of the board, is presiding. At the services Sunday three deaconesses will be ordained by Bishop Galloway, of Mississippi.

For Good.

The Nashville Christian Advocate says that Mr. Carnegie, after having supplied the country with libraries, is turning his attention to the small colleges of the land. A notable form of philanthropy this. One could wish his attention might be drawn to the North Carolina College whose history shows a most remarkable record of feminine heroism.

The Philadelphia and Reading Railway Company has given notice that any employees found frequenting saloons will receive immediate discharge. The Rapid Transit Company has prepared remonstrances against all new retail and wholesale liquor license applications in the neighborhood of its car barns, depots, power houses, and terminals. The company desires to enforce sobriety among its employees.

The great Japanese field marshal and commander of all the Japanese armies, the Marquis Oyama, once said: "My idea of happiness is to dispose of everything I possess that belongs to the practice of arms, and go far into the country with big boxes of books to read for the rest of my days—books that tell of happiness and progress, and not of the terrible deeds of war. And I would gather about me my best old friends and little children. Then, in the sunny days, all would be happiness."

Prof. Walter Wyckoff, of Princeton University, lectured at the Canadian Club, of Toronto, on the subject of "Industrial Conditions." In concluding his address, Mr. Wyckoff declared his conviction that the age of faith, of higher religious ideals, and more positive and more practical life was about to dawn on the world.

It is said that barrels of beer have been taken back to Carnarvon because there was no market for them in Wales. This deepens the impression in the minds of many that the greatest temperance movement of the world would be a widespread revival of religion.

Brevard Report.

CASH.

Previously reported,	$258.85
Miss Emma Page,	5.00
Central Methodist Ch. Monroe,	5.00
Rev. J. F. England,	1.00
Mrs. J. F. England,	1.00
Easter offering Edenton Street Aux., Raleigh,	12.00
Weddington Circuit, S. S.,	3.00
Rev. M. T. Steele,	5.00
McFarlin Sunday-school,	1.01
Total cash,	291.86
Pledges,	126.50
	$418.36

You see we lack nearly six hundred dollars. Have we not enough loyal Methodist to make up this amount. Let's remember the little couplet

"What would our church be
If every Methodist was just like me."

What have you done to help the cause of Christian education? What have you left undone?

Let every one send something. All contributions to be sent to Mrs. F. E. Ross, Greensboro, N. C.

Have You a Tongue?

When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send to-day to the Vernal Remedy Company, Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy, Vernal Palmettona (Palmetto Berry Wine) which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and blood. Your druggist can supply you, but the proprietors wish to have every reader of the N. C. Christian Advocate first try a bottle so as to become thoroughly convinced of the wonderful benefits to be received.

Full of Tragic Meaning

are these lines from J. H. Simmons, of Casey, Ia. Think what might have resulted from his terrible cough if he had not taken the medicine about which he writes: "I had a fearful cough, that disturbed my night's rest. I tried everything, but nothing would relieve it, until I took Dr. King's New Discovery for Consumption, Coughs, and Colds, which completely cured me." Instantly relieves and permanently cures all throat and lung diseases; prevents grip and pneumonia. At all druggists; guaranteed; 50c and $1.00. Trial bottle free.

WINSTON DISTRICT—2ND ROUND.

J. R. Scroggs, P. E., Winston, N. C.

North Thomasville, Prospect	Mar.	4	5
Thomasville, Thomasville	"	5	6
Danbury, Davis Chapel	"	11	12
Madison, Pine Hall	"	18	19
Stoneville, Mayodan	"	19	20
Mocksville, Mocksville	"	27	28
Lewisville, Sharon	Apr.	1	2
Davie, Liberty	"	8	9
Cooleemee, Cooleemee	"		9
Farmington, Bethlehem	"	15	16
Advance, Advance	"	16	17
Davidson, Good Hope	"	22	23
Leaksville, Leaksville	"		30
Spray, Spray	"		30
Summerfield, Oak Ridge	May	6	7
Kernersville, Shady Grove	"	27	28
Stokesdale, Zion	June	3	4
Forsythe, Pine Grove	"	10	11

New Cure for Cancer.

All surface cancers are now known to be curable by Bucklen's Arnica Salve. Jas. Walters, of Duffield, Va., writes: "I had a cancer on my lip for years, that seemed incurable, till Bucklen's Arnica Salve healed it, and now it is perfectly well." Guaranteed cure for cuts and burns. 25c, at all drug stores.

NEWS NOTES.

President Roosevelt has succeeded in shooting a bear in his western hunt; and also, a bob-cat.

E. M. Uzzell & Co. have been awarded the contract for the state printing. It was awarded to the lowest bidder.

Joseph Jefferson, the great actor, died at his home at Palm Beach, Fla., last Sunday, in the 77th year of his life.

In a debate last Friday night between Emory College, Ga., and Trinity, held in Craven Memorial Hall, Durham, Emory won.

There was a head end collision on the Atlantic Coast Line near Fayetteville last week, but little damage was done and no lives lost.

Dr. D. K. Pearsons has declared his intention to give $250,000 to small colleges in North Carolina, Kentucky, Tennessee, and West Virginia.

Gen. Fitzhugh Lee has succeeded in getting a resolution introduced in the New York legislature, looking to an appropriation to the Jamestown Exposition.

A convent in the village of St. Genevieve, near Montreal, was burned last week. Fourteen of the inmates perished in the fire, nine children and five old women.

A tenement fire in Brooklyn last Friday destroyed property valued at $150,000, and nine people, three of whom were firemen and the others were women.

The present mayor and board of aldermen of Rockingham were renominated by the democratic convention last week. This is considered a victory for the dry men.

Wilmington suffered a fire loss of about $20,000 or $30,000 last Friday. The upper floors of four three-story buildings on Market Street were gutted by fire.

Senator O. H. Platt, of Connecticut, died at his home in Washington, Conn., last week at an advanced age. He had been a United States Senator for about a quarter of a century.

The anti-Tuberculosis League met in Atlanta last week and discussed many problems pertaining to the subject of consumption and kindred subjects. The League meets in El Paso next year.

The frost and ice last week injured the fruit crop in the South very materially; but it is certain that a good deal has escaped, and that there will be sufficient left to supply the market.

The democrats of Raleigh held a primary last week for their coming municipal election; but they failed to make a nomination for several important offices, and a new primary has been called.

Bishop A. A. Watson, of Wilmington, the bishop of the Eastern Diocese of North Carolina, of the Protestant Episcopal Church, died at his home in that city last week. He was very old, and had been a very useful man in the state.

It is announced that Miss Nancy Carnegie has been married secretly to her mother's coachman, a Mr. Heaver, about a year ago. Mr. Carnegie says it is all right with him. He does not want any rich men in the family.

Mrs. Donald McLean, of New York, has been elected president of the Daughters of the American Revolution, and Mrs. J. Lindsay Patterson, of Winston-Salem, one of the vice-presidents general.

Jefferson, Texas, was seriously injured by a tornado last Saturday. The tornado cut a path 100 yards wide and three-fourths of a mile long, in which houses were torn down, trees uprooted, and soforth. No lives were lost.

The Farm and Garden.

Get Seed-Corn Ready.

When corn planting time arrives the most serious problem for many corn growers is that of getting seed which will grow and produce the largest yield per acre. Perhaps a large majority of farmers are content to go into the corn-crib, and make as careful selection as possible from what corn is left after the winter's feeding; or perhaps they have thrown to one side the good ears as they found them in feeding out the corn. Of the two, one is a little better than the other. They continue to plant the same variety year after year, with never a thought of testing or improving its quality and productiveness. Such is the corn found on a large majority of the farms of the Central and Western states.

Some make it a practice to buy fresh seed-corn each year, but this is a long way from being satisfactory. It is not only frequently very difficult to buy seed-corn, but that bought, even from the best seedsmen, often proves of low vitality, or in growing makes an undesirable cross with some other type, thus destroying to some degree the fixed character of the desired type. Again, under conditions which prevailed last spring, there was a large amount of seed of doubtful vitality planted, evidenced by the very general replanting that was necessary. Of course, this to a large degree was unavoidable, because of the early freeze during the fall of 1903. But this was an exceptional year. And even in this case, if close watch had been kept and all corn planted thoroughly tested beforehand, there would have been much less replanting to do. Hence the matter of testing corn for seed is of vital importance.

From all that has been written on this subject, it goes without saying that the proper time and place to select seed-corn is in the field while the crop is growing and being harvested. One year's experimenting is not sufficient to establish a type best adapted to local conditions, although it may give an excellent general idea of what is to follow. The final and most important test of a variety is its yield in bushels per acre; but several minor points have appeared so regularly with the largest yields per acre that they may almost be taken to indicate the productiveness of a type. These minor points are, size of the ear, number of ears to the stalk, size, color, shape and disposition of the grains, size of stalk, etc. It is not necessarily the variety which produces the largest ears that gives the largest yield per acre. Indeed, it is the corn which produces two medium-sized well-filled and shapely ears that nine times out of ten produces most corn per acre. Hence, from these points may readily be seen the advantage of selecting the corn while growing in the field.

Whether a grower has enough seed of his own or buys from some seedsman, he should test at least a sufficient quantity of it before planting-time is too near, to assure him of its quality. And he will be well paid for his trouble if he will test every ear used in planting. This is practiced by many of the most successful seed-corn growers. It is not sufficient to accept the word of the dealer as to the quality, but each grower should test for himself whatever seed he uses. There are various ways of testing corn; the best probably are those used and recommended by state experiment stations. Illinois, Missouri, Iowa and a few other experiment stations have a room specially fitted for germinating seeds, in which seeds are tested in various ways. Such a room, however, is not necessary for the farmer, in order to test his grain. One of the simplest methods is to use a pan or plate of clean sand. Moisten the sand thoroughly, but do not saturate it. Press the kernels to be tested, small end down, into the sand, and in three or four days they should be sprouted. By dividing the surface of the sand into sections the grains from each ear may be tested separately. Another way of sprouting corn is with pieces of blotting-paper. The grains are placed between two pieces of the blotter, and kept moist. The Geneva tester—so named because originated and first used by Professor Goff of that station—is probably the most convenient and rapid tester in use. It consists of a water-tight box across which are suspended folds of canton flannel, supported by rods. There should be just enough water in the box so the folds of the canton flannel will just touch it and be moistened by capillarity. The grains for testing are to be placed in these folds, and the folds closed by moving the rods together. A large amount of seed may be tested in a short time.

It is not necessary to test more than three grains from each ear; one from the tip, one from the center and one from the butt. Never use that for seed of which only one grain germinates; and use only sparingly that of which but two grains sprout. But that of which all three grains sprout quickly and evenly is the best to use.—Colman's Rural World.

Cows Should be Curried.

It is not common to curry milch cows, but probably no stable work is more valuable than the currying of milch cows, providing the cows are worth it.

A good currycomb and brush properly used for a few minutes each day will add to the comfort of cows, which means an additional flow of milk, because cows to milk well must be made comfortable. The action of the currycomb and brush sets up a healthy circulation in the skin and removes dust and leaves the way open for the action of the atmosphere to benefit the animals as nature intended that it should. Wild cattle running out in the open get the benefit of rain storms and the raking of brush as they force their way through the thickets, but cows shut up in the stable are living under unnatural conditions.

Milch cows usually are denied exercise. It is a disputed point with dairymen whether dairy cows should have exercise at all or not. Currying answers the same purposes to a certain extent because it loosens the fibres of the muscles and forces the blood back and forth through the small veins where the blood is liable to become stagnant, especially in older animals. Exercise of some kind probably is necessary for good health in any animal, but exercise may be given in different forms. Up-to date dairymen who make a practice of currying their cows are usually the ones to get greatest amount of dollars and cents per head. The currying may not account for all the difference, but it is a factor.

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You will find it beneficial in Pneumonia by rubbing chest thoroughly and applying flannel cloth saturated to same.
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JOHN A. YOUNG,
Greensboro, N. C.

Winston-Salem, N. C., April 2, 1900.
Mr. T. L. Cook, Salem, N. C.
Dear Sir:—I find your C. C. C., Dr. Cook's Certain Cure, a valuable remedy for Rheumatism and all pains. Respectfully,
R. J. REYNOLDS,
President R. J. R. Tob. Co.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

CHEEK.—Mrs. Fannie Cheek, wife of Thomas Cheek, died December 21, 1904. She had been a member of the M. E. Church, South, only a short while, but no doubt she is resting in heaven. She left a kind husband and several children to mourn her death. May God sustain them.

P. J. CARRAWAY.

COMBS.—Mrs. Adda Combs, wife of N. H. Combs, was born May 7, 1875, and died January 26, 1905. She joined the M. E. Church, South, when about twelve years old and remained a faithful member till she was called home above. She patiently bore her lingering illness of three years—did not murmur nor complain. When she learned that she could not get well, but must die, she was ready and willing to go. Commending her soul to Jesus, she peacefully entered into the saint's rest in light. She leaves a husband and three children to mourn their loss, one little girl having preceded her mother to heaven.

May the Lord bless Bro. Combs and the children. Her body was laid to rest at Stony Point church where the funeral services were conducted

T E. WEAVER.

CORZINE.—Robert Russell Corzine was born July 25, 1859, and died April 6, 1905. He was converted under the ministry of the sainted Rev. D. R. Bruton in 1872, and united at that time with the M. E. Church, South, at Rocky Ridge Church, Cabarrus county. For the last two years he has been a consistent and faithful member of Epworth M. E. Church, South, Concord, N. C. One child, an infant daughter, departed this life before him. His wife, son, mother, one sister and two brothers survive him. A gentle, kind, and provident man in all his family relations has gone to his eternal reward. Between him and one of his surviving brothers there was an attachment very tender and strong. Our church has lost an esteemed and helpful member. May our heavenly Father comfort our brother's broken and distressed family!

B. F. CARPENTER.

MOOSE.—Nellie Gertrude, wife of Joseph W. Moose, daughter of Martin L. and Lula A. Moose, was born the 16th of October, 1879, and died March 18th, 1905, aged 25 years, 5 months, and 2 days. At the age of 13 years she embraced religion and joined the Methodist Episcopal Church, South, at Bethlehem, under the preaching of Rev. R. S. Webb. Her beautiful young life was given to God, her church, her community and her family. Truly and faithfully did she obey her Lord, was loyal to her church, was kind in her community, and was purely affectionate as a wife, mother and daughter. None could be more ready or anxious than she to welcome in her home the preachers of the Gospel. In visiting her home and partaking of her generous hospitality, one would think of "the woman of Zarephath," "the great woman in Shunem," "Martha and Mary," and "Lydia." She truly was one of the hundred mothers promised by our Lord to those servants of His who had forsaken mother and loved ones for His name's sake. For these she always had a word to cheer, a heart to pray, and a loving hand to bid them welcome. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." It was indeed cheering and soul edifying to be permitted to visit her in intense suffering, and witness her triumphant faith and perfect resignation to the will of God.

Although leaving four small children, a young husband, a devoted father, an affectionate, heart broken mother, loving brothers and sisters, she surrendered them all into the hands of her Lord, and great, great was the victory, with which her loving, gentle spirit went out of its tenement of clay to join the blood-bought spirits in the "house not made with hands eternal in the heavens." Two of her favorite songs were, "There were ninety and nine," &c., and "My latest sun is sinking fast," &c., with chorus, "O come angel band," &c. We believe she realized what it was to be "Borne away on their snowy wings to her immortal home." She expressed herself to her pastor, saying, "I know I can't get well, and I am not afraid to die." In the last moments to her weeping mother she said, "Jesus is with me," and the voice was then hushed in death.

"Fearless of hell and ghastly death,
I'd break through every foe;
The wings of love and arms of faith
Would bear me conqueror thro."

How beautiful thus to live—how sweet thus to die! May the great Comforter heal the wounds of the broken-hearted loved ones, and may they all be permitted to join her in the home of the finally faithful.

On Sabbath evening, March 19th, 1905, we laid her remains to rest in the cemetery at Bethlehem to await the resurrection of the just—a large gathering in attendance.

Her pastor,

A. J. BURRUS.

Tribute of Respect.

Whereas, God, our heavenly Father, has seen fit in His wise providence to call home one of our most faithful workers and teachers, our brother G. W. Smith, be it resolved

1st. That we bow in humble submission to His most holy will, believing He doeth all things well, that our loss here on earth is his gain in heaven.

2nd. That though we grieve with the family, the bereaved wife and children, we pray our heavenly Father may be a comfort to the widow and a shield of protection to the fatherless.

3rd. That we encourage the children to remember their father's example, that they may grow to be active and faithful servants of our Lord and Savior Christ Jesus, and prepare to meet their father in heaven.

4th That a copy of these resolutions may be spread on the minutes of our Sunday-school record, that a copy be sent to our town papers, and the North Carolina Christian Advocate for publication.

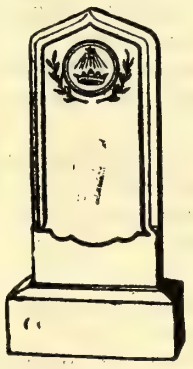
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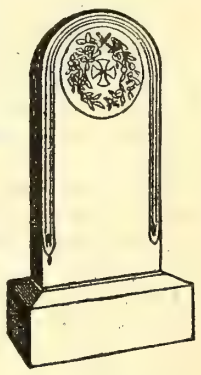
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PROGRAM.

South Atlantic Missionary Conference.

ASHEVILLE, N. C. MAY 17-21, 1905.

Wednesday, May 17.

8 P. M., Sermon, Bishop E. E. Hoss, D. D.

Thursday, May 18.

Bishop E. E Hoss, Chairman.

9 A. M., Devotional Services, Rev. R. F. Bumpass.

9:15, "Jesus the Missionary," Rev. O. E. Brown, D. D.

10, "The World's Need of Christ," Rev. M. L. Carlisle.

10:30, "Christ's Sufficiency for the World's Need," Jas. Atkins, D. D.

11, "The Church's Supreme Duty," Bishop H. C. Morrison, D. D.

2:15 P. M., Devotional Services, Rev. R. A. Kelley.

2:30, "Southern Methodism and Missions," Rev. T. N. Ivey, D. D.

3, "Young People and Missions," Rev. F. S. Parker, D. D.

3:30, "Women's Work for the World's Evangelization," Rev. F. D. Swindell, D. D.

4. "The Pastor's Place in the Missionary Campaign," Rev. J. W. Perry.

4:30, Open Conference.

8 P. M., Address, "The Far East of Today and the Church's Opportunity, Bishop C. B. Galloway, D. D.

Friday, May 19.

Bishop H. C. Morrison, Chairman.

9 A. M., Devotional Service, Rev. G. H. Waddell,

9:15, "Paul the Missionary" Rev. O. E. Brown, D. D.

Our Fields Abroad.

10, Latin America, Rev. W. R. Lambuth, D. D.

10:30, Korea, R. A. Hardie, M. D.

11, China, Rev, W. B. Durke.

11:30, Japan, Rev. W. P. Turner.

2:15 P. M., Devotinal Services, Rev. H. F. Chreitzberg.

Our Work at Home.

2:30 P. M., "Our Rural Work," Rev. W. H. Willis.

3, "The Mill Problem," Rev. E. O. Watson.

3:20, "Our Duty to the Negro," Rev. G. W. Walker, D. D.

4, "Our City Problem," Rev. J. A. Burrow, D. D.

4:30, Open Conference, Rev. W. R. Lambuth, D. D. Presiding.

7, P. M. Address, Rev. G. B. Winton, D. D.

Saturday, May 20.

Bishop E. R. Hendrix, Chairman.

9 A. M., Devotional Services, Rev. Frank Richardson, D. D.

9:15, "The Bible and Missions" Rev. H. M. Hamill, D. D.

10, "Our Gifts of Money" Rev. J. S. French.

10:30, "Our Gifts of Life" Rev. T. F. Marr.

11. God's Gift; Our Inspiration and our Standard," Rev. J. C. Kilgo, D. D.

Departmental Conferences.

1 P. M. a, The Woman's Home Mission Society, Mrs. R. W. MacDonell.

b, Sunday School Workers, Rev. H. M. Hamill, D. D.

c, The Conference Boards of Missions, Rev. R. H. Willis.

2:45 a, The Woman's Foreign Missionary Society, Mrs. L. W. Crawford.

b, Epworth League.

c, Presiding Elders and Pastors, Rev. D. Atkins.

8, P. M., Address.

Sunday, May 21.

9:30 A. M. Sunday-school in the various Churches.

11, Preaching in the several Churches as arranged by the Local Committee.

3 P. M., Address: "The Sunday-school and Missions," Rev. H. M. Hamill, D. D.

8 P. M., Closing Address: "Our Undiscouraged King; or The Oprimism of Christ," Bishop E. R. Hendrix, D. D.

Extremely Low Rates Announced, Via Southern Railway.

Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Atlanta, Ga.—National Association of Manufacturers, May 16-18, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-Aug. 4, 1905.

Fort Worth, Tex.—General Assembly Southern Presbyterian Church, May 18-26, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6:9, 1905.

Kansas City, Mo.—Southern Baptist Convention, May 10-17, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

Savannah, Ga.—National Travelers' Protective Association of America, May 16-23, 1905.

Savannah, Ga.—Southern Golf Association, May 9-13, 1905.

St. Louis, Mo.—National Baptist Anniversary, May 16-24, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing the undersigned: R. L. Vernon, T. P. A., Charlotte, N. C.; J. H. Wood, D. P. A., Asheville, N. C.; S. H. Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Tayloe, Gen'l. Pass. Agent., Washington, D. C.

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District Conference Directory.

Franklin District at Whittier, July 27 to 30.

Winston District at Leaksville, July 27-30.

Statesville District at Lenoir, July 13-16.

Salisbury District at Lexington, June 29-July 2.

Shelby District at Lincolnton, May 4-7.

Greensboro District at Ramseur, July 20-23.

Waynesville District, at Horse Shoe, Aug. 3-6.

Asheville District at Barnardsville, July 20-23.

Morganton District at Forest City, August 3-6.

Don't Borrow Trouble.

It is a bad habit to borrow anything, but the worst thing you can possiblly borrow, is trouble. When sick, sore, heavy, weary and worn-out by the pains and poisons of dyspepsia, billiousness, Bright's disease, and similar internal disorders, don't sit down and brood over your symptoms, but fly for relief to Electric Bitters. Here you will find sure and permanent forgetfulness of all your troubles, and your body will not be burdened by a load of debt disease. At all drug stores. Price 50c. Guaranteed.

When boils begin or pimples appear on the face, it is proof that the blood is trying to throw off through the skin the impurities. You will find Vick's Tar Heel Sarsaparilla a pleasant, sure relief in such cases It directs the impurities through the proper channels. Full size dollar bottle for fifty cents at druggists.

The two literary societies of Elon College held their annual debate last Friday.

After the heavy winter diet, the whole family will be safeguarded against fevers, headaches and diarrhoea by using a few doses of Vick's Little Liver Pills—a purely vegetable laxative and tonic to liver, bowels, and kidneys. Twenty-five cents at Druggists.

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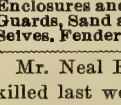
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Mr. Neal Freeland, of Charlotte, was killed last week by a fall from the top of a moving freight car, near Salisbury. He was employed as a brakeman by the Southern. He was a nephew of Mr. P. T. Freeland, of this city.

Reading Room
Trinity College N C

NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., MAY 4, 1905. VOL. L., NO. 18.

A FIRM STAND AND FAIR TEST.

THE municipal administration will change hands in many North Carolina towns this week. The majority of these towns decided during the last two years to close the saloons, and the new law is just now in the midst of the period of test. In many places we have observed strenuous efforts on the part of the enemy to so complicate things as to bring about the result of placing the execution of the law in the hands of those not in sympathy with it. To some extent this has been successful, and we shall expect to hear the cry that prohibition does not prohibit—that the effort to control the liquor traffic other than under a system of license is a demonstrated failure.

* * * *

It is a little remarkable that many good and well-meaning people fail to see the folly of helping to discredit a law by placing its administration in the hands of those who are determined to make it work out for itself exactly the doom that the enemies have wished for it. Nevertheless, there are many who seem not to appreciate this and who, in this sense, have forsaken their comrades in the critical hour. If it was important for the friends of law and order to stand together and vote to close the saloons, it is doubly so to stand together firmly till the law has the utmost opportunity to be fairly tested. It is this tendency to waver on the part of many that causes so much bitterness and strife, and that furnishes the enemies of law and order the opportunity to bring the law into disrepute. With all those who are really opposed to the open sale of liquor standing firmly together and demanding the strict enforcement of the law, there is no reason why the traffic should not be reduced to the minimum, thus establishing such a changed order of things as to rapidly turn the tide of public sentiment in its favor.

* * * *

This is what the friends of the saloons know. They know full well that with a strict enforcement of the prohibition law, public sentiment will rapidly crystalize in its favor and, therefore, back of this cry that prohibition does not prohibit, is the determination that it shall not prohibit, and everything possible is done to shield rather than to punish the violators of the law. Meantime, division in the ranks of those who are opposed to the traffic, is the very best possible method of opening the way for a lax administration, leading to a general demoralization of conditions, and a consequent dissatisfaction even among those who are opposed to liquor selling and liquor drinking.

* * * *

All should stand together in their opposition to the saloon, for the reason that it is the most difficult of all evils to suppress. It is entrenched first in a powerful appetite, widespread and permeating the whole mass of humanity. Even among families reputed as sober and free from the demoralizing effects of strong drink, it frequently happens that, stepping across one or more generations, there has fallen upon some member the awful tread of the monster, and he is the innocent victim of a hereditary taste. For such there is no hope in the face of the open saloon or the indiscriminate traffic of the blind tiger. Prohibition offers the only solution in a case like that. The same is true of those who have acquired the habit. The open saloon, the dispensary or the blind tiger, tolerated and winked at, either of these, is the community's method of putting the bottle to his neighbor's mouth. Can Christian men, to say nothing of patriots, afford to divide in sentiment and policy in dealing with that which means life or death to thousands of such poor victims?

* * * *

Again, this traffic is entrenched in a powerful avarice—a greed for gain—which makes friends for it by the thousand even among those who do not care for the beverage. In fact, the men to be feared are those who do not drink, and yet are heartless enough to profit by the weakness and ruin of their fellowmen. It is the hurt that comes to the craft of such men as these that causes the hue and cry against all prohibitive legislation. These with one common interest at stake will always stand together. They never divide. These are the men who tell us that we must have saloons to make our towns attractive to all classes—that the closing of the saloons means death to all commercial prosperity. Rightly interpreted, they mean that it is death to their prosperity. They tell us that the laboring man suffers a great wrong because of the puritanic law which will not give him a place to spend his evenings in such pleasures as the saloon affords. They mean that they themselves are suffering loss because they can no more make the laboring man and his family the victims of their avarice.

* * * *

We make this one more plea, that, in all the towns where the saloons have been closed, all the friends of law and order stand together and see to it that, no matter into whose hands the administration of the laws may have fallen, this law shall have an open way for a fair and full test.

who can afford to made their administration clash with public sentiment, and all that is necessary for the promotion of civic righteousness is that the moral forces shall line up and stand together in the demand that the law be enforced. May the God who has prospered us in our efforts heretofore make us wise enough to stand together for the right.

WORK RESUMED ON GREENSBORO FEMALE COLLEGE.

THE work of completing the chapel for Commencement was begun in earnest on last Monday morning.

The Executive Committee of the Board of Trustees of Greensboro Female College met last Saturday and decided to complete the chapel for Commencement on June 13th and 14th. They have not money enough to do this work, but are doing it on faith, believing with all of their soul that the loyal Methodists of North Carolina will respond promptly and help them to complete this work before that time.

If every Methodist in this State could have visited this College and seen the anxiety of the young lady students for this work to be done before Commencement, we do not believe that there is a Methodist in the State that would not be glad to contribute some amount to the completion of this chapel; and, if you could have been present when the decision of the Executive Committee was made known to them, it would have still further enthused you to put money into this worthy cause.

These young ladies are now hard at work preparing for their Commencement, looking to a completed chapel in which to hold it, and we want to ask every loyal Methodist in this State to send us some amount on this worthy cause and assist us to pay cash for the completion of this chapel.

You will please forward any contributions to this cause to C. A. Bray, Treasurer, Greensboro, N. C.

JOHN A. YOUNG,
CHAS. H. IRELAND,
C. A. BRAY,
Ex. Com. B'd of Trus. of G. F. C.

CONTRIBUTIONS.

EPIGRAMS IN A SERIES.

WILLIAM SHERRILL.

Experience has taught me to know (and not to doubt) that infraction of any tenet or rule or law of existence carries a penalty attached to it. Disregard of physical law, ill-health. Of moral law, soul-hurt, and spirit-decline. Experience is the acme of all knowledge; and today I and you are in school. Tomorrow will give answer for lessons learned and abided by, or truancy, recreancy, contumacy; but I and you must also go weighted down and sorrowful, bearing the fruit of it in penalty—and not another. Do I learn aptly, and dost thou the same?

Human life and mind and happiness is eminently sacred and non-priceable. Anything, soever, which tends to hurt, to debauch, to subvert, to substract from, to retard, that is wrong and needs suppressment. Hypnotism, faith cure, Christian science, and other such, we have seen do these things. So I also see that the strong arm of the majestic civil low should have a say so and reckoning among these things. Because I have read of ruining and dethroning even a single rational mind—a fatality as irreparable as it is non-compatable—bids me know, of a surety, that law should be put to work here. Humanity, justice, leniency, compassion, protection, human love and kindness are arguments quite enough conclusive.

Wickedness may flourish, green-bay-tree-like, for a time—and it does not do such at all, because it is a mental mirage seductively held before men and women by Satan—to drown and stupify and blindfold them to the awful holocaust of devastation and woe hid after and behind all such. In every pleasant animal or spiritual sense, if not rightly and solely used, there must come an aftertime of sorrow and hurt, in some way or another. We have found it out sadly but too well in experience. But human life is a queer compound; and we cannot see! we cannot see!

There isn't but one right course, then, for me and for thee to pursue—that is to mortify the flesh, as much as in us be possible; not to stop to listen to the voice of allurement and temptation—not even to parley; for that done, the victory assuredly goes against us in the then cricis, and accelerates a more easy overthrow at another time. If I and thou essay to guage ourselves, day by day, hour by hour, by Right—the rightful tending of mind and soul—God will help, but Satan will hinder not only day by day, but moment by moment. Satan is mighty, but heaven is far more so. I intend to get up and strive if temptation and befallings and evils beset and overthrow and seduce me always. There is nothing else I or you can do, but fight it out—and grace unto us! Grace unto us all!

Sunshine and storm are good in that we appreciate the one after the other sorrow. Suffering may not be so bad to my soul and thine, after all, for it has a mission in reproof, in humility, in retrospection, in introspection—and then we are the better for having passed through a siege of it, or should be—or worse, just I and you accept or don't accept as we should. That is of our own choice and making.

SANCTIFICATION.

REV. J. H. BRENDALL.

There is more confusion about what is meant by sanctification than any other theological term.

There are reasons for this confusion. One of which is teachers have defined it by their experience which cannot be a correct definition. It might be a delusion of Satan or the imagination. There are also "different operations of the "same Spirit" and for different purposes, and to every man as his faith shall be. Hence we would have as many definitions as there are people in the world.

There is another reason, we have trusted theologians instead of its use in the Bible. And these theologians have been misquoted. John Wesley has had to bear his share. If the reader and the editor will bear with me, we will look into some things Wesley taught on this subject. Let us understand that in the main he and his colleagues were trying to prove that men must be saved from all sin before death or the fires of purgatory.

Let us begin with him in the beginning. He says in regeneration "It is the change wrought in the whole soul by the almighty Spirit of God when it is 'created anew in Christ Jesus,' when it is 'renewed after the image of God in righteousness and true Holiness.' " See vol. 2, page 298. In his notes on John 3:8. He says, "to be born again; is to be inwardly changed from all sinfulness to all holiness." He certainly knew that the same Hebrew word quadesh is sometimes translated Holiness and Sanctification; also the same is true of the Greek word hagiazo. So he means to say that we are sanctified in regeneration. On "Christian Perfection" he says, "It should be premised that there are several stages in Christian life, as in national," (See vol. 3, page 217.) As quoted by McClintock and Strong. "Late in life he said that it (sanctification) begins and is sometimes completed in regeneration." He is in this place speaking of entire sanctification. So it seems our word is limited and has to be mended. Here is another reason for confusion.

The two words usually translated Holiness or Sanctification, Hebrew quadesh and Greek higiazo, usually mean to separate and set apart. Over one hundred and thirty times these terms are translated to sanctify or sanctified from the time God set apart the seventh day, Gen. 2:3, to I Peter 3:15, where we are to "Sanctify the Lord God in our hearts," and in every place. "Separate, set apart," will make good sense. Sometimes the one, sometimes both. The Hebrew "quadesh" is translated Holy over two hundred times, as a place, person or thing; set apart, separated, consecrated, or sacred, over two hundred times. The Greek term hagiazo in the New Testament has about the same meaning, translated Holy or Holiness.

So Wesley is correct if it means to separate from sin, etc., and set apart to the service of God. It certainly begins in regeneration. There is very little said about the Holy Spirit sanctifying us in the Bible. Christ uses a better term, "Blessed are the pure in heart." —Matt. 5:8.

For human good, as for private joy, let us seek to secure the peace of Jesus by being like him, active, sinless and holy.—F. W. Faber.

CORRESPONDENCE.

LETTER FROM CHINA.

TRIP TO SUNGKONG.

The second quarterly meeting for Sungkong was held on the 18th of March. Leaving Shanghai on Friday evening, the 17th, in a Chinese houseboat, towed by the steam tug that plies daily between Shanghai and Sungkong, I reached the latter city by daylight the next morning, a distance of some 40 miles. Going ashore after an early breakfast, I went to Brother Reed's house, whose hospitality I enjoyed during the two days I spent in Sungkong. In the forenoon the native pastor, some of the local preachers, exhorters, teachers, and others called and we talked over various matters connected with the work in that region.

The quarterly conference was held at 1:30 p. m., the station and circuit quarterly conferences meeting together. The number of official members in both conferences present was 16, besides a considerable number of church members and probationers, and the women from Mrs. Gaither's Bible Woman's School. I spoke to them for a short while from John 12:26, and we all felt that God was present with us, and we were determined that we would follow Jesus wherever he might lead.

The following numbers were reported for the station and circuit: 153 members and probationers; 83 Epworth League members; 159 Sunday-school scholars. The collections for the support of the preachers were $49.30 (Mexican), and for all other purposes $40.10 (Mexican). Three infants and 13 adults had been baptized during the quarter and 17 persons received into the church. At night the missionaries met at Brother Reed's house for the Saturday night prayer meeting and we had a good time together waiting on the Lord and praying especially for a revival in our own hearts and for the coming of the Holy Spirit upon the church in China.

The Sunday-school met Sunday morning at 10 o'clock. At 11 o'clock I preached to a large congregation of Christians and outsiders, men and women. The Lord was present as we thought and talked together about Him who said, "And I, if I be lifted up will draw all men unto Me". How our hearts were drawn out to Him who for our benefit was nailed to the cruel cross. The communion followed the preaching and 70 Christians came forward to the altar to partake of the emblems of the broken body and shed blood of their risen Lord. Some of these had just come out of heathenism. Others were children of the second and third generation of Christians.

After taking tiffin with Mrs. Gaither and Miss Waters in the Ladies' Home, the women of the Bible Women's School were assembled in the school chapel and I talked to them of the good and perfect gifts that have come down to us from the Father of Lights. At 3 o'clock I went in a boat with brother and Sister Bowen into the city to the chapel where we found a congregation of about 60 men, women and children, Christians and outsiders, awaiting us. I preached to them about Him who "receiveth sinners and eateth with them." After the preaching we went first to see the native preacher's home and book-room, and then to visit Mrs. Bowen's girls' school where some thirty girls come daily to study Chinese and Christian books, taught by a native wom-

an under Mrs. Bowen's superintendence. Brother Bowen's work in the city has grown in a very encouraging manner. He began there a little over a year ago with practically nothing. Now he has some 17 members, quite a number of probationers, a Sunday-school of 40 scholars and an Epworth League of 27 members. Mrs. Bowen, in addition to superintending the girls' day school, above mentioned, also has a women's meeting at regular times during the week, which is attended by large numbers of women from the best families in the city.

Returning to our boat we went back to Brother Bowen's where I took supper, after which I went into the church in time to hear the concluding part of Brother Loh's sermon. After the meeting was finished Brother Reed held his weekly preachers' meeting, where the appointments of the ensuing week for the various places belonging to the station were made, reports of work were given, and consultation held in regard to the work in general.

It was indeed a full day, and I was naturally a little fatigued when I retired to rest about 10 o'clock. But my heart was full of gratitude to the Master for the blessings of this good day.

The work in Sungkong is growing apace. Brother Reed and his band of workers, preachers, exhorters and official members, are doing fine service, and the church is prospering in their hands. Many of the villages around Sungkong are regularly visited by Brother Bowen and some of the native preachers, and many of the people come up to Sungkong every Sunday to attend worship. The people from several of these towns are urging us to send men to live in their towns, offering to provide houses for us free of rent if we will only send a man to teach them. But, alas! we have neither men nor the money with which to follow up these splendid opportunities. What shall we do? The people are accessible to us and our message in a way that was never known before, and yet we are not ready to enter the open doors that invite us on every hand.

McLain Training School is flourishing under Brother Reed's care. He enrolled 90 boys last term. Many of these are Christians and all of them are coming under the power of the gospel. More buildings and better facilities are badly needed in order to properly develop the work of this school.

Brother Reed's return to the United States on furlough, the coming summer, will make us still more short-handed for workers in the Shanghai District. It will be very difficult to supply his place during his absence and we may have to face the question of closing the school while he goes home for his needed rest. It will be a pity to have to close it, but if we cannot find the men to do the work that we have in hand, we will have to stop the work.

On Monday morning I went to visit Miss Waters' Girl's School at the time of morning prayers. She has some pupils and is doing excellent work. The school now occupies a Chinese building about a mile from the church, but this building is not adapted to the uses of the school, and Miss Waters hopes to get the necessary funds from the Woman's Board of Missions to put up a suitable building on a piece of land which she has recently purchared near the Bible Woman's school.

At 9:30 o'clock I went aboard my boat and started for the Whangpoo River, some four miles distant, where I met the Shanghai steam tug which took us in tow, and started for Shanghai about 11:30 a. m., and I reached home about half past six in the evening.

Steam is waking up this old country. The rapidity and cheapness of transit, made possible by the small steamers that ply between Shanghai and the principal towns and cities of this region, are greatly stimulating travel. The steamers, as well as the passenger boats towed by them, are daily crowded with passengers to and fro, and the people are on the move. Soon there will be a railway from Shanghai to Nanking which will still further increase the movement among the people. As usual, the work of evangelization comes in for some of the benefits of these modern innovations and it is now possible to go from place to place with much more convenience and speed than in the old days of the slow boat. This is another call to send more men into the field to preach the Gospel to this people who are now so easily accessible.

Bishop Galloway was strongly impressed with the grand opportunities that are now open to us all through this region. It did one good to see the enthusiasm with which he talked about the possibilities of evangelistic work in the bounds of our mission. I do hope he will be able to send us some more men and money to occupy the field. He ought himself by all means make us another episcopal visit next fall if it is possible for him to do so. His stay among us last fall, all too short, was a benediction and a blessing to the foreigners and natives alike. The good he does by such a visit is well worth all it costs the Board of Missions to send him to the East. Moreover, we will have some rather knotty questions to meet at the next session of the conference, and we hope the Bishop can come to help us in solving them.

A. P. PARKER.

Shanghai, China.

GEORGIA MUSINGS.

I have been reading of the first missionary journey of Paul when Barnabus was with him. The two evangelists had reached a little mountain city in Asia Minor, Antioch in Pisidea. Here there was a Jewish Colony and a synagogue. On the Sabbath while the busy Greeks were engaged either in sport or business the religious Jews accompanied by certain earnest Greeks, who was not as yet proselytes but enquirers, assembled to hear the prophets and the Law read and to listen to such comments as any of the congregation were moved to make. These strangers, Paul and Barnabus, went thither. The Rulers invited them to speak and Paul made the address the substance of which Luke gives. It has been near two thousand years ago and it was under far different surroundings and to a far different people that Paul spoke than we find among ourselves now in this land, but his sermon, if such it may be called, is a model still.

The congregation was not of open, outbreaking, God-defying or God-denying sinners, it was of those who believed in God, and found him. They lived up to the light they had. They believed in Moses and the prophets. They regarded the moral law and the ceremonial as Divinely given while they added to it not a few of the traditions of the elders, they realized their obligation to obey it. The Greeks among them had given up their Polytheism, and were anxious to find a better way. It was just such an assemblage as one is likely to find in a Christian community on a prayer meeting night. Paul delivered his message. He did not deny that they found God. He did not because of that fact feel that he had no message for them. He did not attack views they held, but simply told his story. It was the story he always told. Jesus had come and died for them and was ready to turn every one from his sins and give to each the Holy Spirit.

The astute Jews saw in this the overthrow of the system they believed to be divine. The Greeks saw in it a light for their path. Do we see in it any thing suited to us? Suppose an assemblage of orthodox Methodists, Baptists or Presbyterians with a few unconverted people among them, and an earnest man like Paul speaking to them, could he take a better way than he took at Antioch, could he preach anything better than an atoning Son, for he preached Christ?

Does the world ever get beyond this old story, and get where it need not be told. I have spent a life time among books, and have been attending on the ministry of the word, since I was able to go to the house of God. I have often tired of Philosophy, speculation, and controversy, but I have never grown weary of hearing of Jesus, and of the Holy Ghost. Our churches are often empty not because these old truths are alone preached, but because they are not. Paul entered into no elaborate argument to show the authority of the Old Testament. He made no effort to explain away the supernatural. He made no concession to the demand of the Greeks for philosophy, nor to remove the stumbling block of Christ's Divinity from the Jews.

He simply proclaimed Jesus and Him crucified. The short time a preacher has to speak to a public audience, the want of knowledge by the masses, still with these Gospel truths the vast range which the great subject of salvation by faith demands, the fact that new hearers are continually coming in, requires that the preacher should have but one great theme. It may be, and is, foolishness to the Greek, it has been, and is a stumbling block to the Jews, but it is the power of God to Jew and Greek alike who believe the message. I am amazed that the vain efforts by artistic music, by startling themes, by tasteful and attractive surroundings to draw men to God's House, have not by this time demonstrated their utter valuelessness. Did one ever grow weary of hearing Bishop Pierce, or Jesse Boring or Dr. Hamilton or Bishop Andrew, and did they ever have any other themes than these? This sermon of Pauls was not without its warnings. He told his hearers plainly of their danger. They might not believe his message, but although the feast was spread they might refuse it and their loss would be irreparable. Despising and rejecting it they counted themselves unworthy of salvation, and the good news would be received by others. There are very sincere people who obstinately refuse to accept as true those teachings the belief in which, is absolutely necessary to bring them joy and salvation. The man who persistently refuses to believe that Jesus is his Savior will of necessity be without the help and comfort this truth brings. God has sent the message, if we refuse to hear it all the blessings it would have brought, all it promised to us, great and wide as they are, we will lose.

It is not the anger of a slighted Lord which brings a penalty, but the only way He had devised being neglected, man brings on himself the failure of Gods efforts to bless. The feast was prepared, but the guests would not come. The door was open, but we would not come in. There was a crown, but another took it. Let us heed the warning.

GEO. G. SMITH.

Our Correspondents.

Jonesville Circuit.

Dear Brother Blair:—Rev. T. H. Stimpson, pastor of Jonesville circuit, closed an interesting meeting at Maple Springs on 30 ult. There was much interest manifested during the meeting, the church was greatly revived and strengthened. Sinners were convicted and converted, there were five accessions to the church, and more are expected to come in later.

Brother Stimpson is truly a man of God, he is a preacher of unusual ability and power, and a man who exercises the strongest faith in God. He has won the confidence and love of all his people. We are expecting and praying for great things for the Jonesville circuit this year, and we have faith to believe that we will not be disappointed. God has greatly blesed us already and to Him be all the honor and glory.

Sincerely yours,

W. E. Sale.

Lincolntion Circuit.

Dear Brother Blair:—Please give me space in the columns of the Advocate to express the thanks and appreciation of myself and family for the generous Easter Pounding inflicted on us by the good people of the High Shoals congregation, last Saturday. We feel very unworthy of such treatment and are greatly indebted to them for this kindness. As words are inadequate to express our gratitude we deem it unnecessary to multiply words, but will simply add our humble prayer, that the blessings of God, both temperal and spiritual, may be abundantly bestowed upon these kind and considerate people.

Every thing is moving along smoothly and we are fully confident that the Lincolnton circuit at the close of this year will send up a report of every thing in full—Advocate claims and all. Pray for our success.

Your Brother in Christ,

B. Wilson, P. E.

Washington Street, High Point.

We have enjoyed a season of Divine Grace at Washington St. For nine days, twice a day, Dr. S. B. Turrentine in his characteristic way preached sermons thoroughly prepared, scriptual, strong and in this meeting he preached with great spiritual power. The church was greatly strengthened and about fifty souls converted and thirty-eight joined on profession of faith.

One of the most beautiful scenes I ever expect to witness this side of Heaven was enjoyed by a full house Easter Sunday morning when thirty-six young people and children took positions around the chancel as their names were called to be received into the church. The space inside the chancel was filled with a bank of flowers, emblems of the resurrection of the body, and the space on the outside the chancel was occupied by the young people who had been resurrected from the death of sin unto the life in Christ Jesus. This scene to my mind constituted the most appropriate Easter service I have ever witnessed

The pastors' Association of High Point invited George R. Stewart to conduct a union meeting for us and he has consented to do so. The meeting to begin September the 10th, 1905. To this meeting we extend an invitation to our pastors, and if they will write me of their purpose to attend I will be glad to provide intertainment for them.

W. M. Bagby.

Weddington Commencement.

The closing of the recent session of the Weddington Academy, was a red letter occasion in its history. The exercise, began at 8 p. m. on Thursday, April 20th, with an exceedingly appropriate and strong sermon, by Rev. E. K. McLarty, of Concord, N, C., on the text "If ye know these things, happy are ye if ye do them," John 13:17.

At 10:30 a. m. on Friday the contest for medals by the pupils began. The first was between eight bright young ladies for the elocution medal. The contest was very sharp. They all did well and some did finely. The medal was awarded to Miss Jennie Price of Weddington. Immediately following this the contest between five young men began for the declaimers medal, given annually by the Hon. R. B. Redwine of Monroe. The declaiming was very good and the contest close. The medal was awarded to Mr. Luther Phillips of Matthews.

At 2:30 p. m. Rev. J. A. B. Fry of Charlotte gave us a most excellent Literary address, which was especially appropriate here at this time.

At 8:30 the annual concert began. It was entertaining from first to last. The program was interspersed with music under the direction of Miss Litman of Lowryville. The drills, recitations, etc. did great credit to Misses Maude Hoyle of Weddington, in charge of the Primary, and Pearl Rodman of Waxhaw, in charge of the intermediate work. Prominent on the program was the "Brownie and Fairy Drill" by the primary grade.

Prof. Charles R. Clegg, who took charge of our school Jan. 2nd of this year, has made quite a success of his work and is consequently very popular with patrons and pupils.

M. H. Hoyle.

Randolph Circuit.

Some time ago the pastor appointed a number of little boys and girls to collect missionary pennies. The pastor's wife had charge and offered a prize to the one collecting most. Last Saturday evening at 2 o'clock these little ones and quite a number of their friends, gathered on the beautiful grounds of the Parsonage and turned over their pennies. They had been more successful than was expected, their mites summing up $8.05. Dr. Frank H. Wood was present and made a nice, interesting and instructive talk to the little folks. A number of the boys and girls also had little speeches, and when this was all finished the prize was awarded to Maggie Albertson. Then the children remained and played nicely for an hour or more and enjoyed themselves very much. I have used the children and young ladies as collectors wherever I have labored and always with great success. The first year on the Randolph circuit I followed this plan and the circuit stood in "class A." Last year I did not use this plan and we dropped to "class E." This year we will use it again and climb back to "class A." again. That pastor is wise who calls around him those who are wise enough and have grace enough to help in the great work.

Fairview church is finished inside now and is a thing of great beauty and is the pride of the faithful though small band of men and women who have sacrificed so much. Mr. Ed Millikan, a painter and paper-hanger, whose wife is one of our members, and his assistant, Mr. Lewis Millikan, did the work and the donating of their time and profits made it possible for us to finish with first class paper, paint and work. These gentlemen deserve great praise for what they have done.

We intend to paint the Parsonage and three of the churches between now and District Conference. Already have about enough money to paint the Parsonage. We also will have, by District Conference, all of our conference collections secured by subscription and hope to have half of the ammount in cash. The good women here have held a Friday after-noon prayermeeting for years. It has always been a great force for good and is very much so now. They are praying and working for a revival. God grant it may come in power.

The ladies at Mt. Vernon have also organized a prayermeeting and I feel sure the revival fires are already beginning to burn there. At Mt. Gilliad they pray and work all the time and we are expecting great things.

Albert Sherrill.

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The Carolina Summer School For 1905.

For all Sunday School Workers of the Carolinas and the Seaboard, Wrightsville Beach, North Carolina, (near Wilmington). Begins Thursday, June 15, 9 A. M. Closes Wednesday, June 21, 5 P. M. In the Auditorium of the Seashore Hotel.

Faculty:—Principal. Prof. H. M. Hamill, D. D., Nashville. Tenn., assisted by Bishop A. Coke Smith, Norfolk, Va., Mrs. H. M. Hamill, Nashville, Tenn., and other Speakers from the Carolinas. Bishop W. W. Duncan has promised, if possible, to attend and take part.

Directors:—Prof. H. M. Hamill, D. D., Chairman. W. B. Cooper, Wilmington, N. C., Secretary. Rev. K. D. Holmes, Roxboro, N. C., Chairman Sunday School Board, North Carolina Conference; Rev. L. F. Beaty, Nashville, Tenn., Chairman Sunday School Board, South Carolina Conference; Rev. D. M. McLeod, Union S. C., Secretary and Treasurer Sunday School Board, South Carolina Conference; Rev. L. W. Crawford, Reidsville, N. C., Chairman Sunday School Board, Western North Carolina Conference; D. B. Coltrane, Concord, N. C., Secretary Sunday School Board, Western North Carolina Conference; together with C. E. Vale, R. V. Leonard, J. B. Taylor, Rev. J. M. Culbreth, of Wilmington, N. C.

For programmes of the School, apply to the Secretary of your Conference Board. Furnish them to your officers and teachers. For matters relating to board, write to W. B. Cooper Wilmington, N. C. Bring your Bible, notebook, outing clothes, and bathing suit, and come for the entire week.

ITS PURPOSE

is to help all Sunday-school workers; to hold a highgrade Training School for one full week; to combine instruction with recreation at the finest beach on the Atlantic coast; to furnish a splendid week of study, fellowship, and pleasure, at a minimum cost, to the hard-working Sunday-school men and women of the Carolinas.

TEH PLACE.

Wrightsville Beach is about eight miles from Wilmington, N. C , and is connected with it by a fine electric railroad which receives passengers and baggage from all trains entering Wilmington. (Fare, 25c round trip.) It is an ideal place for bathing, boating, fishing, study, and rest. It has ample hotel facilities, also mail, telephone, and telegraph.

EXPENSE.

The Atlantic Coast Line, the Seaboard Air Line, and the Southern have generously granted a round-trip rate of one fare plus 25 cents from all points in North and South Carolina, also from Augusta, Ga., and Norfolk, Danville, and Suffolk, Va. The selling dates

are June 14, 15, 17. Tickets expire at midnight June 24. Ask your local agent for the Wrightsville Beach "Summer School ticket," and counsel with him.

The Seashore Hotel (and other hotels) at Wrightsville Beach will give a rate for the full week of $9 to two or more in room, which is about half the usual rate. For less than one week the rate will be $1.50 per day. Be careful to engage your board in advance by writing to Secretary W. B. Cooper, at Wilmington, N. C.

For programmes apply only to the Secretary of your Conference Sunday School Board. Supply your pastor and officers and teachers. Every school would do well to pay at least a part of its superintendent's expenses in attending the School.

The Revival the People's Awakening.

When there is no evangelistic fire in the churches the people tend to silence, to sitting silent in the prayer-meeting, if perchance they attend it at all, to silence in the congregational singing, to silence and absence as regards the class-meeting—to slumber, in short, as regards personal accountability and participation in the church service. In such a state of atrophy they expect the preacher to monopolize not only the hour of preaching, but the hour of the mid-week prayermeeting. But let the fires run through the dry stubble; let the revival burst forth; let the new song be swelling in the heart of the newly saved and the newly revived, and all that silence is licked up in the new flame. How true it is just now in the wonderful revival in Wales! On all sides we are told that it is a campaign of song. The old printed, conventional and often starchy order of worship is simply gone. The people have assumed their rights. By what right, any way, were the people ever deprived of their rights to participate with freedom in the public services? In the days of the apostles and of Chrysostom and of the Quakers and of John Wesley it was not so! The Moody revival type instantly brought out the people by bringing out P. P. Bliss and Ira D. Sankey. The fact is the "Order of Worship" and the preeminence of the preacher in a sleeping church are not only innovations; they are idols. The people nevertheless have a right to their prerogatives to freedom in themselves "ordering" the "worship" of the churches, and those rights they should, and where they are revived they do, resume. That they have done in Wales, where the people are singing and testifying and praying freely. It is interesting to hear the words of Rev. C. Silvester Horne, in studying this phase of the Welsh revival:

"'But, my dear sir,' protests some dapper and demure deacon who is threatened with a touch of paralysis by the bare recital of these possibilities, 'do you really recommend as a permanent arrangement such very—ahem! —loose and easy-going ways of doing things as prevail in Wales" 'My dear sir,' I retort, 'I recommend nothing. This is not a question of my recommendation, or of anyone's. I am assumsng what I believe—that nobody has arranged anything down in Wales, but that something has happened, and is happening. As for its permanency, if it is any relief to anyone's feelings, I have no doubt that the present mode will not be permanent. But what will be permanent in its effects is the shattering of the stereotyped method and 'order of service.' That idol has suffered too severely ever to be rehabilitated. Before the Ark of the Covenant and the Real Presence, Dagon has fallen on his face, and not all his devotees can remove the marks of his degradation. In the future Free Churchmen in Wales will hold very lightly by all forms of worship and service. They are learning by a tremendous experience to leave room in the life of the churches for the free inspiration of the immanent and ever active Spirit of God."

The revival is the people's awakening. When the people are truly awake, their lips filled with song and their hearts with testimonies, they will resume their prerogatives of freedom; they will have a social religion; they will supersede the one-man ministry. And no one, for that matter, will more rejoice than the ministers themselves.—Exchange.

Brevard School Report.

CASH.

Previously reported,	$291.86
Mrs. J. T. Grimes,	5.00
Rev. S. L. McIntosh,	3.00
" T. E. Winecoff,	4.23
" R. H. Parker,	2.00
" J. J. Renn,	5.10
" J. C. Postell for Gold Hill Circurit,	7.78
" A. G. Kirkman,	25.00
	343.97
Pledges,	126.50
	$470.47

Reader, let us hear from you. All contributions to be sent to Mrs. F. E. Ross, Greensboro, N. C.

MARRIED.

NASH-BRADFORD.-At the Methodist parsonage in Troutman at 2:30 P. M., March 23rd, Rev. A. J. Burrus officiating, Mr. Geo. W. Nash and Miss Sally M. Bradford were united in matrimony, both of Bethlehem community.

NASH—BOST.—By the same, at the same place, at 3 p. m., April 6th, Mr. Jessie D. Nash and Miss Louola Bost were united in matrimony; both of the Bethlehem community.

ARTHURS—BEAVER.—On Sunday evening, April 2nd, 1905, at 6 p. m., at the home of the bride's parents, Mr. Martin Combes Arthurs and Miss Cordia Beaver were united in matrimony, Rev. A. J. Burrus officiating. Both bride and groom live near Clifford's, N. C.

MOSS—HEMPHILL.—April 20, at the home of the bride's parents in Morganton, N. C., Mr. Ed Moss of Concord, N. C., and Miss Lizzie Hemphill, of Morganton, N C., were united in marriage, Rev. R. D. Sherrill officiating.

Where to Get a Typewriter.

Dear Brother Blair:—If the preachers and other readers of the Advocate who need typewriters, will write to me, I can assist them to get new machines, ideal for the use of preachers, professional and business men, at a discount of 40 per cent from the price. Fully guaranteed. Price $50, net $30 for a short time. I am using one of these machines, and find it one of the best $50 machines on the market.

Write at once,

D. M. LITAKER.

Hendersonville, N. C.

PROGRAM.

South Atlantic Missionary Conference.

ASHEVILLE, N. C. MAY 17-21, 1905.

Wednesday, May 17.

8 P. M., Sermon, Bishop E. E. Hoss, D. D.

Thursday, May 18.

Bishop E. E Hoss, Chairman.

9 A. M., Devotional Services, Rev. R. F. Bumpass.

9:15, "Jesus the Missionary," Rev. O. E. Brown, D. D.

10, "The World's Need of Christ," Rev. M. L. Carlisle.

10:30, "Christ's Sufficiency for the World's Need," Jas. Atkins, D. D.

11, "The Church's Supreme Duty," Bishop H. C. Morrison, D. D.

2:15 P. M., Devotional Services, Rev. R. A. Kelley.

2:30, "Southern Methodism and Missions," Rev. T. N. Ivey, D. D.

3, "Young People and Missions," Rev. F. S. Parker, D. D.

3:30, "Women's Work for the World's Evangelization," Rev. F. D. Swindell, D. D.

4. "The Pastor's Place in the Missionary Campaign," Rev. J. W. Perry.

4:30, Open Conference.

8 P. M., Address, "The Far East of Today and the Church's Opportunity, Bishop C. B. Galloway, D. D.

Friday, May 19.

Bishop H. C. Morrison, Chairman.

9 A. M., Devotional Service, Rev. G. H. Waddell,

9:15, "Paul the Missionary" Rev. O. E. Brown, D. D.

Our Fields Abroad.

10, Latin America, Rev. W. R. Lambuth, D. D.

10:30, Korea, R. A. Hardie, M. D.

11, China, Rev, W. B. Durke.

11:30, Japan, Rev. W. P. Turner.

2:15 P. M., Devotinal Services, Rev. H. F. Chreitzberg.

Our Work at Home.

2:30 P. M., "Our Rural Work," Rev. W. H. Willis.

3, "The Mill Problem," Rev. E. O. Watson.

3:20, "Our Duty to the Negro," Rev. G. W. Walker, D. D.

4, "Our City Problem," Rev. J. A. Burrow, D. D.

4:30, Open Conference, Rev. W. R. Lambuth, D. D. Presiding.

7, P. M. Address, Rev. G. B. Winton, D. D.

Saturday, May 20.

Bishop E. R. Hendrix, Chairman.

9 A. M., Devotional Services, Rev. Frank Richardson, D. D.

9:15, "The Bible and Missions" Rev. H. M. Hamill, D. D.

10, "Our Gifts of Money" Rev. J. S. French.

10:30, "Our Gifts of Life" Rev. T. F. Marr.

11. God's Gift; Our Inspiration and our Standard," Rev. J. C. Kilgo, D. D.

Departmental Conferences.

1 P. M. a, The Woman's Home Mission Society, Mrs. R. W. MacDonell.

b, Sunday School Workers, Rev. H. M. Hamill, D. D.

c, The Conference Boards of Missions, Rev. R. H. Willis.

2:45 a, The Woman's Foreign Missionary Society, Mrs. L. W. Crawford.

b, Epworth League.

c, Presiding Elders and Pastors, Rev. D. Atkins.

8, P. M., Address.

Sunday, May 21.

9:30 A. M. Sunday-school in the various Churches.

11, Preaching in the several Churches as arranged by the Local Committee.

3 P. M., Address: "The Sunday-school and Missions," Rev. H. M. Hamill, D. D.

8 P. M., Closing Address: "Our Undiscouraged King; or The Oprimism of Christ," Bishop E. R. Hendrix, D. D.

District Conference Directory.

Franklin District at Whittier, July 27 to 30.

Winston District at Leaksville, July 27-30.

Statesville District at Lenoir, July 13-16.

Salisbury District at Lexington, June 29-July 2.

Shelby District at Lincolnton, May 4-7.

Greensboro District at Ramseur, July 20-23.

Waynesville District, at Horse Shoe, Aug. 3-6.

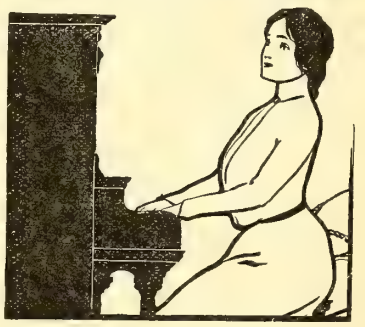
Asheville District at Barnardsville, July 20-23.

Morganton District at Forest City, August 3-6.

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Golden Sunset.

What is more glorious or impressive than a golden sunset? It is like a gateway to the New Jerusalem. Long after the sun has disappeared below the horizon its radiant and beautiful colors reflect and illuminate the sky. Twilight gradually deepens the shadows across the landscape. Then "silently, one by one, in the infinite meadows of heaven, blossom the stars, the forget-me-nots of the angels." Youth represents the dawn of life; middle age, the noontime; old age, the twilight and heavenly sunset. As the body and mind of the Christian decrease in strength and power, the soul increases in purity and holiness, and, like the welcomed sunshine, sends forth an influence that brightens and hallows all forms of human life. As the fruit is always the best when it is ripe and mellow, so old age, the crown of life, with its past years of experience and sweetness of soul, is better fitted to enter that heavenly life which is the summit of its earthly desires. Death is merely the shadow; the eternal life is beyond. As we near the sunset of life, may it be with unfaltering steps, realizing that Christ, our Master, is leading the way, and that just beyond our loved ones are waiting to tell us of the glories of the redeemed.—Selected.

The Fruit of the Elm.

Life's best fruit often appears in other lives. In the ancient book of the "Similitudes of Hermas," the angel speaks to the disciple a parable. He points to the vineyards where the dwarfed and pruned elm trees were planted between the rows that on their branches might grow the luxuriant vines, and he says: "See, therefore, how the elm * * gives * * more fruit than the vine." "How, sir," said the disciple, "does it bear more fruit than the vine?" "Because," said the angel, "the vine, being supported upon the elm, gives both much and good fruit; whereas, if it lay along the ground, it would bear but little, and that very ill, too." That was a good lesson for the disciple of that day, and of this. Often the best part of the fruit we can bear is in supporting and strengthening, and serving others in their fruit-bearing; and often the best part of the most notable fruit which the world praises is due to the unseen, quiet ministries of love, and unselfishness behind those fruits of ability or genius. If we are not gifted to be as fruitful as the vine, perhaps then we can be the more abundantly fruitful, as the elm. What we could never do of ourselves we may yet do through unselfish love in the service of our brethren.—Sunday School Times.

The Immortal Life.

Who can tell but that this which we call life is really death, from which what we call death is an awakening? From this vantage ground of thought the human soul comes to look without dread upon the termination of this terrestial existence. The failure of the bodily powers, the stopping of the fluttering pulse, the cold stillness upon the features so lately wreathed in smiles of merriment, the corruption of the tomb, the breaking of the ties of love, the loss of all that has given value to existence, the dull blankness of irremediable sorrow, the knell of everlasting farewells—all this is seized upon by the sovereign imagination of man and transformed into a scene of glory, such as in all the vast career of the universe is reserved for humanity alone. In the highest of creatures the divine immanence has acquired sufficent concentration and steadiness to survive the dissolution of the flesh and assert an individuality untrammeled by the limitations which in the present life everywhere persistently surround it. Upon this view death is not a calamity, but a boon; not a punishment inflicted upon man, but the supreme manifestation of his exceptional prerogative as chief among God's creatures. Thus the faith in immortal life is the greatest poetic achievement of the human mind; it is all-pervasive; it is concerned with every moment and every aspect of our existence as moral individuals; and it is the one thing that makes this world inhabitable for beings constructed like ourselves. The destruction of this sublime poetic conception would be like depriving a planet of its atmosphere—it would leave nothing but a moral desert, as cold and dead as the savage surface of the moon.—John Fiske, in "Life Everlasting.'

The Service of Friendship.

In friendship all the other relations of our lives tend to establish and perpetuate themselves. Yet, just because it is so high and pure, the best of all God's gifts, even friendship cannot be complete without broadening into social relations. There is a selfishness of love, as well as loneliness. In the highest ideal a friend belongs with his friend that both may become more efficient instruments for the work of God.

The great questions which we ask ourselves—how to make friends, with whom friendship is desirable, and how to keep friends in the midst of the changes and misunderstandings and separations of the world—can only be rightly answered in this broader view. Christ is our chief of friends, and all relations of intimacy are to be instruments in his hands for service. We two, who being Christians are also friends, are not merely one for mutual aid and sympathy, but we three are one—Christ and friend and self—in service for the world. Even the highest and most enduring of the personal affections must complete itself in the social helpfulness to which Christ calls his people.

So is it also when we ask how we shall make the most of self for the uses of the friends we cherish. Self-improvement merely for self's sake is an unsatisfying aim. Culture that ends in self-aggrandizement, even through broadening knowledge and deepening power, can never lead us high or far upon our spirit's way. It is not until we have passed from self and passed beyond the thought of a single friend to devotion, whole-souled and undoubting, to the Friend of friends who gave his life for us that the struggle to be free and strong, to gain knowledge and to train the faculties of the body and the soul takes on its higher color and its greater joy. These then are our consolations and enjoyments, the highest of which our souls are capable, the most blessed and enduring to which human life can attain. A friend is ours without fear of loss when the relation is established in the love of Christ and serves his purposes. In all the highest friendships God is partner and takes his own delight. Were there no other friends in reach, no sympathizing heart upon which to lean, no spur of a brother's thought and wish to reward attainment, the friendship of Christ would be consummation and motive and triumph for our earthly life. The height and depth and breadth of what he is and is to us we never can exhaust. That love, that friendship leads to service for his sake and in his name and in that service finds perpetual delight.—The Congregationalist.

"God does direct the path of his faithful servants. They may go here and there and seem to be very much at random, but there is a guiding hand; not simply a principle or a purpose, but a guiding hand which leads them."

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The Family Circle.

What to Learn.

Learn to laugh. A good laugh is better than medicine.

Learn to attend strictly to your own business—a very important point.

Learn the art of saying kind and encouraging things, especially to the young.

Learn to avoid all ill-natured remarks and everything to create friction.

Learn to keep your troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop grunting. If you cannot see any good in this world, keep the bad to yourself.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache or rheumatism.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—Christian Life.

Hints on Conversation.

Do not talk about the weather or your illness, or the maladies of your friends. Society is a place for the interchange of only bright and pleasant thoughts; leave the "grinds" at home.

It is not at all necessary that you should do all the talking. Do not fly at your partner and drown him out with words. Show an interest in what he is saying, and then he will continue to hold the field.

The secret of a good conversationalist is always to be a rapt and attentive listener. No matter what foolishness your partner is talking, always listen, for it is the good listener who captivates and conquers.

Conversation, in its final essence, consists of the element of charm. What charm is, it is extremely hard to define. But if we bend our minds to the task of being charming, we shall most probably succeed in the end.

If you find that your partner is making for a disagreeable subject, and you wish to head him off, bring your will to bear upon his; and project into his brain some other topic; or lead the way by a series of forcible suggestions to another train of thought.

Society demands of those who enter it that they shall bring something positive and definite to the social gathering. Try to carry some special cargo into the port. Do not always sail into conversation with nothing in the hold of your ship, or with only ballast there.—The Delineator.

Contentment.

The countryman imagines that he would be content if he had a home in the city. The citizen of the great metropolis thinks he would find contentment in the country, where he might breathe pure air and come in contact with nature, But it is not so. As soon as the novelty wears off, the new home is like the old. A gentleman who had lived in the country until he was over fifty years old, became so restless that he determined to move into town. His father and grandfather had spent all their days in the country. He had looked toward the town with longing for many years. The occasional visits he had made to a town not far away had given him a fine impression. Money was plenty, business was brisk, neighbors were close together, and the evenings, with gaslight and entertainments, were delightful. This was his ideal of life.

He bought a fine house, and moved to town, intending to spend the rest of his days in comfort. For a time the experiment worked well. The tide of his joy ran high. But a change took place. He discovered that his neighbors in the town were not altogether agreeable. While the town was a good place to make money, it was a better place to spend it. His expenses increased faster than his income, which was somewhat inconvenient. A multitude of annoyances which he had not anticipated beset him. At last he became thoroughly disgusted, and moved back to his old nest in the country, where he lived and died. It is not to be supposed that he was altogether contented after his return from the town. His trouble was not his situation, but himself. Whether in the country or town, he carried with him the same old, discontented self.

The secret of contentment is not in outward conditions. The seat of contentment is in the heart. Paul learned the lesson—"I have learned in whatsoever state I am, therewith to be content." That is a wonderful lesson. To be content in poverty or in wealth, in the country or in the city, in sickness or in health, in prosperity or in adversity, is an attainment which none but a true Christian can reach.—Christian Advocate.

"Stepping Heavenward."

In the beautiful story which bears this title we have the account of an exceedingly human life in its struggles, not after heaven, as we generally use the word, but after a heavenly life. After many years of discouraging failure, the young woman realizes that she is really climbing upward toward the life for which she has all these years longed. Not only does the flight of each year mark so much of life's journey finished, but it also marks progress toward the goal that once seemed well-nigh impossible.

While every man needs to learn that sainthood, like heaven, is not reached by a single bound, but by the slow process of little steps, there is also need of learning that no number of steps and no amount of climbing can carry a man to heaven if his face be not first turned in that direction. Oh, the mistaken travelers who imagine that they can grow in grace, when they have never come into God's grace because they never obeyed Him! Sometimes there may seem to be little difference between the weak, faltering saint and the one who has never turned to the Lord, but there is this radical difference—the first may be a long way from the heavenly prize, but every sted brings him nearer to it; the second has his face turned in the opposite direction, hence each step puts greater distance between him and God.

Two men who have been sitting side by side in the church go out of the house when the service is over, and stand for a moment on the steps together. To both of them home lies away to the right. One of them fails to turn to the right, and so the two pursue their journey in the darkness. Once they stood together; once there was only a step between them; now they are growing farther apart. One with ever step draws nearer to home and safety; the other leaves both every moment farther behind him.

How can one be sure he is stepping heavenward? Only by following Him who alone can safely lead the way. We are told of those who say, "Lo, here!" or, "Lo, there!" but the Christian dare not go after them. They may lead to that which for a time seems attractive, but they can never lead us heavenward. Whatever path the Christ would not choose if He were here, leads downward.

"Little by little, sure and slow,
We fashion our future of bliss or woe,
As the present passes away.
Our feet are climbing the stairway-bright,
Up to the regions of endless delight;
Or gliding downward into the night—
Little by little, and day by day."

—Forward.

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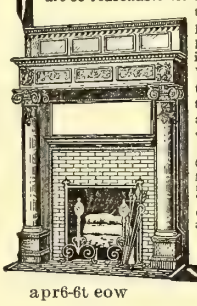
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THE 2nd quarterly meeting for Pleasant Garden and Liberty will be held next Saturday and Sunday at Bethany.

THE city of Hickory voted for prohibition on Monday, May 1st, by a majority of 154. The election was held in connection with the regular municipal election in which Mr. J. D. Elliott was re-elected to the office of Mayor.

WE learn with deep regret that Major W. M. Robbins of Statesville, is in a dying condition at the home of his son, Mr. Frank L. Robbins at Salisbury. Major Robbins is one of the State's best citizens and will be greatly missed.

REV. H. F. Chreitzberg, D.D., pastor of Centenary church, Winston, is having large accessions to the membership of the church. On Easter Sunday morning there were fifty received, 32 on profession of faith, and 18 by certificate. In all, sixty-two have been received since Conference.

QUITE an interesting revival has been in progress at Centenary church, this city, for more than a week. Last Sunday was reported as a great day, a large number having professed conversion. The church is said to be greatly quickened. Rev. E. C. Glenn is assisting the pastor, and is doing some very effective preaching. The meeting will continue throughout the present week.

THE Shelby District Conference convenes today in the town Lincolnton. The Lincoln Journal of last week contained a list of the preachers and delegates with the homes in which they are to be entertained. No doubt this historic old town will give the Conference a royal entertainment, and the Conference will be a profitable and interesting occasion. The Shelby District Conference is always full of enthusiasm and with Rev. R. M. Hoyle at the helm, there is no reason to anticipate a lull. Shelby district still has the banner in the ADVOCATE campaign.

THE Commencement at Weaverville College will embrace May 14-16. On Sunday, May the 14, the annual sermon will be preached in the college auditorium, by Rev. J. E. Abernethy, of Waynesville. The commencement address will be delivered on Tuesday, May 16, by Rev. R. G. Waterhouse, D.D., president of Emory and Henry College. There will be College exercises on Monday and Tuesday, and the Board of Trustees will hold their annual meeting on Tuesday morning, at 9 o'clock.

BY AN oversight we failed last week to make any mention of the death of Mrs. J. D. Paylor, of High Point, this State, and the mother of Rev. Hugh J. Paylor, of the Virginia Conference. Mrs. Paylor died at the hospital in this city where she had undergone a surgical operation only a few days before her death, which occurred on Saturday morning, April 24th. The deceased was a fine Christian character, and died in the faith. We extend to the sorrowing ones the tenderest sympathy.

THE STATUS OF THE WAR.

There is little of interest doing between the armies in the Far East. In fact, the armies seem to be waiting, while interest is centered on the movements of the navies. The two Russian squadrons are now said to be in Chinese waters ready to co-operate; while little seems be to known of the whereabouts or movements of Toga's fleet. We predict that Toga will be heard from ere long, and that there will be something doing when we do hear. Meantime, internal disturbances in Russia are on the increase.

MEMORIALS OF TWO GREAT MEN.

Rev. T. N. Ivey, D.D., editor of the Raleigh Christian Advocate, is calling for the balance of $150.00 due on the Craven Memorial Portrait, a very fine oil portrait of Dr. Braxton Craven, former President of Trinity College, which it is proposed to unveil at the approaching Commencement of the College. We sincerely hope the amount may be raised and that there may be no disappointment for lack of funds. How appropriate, if the friends will rally and the ceremony of unveiling the portrait and monument of the two great contemporaneous North Carolina Methodist Educators, Craven and Abernethy, should occur in the same year! It ought to be so, and we urge the friends of both to rally and pay just tribute to the names and memory of these two great men. We are still calling for contributions to the Abernethy monument, and the time is short.

PROHIBITION VS. THE DISPENSARY.

From the first we have contended that the dispensary as a method of dealing with the liquor evil is not worth the effort. Sometimes we have been thought, perhaps, a little extreme in this contention, but observation tends to confirm us in the belief that the experience of dispensary regulation in a good many of our North Carolina towns has already demonstrated the soundness of our views.

The reason why we say that the dispensary is not worth the effort is the fact that, sooner or later, the question is sure to be re-opened and the whole ground will have to be fought over again. In every case it will be found that the fight will be quite as bitter as before, and it will be quite as difficult, if not even more difficult, to get rid of the dispensary as it was to get rid of the saloon. The dispensary makes a powerful appeal to the selfishness and greed of every voter, and many people who are strictly temperate in their habits and correct in moral conduct, and who deprecate the liquor evil, will be inclined to hesitate when it comes to voting out the dispensary.

We are glad to see the following item in the Raleigh Christian Advocate, where, only a short while ago, the moral forces were lined up in support of the dispensary. It is evident that the editor feels that the present state of things cannot be long tolerated. Dr. Ivey says:

"Since the Dispensary has come into an irritating prominence as a producer of revenue, and thereby given the institution, which was regarded and tolerated at first as only a stepping-stone to prohibition a stronger hold as a money-maker, we have longed to see in some of our Dispensary towns a clear-cut issue between Dispensary and Prohibition. Dunn and Smithfield have given us the issue, and we are truly glad that Prohibition won the day. It is safe to say that very few Dispensaries will be established hereafter in North Carolina. The 'crest of the wave' has passed, and the opinion is rapidly solidifying that in the cause of sobriety a half-way measure is not only inadequate, but may be positively harmful. Prohibition is the only thing. Of course the law will not be perfectly enforced, just as it will not be enforced in the case of stealing and murder. But who will dare to say that the fact renders unnecessary the law?"

DEALING WITH THE YOUNG PEOPLE.

There is nothing more important to the fathers and mothers who read the ADVOCATE than to study how to be natural in dealing with their children, especially that class of children just merging into the estate of manhood or womanhood. The greatest mistake is the one quite common of substituting the arbitrary demands of strict government for oversight, training and development. The mere matter of control is the narrowest conception of parental responsibility. It is possible, with force sufficient at hand, to dam a stream, and, if a small stream, to hold its waters in check and dry up its course for a long time. But no stream, however small, can be held thus for all time. There will come a time when the pent-up waters will break forth with awful vengeance upon those who have temporarily stood in the way.

So it must ever be that, in dealing with your children, you must learn more than to practice merely repressive measures. A tyrant may command and for the time being, enforce his authority; but only a true father or mother can gently lead and guide so as to safely pilot the feet around the perils of the young traveler on life's journey. How important that we should know how to let the young life grow and develop naturally, as free as possible from these arbitrary restraints which have a tendency to deform the mind and spirit as hideously as would thongs, cords or strait-jackets deform the body!

In the May Housekeeper there is a very sensible article by Dr. Kate Lindsay, touching this subject. The writer says:

"Don't make either the boy or girl blush by teasing them about love affairs. No doubt they have love's young dreams and ideals. Guide them so that they shall have proper young associates of both sexes at home, and never notice the extra time spent in adjusting neckties and trying to cultivate whiskers, or, if a girl, the extra care about clothing; and if given to melancholy and other morbid mental symptoms plan a picnic, horseback ride or mountain climb, or get them interested in some useful employment.

"If the youth can be led to settle on some future life purpose and be induced to plan and prepare for it, half the battle is won. A worthy life aim is a beacon light which will guide the young into the safe haven of a manhood made stable by a foundation of good health and good habits.

"The mother's work for her daughters should be to teach by precept and example self-control and the need of directing life's words and acts by rules founded on correct principles instead of the impulses and emotions. Teach them to respect themselves too much either to mutilate their bodies by wrong habits of dressing, eating, drinking, idleness or dissipation, or their minds and morals by vain thoughts and imaginations or giving away to nervous hysterical outbursts of passions and emotions. Tell them of the terrible life destruction and disasters that have resulted from screaming at fires and raising a panic, even when there was no cause for excitement.

"Encourage the bewildered youth to speak freely of his doubts, fears and skepticism to father and mother, and don't make him feel that they and the Lord both look upon him as a doomed incorrigible reprobate. The Master did not reproach a doubting Thomas because he must have absolute sight before he would believe."

PRESIDING ELDERS' CONFERENCE.

All the presiding elders of the four Conferences will perhaps attend the South Atlantic Missionary Conference. By meeting a few hours early the occasion may be utilized for a conference of these officers without interfering with their special conference on the programme, or the mid-year meetings which will doubtless be held Wednesday afternoon.

The presiding elders are therefore hereby called to meet in Central church, Asheville, N. C., Wednesday, May 17th, 9:30 a. m.

The following themes are suggested for general discussion:

1. How I plan and conduct my most successful Quarterly Conferences. Can the Quarterly Conference be made more effective?—General discussion.
2. How I plan and conduct my most successful District Conferences. The possibilities of the District Conference.—General discussion.
3. What can the presiding elder do to secure better salaries for the pastors and salaries paid up promptly?—General discussion.
4. The presiding elder and evangelism, projecting new work, etc.—General discussion.
5. Questions asked and answered.
6. Miscellaneous.

D. ATKINS,
GEO. A. MAIDEN,
M. BRADSHAW.

THE CAROLINA SUMMER SCHOOL.

At Wrightsville Beach, near Wilmington, N. C., beginning June 10th, and continuing a full week will be held a Training School for pastors, superintendents, Sunday School teachers and workers.

Dr. H. M. Hamill, of Nashville, Superintendent of teacher training for our Methodist church, South, will be Dean of the School and he will be assisted by an able faculty. Bishop Coke Smith has promised to be present and give a Bible lecture each day. Mrs. Hamill, a primary specialist, will have charge of the primary work, and other workers will take part. Bishop Duncan has promised to be present if possible.

While this school is primarily for Methodist Sunday School workers and pastors a cordial invitation is extended to those of all denominations.

Wrightsville Beach is a most delightful place, with the finest of bathing, boating, etc., and the large Seashore Hotel will house the students and make a very special rate of $1.00 per day for the entire week, or $9.00 per week, two in a room.

The Atlantic Coast Line, the Seaboard Air Line and the Southern have generously granted a round-trip of one fare plus 25 cents from all points in North and South Carolina, also from Augusta, Ga., and Norfolk, Danville and Suffolk, Va. The selling dates are June 14, 16, 17. There is no fee for tuition in the School.

A fine program is already out, giving the schedule and subjects for each day. They can be procured of the Secretaries of the Sunday School Boards. This is a rare opportunity for Methodism and Sunday School workers in this section of the country, and the first school of the kind. Dr. and Mrs. Hamill conduct this school at no little self-sacrifice, as their time is so urgently in demand. It is expected several hundred students will be present, and we are sure this school will open up a new era in our Carolina Sunday School work.

Very sincerely,
H. M. HAMILL.

THE ABERNETHY MONUMENT.

DEAR BRO. BLAIR:—I wish to report the following additions to the Dr. Abernethy Monument fund:

Previously reported,	$104.50
Mrs. Ida Warlick,	1.00
Mrs. Dr. Frank Robinson,	1.00
Total,	$106.00

We hope all friends intending to aid in this most worthy enterprise will respond with the cash at once.

H. W. CONNELLY, Treas.,
Connelly Springs, N. C.

North Carolina Methodism.

The building of a new Methodist church in town is almost assured. The subscription has nearly reached the point where the work can be commenced.—Taylorsville Scout.

Rev. H. K. Boyer delivered an address to the Odd Fellows at the First Methodist church last night. He spoke on the subject and purposes of the order, its origin and progress. There was a good crowd present.—Statesville Mascot, April 27th.

Rev. L. T. Cordell filled his regular appointment at Littlejohns Sunday. Dr. R. H. Hardie, missionary to Corea, was present and made a fine lecture on mission work, which was enjoyed by all who heard him.—Lenoir Topic.

The Reidsville Review last Friday said: "The revival at Main Street Methodist church continues with increased interest. Each service is attended by a large congregation and Dr. Hannon, of Danville, who is assisting the pastor, is preaching strong gospel sermons."

Rev. W. R. Ware celebrated his birthday yesterday by having with him several of his little namesakes. The following named little folks were present; Ella Ware Parham, Ware Bundy, Carl Ware Krauss, Ware Pointer, Ware Medlin, Carroll Ware Flow, Christine Ware Marsh.—Monroe Enquirer.

The Charlotte News says: "Mr. J. A. Jones, always forward in good work, has built a beautiful platform in the Sunday School lecture room of Trinity church. It is finished in hard oil, surrounded by ballusters and railing. It is commodious, being 30 feet long and 9 feet wide, with an 8 foot entrance. This adds much to the beauty and serviceableness of the Sunday School assembly room. The school is taking on new life, and the officers and teachers call upon the entire church for a hearty support in this very important work."

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to April 26, 1905.

ASHEVILLE DISTRICT.		
Hendersonville ct., Rev. W. H. Perry,	26	
Marshall circuit, Rev. W. B. Lyda,	11	
Swannanoa ct., L. B. Abernethy,	25	
Burnsville ct., Rev. J. N. Somers,	16	
Bethel station, Jno. W. Moore,	9	
Weaverville sta., R H Parker,	10	
Ivy circuit, J. B. Hyder,	5	
Cane Creek cireuit, J J Brooks,	13	
Bald Creek ct., L R Huddletone,	21	
	—	136
CHARLOTTE DISTRICT.		
Matthews, R. G. Tuttle.	9	
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	12	
Derita ct., Rev. J. H. Bradley,	12	
Trinity, Charlotte, Rev. J. A. B. Fry,	12	
Clear Creek ct., Rev. E. G. Pusey,	15	
Pineville ct., Rev. C. M. Pickens,	1	
Morven circuit, M. T. Steele,	5	
Polkton circuit, J. C. Mock,	17	
Ansonville circuit, W S Hales,	7	
Chadwick, Charlotte, J A Baldwin,	13	
Calvary, Charlotte, D L Reid,	27	
Lilesville ct., A. E. Wiley,	10	
Waxhaw circuit, L E Stacy,	16	
Brevard street, L A Falls,	11	
	—	181
FRANKLIN DISTRICT.		
Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	5½	
Hiawassee circuit, C. H. Curtis,	1	
Bryson City ct., F. B. Noblitt,	2	
Macon circuit, L P Bogle,	20	
Franklin station, F L Townsend,	7	
Glenville circuit, A G Loftin,	8	
Whittier, J J Edwards,	1	
Webster circuit, V L Marsh,	10	
Andrews circuit, J A Sronce,	10	
Hayesville ct., E. Myers,	18	
Franklin circuit, J H Moore,	9	
Murphy station, D P Tate,	4	
	—	96½
GREENSBORO DISTRICT.		
Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	48	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	37½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	20	
E. Greensboro ct., P. J. Carraway,	10	
Reidsville, Main St., L W Crawford,	3	
Coleridge, J J Eads,	8	
Wentworth circuit, A S Raper,	9	
Ruffin circuit, J F England,	13	
	—	176½
MOUNT AIRY DISTRICT.		
Rockford circuit, Rev. J. W. Long,	13	
Elkin station, Rev. H. C. Sprinkle,	7	
Wilkesboro sta., Rev. R. L. Ownby,	4	
Pilot M't'n ct., Rev. J. M. Rowland,	42	
N. Wilkesboro sta., Rev. W. F. Elliott,	9	
Helton ct., Rev. S. W. Brown,	6	
Wilkes ct., Rev. B. F. Hargett,	15	
Watauga ct., Rev. O. P. Ader,	3	
Stokes ct., Rev. J. A. Clarke,	2	
Laurel Springs ct., T. J. Houck,	6	
Yadkinville ct., A. W. Jacobs,	6	
Sparta circuit, W. T. Carner,	20	
Jefferson circuit, Seymour Taylor,	11	
Watauga circuit, O P Ader,	5	
Creston circuit, W L Dawson,	10	
Boone circuit, W T Albright,	16	
East Bend circuit, W L Hutchins,	5	
Mount Airy circuit, R L Fruit,	9	
Jonesville circuit, T H Stimpson,	10	
Mount Airy station, T E Winecoff,	3	
	—	202
MORGANTON DISTRICT.		
Henrietta and Caroleen, Rev. N. R. Richardson,	6	
Cliffside ct., Rev. J. B. Carpenter,	16	
Morganton ct., W. G. Mallonee,	21	
Morganton station, R D Sherrill,	6	
Table Rock ct., Rev. N. M. Modlin,	41	
Marion, D. F. Carver,	13	
N. Catawba ct., D. S. Richardson,	16	
Connelly Springs, J. O. Shelley,	26	
Spruce Pine circuit, D. R. Proffit,	10	
Green River circuit, J. D. Gibson,	3	
Rutherfordton, J D Arnold,	20	
McDowell circuit, C P Goode.	2	
Forest City circuit, W O Goode,	13	
Thermal City, L E Peeler,	7	
Bakersville station, R H Penland,	7	
	—	207
SALISBURY DISTRICT.		
Central, Concord, E. K. McLarty,	2	
Spencer, J. E. Gay,	9	
Cottonville ct., Rev. T. T. Salyer,	7	
Big Lick ct., Rev. Joseph Fry,	3	
Linwood ct., Rev. S. T. Barber,	42	
Epworth, Rev. B. F. Carpenter,	25	
Mt. Pleasant ct., Rev. T. E. Wagg,	21	
Salisbury circuit, J. P. Davis,	16	
Gold Hill circuit, J. C. Postelle,	14	
Lexington Mission, A L Coburn,	5	
Jackson Hill circuit, J W Strider,	12	
Woodleaf circuit, J P Lanning,	8	
Main Street, J A J Farrington,	2	
China Grove circuit, A L Aycock,	13	
Forest Hill, Concord, G T Rowe,	20	
Albemarle circuit, J C Keever,	1	
Salisbury, First church, J C Rowe,	1	
	—	201
SHELBY DISTRICT.		
Shelby sta., Rev. Geo. D. Herman,	8½	
Shelby circuit, B. A. York,	21	
Cherryville ct., J. B. Tabor,	13	
Lowell ct., Rev. J. H. Bennett,	8	
S. Fork ct., Rev. J. F. Armstrong,	32	
El Bethel sta., Rev. M. B. Clegg,	10	
Rock Springs ct., Rev. J. W. Clegg,	113	
Lincolnton circuit, B. Willson,	21	
Mount Holly, E. N. Crowder,	3	
King's Mountain, M. H. Vestal,	3	
Polkville circuit, J. W. Ingle,	24	
Lincolnton sta., R. M. Courtney,	6	
Belwood circuit, W P McGhee,	11	
Lowesville circuit, W M Boring,	2	
	—	275½
STATESVILLE DISTRICT.		
Statesville station, Rev H K Boyer,	2	
Mt. Zion sta., Rev W H Willis,	6	
Alexander ct., Rev E J Poe,	18	
Rev T L Triplett,	1	
Mooresville ct., Rev W S Cherry,	17	
Mooresville station, T J Rogers,	8	
Clarksbury ct., Rev W O Rudisill,	12	
Caldwell ct., Rev P L Terrell,	28	
Stony Point ct., Rev T E Weaver,	11	
Lenoir circuit, L T Cordell,	40	
Iredell circuit, T B Johnson,	16	
Newton circuit, W F Womble,	9	
Granite Falls and Rhodiss, W R Evans,	10	
Troutman circuit, A J Burrus,	3	
Catawba circuit, R. S. Howie,	19	
Hickory station, Parker Holmes,	2	
Statesville ct., R M Taylor,	12	
Lenoir station, L T Mann,	1	
Maiden circuit, H H Robbins,	8	
	—	223
WAYNESVILLE DISTRICT.		
Leicester ct., Rev J W Campbell,	8	
Brevard station, C P Moore,	7	
Sulphur Springs ct., J H Brendall,	26	
Canton circuit, D C Ballard,	30	
Haywood circuit, P C Battle,	8	
Spring Creek ct., Z V Cordell,	7	
Waynesville, J E Abernethy,	8	
Mills River circuit, J W Kennedy,	20	
Clyde circuit, W E Abernethy,	21	
Jonathan circuit, C E Stedman,	8	
	—	143
WINSTON DISTRICT.		
Lewisville ct., Rev A R Bell,	1	
Kernersville ct., Rev. James Willson,	29½	
Cooleemee, Rev H C Byrum,	9	
Mocksville sta., Rev J P Rodgers,	12	
Forsythe circuit, J F Totten,	1	
Burkhead, T W Watts,	1	
Davidson circuit, P E Parker,	18	
Farmington ct, L L Smith,	1	
Walkertown station, H H Jordan,	1	
Summerfield circuit, J. F Kirk,	8	
Advance, W M Curtis,	3	
Grace, Winston, J H Barnhardt,	1	
North Thomasville, R P Eubanks,	1	
	—	86½
Total from districts,		1,928
Secured by old subscribers,		58
Total,		1,986

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

The Sunday School Lesson.

LESSON FOR MAY 7, 1905.

The Vine and the Branches.
John 15:1-12.

GOLDEN TEXT.

Herein is My Father glorified, that ye bear much fruit. John 15:8.

HOME READINGS.

M. The Vine and the Branches, John 15:1 12.
T. Known by fruits, Matt 7-13-20.
W. Abiding by love, 1 John 2:1-11.
T. Abiding and asking 1 John 3:18 24.
F. Proof of abiding, 1 John 4:7-16.
S. Fruits of the Spirit, Gal. 5:22-26.
S. Good fruits, Col 3.8-17.

NOTES.

Last words are sacred; the hallowing of separation is upon them; they are spoken and heard in the solemn hush of death. It was impossible that the disciples should ever forget the parting words of Jesus. In their first intention the words were for the eleven, not for the world, not even for disciples in general. At the feast, when Judas had retired, Jesus set forth in terms of tenderest concern His love for those who had joined their fortunes to His and who, now that He Himself was going away, would have the brunt of the work and war to bear. In time and in eternity He is one with them. That is the recurring thought alike of His farewell address of His intercessory prayer. As Father and Son are one, the Son and His followers are one. As the Father loveth Him, so He loveth them: as the Father worketh in and through the Son, so the Son worketh by His Spirit in and through those whom He has chosen. And now the feast is over; the hour of parting is at hand; with reluctant hands and heavy hearts the eleven sort out their sandals for the homeward journey and gird their garments against the chill of the night. Even so, Jesus is loath to say farewell. He must speak one more word of exhortation; and as they stand there girt for the journey Jesus lets His last injunction take the form of a familiar and favorite figure—that of the vine and the branches. Rightly to weigh the force of the teaching it must be remembered that it was delivered to the eleven with reference to their unique and immediate work in the world upon which the fate of Christianity was to turn. The truth, of course, is not less pertinent to every disciple, in his degree, since the extension of the kingdom in the last analysis is not in the preaching of the few, but in the testimony of the many.

The paramount obligation of the disciple is to bear fruit. Salvation is not a personal perquisite, but a social opportunity. Religion is not so much for individual enjoyment as for general renewal and a common blessing. Bearing fruit becomes, therefore, the note and test of a true discipleship. (1) It is a witness to life. The lifeless branch produces nothing; the living branch bears fruit simply because it is a living branch. How delicate and definite a test this is of our true condition! One can have a religious vocabulary, and even religious moods, but if he contributes nothing to the sum of vital Christian force in the community his religion is worthless. (2) It is a witness to the source of life. Herein is the Father glorified. "Apart from Me ye can do nothing." The Church needs to learn that there is much work done in and for the Church which contributes nothing to the spread of the gospel and brings never a soul into the king 'om. There is religious as well as social and domestic "fussiness." The work done by the sweet and irresistible compulsion of the indwelling Spirit of God alone is fruitful in the work of God. (3) It is a witness of love. Love is of the essence of the divine; it is the breath of the Christian life. That you lend yourself out—your powers, your gifts, your attainments—for the sake of another needy soul is the last best test of love "This I command you," says Jesus, "that ye may love one another." It is this threefold witness of the disciple which counts in the regeneration of the world, in the furtherance of the kingdom of God.

How, then, shall the disciple secure such vitality? By oneness with Christ. Only life begets life; in union with Him we live His life, and His life works through our life to the accomplishment of His aims and ends. The difficulty of understanding the mystery of this double personality is only a part of the larger mystery which invests all life. But of its truth there can be no doubt. Every man has felt in greater or less degree the power of a personality of himself moving him to issues toward which he himself never felt drawn. Paul could say, "I live, yet not I, but Christ liveth in me" (Gal. 2:20); and Peter made his good confession not from any impulse of his own, but because it had been taught him by the Father (Matt. 16:17)

There is nothing of which the true Christian is more sure than of his oneness with Christ. The sense of it dominates and thrills him. The pages of the Bible are transfigured by His presence while the disciple reads, and in every moment of prayer or praise the voice of the Master resounds in the heart.

The eleven were not to go out to their work unsupported. While the words were being spoken the thought uppermost in all hearts was that of separation. No, says Jesus, there can be no separation between us, except, as in the case of Judas, ye become unfruitful. Abide in Me; let Me abide in you. It is not in death or the grave or hell to separate us, nor is it in these powers to defeat us. The work I had from My Father to do I shall continue to do through you. Let it be for an incentive to you to know that as My Father loved Me I love you, and of this love I make proof in that I give My life for you. "Greater love hath no man than this that a man lay down his life for his friends." Moreover, your success is a condition of My joy. These things I have spoken, that My joy may be in you, and that your joy may lack nothing. Your failure would be fatal to My claims. I have assumed to be the life of the world; if Christianity exhibits itself as a weakling, if it show no more vitality than a dead branch, I am become an impostor, and your faith is vain. Once more, remember that the fruitful disciple has special honor in the Father's esteem. I call you not servants, but friends, and the friend has made known to him the thoughts of the Father. All these incentives—the honor of God, the joy of Christ, one's own bliss, the pledge of discipleship, the dignity of friendship with God—all these are for us as for them. If we are disposed to think that working for God involves hardship, let us remember that it is not so much a matter of looking up disagreeable things to do as of living in ultimate and vital fellowship with God and doing in a perfectly natural and spontaneous way the obvious duty as it comes along. Let us at least love our fellows. It is noticeable that Jesus gives special prominence to this not so much as a source of joy and comfort as of fruitfulness.—New York Advocate.

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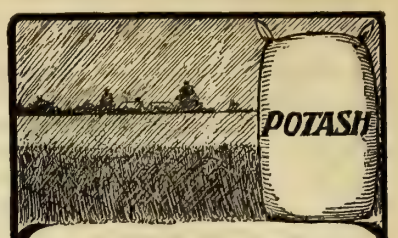
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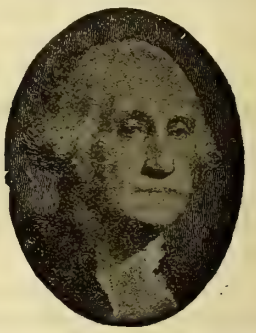
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Childhood is cheerful. Putting its trust in its father, it is careful for nothing; being full of love to every creature, it is happy always, whether in its play or its duty. Well, that's the great worker's character also Taking no thought for the morrow; taking thought only for the duty of the day; trusting somebody else to take care of to-morrow; knowing in deed what labor is, but not what sorrow is; and always ready for play—beautiful play.—John Ruskin.

Edith's Manners.

Edith Dale was a very polite little girl, so polite that her mother was the envy of all the other mothers in the neighborhood. Edith could always be counted on to say, "Yes, please," and "No, thank you," in exactly the right place. Edith's mother was proud in consequence, as she should be. One day, alas, Mrs. Dale's pride had a fall—and before Aunt Margaret, too! The very aunt of all others whom Mrs. Dale was anxious should admire Edith. It happened this way: Edith was dining at Aunt Margaret's house. Aunt Margaret was tall, severe, prim, and altogether unlovely as far as looks went. In the middle of dinner something happened to call Aunt Margaret away from the table. Of course, she politely inquired of her guests, "Will you excuse me?"

"Certainly," piped out Edith, and then added with unnecessary emphasis, "With the greatest of pleasure."

Waiting on the Bank.

"When I was a little fellow I was a trifle inclined to hold back and wait to be coaxed," said Uncle Eben. "I remember sitting beside the brook one day while the other children were building a dam. They were wading, carrying stones, splashing the mud, and shouting orders, but none of them paying any attention to me. I began to feel abused and lonely, and was blubbering over my neglected condition, when Aunt Nancy came down the road.

"'What's the matter, sonny? Why ain't you playin' with the rest?'

"'They don't want me,' I said, digging my fists into my eyes. 'They never asked me to come.'

"I expected sympathy, but she gave me an impatient shake and push.

"'Is that all, you little ninny? Nobody wants folks that'll sit around on a bank and wait to be asked?' she cried. 'Run along in with the rest and make yourself wanted.'

"That shake and push did the work. Before I had time to recover from my indignant surprise, I was in the middle of the stream and soon as busy as the others.

"I often feel that I'd like to try the same plan on some of the strangers who come into our churches. Some make friends at once. They go into the prayer meeting, the mission work, the Sunday-school—wherever there is work—and they are at home at once. But here are many others who wait to be noticed and invited here and there. They complain of coldness and lack of attention, and, maybe, decide that their coming is not desired. They need Aunt Nancy's advice: 'Stop sitting round on the bank, and go in and make yourself wanted.'"—Forward.

A Little Girl's Grandfather.

My grandfather is a pretty sober man; he doesn't ride you on his foot, he doesn't chase you with his shaving brush—but I guess he likes little girls.

One night I woke up when my auntie came to bed. The room was all black. I wasn't a bit sleepy. I could hear kind of queery things outside. My pillow felt like a miserbul pillow My auntie said: "O, do lie still! Do go to sleep!" Then I lay still The ocean was making a dornful sound. I wished I could see my mother. I hoped she wouldn't die before I got home. Once there was a little boy—he was horrible naughty to his mother, and she died that very night. I wished I could tell my mother I was sorry for every naughty thing I ever did so long's I lived.

My auntie said: 'What is the matter? What are you crying about?"

She said a good many things to me. She said she was wore out. I wished my father would come and take me in his arms and carry me home right off I got all chokied.

Pretty soon my auntie said, "See what you have done, you naughty girl, you've waked up your poor tired grandfather!"

It scared me very much. I hugged my pillow tight.

My grandfather came in; he said, "What's this?"

My auntie said: "She won't try to stop. She ought to have a whipping!"

Then I cried out loud. I put my hands over my mouth, but I only cried worser.

My grandfather said, "O, well, well, well, well, well!"

He sounded just as good—sounded as if course he wouldn't whip me. He said, "Your grandmother has sent you a drink of water."

It was very kind in my dearie grandmother. I sat up in bed. My grandfather put his hand on my shoulders It is a nice big hand. The light shined in at the door and stopped its being such a dreadful dark It was beautiful water.

My grandfather said, "You don't want to cry any more, my daughter"

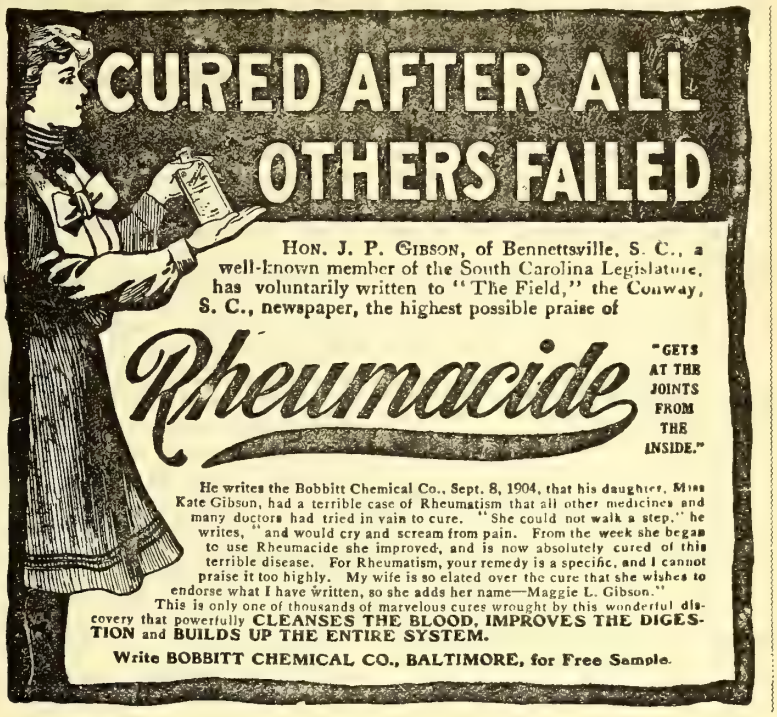
I said, "No, grandfather"

He seemed as if he knew I wanted to be a good girl. He seemed to like me just as well. I laid down in bed. My pillow felt like a good pillow. My grandfather put his hand on my head. He said, "I would go right to sleep, my daughter." I said, "Yes, grandfather"—and next I knew 'twas morning!—Congregationalist.

What time is it when the clock strikes thirteen? Time the clock was fixed.

On what did Noah live when he was in the ark? On water.

What key is the hardest to turn? Donkey.



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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. **G. A. GRIMSLEY, Secretary.**

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Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

The still, sweet influence of a life of prayer
Qickens their hearts who never bow the knee,
So come fresh draughts of living inland air
To weary, homesick men far out at sea.
Acquaint thyself with God, O man, and lo!
His light shall, like a garment, round thee flow.

—Alice Cary.

Some Notable Missionary Meetings.

The South Atlantic Missionary Conference will be held in Asheville, N. C., May 17-21. "Education and inspiration," says Dr. Lambuth, "are the purposes of this conference. Justly these two; for never yet was there enthusiasm without knowledge, or zeal without direction, that did not waste much of its fire. More important still, zeal rarely springs into being without some sort of education back of it Not otherwise may the church of Christ be brought to the realization—and not only the realization, but fulfilling also—of her missionary commission than by being continually and patiently instructed with regard to the facts. We will never be a missionary Church of power until the cause has had the fullest possible presentation to every member, and been brought home with power upon the conscience of each" We are glad to learn from many sources that the attendance from the Woman's Foreign Missionary Society will be large.

THE BOARD MEETING.

The Woman's Board of Foreign Missions will convene in annual session in Muskogee, Indian Territory, May 24-30.

ANNUAL MEETING OF OUR CONFERENCE SOCIETY.

The thoughts of many are doubtless turning eagerly to this meeting. It will be held in High Point towards the last of June or first of July. We regret that, owing to certain complications, the date cannot, at this writing, be definitely fixed. In the meantime let prayer be constant and earnest for the presence and power of the Holy Ghost with us. Let us also remember in prayer the Woman's Board.

Young People's Missionary Conference.

The Summer Conference for missionary workers of the Southern States will be held this year at Kenilworth Inn, near Asheville, N. C., in the "Land of the Sky," instead of at Lookout Mountain, Tenn., as in previous summers. It is doubtful if anywhere in the South a more desirable home and environment for these Conferences could be found than is afforded by Kenilworth Inn and the mountains round about. The dates of the Conference for 1905 will be from June 23 to July 3, in the height of the rhododendron season. It is too early as yet to make any extended announcement as to the programme or speakers, but the committee has assurance of the presence of a number of the foremost Christian workers and missionary leaders of the South.

The programme of the Conference is so arranged as to combine the largest possible benefit from Bible study and conference, with large opportunity for the out of door recreation that is essential in the vacation plans of the average Christian worker. The first half of each day will be spent in quiet devotional Bible study. This will be followed by an hour of conference concerning approved methods of work in churches, Sunday schools, and young people's societies. The third hour of the day will be given to home and foreign missionary study classes. There will also be daily platform addresses by prominent speakers on missionary or devotional themes The afternoons will be devoted entirely to rest and recreation, with an almost ideal environment of mountain and lake. The evening hour will be occupied by an open air vesper service, followed by denominational group meetings, where denominational representatives may formulate plans for the work of the ensuing year.

The purpose of this Conference is to enable young people's missionary secretaries and leaders in Sunday school and young people's work to spend ten days in uninterrupted conference and prayer in preparation for the work of the ensuing year. The Conference is intended as a training school for the better equipment of leaders in the work of local Churches and Sunday schools. Missionary secretaries and other leaders bear testimony to the fact that during the past two years these Conferences have exerted a most pronounced influence upon the missionary activities and general spiritual life of the Churches.

It is expected that denominational missionary secretaries for young people's work, and national, State, and district officers of Sunday-school and young people's organizations will be present In addition to these a special invitation is given to churches, Sunday schools, and young people's societies to send one or more of their strongest young people as delegates to the Conference.

An illustrated booklet giving additional information concerning the Conference may be had by addressing the Young People's Missionary Movement, 156 Fifth Avenue, New York City, or Rev. W. R. Lambuth, 345 Public Square, Nashville, Tenn.

Summer School for Women's Foreign Missionary Societies, opening at Northfield, July 24th, is for "all interested in best methods of study and work." The programme includes study of Christus Liberator, under leading of the author and others. Methods of work and organization and problems will be considered, with leaders of wide experience. For fuller details apply to Miss Ellen Ward, 156 Fifth Ave., New York.

New Cure for Cancer.

All surface cancers are now known to be curable by Bucklen's Arnica Salve. Jas. Walters, of Duffield, Va., writes: "I had a cancer on my lip for years, that seemed incurable, till Bucklen's Arnica Salve healed it, and now it is perfectly well." Guaranteed cure for cuts and burns, 25c. at all drug stores.

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It is announced that $800,000 has been raised in Tennessee, making available $1,000,000 left by the Peabody fund, with which to establish a great college for teachers in Nashville. J. Piermont Morgan has also given $250,000 to the institution, provided a like amount is raised by its friends.

Quarterly Meetings.

ASHEVILLE DISTRICT—2ND ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Feb.	18 19
Bethel	"	19 20
Swannanoa ct., Skylands	"	25 26
Hendersonville circuit, Ednaville	Mar.	4 5
Hendersonville station	"	12 13
Central	"	19 20
Ivey circuit, Mar's Hill	"	25 26
Cane Creek circuit, Tweed's Chapel	Apr.	1 2
Marshall circuit, Jewel Hill	"	8 9
Hot Springs ct., Ottingers	"	9 10
Burnsville circuit, Shoal Creek	"	15 16
Bald Creek circuit, Deaton's Bend	"	22 23
Old Fort circuit, Bethel	"	29 30
Weaverville ct., Salem	May	6 7
Weaverville station	"	7 8
Riverside and Weaverdam, Riverside	"	9
Haywood Street	"	10

CHARLOTTE DISTRICT—2ND ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Feb.	19 20
Epworth and Seversville	"	19 20
Brevard	"	26 27
Trinity	"	26 27
Monroe circuit, Oak Grove	Mar.	4 5
Monroe station	"	5 6
Tryon Street	"	12 13
Hoskins	"	12 13
Pineville, Marvin	"	18 19
Morven circuit, Pleasant Hill	"	25 26
Wadesboro station	Apr.	2 3
Lilesville, Shiloh	"	8 9
Ansonville, Wightman	"	15 16
Derita, Hickory Grove	"	22 23
Chadwick	"	23 24
Weddington, Weddington	"	29 30
Waxhaw, Bond's Grove	April 30, May	1
Dilworth and Big Spring, Big Spr'g.	May	6 7
Clear Creek, Mill Grove	"	13 14
Matthews, Indian Trail	"	14 15
Polkton, Fountain Hill	"	20 21

FRANKLIN DISTRICT—2ND ROUND —IN PART.—

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Feb.	18 19
Webster circuit, East Laport	"	25 26
Dillsboro and Sylva, Dillsboro	"	26 27
Glenville circuit, Double Springs	Mar.	4 5
Franklin circuit, Clark's Chapel	"	11 12
Macon circuit, Mulbery	"	18 19
Whittier & Cherokee, Oconolufta	"	25 26
Andrews station	Apr.	1 2
Robbinsville, Mt. Zion	"	8 9
Hayesville circuit, Oak Forest	"	15 16
Murphy circuit, Tomotla	"	22 23
Bryson City, Witcher's chapel	"	29 30
Hiawassee circuit, Bellview	May	6 7
Murphy station	"	13 14

WINSTON DISTRICT—3RD ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Burkhead	May	7
Winston, Centenary	"	14
Winston, Southside	"	14
North Thomasville, Unity	"	28 29
Thomasville, Thomasville	"	28 29
Walkertown, Walkertown	June	4 5
Winston, Grace	"	11
Danbury, Sandy Ridge	"	16
Madison, Bethesda	"	17 18
Stoneville, Price	"	18 19
Davie, Oak Grove	"	24 25
Mocksville, Mocksville	"	25 26
Advance, Mocks	July	1 2
Cooleemee, Cooleemee	"	2
Lewisville, Brookstown	"	8 9
Davidson, Olivet	"	15 16

GREENSBORO DISTRICT—2ND ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, West Market St (a.m.)	Feb.	12
Greensboro, Centenary (p. m)	"	12
East Greensboro, Mt. Pleasant	"	18 19
Greensboro, Walnut Street (p. m.)	"	19
High Point, Washington St. (a. m)	"	26
High Point, S. Main Street (p. m.)	"	26
West Greensboro, Shady Grove	Mar.	4 5
Greensboro, Spring Garden (p. m.)	"	5
Uwharrie, Salem	"	11 12
Asheboro circuit, West Chapel	"	18
Asheboro station	"	19 20
West Randolph, Hopewell	"	25 26
Randolph, Mt. Vernon	Mar. 26..April	1
Randleman and Naomi	"	2 3
Ramseur and Franklinsville, Franklinville	"	8
Coleridge, Concord	"	15 16
Wentworth, Mt. Carmel	"	22 23
Reidsville, Main Street	"	23 24
Ruffin, Lowe's Chapel	"	29 30
Reidsville, Ware's Chapel (p. m.)	"	30
Pleasant Garden & Liberty, Bethany	May	6 7

MORGANTON DISTRICT—2ND ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Friendship	Feb.	25 26
Rutherfordton sta., Gilboa	Mar.	4 5
Forest City circuit, Salem	"	11 12
Henrietta and Caroleen, Caroleen	"	12 13
Cliffside circuit, Oak Grove	"	18 19
Table Rock circuit, Oak Hill	"	23 24
Morganton circuit, Bethel	"	25 26
McDowell circuit, Snow Hill	Apr.	1 2
Marion & Providence, Providence	"	8 9
Morganton station	"	9 10
Elk Park circuit, Pineola	"	13 14
Spruce Pine ct., Pine Grove	"	15 16
Bakersville circuit, Red Hill	"	22 23
Broad River circuit, Gray's Chapel	"	29 30
Thermal City circuit,	May	6 7
Green River circuit, Tryon	"	13 14
North Catawba ct	"	27 28

MT. AIRY DISTRICT—3RD ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	May	13 14
East Bend circuit, Huntsville	"	27 28
Stokes ct., Shiloh	"	30 31
Yadkinville ct., Longtown	June	3 4
Jonesville circuit, Maple Springs	"	6 7
Pilot Mountain ct., New Hope	"	10 11

SHELBY DISTRICF—5RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1 2
Gastonia, Main street	"	2 3
McAdensville station	"	8 9
Lowell at Bethesda	"	15 16
El Bethel and Salem at Salem	"	22 23
Bessemer City at Tate's Chapel	"	29 30
King's Mountain station	May	13 14
Cherryville at Laboratory	"	28 29
Mount Holly at Moore's Chapel	June	3 4
Lowesville at Snow Hill	"	10 11
Rock Springs at Rehobeth	"	17 18
Lincolnton circuit at McKendree	"	24 25
Lincolnton station	"	25 26
Stanly Creek at Dallas	July	1 2
South Fork at Bethel	"	8 9
Belwood	"	15 16
Shelby circuit at Sharon	"	22 23
Polkville at Casar	"	29 30
Shelby station	Aug.	5 6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—3RD ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	May	6 7
Mooresville station	"	7 8
Caldwell circuit at Grace Chapel	"	13 14
Granite Falls station	"	14 15
Troutman circuit at Knoxes Ch	"	27 28
Lenoir circuit at Harpers Chapel	June	2 3
Lenoir station	"	3 4
Mooresville station	"	10 11
Clarkesbury circuit at Clarkesbury	"	17 18
Iredell circuit at Turnersburg	"	18 19
Statesville circuit, Connelly's Chap	"	24 25
Statesville, First Church	"	24 25
" West End	"	24 25
Alexander circuit at Liberty	July	1 2
Stony Point circuit	"	2 3
Maiden circuit	"	8 9
Newton circuit	"	9 10
Hickory station	"	15 16
Catawba circuit	"	22 23

District Conference at Lenoir, July 13-16.

SALISBURY DISTRICT—2ND ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Feb.	26
Salisbury, South Main Street	"	26
Linwood, Ebenezer	Mar.	4 5
Lexington	"	5
West Lexington	"	5
Concord, Central	"	11 12
Concord, Epworth	"	11 12
Salem	"	18 19
Mt. Pleasant, Centre Grove	"	25 26
Gold Hill, Zion	Apr.	1 2
Salisbury circuit, Bethel	"	8 9
Spencer	"	9
Holmes Memorial	"	9
New London, Bethel	"	13 14
Jackson Hill circuit, Eleazer	"	15 16
Norwood, Randalls	"	21
Albemarle circuit, Zoar	"	22 23
Albemarle	"	23
Big Lick, Big Lick	"	28
Cottonville, Rehoboth	"	29 30
Concord circuit,	May	6 7
Concord, Forest Hill	"	7
Woodleaf ct., Woodleaf	"	12 13
China Grove ct	"	14 15

WAYNESVILLE DISTRICT—2ND ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Delwood	Mar.	4 5
Sulphur Springs at Mt. Morencie	"	11 12
Waynesville station	"	18 19
Clyde at Turpin's Chapel	"	25 26
Brevard station	Apr.	1 2
Mills River at Avery's Creek	"	8 9
Canton station at Bethel	"	15 16
Haywood circuit at Mt. Zion	"	22 23
Leicester at Big Sandy	"	29 30
Brevard circuit at Greenwood	May	6 7
Spring Creek, Balm Grove	"	13 14
Canton circuit at Liberty	"	27 28

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

Third Vice President—Mrs. C. H Robinson, Gastonia.

Treasurer—Mrs. F. E. Ross, Greensboro.

Recording Secretary—Mrs. E. C. Chambers, Asheville.

Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. F. L. Townsend, Franklin.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Annual Meeting.

The annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference will convene in Charlotte June 1-4.

All auxiliaries that have not already elected delegates to this meeting are requested to do so at once and forward names to Mrs. T. F. Marr, Charlotte, N. C.

Dr. Detwiler will preach the annual sermon June 4th.

MRS. M. J. BRANNER,
MRS E. C. CHAMBERS, Pres.
Rec. Sec.

THE BOARD MEETING.

Of the Woman's Home Mission Society, Held in Montgomery, Ala., April 14-20.

On the night of April 13 I left home for Montgomery, Ala., to attend the seventh session of the Board of Woman's Home Mission Society, which convened in this city Friday morning, April 14.

We did not have to change cars, therefore were relieved of all anxiety about making connections, and the discomforts usually attending these changes.

As we sped southward the ever-increasing development of spring was everywhere apparent—the foliage more advanced, the air redolent with the perfume of flowers and the beautiful woodlands echoing the song of the mocking bird. All nature seemed fresh from the hand of the Father, who is so lavish with His blessings upon both the evil and the good.

Arriving at the magnificent union station, we were met by three members of the reception committee, two ladies and one gentleman, who immediately took charge of us, bag and baggage. We were driven to the church to find the officers beginning with their reports.

All the officers were present, except Mrs. J. D. Hammond, second vice-President, who was detained by illness, and nearly every Conference of Southern Methodism was represented by noble, consecrated women, who seemed to have no other object in view than to contribute all in their power to the advancement of the work.

Reports made by the various workers—teachers, city missionaries, deaconesses, etc., show development and growth beyond the expectations of the most hopeful. As the work develops our knowledge of the needs develops two-fold; and the cry is coming up from all over our country, "The harvest is great; send us trained workers."

If our young women could only realize the wonderful opportunities within their reach for receiving training and doing service for the Master.

The following figures will tell something of the growth of the Society, and the work which it has in hand, during the past year:

Summary Annual Report, Woman's Home Mission Society, M. E. Church, South, 1904-1905.

The Lord of the harvest has been gracious to us this year, and to Him we would give thanks for blessings all the way. The growth in membership has been 6,211, while the cash collection exceeds that of any former year, $15,159.

Statistics of Work.

Adult auxiliaries, 2,008; adult members, 39,801; young people and juvenile auxiliaries, 166; young people and juvenile members, 3,499; total members, 43,300. Baby Roll names entered this year, 1,764; Florine McEachren Mite Box Brigaders enlisted this year, 2,942; day schools, 8; night schools, 5; pupils enrolled, 1,590; teachers, missionaries, and deaconesses, 88; parsonages helped by Board, 48; parsonages helped by Conference Societies, 114; total parsonages helped this fiscal year, 162; collections for connectional work, $74,574.31; collections for local work, $160,115.16; value of supplies sent through supply department, $22,333.66; subscribers to Our Homes, 10,016.

Local Work.

Local work done through committees under directions of First Vice-Presidents is being magnified as never before. This has been accomplished by 464,712 visits to sick and strangers; 7,643 cottage prayer meetings, and 20,931 needy individuals have been assisted. Total collection for local work has amounted to $160,115.16.

Parsonages.

Aid was given 162 parsonages this fiscal year, amounting to $14,679.49. The Board gave $4,075 to 48, while the Conference Societies donated $10,604.49. These donations exceed any of previous years.

Supplies.

This department has sent 143 boxes to preachers, 136 to orphanages, 483 to mission schools and rescue homes, making a total number of 779 boxes, valued at $22,333.66. As always, the boxes sent the preachers were more valuable.

Schools.

Thirteen Home Mission Schools are enterprised by the Woman's Home Mission Society, bringing 1,590 students under instruction. The three Cuban schools in Tampa and Key West, under direction of 16 teachers, have enrolled 483, while the Italian night school at Ybor City has had 47 students.

The two schools for mountain boys and girls have accommodated 475 students. The new dormitory for boys at Sue Bennett School has been finished this year at a total cost of $7,257.34. This provides thirty bed rooms and an ample library. The normal class had a full attendance, and between 70 and 100 students were converted. At the Brevard Industrial School, Brevard, N. C., the building is nearly completed, and the debt almost liquidated. A fine quality of work was done by teachers and students.

The industrial Home and School at Greeneville, Tenn., has given fostering care to 90 children during the year.

On the Pacific Coast the four night schools have had 234 Chinese and Japanese in attendance. Two homes for Japanese, run on a cooperative basis, have been enterprised with happy results. The two churches have increased in membership, and two former students are preparing to return as missionaries to their own country.

More than 150 negro girls have received training in the Annex to Paine College. Their work in the laundry, sewing room, and cooking departments has been most satisfactory.

Rescue Work.

The large rescue plant at Dallas has furnished refuge for 111 girls this year. Of these 67 have gone from the home during the year under the following conditions: Gone into service after two years in Home, 21; in training elsewhere, 2; married, 4; taken home by parents, 8; left with permission, 6; left without permission, 13; expelled, 11; sent Epileptic Colony, 1; deaths, 1; total number at present in the Home, 44; number infants in Home, 22; number adopted into Christian homes, 13; deaths, 4. Only five girls in the Home at present are not professing Christians.

City Missions.

A digest of the City Mission work shows 24 City Mission Boards; 2 Deaconess Homes; 8 Settlement Homes; 1 Door of Hope; 1 Home for girls over twelve years of age; 26 trained workers; 40 salaried workers; 210 volunteer workers; 7 day nurseries, with 150 children cared for; 7 kindergartens, with 299 children enrolled; 20 Industrial Schools, with 1,068 in attendance; 7 night schools, with 180 students; 13 Boys' Clubs, 300 boys enrolled; 5 free reading rooms, 4,363 persons enjoying the privileges of the rooms; 14 Girls' Clubs, 376 girls enrolled in clubs; 3 Young Women's Clubs, 86 members; 9 Mothers' Clubs, 143 in attendance weekly; 3 dispensaries, 1,159 patients treated; 10 Sabbath Schools, 1,139 children enrolled; 134 conversions; 14,065 visits made; 15,822 received by workers.

Deaconesses.

Nine deaconesses have been actively at work this year; 12 candidates are in training at the Scarritt Bible and Training School. On Sunday, April 16, three young women will be set apart for this life of consecration.

Press Work.

Our Homes has a circulation of 10,016 and continues in great favor with those who read it. Leaflets have been issued for auxiliary use and distribution amounting to 400,000.

The Monthly Bulletin has been scattered abroad in large numbers, and its facts and figures have found ready acceptance in Church and secular papers.

Collections.

Dues	$33,857 51
Specials	26,105 93
Loan Funds	333 95
Educational Endowments	611 85
Other sources	13,665 07
Total cash collections	$74,574 31
City Mission, per vouchers	18,446 09
Grand total	$93,020 40

The people of Montgomery entertained royally; leaving nothing undone that would contribute to the comfort or happiness of their guests. They entertained the visitors in their homes, which means much.

The elegant luncheons served in the Sunday School room every day, except Sunday, the beautiful music rendered by different members of the choir and others at every service, the delightful ride to Picket Springs, given by the Electric Car Company, and other things too numerous to mention, conspired to make it a most enjoyable occasion.

Court Street Church, where the meeting was held, stands at the corner of Court and Church streets, and is the old mother church of Methodism in the city. It is a commodious old building, which is to give place to a magnificent modern structure in the near future. Dr. Rice, the pastor, is one of the stalwarts in Southern Methodism; not only physically, but we had much evidence that his brain and his heart are as large as his body.

Dexter Avenue Church, where we worshipped Sunday night, is a large modern building, and Dr. Cox, the pastor, is doing a fine work.

All the pastors of the city and many from the surrounding towns, attended the meetings, showing by their presence that they were interested in the work.

Dr. Bradley, pastor of Trinity Church, Atlanta, gave the noon hour Bible talks, which were highly entertaining and thoroughly instructive. He is a man of deep thought, and the courage to express himself.

The eleven o'clock service was most impressive. Bishop Galloway's sermon on Christian service, was fine, at the close of which the Deaconesses were consecrated and set apart for their special work.

The lecture Monday evening by Dr. Watson, of Spartanburg, on the Mill Problem, and the one by Dr. Bradly Tuesday evening on City Evangelization, brought out very forcibly these two phases of work which confront the people of the South to-day.

Montgomery is a beautiful old city, full of objects of interest to the student of history. The old Confederate capitol is still standing, and contains many interesting relics of the Civil War. On the porch is a star to mark the spot where President Davis stood to take the oath of office.

There are many other persons and things we would like to speak of, but time and space forbid. Suffice it to say the members of the Board, and visitors on this occasion, will always remember the people of Montgomery most pleasantly, and their delightful stay in their midst.

The next session is to be held in the city of Asheville, N. C., our own "Land of the Sky."

MRS. T. F. MARR.

Oil Cure for Cancer.

Age 88—Cancer at Corner of Mouth Cured.

Glencoe, Ontario, Can , May 24, 1904.
Dr. D. M. Bye Co., Indianapolis, Ind.

DEAR DOCTORS—I was a little surprised at receiving your letter to know that you had not heard of my being cured of cancer. I thought Dr. McL. would write you. I am very thankful to be able to tell you it was a perfect cure. I am now entirely rid of it, and will recommend it to my friends if they should ever need it. I think it a wonderful treatment.
Yours very truly,
HUGH LOCKHART.

Cancer permanently cured with soothing, balmy oils. No pain. No scar. No experiment. Dr. D. M. Bye's thirty years of success stamps him the master specialist of the day. Convincing evidence in his new book, which will be sent free on request. Address the home office, Dr. D. M. Bye Co , Drawer 505, Indianapolis, Ind.

Full of Tragic Meaning

are these lines from J. H. Simmons, of Casey, Ia. Think what might have resulted from his terrible cough if he had not taken the medicine about which he writes: "I had a fearful cough, that disturbed my night's rest. I tried everything, but nothing would relieve it, until I took Dr. King's New Discovery for Consumption, Coughs, and Colds, which completely cured me." Instantly relieves and permanently cures all throat and lung diseases; prevents grip and pneumonia. At all druggists; guaranteed; 50c and $1.00. Trial bottle free.

The Farm and Garden.

Old Stored Poultry.

The age at which a turkey or fowl is prepared for market on the farm is no sure indication of the actual age which the carcass may attain before it reaches the consumer. It is the custom of dealers in years when the product is large or when a surplus is left over from the holiday markets, to make use of cold storage. During Thanksgiving week quite a number of turkeys were sold which had been in storage more than one season. Birds which have been packed away for this length of time, even although the temperature is kept below freezing, show the effect of long storage and are far from No. 1 in quality. Dealers allege that turkeys and ducks have been kept in storage five or six years, but that they become decidedly sour after the third year. The healthfulness of such an article seems at least very questionable, and there is more or less agitation in favor of a law restricting the sale of ancient storage stock.

Dairy Notes.

The milking stool is made to sit on. Use a curry comb and brush in grooming your cows.

It is better for your sire and all concerned to have a stable and yard fitted expressly for him.

Do not let the dairy cows feed on the frost-bitten pastures. It injures both the cow and pasture.

If you have not already got it, build a detached milk house where you can keep your milk in water.

The other day when riding in a crowded street car the conductor frequently cried out, "Move up in front."It occurred to the writer that this is the great need in dairying. The reports of our more successful dairymen indicate that they are crowding us before them.—Agriculturist.

Profit From Fall Pigs.

Last fall I had about seventy five pigs come the last of September and the first of October. I let these pigs follow the sows for about eight weeks and while they were with the sows I used slop freely, also fed corn. When I took them from the sows I used oats and shorts and a little corn made into a warm slop. They had a good, warm place and a good run on about four acres of rye. I took the very best care of them I could, but they did not seem to grow. They were hearty, ate well and were always hungry. I changed their bedding about twice a week so as to keep them clean and dry, and did everything I could, but must say I made a failure on that lot of small pigs. I suppose if a man had a few and used milk he could make them pay a little better. But I find that the cost of fall pigs is too great to make me any money and I think the readers of this article will agree with me.

On the other hand, I have had fine luck with spring pigs. I had twenty sows farrow about 200 pigs, at the last count I had 175 head of good, thrifty shotes, about 100 of them weighing about 180 pounds, the balance around 140 pounds. I think if a man tries to raise a great many hogs he better have them come in the spring. He will have enough fall pigs out of his spring litters to keep him busy through the winter, and in the spring they will go out and make a good hog in a little while.

I usually breed thirty sows for spring farrow, commencing to pig about April 20 to May 20 I aim to have all my sows come in as near together as possible I used two boars and hand breed all my sows, so I always get good litters.—J. P. Fletcher, in the Massachusetts Ploughman.

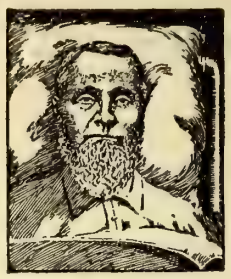
Potato Growing.

The statistical bureau of the Department of Agriculture has prepared some common sense notes on potato growing, which particularly emphasize the importance of maintaining plenty of humus in the soil, to conserve moisture. In tests made soil supplied with humus produced a fair crop of potatoes notwithstanding a bad drouth, whereas the crop on the adjoining tract was practically a failure. The great importance of thorough tillage is also brought out by these experiments. A warning is sounded, however, against over tillage, that is, too much deep cultivating. During a drouth the cultivator should aim simply to keep the surface soil loose and dry The dryer the surface layer of soil the more complete a blanket it forms for preventing evaporation from the lower soil around the potato roots. Harrowing potato land before the plants appear above ground is considered a wise practice. The use of Bordeaux mixture invariably results in an increased yield, even when there is no blight. Thorough spraying with this material is recommended as a general practice, as a decided stimulus to potato leaf growth and consequent increased yield of tubers. —Indiana Farmer.

A Check to Harmful Weeds.

The New Zealand laws regarding the spread of noxious weeds seem rather severe, but the results so far are said to be excellent. Three of the most troublesome kinds, which in that country are the blackberry, sweet brier and thistle, are placed on the black list, and land holders throughout the colony are required to clear their lands. The small patches must be destroyed at once. In the case of larger areas, a specified amount of clearing must be done each year, beginning at the boundary and working back until the whole is clear. Roads must be cleared up to one-half their width, and town or public lands must also be attended to by the proper authorities. The penalties for neglect range from $2 50 to $100. Another section of the law relates to about one dozen other troublesome weeds, mostly imported from abroad in impure grass seed. These weeds are on the optional list, and local authorities may, if they wish, have them treated within their territories the same as the black-listed weeds.

The law also regulates the sale of grass seed, making it an offense to sell unscreened seed unless the buyer is made aware of what he is getting. Threshing machines and ensilage cutters have to be thoroughly cleaned before proceeding to another farm. All these measures are very practical and are said to be greatly reducing the damage from many kinds of weeds. There is more or less complaint from those who own cheap lands badly infested, who are put to considerable expense, but, as a general rule, the plan is reported to be working well —Massachusetts Ploughman.



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I Will Show You How to Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 908, Watertown, N. Y.

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SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, **free of any charge,** this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble You can **cure yourself** at home **without the aid of any physician. It will cost you nothing** to give the treatment a trial, and if you decide to continue it will only cost you about **twelve cents a week.** It will not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it—that is all I ask. It cures all, young or old.

☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

Thousands besides myself have cured themselves with it, I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well.** Write today, as this paper will not be made again. Address

MRS. M. SUMMERS, Box 185 Notre Dame, Ind., U. S. A.

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Latest IN Spring Shoes

WE HAVE IT. WE ARE CROWDING OUR SHELVES WITH ALL THE LATEST CREATIONS IN **SPRING FOOTWEAR.**

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By an established old line Life Insurance Company, with attractive policy contracts. The Carolinas present an unusually good field for Life Insurance soliciting. Under our contracts--offered to district agents--men of character and ambition have excellent opportunities for rapid rise to positions of wealth and influence in their communities. It will pay you to consult us. WRITE TODAY.

PEACOCK & GOLD COMPANY,

General Agents for North and South Carolina, Greensboro, N. C.

Jan 18-36t

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

RUMLEY —Marshall Rumley died April 10, 1905, in the 71st year of his age. He had been a great sufferer for several months, but it is all over now, and we hope he has reached the home where suffering is unknown.

P. J CARRAWAY.

SINK —Henry W. Sink was born May 24, 1751, and departed this life March 2, 1905 He was a member of the church at Midway for 8 years. He leaves a wife and several children and many friends, who greatly miss him. He said he was ready and willing to go.

R E. PARKER.

HIX —Claud Steele Hix was born May 25, 1878, and died March 23, 1905. He became a victim to the great monster consumption, from which he never recovered, lingering perhaps more than one year. He was a member of the M. E. Church, South, at Turnersburg. He was an excellent young man and will be missed among his friends. His father, with other near relatives, preceded him to the spirit land. God bless the mother and remaining members of the family. May they look to God for their help. The funeral services were conducted by the writer.

T. B. JOHNSON.
Olin, N. C.

EVERHART.—William Everhart was born October 18, 1831. and died March 29, 1905. He leaves a wife and a large number of relatives and friends to mourn their loss He professed religion at Shiloh under the preaching of Rev. T. H Pegram. He has been a consistent member of the M. E. Church, South, at Midway, for about 40 years. He was a loving husband and a kind father, and a friend to all. He will be greatly missed in the church and community I visited him a few days before his death; he told me he was ready to go to live with Jesus.

R. E PARKER

BLACKWELDER. — Eula May, daughter of John A. C. and Georgia A. Blackwelder, was born Oct. 24, 1888, and died April 19, 1905. Her father, mother, four sisters and an infant brother preceded her to the spirit land. Three brothers, one sister and her step-mother survive her.

Eula May was converted and united with the M. E. Church, South, at Epworth, Concord, N. C , under the ministry of Rev. R G. Barrett, in September, 1900. She was a faithful attendant upon church and Sunday-school, and was, at her death, president of the Light Bearers of her church. Young, beautiful, kind and influential, she lived among us, and died avowing her faith in Christ. In her last days, she called some of her young associates and fellow church members to her bedside, and urged them to be faithful to their Christian duties and to meet her in heaven; to others, she sent messages. She regretted that while well and strong she had not done more for her Savior. Exhorting her dear ones, she passed away to Jesus singing of her heavenly home.

On April 20 her funeral was conducted from Epworth Church and she was laid away in the cemetery of her people at Centre church, near Concord. May the memory and faith and testimony of her bright young life prove a benediction to her church and friends.

B. F. CARPENTER.

BREWER —Lucy Brewer, the little three-year-old daughter of J. E. and Mrs. Eliza Brewer, died on March 11, 1905. About 9 a. m., while the parents were out, she and her little sister that was older than she, were cutting papers. She picked up some scraps of them and threw them in the heater—her clothing ignited, and she was so badly burned that she died in three hours after. She was conscious until the last.

Lucy was a bright, sweet little child. She frequently talked about Jesus, and was a regular attendant at Sunday school and preaching, in which she took great delight. She was loved by all who knew her

May the Lord graciously sustain the bereaved in this severe ordeal, and may they meet her on the other shore in the "sweet by and by!"

P E. PARKER.

BOYLES.—Mrs. Annie E. Boyles, mother of D. A. and the late Rev. M. W. Boyles, was born in Lincoln Co , N. C., near Trinity Lutheran church, February 16, 1819, and died at the home of her son, D. A. Boyles, in Burke county, March 16, 1905 She was married to Joseph A. Boyles in the year 1841, with whom she lived happily until about ten years ago, when he was called from earth to his reward.

Sister Boyles was an excellent woman; she had been a member of the Lutheran church and a consistent Christian for seventy years. She was not demonstrative, but in her quiet and unassuming manner wielded a powerful influence in the home and over those with whom she came in contact. She was a woman of few words, holding as the rule of her life that "actions speak louder than words," but when she did speak there was force in everything she said.

She was possessed of a firm abiding faith in the promises of God. That God had promised was sufficient guarantee to her that he would perform the promise. She was a woman of excellent character. While modest and reserved she was possessed of traits to be admired by all lovers of great characters. She impressed me as an ideal mother; while she loved her children, yet she was firm in directing the course of their lives, as the guardian of their characters, and her excellent children who have gone and who still remain, perhaps owe much to the training she gave them

Sister Boyles was just such a woman as the world needs in the home, in the community, and in the church wherever found, her life was a benediction, but God has claimed her as his own, and we shall see her face no more until the resurrection.

She made her home with her son and his wife, Mr. and Mrs D A. Boyles, of Burke county, where everything was done that was possible to make her declining years as peaceful and happy as they could be made by painstaking and care.

Her last sickness was of short duration, but found her awaiting the summons, and when the end came she peacefully fell asleep and we laid her body to rest beside her husband in the old cemetery at Salem church to await the resurrection of the just.

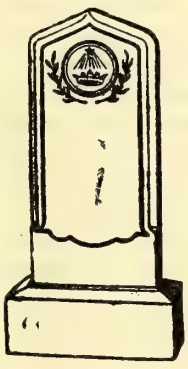
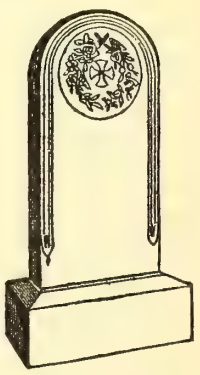
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Morganton, N. C.

HICKS' CAPUDINE CURES ALL HEADACHES AND COLDS
IT'S LIQUID
Removes the cause—Restores Nature to normal conditions. Does not physic—It's Harmless. 10, 25 and 50c. bottle at druggists.

Gowan's Pneumonia Cure
External---for Croup, Sore Throat, all Pains in Chest, Lungs and Muscles.

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WHO ADVERTISES WANTS RESULTS.
The already large and constantly increasing circulation of the NORTH CAROLINA CHRISTIAN ADVOCATE make it one of the best mediums in Western N. Carolina through which to reach the people. SEND FOR RATE CARD. . . . . .

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and when it gets high enough use one of our lawn mowers, then get a section or two of our rubber or canvas hose, with a good nozzle and sprayer, and water the grass.
You can see us for anything in lawn or garden equipment. . .
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The Queen of High Grade Patent Flours.



This fine Flour is manufactured from pure, soft, winter wheat, in the very heart of the famous Wheat Section of Middle Tennessee.

FOR SALE BY ALL DEALERS.

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apr 20-4t eow

NEWS NOTES.

South Carolina is about to borrow $200,000 from New York banks so that it may pay its pension claims.

Ita Bene, Miss., suffered a disastrous fire last week. A whole business block was burned, the loss being estimated at $75,000.

The teamsters' strike is on at Chicago, and peace is not in sight. Considerable violence, but no fatalities, have been reported.

The Ogden special was in a collision in Greensville, S. C., and four operatives were killed. Several of the party were injured, but not very seriously.

Laredo, Texas, was visited last week by a severe tornado, which killed 21 persons and injured about 100, besides destroying much valuable property.

The libel suit against the Charlotte Observer in which M. H. Dooley was the plaintiff, has been non-suited. The amount sued for was $10,000.

Thirteen men were entombed in a coal mine near Wilburton, I. T., last week, the result of an explosion of dynamite. The explosion was an accident.

The eighth annual session of the Conference for Southern Education met in Columbia last week. There were a number of distinguished educators present to take part in the Conference.

On one day last week 94 car loads of strawberries passed through Rocky Mount; and on the next day 93 car loads passed through. These berries were raised in Eastern North Carolina.

Mr. Andrew Carnegie has given $10,000,000 as an endowment fund, the interest of which is to be used for worn out professors. The income from the endowment is estimated at $500,000.

The entire indebtedness of Frank G. Bigelow, the defaulting president of the First National Bank of Milwaukee, is said to be $3,277,000. The embezzlement was caused by speculation in wheat. The bank is perfectly safe. The defaulter is out of jail on bond.

Gen. Fitzhugh Lee died last week in Washington. His death was caused by a stroke of apoplexy. Gen. Lee was the nephew of Gen. Robert E. Lee, and distinguished himself in the Civil War. He was Consul at Havana at the time of the outbreak of the Spanish-American War and did good service at that crisis. He was about 68 years old at the time of his death.

THERE IS NO DISEASE ON EARTH

but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

Extremely Low Rates Announced, Via Southern Railway.

Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Atlanta, Ga.—National Association of Manufacturers, May 16-18, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-Aug. 4, 1905.

Fort Worth, Tex.—General Assembly Southern Presbyterian Church, May 18-26, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6:9, 1905.

Kansas City, Mo.—Southern Baptist Convention, May 10-17, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

Savannah, Ga.—National Travelers' Protective Association of America, May 16-23, 1905.

Savannah, Ga.—Southern Golf Association, May 9-13, 1905.

St. Louis, Mo.—National Baptist Anniversary, May 16-24, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing the undersigned: R. L. Vernon, T. P. A., Charlotte, N. C.; J. H. Wood, D. P. A., Asheville, N. C.; S. H. Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Tayloe, Gen'l. Pass. Agent., Washington, D. C.

Plans to Get Rich

are often frustrated by sudden breakdown, due to dyspepsia or constipation. Brace up and take Dr. King's New Life Pills. They take out the materials which are clogging your energies, and give you a new start. Cure headache and dizziness too. At all drug stores; 25c., guaranteed.

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FOR MEN & BOYS.



IS EXPERIENCE worth anything? We answer yes—and especially in the clothing business. Our buyer's experience of 25 YEARS WITH MANUFACTURERS gives us many advantages in the business Try us when in need of a suit or anything in men's wearables.

SPECIAL DISCOUNT TO MINISTERS.

Suits Made to Order A SPECIALTY.

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HELMS'

Croupaline

Is a sure and reliable remedy for Croup and Colds in children—also colds in adults. When you or your child have a cold rub the chest thoroughly with CROUPALINE, then saturate a flannel cloth and apply to chest close up to neck, and you will get almost instant relief.

You will find it beneficial in Pneumonia by rubbing chest thoroughly and applying flannel cloth saturated to same.

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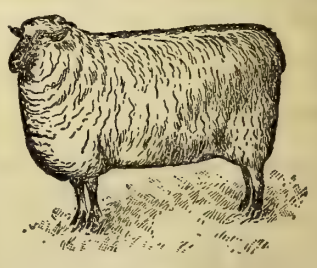
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Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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Lincolnton, and the Shelby District Conference.

[EDITORIAL CORRESPONDENCE.]

THERE are some communities that have more than ordinary attractiveness on account of the historic incidents recalled by a visit to them. This is true of the town of Lincolnton. It is now about a century and a quarter since the patriots of the Revolution met the British forces at Ramsaur's Mill, and fought one of the decisive battles in the war of the Revolution. The site of this old mill and the Ramsaur home near by are still distinctly located a little less than a mile from the Court House in Lincolnton, and here are the graves of those who fell in defense of the cause which they believed to be worthy of the sacrifice of their lives.

The town of Lincolnton is said to have been located about the time of this memorable battle, and became the social and official center of one of the most substantial communities in this then new country. The settlers hereabouts were of a very sturdy and substantial type. Long before the war for independence they had come from Germany seeking homes in this goodly land. In the very nature of things this section, peopled almost exclusively by emigrants from Germany, was pre-empted by denominations of Christians then dominating the German-speaking world, and the Lutheran and German Reformed churches gave the gospel to those people and planted school houses beside their churches. They were an intelligent and thrifty people and believed in education; consequently the school house was erected where the church was established. The system of church work, including careful and painstaking catechetical instruction, made it difficult for any other form of religious teaching than that of the German to find place and take root. But in the early days of the Nineteenth Century the Methodist Pioneer found his way into these settlements, and it was not long till the fervent type of religious experience which had warmed the heart of Peter Bolher and others in Germany, had struck fire in the hearts of these sturdy settlers, from the same clime, and Methodism took root in their soil.

* * * *

It was about the year 1836 that a Methodist church was organized in Lincolnton. Since that time many of those who became leaders of thought and achievement have gone out from this church and community of the followers of Wesley. Notable among these may be mentioned Dr. A. M. Shipp, first Dean of the Theological Department of Vanderbilt University; Dr. Samuel Lander, late of the South Carolina Conference, and one of the foremost educators of his time; Dr. Samuel A. Weber, of the South Carolina Conference; Paul F. Kistler, of the same Conference, who wrought valiantly as an itinerant for a half century; and perhaps others whom we do not recall as we write. These are enough to stamp this community of Methodists as one rich in material for the historian who may yet give to us the full account of the planting and development of the Methodist church in the valley of the Catawba.

* * * *

For some years past, there has been a period of apparent reaction in the history of this church. To say the least there has been a period in which it has been difficult to mark the signs of progress. This period seems now, happily, to have passed, and the tides are flowing in, and Methodism seems to be on the crest of the wave. Rev. R. M. Courtney, the present pastor, is in great favor, and along with the new commercial life of the community, is putting new life into the church. During a little more than a year of his pastorate, the membership and congregations have greatly increased and they have just completed large and substantial improvements on their church building. As we looked at the beautiful and commodious interior of this church, and thought of the rapidly growing town around it, we could but think that, ere long, Lincolnton would come up and claim her place as of old in the happy privilege of occasionally entertaining an Annual Conference. Many years ago, the old South Carolina Conference was entertained in Lincolnton, and we trust it may not be many years in the future when the Western North Carolina Conference can be assembled in this community, so rich in Methodist history and so open and hearty in the expression of Methodist hospitality.

* * * *

The Shelby District Conference met with this church on last Thursday, May 4th, Rev. R. M. Hoyle, presiding elder, in the chair, and Rev. J. Frank Armstrong, of the South Fork circuit, at the Secretary's table. All the preachers of the district were present, with a larger attendance of lay delegates than usual. There were present also Rev. Dr. Jno. R. Brooks, of Reidsville, Dr. C. C. Weaver, president of Davenport College, Lenoir, and Prof. C. A. Reynolds, president of Rutherford College. The Conference was inspiring from the beginning, and large numbers attended all the sessions and the preaching of the Word. The preaching was inspiring and helpful and the sessions of Conference were enlivened by spirited and profitable discussion. The reports indicated that the work generally is progressing in an encouraging way.

Rev. D. P. Waters was recommended to the Annual Conference for admission on trial, and Rev. J. H. Separk, S. Alexander, W. M. Sherrill, and C. C. Cornwell were elected delegates to the Annual Conference.

The next session of the Conference will be held at Clover Hill church, on the Polkville circuit, Cleveland county.

The people of Lincolnton, without exception, seemed to vie with each other in extending to the Conference the most cordial hospitality. Rev. R. M. Courtney, the pastor, made a gracious host, and we have personally to thank him for allowing us to be entertained in the hospitable home of Mr. J. A. Abernethy, a member of the Presbyterian church, and a prominent business man of the community.

Rev. R. M. Hoyle, the presiding elder always seems in his native element in the office of presiding elder, and never more so than in presiding over the Shelby district—his own home district. The time is too short for us to say all that we desire to of this joyous occasion.

By invitation, the editor of the ADVOCATE had the pleasure of preaching to a large congregation at Daniel's Reformed Church, a short distance from Lincolnton, on Sunday afternoon. This is one of the oldest church organizations in the country. On the stones, in the cemetery nearby, we noted many dates as far back as 1760-70. We do not often preach to a finer looking congregation.

H. M. B.

CONTRIBUTIONS.

GEORGIA MUSINGS.

GEO. G. SMITH.

Good men are not always wise and under the afflatus of a great blessing it was not surprising that the first disciples should have looked for the immediate coming of the Lord, and should have made their preparations for a new life in a new Kingdom. They parted their goods and took their food with singleness of heart, and were glad. I have been musing on what singleness of heart is. Singleness of heart means the intention to be what God wants us to be, and to do what God wants us to do. It is simplicity, straightforwardness, sincerity, guilelessness. The man who has a single heart whose eye is single and whose body is full of light is one whose belief in God is perfect. He knows God and Jesus Christ whom he has sent. There are no questionings about these great truths. He enters into no arguments to prove them to himself. He knows them. He cannot comprehend all they involve any more than with his human eye he can see all the universe, but his faith is as complete as is his power to believe. There can be no gladness of heart where there are questions so important as these which are always being opened and discussed, not to convince others, but to make firm one's own wavering faith.

The man of singleness of heart has no division in his heart on questions of doing. God is to be obeyed at all times and everywhere. Does God demand the sacrifice? that Isaac must be offered up. Does God demand this daily prayer with windows open toward Jerusalem? Then, though the lions are roaring and the foes are watching, I will open my window and offer my supplication. Does God's voice call me to go among strangers to Macedonia? thither I will turn my steps. I am the slave of Jesus Christ, my allegiance is to my Sovereign. From his mandate there is no appeal. There may be a question as to what is the will of God, but there is none as what my will is when His is known. This spirit of seeking to know God's will and making it paramount will manifest itself in all walks of life. In business the first question is, is this God's way? I take his word. I call on him in prayer. I use my best judgment, and when I decide as to his will I take that course, although it may seem to the men of the world to lead only to disaster. In my recreations, in my studies, the question to settle is, "Is this God's way?" Where there is this purity of intention we will never go far wrong. God has not made us infallible and we are often in doubt as to what is God's will and we are human beings with appetites and passions, and lawful indulgence may degenerate into injurious excess, but when the intentions are pure, the eye single, we will arrive, it may be after severe rebukings, at the proper decision.

The man of singleness of heart is straightforward. The double-minded man is unstable in all his ways. When the light in us is darkness, how great is that darkness, but when the eye is single the whole body shall be full of light, and then shall we take our meat with gladness and always be praising God. Singleness of heart means heavenly-mindedness and contentment with one's earthly lot. The man who has no other aim than to please God, who wants nothing but God's favor, whose home is in heaven, who feels that he is God's child, whose cottage is a palace because God dwells in it, has the true secret of a happy life. There is after all but little absolutely needed, and of that little the single-hearted man is assured by the promises of God. There is no service of mammon because of distrust in God. There is sweet security because there is faith in God's providence, and perfect submission to God's will.

No philosophy can bring us this soul rest, nothing but faith in Jesus Christ, and the conscious prossession of the Holy Spirit can make a man single-hearted. Many approach this entire singleness of heart but few know the perfectness of it. It is indeed the source of highest gladness when one can sing, as he looks heavenward,

"There is my house and portion fair,
My treasure and my heart are there,
And my eternal home."

GROWTH OF METHODISM IN HAYWOOD COUNTY.

Captain Alden Howell has handed me a copy of the Pacific Methodist, which contains the following notice:

"DEATH OF REV. J. C. HYDEN.

"On Monday, the 27th inst., we received the following sad telegram from Rev. J. J. N. Kenney, Fresno: 'Brother Hyden died last night; funeral Tuesday; buried in Fresno.'

"Thus marks the closing scene of a beautiful life, fifty years of which were spent in the active service of the itinerant ministry, and about half of that time in the Pacific Conference, he having come to California from the Holston Conference in the early eighties. In chronicling the deeds of the noble prince of God, the historian will find a consistency in J. C. Hyden's life, making illustrious and transparent his career among us.

"He was not a great preacher in the sense you would call profound, but if beauty in simplicity, if gentleness in the midst of storm, if dauntless heroism amid seeming defeat, if invincible faith in God amid surroundings pregnant with the malaria of agnosticism and the chill of infidelity, ever holding forth the Word of Life, the Gospel of the Holy Son of God as the solution of all human troubles, be great, then J. C. Hyden was a great man and a great preacher. His gospel trumpet never gave an uncertain sound. When he preached the people were fed and his declaration of the whole counsel of God bore the fruit of penitent believers in a gospel that saves."

Many will be pained to hear of the death of this consecrated and useful minister. When this man of God rode the Haywood circuit in 1852, he filled 28 appointments in 30 days. His circuit embraced all of Haywood county and part of Jackson county. There are at present in Haywood county six pastoral charges; two stations and four circuits. Methodism in Haywood was never more prosperous and progressive than at present. The death of Brother Hyden calls to mind the "old days of heroism." These men of God planted the cross in these mountain regions. All honor to their memory. We enter upon their heritage. May we not be too unworthy in zeal and consecration, to be their true successors. Blessings upon the memory and peace to the ashes of so noble and heroic a messenger! We are in a new age. Methodism is prosperous as never before. We no longer have circuits of 28 appointments, embracing whole counties. But it is the same old gospel. The same old zeal and consecration are needed. Be it ours to be as earnest and industrious as our fathers were.

C. F. SHERRILL.

SWEET MEMORIES OF WILLIE EMMA ALSPAUGH.

The subject of this sketch was born near Taylorsville, N. C., July 17th, 1886. Other children had been born to these same happy parents, but, when the birth of this the first girl baby was announced, the joy of the father and mother knew no bounds.

When the little girl was about two months old, her uncle, Rev. William R. Ware, of the North Carolina Conference, baptized her. The father named her Willie for the dear brother and uncle.

As little Willie grew in years she grew in interest and attractiveness. He beautiful long hair was black and curly, her face sweet and lovely, her eyes bright and affectionate. She loved the church and Sunday school from early childhood, and at the age of six years gave her hand to the Methodist church and her heart to God. Little Willie was a bright, active member of the Light Bearers at Taylorsville. She had many dear little friends there and will always be held in sweetest remembrance by them. Her part in the Light Bearers' entertainment and the singing, "The Old Ship of Zion," will never be forgotten. Miss Esther Bolick was the true and faithful Lady Manager of the Light Bearers Society. Her influence for good with all the children was marvelous and they were ever ready to do her bidding. Once while living in Taylorsville Willie had pneumonia. The whole town manifested much interest and many were the beautiful cards and flowers kind friends sent to her.

About the age of seven, Little Willie, with her parents and brothers, moved to Oregon. She entered the graded school at Currinsville, when ten years old. She was bright in her studies and graduated from the eighth grade at thirteen. She was very fond of reading, took special delight in history, and had a quick and accurate memory. In literature she always read the purest and best; in art, elocution, and music, though a mere beginner, her progress was excellent and her future bright. We shall never forget those beautiful songs, "'Tis Sweet to be remembered," "Holy City," and "Good Old Summer Time," she sang so sweetly for us while in Shelby.

Willie conversed well on almost any subject. It was her parents' fond anticipation to give her the very best advantages. To this end she entered college at Corvallis, Oregon, and at once took a high stand in all her classes. Her aspirations were lofty, her motives pure and noble. Willie was held in the highest esteem by her professors and fellow students. She was always so bright and cheerful that some called her "little sunbeam." Although her college duties required much of her time, yet she did not neglect the religious side of life. She was an active member of the Y. W. C. A., belonged to the Sunday school and the Epworth League and was assistant organist at church.

In her home-life, Willie's presence from the first was always a joy. Being the only girl in the family she was her mother's constant companion. She was kind and gentle to everybody and especially thoughtful towards old people. Even the dogs and horses knew her

kind voice and gentle touch. Her favorite riding pony was a beautiful iron-grey named "Pet," which readily came to be bridled when Willie called, but would run from her brothers. Willie was a swift and fearless rider, but it made no difference how swiftly she started off, she waved her little hand and called a sweet good-bye to mamma.

Her life was a busy one and touched nearly all domestic and social duties. Willie was indeed the life and light of the home—her mother's joy, her father's pride, her brothers' delight. When her papa came home of evenings tired, and, having retired early, it was a lovely scene to see this little girl sitting beside his bed with one arm around her papa's neck, refreshing him with the pleasantries of the day, or delighting him with sweet music.

After living in Oregon eleven years, Willie, with her mother, came to Shelby, N. C., to visit her grandmother Ware and other relatives. While here she made many friends. Never till now did she know what it was to have kinsfolk. She loved them all and delighted to be with them, and wound herself so closely about our hearts that her stay in Shelby was one continual pleasure to her and all her relatives and friends.

About the first of August Willie and her mother bade adieu to friends and kindred in Shelby and faced the setting sun. After a few days spent in Asheville with relatives, they went to St. Louis to spend a few days at the Fair. One day's visit at the Fair and the dear girl became very sick. From day to day she grew worse. Her condition became so alarming that her mother telegraphed her father in Oregon. With the family physician, he sped across the continent, sending telegrams every few hours. Five days elapsed before the father could reach the side of his darling daughter; but alas! too sad! too sad! poor little Willie was dead! All a loving mother, skilled physicians, and nurses could do was done to arrest the disease and to stay the hand of death, but in vain. To see this dear young life go out even at home surrounded by friends and loved ones is sad enough, but for her to die in a strange city, with no one she knew near her side but mother—Oh, how inexpressibly sad! She had so much to tell papa and brothers about her kinsfolk in North Carolina, had so many souvenirs to show them, but all this was denied her.

Did I say that no one was near her deathbed but mother? Nay, not so, Jesus was there and gave her strength to say, "I am ready and willing to die, if it is God's will." Though she has left us and our hearts are bleeding and sore, our hope is in the resurrection. Those who knew Willie best loved her most. Her life was an open book, her influence always good. "None knew her but to love her, none named her but to praise."

The sad news of her decease came as an awful shock to all who knew her in North Carolina, as well as to her brothers and friends in Oregon. Is dear little Willie dead? No, no, we will not call it so! "To live in the hearts of those she left behind is not to die." Just budding into womanhood, this fair flower was plucked from this sin cursed world and transplanted to that Beautiful Golden Shore, where it shall bloom forever in the sunlight of God's eternal righteousness.

Her body sleeps beneath the daisies, but her spirit is ever near us. We realize her sweet presence and almost hear the rustle of her snowy pinions, for methinks she is our guardian angel by day and by night. One chord that bound us to earth has been severed, a golden chord, that shall never be broken, is drawing us heavenward. Yes, our little Willie will be waiting at the Beautiful Gate to welcome us in as one by one we cross the river. It won't be long, a year, a day, an hour, and we will be with her. Let us be ready.

"Unseen, she lingers with us still,
And heavenward guides our feet,
Her kindly words, her smiles, and deeds of love,
Live in our memory wherever we move—
A spirit-presence sweet!

"She sleeps! O, do not call her dead,
Who lives beyond the sky—
A hand Divine hath touched the pallid brow,
And spirit-voices whisper, even now—
The righteous never die."

A FRIEND.

IS METHODISM DEGLINING.

"In the United States, with a white membership of over 4,000,000, Methodism's net increase last year was barely two-fifths of one per cent."

The above is a statement in one of our religious journals. Can this be true? Is it correct? Two-fifths of one per cent. per annum in United States. Compare it with the large per cent. per annum increase in our population—even the white Protestant population. Is it not startling? Is it not significant? Are we to stand still or fall behind?

Methodism, which was founded by Wesley, and has since carried the evangelistic banner of salvation into darkest places, and made that darkness as the light of day, through Christ; which has stood at the forefront as an evangelistic power; which has so often been called the "most strictly religious" of all churches because of her teachings, rules and high ideals; which in 1801 had a world membership of 188,815, and in 1901 of 7,470,230; which God has so signally blessed in the past, and before which in our present increasing population there never was a greater possibility for evangelistic achievements—Methodism has been a mighty power for higher civilization, advancement and enlightenment, and shall that power cease or diminish? Shall our church halt while all others and all else goes on increasing from day to day? Shall we own ourselves to be a spent power, ours a finished work, our vitality lost, our spirituality of no avail against evil? No; a thousand times no! Let us cry unto our God. Let us to the forefront with renewed energy and faith. Let us fight for righteousness as we have never fought before. Our mission is not fulfilled; God has a great work for us to do. If we have weakness, let us cry unto our God for strength; or if we are in a lethargy, let us implore his quickening and reviving spirit.

The figures are discouraging, but let us be of good courage, and let us play the men for our people and for the cities of our God, and God doeth that which seemeth him good. Let us arise with renewed zeal and faith to the glorious task of the salvation of men, and leave the result in God's hands.

It is true that Methodism does much which does not show in the above statistics, but goes to building up other religious forces. And it is also true that there is a vast number who "lean" toward our church, and are not included in these figures; yet we must increase substantially in numerical and spiritual strength to meet the increasing evils; and we should not be satisfied, or cease to put forth every effort to assure ourselves of a healthy growth and power which will enable us to remain at the forefront in the battle for the Lord.

If our increase (?) continues at this low rate, where will Methodism stand a century hence? Why have we halted in our upward march? Are our ministers not faithful? Do we not preach the "living Word" in a way which will appeal to struggling humanity today? Do we preach each Sabbath in a way which helps them to live better the following week, and do we get next to them during the week? How about the poverty-stricken, hopeless or hard men in sight of our churches, and their families, who, for many reasons, have never entered church?

In our desire to increase our membership and finances, have we permitted too much of the world into the church, and is it not making itself felt? Are our class-leaders as diligent as they should be? Local preachers? Do parents co-operate with officers in the Sabbath-school, which is the hope of the future church? Is our prayer-meeting both powerful and attractive enough to "draw" and "hold"? Are our officials always lights and pillars of the church? Can we not overthrow the idolatry of money, commercialism, pleasure? Can we not pierce with the "two-edged crowd" the indifference of today?

An army is composed of individuals. The church is composed of churches. If every pastor would strive each year to report a large per cent. increase in conversions, members, Sunday-school scholars, Leaguers, average attendance at prayer-meeting and class, we would move forward. Thus, each church advancing, each pastor realizing the vital importance of his individual progress, each Methodist trying to live nearer to Jesus, all continuing in prayer and fervent in spirit, our old Methodism shall move with her ancient power in doing the work of Him who called her into existence for a purpose, and will sustain her and bless her so long as she relies solely on him in faith unto good works.

Let our older men retain the spirit of their fathers in Methodism, and let us younger men lay hold on the same purpose in the same spirit, causing it to throb with success by the inflowing of our young blood. Let us remember that in working for Methodism we work, not for the name, but for that for which the name stands—world evangelization. Let us remember we work not to keep her at the front for the place, but for the purpose—salvation. Let us remember, we do it not in our own strength or numbers, but through Him. Let us press on in faith, prayer and individual consecration and work for Christ and our church.—Rev. Montague Shipman, in Pittsburg Christian Advocate.

A BEAUTIFUL IMPRESSION.

A lady called at the house of a neighbor on an errand; but, as the family were away, she asked the hired man to tell his employer she would call again. Being in a hurry, and not thinking but that the man knew who she was, she did not leave her name. The lady of the house returned before the rest of the family, and the man told her that a lady had been there who said she'd call again.

"Who was it?" inquired Mrs. H.

"O, I don't know her name!" replied the man.

"But you should have asked her," said Mrs. H., "so we could know who had been here. Can't you tell me anything by which I could know who came? Where does she live?"

"I don't know," said the man, "but she's the one that always smiles when she speaks."
—Leaves of Light.

Our Correspondents.

Vanderbilt University Library.

A CARD.

In the fire of April 20th Vanderbilt University lost its library of about 30,000 valumes. In building this up during the past thirty years the University had spent more than $50,000, and in addition to this numerous donations had been received from time to time that are not entered on our books. Dr. J. W. Lee, of St. Louis, several years ago presented a large and valuable collection of works which had been installed under the Lee Library of Philosophy. The old library of the Nashville College for Young Ladies had also been added within recent years. The books saved were few and much damaged. All our sets of periodicals are broken and in many cases half the volumes are missing. Some of these can only be supplied at great cost and after long search. Others can be supplied by our friends if they will kindly give us their assistance. We invite, therefore, contributions from all sources. We should be glad to receive bound or unbound volumes of the standard American Journals, such as the Atlantic, Century, Harper's, Forum, Nation, World's Work, Review of Reviews, Outlook, Independent, Littells Living Age, etc., etc. We solicit also works on American History, Southern History and the history of the different states. If friends will send us lists of works they are ready to contribute we shall be glad to make selection of such as we desire, or shipments can be made without such notification. Boxes of considerable size are best sent by freight, in which case we shall be glad to pay the charges.

Vanderbilt Notes.

This week has been one full of interest for Methodists in Nashville. The Board of Education, the Board of Missions and the College of Bishops have been in session here. This has brought all our acting Bishops to the city and in addition a great many prominent men from our different conferences.

It was our privilege to attend one of the sessions of the Board of Missions. Bishop Wilson presided and a great deal of business was transacted for the length of the session. The matters to be attended to by the Board were many and diverse. The negotiations for property in China, appointment of trustees for a school in Brazil, the appropriation of money to Hargrove college, the consideration of our work on the Pacific Coast, etc. Dr. C. F. Reid who has charge of our work on the Pacific made a favorable report of his work, showing that we are gradually growing there, though other churches have much more valuable property there than we. Some of our Vanderbilt men will probably be sent out to the foreign field in the near future.

Another great privilege we have had this week was that of hearing, Dr. Charles Cuthbert Hall who delivered the Annual series of Cole Lectures, his subject being "The Universal Elements in the Christian Religion." He is a very strong man and inspiring speaker and an earnest Christian withal. He has recently delivered lectures to immense crowds of students both in India and Japan. He speaks on world movements and relations with unusal freshness and originality. Yesterday afternoon he gave us students and teachers an hour in a kind of open conference, not making a set speech but answering questions and talking on present day problems.

We hope that a number of our preachers from the Western North Carolina Conference are preparing to attend the Preachers Institute, June 21-28. Your scribe carries the keys to the pantry and promises that you shall have something to supply the wants of the physical man. It is a rare opportunity to spend a few days in rest and study and conference. We are specially pleased that Prof. Burton is to be with us, in addition to the other efficient leaders.

Fraternally,

C. S. KIRKPATRICK.

Nashville, May 6, 1905.

Trinity College Notes.

In the Hesperian and Columbian Literary Societies of Trinity College last night medals were awarded to the best orator, debater and declaimer in each organization. The winning of these medals are among the most-coveted of college honors, and there is always a sharp contest for them. In the Hesperian Society the medals were awarded as follows: Orator's, Mr. Z. E. Barnhardt, of Mt. Pleasant; debater's, Mr. E. O. Cole, of Charlotte; declaimer's, Mr. W. G. Jerome, of Pittsboro. In the Columbian Society; Orators's, Mr. E. F. Lee, of Durham; debater's, Mr. H. E. Spence, of South Mills; declaimer's, Mr. V. C. Matthews, of Cary.

An interesting gymnasium exhibition was given at the Duke Gymnasium Friday night. Instructor W. W. Card and those students who took part in the exercises deserve credit for the high class of athletic work being done at Trinity. The programme given was as follows: Dumb-bell drill, German horse, flying ring, parallel bars, pyramid-building and tumbling, club swinging, horizontal bars, passing ball.

Mrs. W. W. Card entertained the young ladies at the woman's building a few evenings ago in a very delightful manner. At the close of the evening's enjoyment each guest was presented with a hand-made souvenir. The guests were the following named: Misses Alice Charlescraft, Emeth Tuttle, Nan Goodson, Mary Thomas, Kate Herring, Alice Franklin, May Wrenn, Daisy Minor, Julia Minor, Bertha Lackey, Betty Allen, Mitchell Waddill, Lassie Reeves, Florence Parks and Mattie Oldham.

The last game of baseball for Trinity for the season was played with Wake Forest College at Raleigh, Monday May 8th. This game was of more than usual interest, not only because the teams were prettly evenly matched, but because it marks the retirement from the box of Bradshar, Trinity's crack pitcher, who, during the five years he has been playing ball, has won the reputation of being the "King of the Southern Diamond."

The federation of womans' clubs in this state met in Goldsboro last week.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

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Program of the Shelby District Epworth League and Sunday School Conference.

The District Epworth League and Sunday School Conference for the Shelby District will be held in the Methodist Church at Cherryville, N C, embracing the 4th Sunday in May, 1905, beginning on Friday at 9:30 a m, with the following program:

Opening Session, Friday, May 26th, 1905.

9:30 a m Song and prayer services.

10 a m The Epworth League and the Christian Life, by Revs J F Armstrong and R M Courtney.

11 a m The Epworth League and Christian Service, by Revs G W Callaham and J B Tabor.

11:45 a m Enrollment of delegates and appointment of committees.

12 m Dinner.

1:45 p m Song service.

2 p m The Epworth League and Christian Culture, by Revs M H Vestal and M B Clegg.

3 p m The Epworth League and Christian Missions, by Revs W P McGhee and G D Herman.

4 p m The Epworth League and Church Loyalty, by J A Anthony and C R Hoey.

Night Session.

8 p m The Young Life of Methodism—its status, and possibilities, by Revs E L Bain and J W Clegg.

Saturday Session.

9:30 a m Song and Prayer service, by Rev J W Ingle.

10 a m The Sunday School and the Pastor's duties and relations to the work, by Revs G D Herman and E L Bain.

11 a m The Sunday School and the Superintendent's duties and Relations to the work, by Supt Geo W Wilson, Esq, Rev J H Bennett and Dr R E Ware.

11:45 a m Enrollment of delegates, etc.

12 m Dinner.

1:45 p m Song service.

2 p m The Sunday School and the Teacher's Duties and Relations to the work, by Teacher R B Miller and Rev B Wilson.

3 p m The Sunday School and the Parent's or Guardian's Duties and Relations to the work, by Revs B A York, J W Ingle and Prof G T Heafner.

4 p m Report of Committees and Adjournment.

Night Session.

8 p m The relations of the Sunday School to the Future Church, by Rev R M Courtney and J A Anthony, Esq.

Sunday Session.

9:30 a m A model Sunday School —A practical Demonstration by the recitation of the Sunday School lesson for the 4th Sunday in May, subject "The Crucifixion," by the president and the Sunday School Superintendent of Cherryville. All superintendents and teachers will please take a part in this model Sunday School.

11 a m Sermon by the Presiding Elder, R M Hoyle.

12 m Dinner.

Afternoon Session.

1:45 p m A model Sunday School —Intermediate and Primary Work by rectiting the lesson for the 1st Sunday in June, subject—"The Resurrection," by Geo W Wilson Esq and Primary Teacher at Cherryville.

2 p m Song service.

2:15 p m Recitations from the Rehobeth Sunday School and others.

3:30 p m Adjournment of the Conference.

Miss Lucy Baber will preside at the organ. The Young Peoples' Hymnal No. 1, will be the book used. All delegates, Sunday School Superintendents, Teachers and Speakers will please be present at the opening sessions and remain, if possible, to the closing session. Notify the pastor, Rev J B Tabor, Crouse, N. C., when he may expect your arrival.

Prof W O Rudisill, Sec'y S S C; J A Anthony, Pres S S C; Rev J F Armstrong, Sec's E L C; J W Clegg, Pres E L C; W R Newton, Treasurer; R L Magness, Vice Pres S S C.

N. C. Methodism.

Rev. P. L. Terrell of Caldwell circuit assisted Rev. W. R. Evans in a meeting at Granite Falls last week. It was a good meeting, and several professed faith in Christ.

The ladies of the Home Mission Society of Mt. Airy Methodist Church did the handsome thing last week in presenting sister J. A. Cook with a fine cooking range.

The pastor Rev. R. L. Ownby, of Wilkesboro, has been conducting services in his church preparatory to revival services, which will be held twice daily for a week or ten days. Much good is anticipated.

"Our New Industrial Conditions and the Ministry" is the subject of an article that Rev. Dr. G. H. Detwiler has written for the 20th of May Chronicle. Mr. Baldwin has the following to say of the article and its author: "Dr. Detwiler came to North Carolina about ten years ago. Previous to that time he had extended experience as a pastor and evangelist throughout the West. Coming here for the health of his family, and joining the Western North Carolina Conference, he was at first assigned to a small place. But his great ability as a preacher and organizer was such that he has been in demand for the most responsible positions. He is undoubtedly one of the great preachers of America. This is not merely my opinion, but that of many thoughtful men."—Charlotte Observer.

The series of revival meetings at Main Street Methodist church closed last Friday night. Dr. Hannon, who assisted Dr. Crawford, was unable to remain longer than Thursday night, having an engagement elsewhere. His sermons were of a high order and made a deep impression. There is but one Hannon and his style of preaching is all his own. Brilliant, scholarly, eloquent, a man of native ability, he is a power in the pulpit. We congratulate Danville upon having this gifted minister as pastor of one of her leading churches. While the meetings did not result in a general awakening, the faithful were edified, and seeds were sown which will bear fruit in the future. Rev. J. F. England, pastor of Ruffin circuit, preached Friday night. He is an earnest and practical preacher, a pure, good man, and of far more than average ability, and is winning the hearts of the people on his charge. —Websters Weekly.

Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 22, 1905.
Baltimore, Cumberland, Md., March 28, '06.

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05.
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo , Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05.
Northwest Texas, Hilisboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

NEWS NOTES.

The citizens of Richmond have resolved to erect a $30,000 equestrian statute of Gen. Fitzhugh Lee.

It is said that the American Tobacco Company will be the next trust to be investigated by the Federal grand jury.

The Southern Publisher's Association met in Charleston last week. They held a pleasant and harmonious session.

It is announced that Capt. R. P. Hobson, of Merrimac fame, is to marry on May 25, Miss Grizelda Hull, of Tuxedo, N. Y.

It is said that the worst of the Chicago strike is over. The encounters are less violent and there is less bloodshed. Peace has not been made.

The presidential hunting party, having spent about three weeks in the Rockies, hunting big game, has turned its face homeward.

Mrs. Rebecca Ferguson Redd, aged 63 years, an authoress of note, died in Columbus, her home, last week. She wrote "The Brierfield Tragedy," and Freckles."

The Lillian Knitting Mills was organized in Albemarle last week. The authorized capital stock is $50,000, with $25,000 paid in. The mill will be built at once.

Mr. W. A. Little, of Wilmington, was drowned while out surf bathing on Wrightsville beach. He was a young man 24 years of age, and was confidential secretary with the McRae interest in Wilmington.

Dr. O. D. Smith, professor of mathematics in the Alabama Polytechnic Institute for over 20 years and one of the best known instructors in Alabama, died in Birmingham suddenly last week.

The jury in the Nan Patterson case made another mistrial. This is the third time the case has been tried and each time it has resulted in a mistrial. It is not known whether there will be another trial or not.

Fire at Johnson City, Tenn., last week, destroyed property valued at $100,000. Insurance will cover half the loss. Among buildings destroyed are: Christian church, City National bank, Cargal's gallery, Webb Brothers & Williams', Silver's stores.

A tornado passed over central Oklahoma last week, and a part of Indian Territory, doing much damage. It was most disastrous at Owl, I. T., where the property loss was $50,000, ten people were injured and ten injured in Owl.

Mr. J. L. Linney, a former editor of the Statesville Mascot, who deserted his wife and fled the state carrying his child with him has been arrested in Spartanburg, S. C. He offers to come back and stand his trial without requisition papers.

The strawberry planters of Eastern North Carolina have suffered great loss in gathering their crop on account of the lack of refrigerator cars. The loss at Chadbourn alone is estimated at $600,000; and of course this is only a small part of the total loss. The Armour Refrigerator Co., which was under contract to furnish cars, is settling the losses with the farmers as rapidly as they can be adjusted.

The Charleston, Virginia, and Ohio River Railroad Co., with principal offices at Morganton, was chartered last week. The capital is $2,200,000, the charter tax paid the state amounted to $440. It is chartered for 99 years and proposes to construct and operate a road from Charleston, S. C., 180 miles to Nuton, Va. There is to be 40 miles of road in North Carolina, 70 miles in Tennessee and 60 miles in Virginia. The counties to be traversed in North Carolina are Gaston, Cleveland, Burke, Caldwell, Mitchell, and Watauga. In South Carolina are Burkley, Charleston, Clarendon, Sumpter, Kershaw, Chester, York, and possibly Lancaster. Also Johnson and Carter Counties, Tennessee. The company is to begin business when $500,000 is paid in for the capital stock and the incorporators and stock subscribed are W. C. Erwin, two shares; H. L. Millner, 10 shares; E. P. Tate, 2 shares, Morganton; W. T. Hunter, 1,500 shares, J. F. Gowan, 1,500 shares, and Robert Gegney, 1,925 shares, New York.

Washington, D. C.,
April 15, 1905.

DEAR MR. PEELE:

To-day I ran up with a pamphlet of your school in Washington, and it did me so much good I want to write you and tell you how I am getting along. I like this city very much, have an excellent position, and attribute it to your excellent course and kind and competent teachers.

I was talking to a sister stenographer here only the other day, and remarked that, during my stay there, I never knew of any one's failing to find a good position after having completed the prescribed course satisfactorily.

Doing is better than talking, and I would rather risk a school I knew to be educational (for tis only that, after all, that will win) than to cast my lot with a concern that talks too much.

A school like Peele has many friends, but none better than I.

I wish you continued prosperity.

Sincerely,
CORA E. WALLACE.

Peele, A Standard School of Commerce and English, Greensboro. Every full graduate during past four years has been successful. No superlatives. No references. No guarantees. That is all.

Extremely Low Rates Announced, Via Southern Railway.

Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Atlanta, Ga.—National Association of Manufacturers, May 16-18, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-Aug. 4, 1905.

Fort Worth, Tex.—General Assembly Southern Presbyterian Church, May 18-26, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6:9, 1905.

Kansas City, Mo.—Southern Baptist Convention, May 10-17, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

Savannah, Ga.—National Travelers' Protective Association of America, May 16-23, 1905.

Savannah, Ga.—Southern Golf Association, May 9-13, 1905.

St. Louis, Mo.—National Baptist Anniversary, May 16-24, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing the undersigned: R. L. Vernon, T. P. A., Charlotte, N. C.; J. H. Wood, D. P. A., Asheville, N. C.; S. H. Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Tayloe, Gen'l. Pass. Agent., Washington, D. C.

Health is Your Heritage.

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine) that they are willing to send, free and prepaid, to any reader of The N. C. Christian Advocate a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer and write to-day to the Vernal Remedy Company, Le Roy, N. Y.

The Quiet Hour.

The Reckoner.

Oh, import deep as life is, deep as time!
There is a Something sacred and sublime,
Moving behind the worlds, beyond our ken,
Weighing the stars, weighing the deeds of men.

Take heart, O soul of sorrow, and be strong:
There is One greater than the whole world's wrong.
Be hushed before the high benignant Power
That goes untarrying to the reckoning hour.

O men that forge the fetter, it is vain:
There is a Still Hand stronger than your chain.
'Tis no avail to bargain, sneer, and nod,
And shrug the shoulder for reply to God.

—Edwin Markham.

Do Not Rush the Timid Christian.

MRS. SALLIE A. HUMES.

It is a mistake to attempt to force the timid believer into the performance of a duty from which he naturally shrinks. If he has been timid and retiring in his every-day life before conversion, he is apt to feel the same disposition after conversion, and should be permitted to serve in the same characteristic manner. Over-pressure may sometimes lead him to perform a public duty, but the reaction is apt soon to follow, and he is tempted for days afterward, and is sorry he tried. He sincerely thinks he can not do such work successfully, and to avoid the officious brother or sister who led him into it, he remains away from church services, and his usefulness is at an end. He is looked upon as a backslider, and is followed up as such.

But he has not backslidden. The foundations were too deeply laid to make shipwreck of faith simply because he could not work in some one else's harness. He knows that character is the criterion by which he will be judged, and is willing to let his life prove what manner of man he is. He scorns to do a little meanness, despises a falsehood, can not be bribed; but is always ready to lend a helping hand in time of real need. His life is in harmony with the gospel, and people love him for his quiet ways. If he were transformed into a forward, fluent talker the charm of his personality would be lost.

As some children talk at a much earlier age than others, so some Christians live for years without being able to express themselves very readily in the new life. But as we wait patiently for the first lisping words of the child, and do not love it less for being slow, so we ought to love and cherish the timid Christian who has nothing to say, save in his consistent daily living. We have heard the little child sing in church, though it could not say the simplest words; in like manner let the young Christian sing, and let him offer his silent prayer; then, when he has learned and feels prompted to speak; he will not need urging to get upon his feet. When will Christians learn that all our service must be a "free will offering!"

Keep in the sunlight; nothing beautiful or sweet grows or ripens in the darkness.—Chicago News.

Give Till You Feel It.

This is the advice that is sometimes given by those who would promote greater liberality in Christian giving. The thought is that the giving shall reach that point of selfdenial which is accompanied by more or less pain. It is meant that men should give till it hurts. The advice is altogether unnecessary. That is the only way a great many ever do give. They always give till they feel it, or perhaps it would be more correct to say, they always feel it when they give. They have not learned the joy of giving, the blessedness of fellowship with the Lord Jesus as Christian stewards. To advise such persons to give till they feel it is to lead them to suppose that the more liberally one gives the more painful the act becomes, and with them the act is painful enough already. The appeal to men to give till they feel it is consequently more likely to discourage generous, willing-hearted giving than to promote it. Men and women are not waiting around to do painful things. Nor should the impression be created, or even hinted at, that the most liberal giving is painful giving.

"Give till you feel it." Yes, but let it be according to the testimony of a pastor who said: "I have learned to give till I feel comfortable." To him his best giving, the giving that involved the most genuine self-sacrifice, was the happiest giving. It always is. The stingy giver, whose giving is always painful to him, has no right to feel comfortable. It would be well if his conscience would not permit him to. The liberal giver, however, the man who faithfully seeks to honor the Lord with his substance, and who gives as the Lord has prospered him, not grudgingly, has an untold spiritual joy in his giving. If his giving reaches the point of real sacrifice the experience is not one of pain but of intense joy. "Give till you feel it." Yes, give till you feel comfortable—The Baptist Visitor.

Our Life Melody.

There is no music in a rest, but there is the making of music in it. In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the time. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent, and our part missing in the music which ever goes up the ear of the Creator. How does the musician read the rest? See him beat the time with unvarying rest? See him beat the time with unvarying count, and catch up the next note true and steady, as if no breaking place had come between.

Not without design does God write the music of our lives. Be it ours to learn the time, and not dismay at the "rests." They are not to be slurred over, not to be emitted, not to destroy the melody, not to change the key-note. If we look up, God Himself will beat the time for us. With the eye on Him, we shall strike the next note full and clear. If we say sadly to ourselves, "There is no music in a rest," let us not forget "there is the making of it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long He waits for us to learn the lesson.—John Ruskin.

A Sunday Meditation.

The ringing bells calls me to thy house, O Lord, on this day set apart for thy worship.

All days are thine, O Lord, and in all the ways of life, and in all places, I may truly adore thee. But on this day, and in thy house, where thy people assemble in thy name to honor thee and to hear thy Word, there are treasures of grace and strength and peace for all the other days and for all the other duties of life.

Therefore, O Lord, hear thy servant, who now goes forth for this blessed season of public devotion and instruction.

I surrender myself to thee; I leave behind me all worldly cares and studies; I go to thy house to join with thy people in loving and reverent devotion, and as we shall together praise thy name, hear thy Word, plead thy promises, and consecrate ourselves to thy constant service, do thou pour out upon us, O Holy Father, thy blessed Holy Spirit, through Jesus Christ our Lord. Amen.

What the Revival Does.

The revival gives all life a new meaning; it crowns duty with a halo; it brings to many already in the Churches raptures of experience which they never before knew; it opens the sealed lips of testimony and prayer—there is no greater heresy than that proclaiming the love of Christ is the prerogative of one man especially ordained; it ends feuds which have crept even into the churches; it purifies the pleasures of Christians, making the churches social, suppressing nothing good and displacing what is not so good; it cremates some old sermons; it puts the Church at the vital center of the community; it opens the throats of song; it hallows the house; it raises and blesses the family altar; it sanctifies motherhood, with its hands on the curly head of the child; it interests the Church in world-wide evangelism; it brings back recurring Pentecosts; it sanctifies the experience of life; it gives the Christian a heaven to go to heaven in, for Christ is there, indwelling, the Great Companion.—Exchange.

$100 Reward, $100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cur e the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work.—The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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An Infant's Catechism.
I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to
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The Family Circle.

Too Busy to be Kind.

"I sometimes think we women nowadays are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor, and relieve the poor neighbor, but for the common, every-day neighbor who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling out the fact to the world; and there are a great many little pauses by the way which are no waste of time. The oldfashioned exchange of garden-flowers over the back fence, and friendly chats about domestic matters, helped to brighten weary days, and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school, or to be interested in the letter from the boy at sea. It is a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive kindnesses in our home."

May no one be able to say of us that we are too busy to be kind.—Young Woman.

Enjoying the Springtime.

We need not always be thinking seriously about deep lessons as we walk forth under the spring skies, listening to singing birds, scenting the odor of flowers, and gazing upon the beauty that is everywhere. Sometimes it is well for us just to give ourselves up to unquestioning enjoyment of the gifts of our Heavenly Father, to put aside our cares and questionings, and, looking on nature's naked loveliness, yield ourselves to its magic spell and be glad and grateful.

We are all, young and old, too much inclined to fail in appreciation and enjoyment of the blessings that are ours to-day. We sigh for things that are gone or look wistfully forward to those which we expect the future to bring us, and so overlook what of worth and beauty the present moment has for us. "I am not afraid," says Thoreau, "that I shall exaggerate the value and significance of life, but that I shall not be up to the occasion which it is. I shall be sorry to remember that I was there, but noticed nothing remarkable—not so much as a prince in disguise; lived in the golden age a hired man; visited Olympus even, but fell asleep after dinner, and did not hear the conversation of the gods."

This springtime is God's gift sent to bring us joy as well as to teach us great lessons. Let us not permit it to pass unnoticed and unappreciated—Selected.

Revivals Not Manufactured on a Moment's Notice.

When revivals unexpectedly break forth like a volcano, it is sometimes thought that they were spontaneous. Far from it. The volcano was first in the heart of Christians crying to God for the awakening of the people. Where is there an exception to this rule? It is now discovered that the great revival in Wales was preceded by nearly two years of planning for it on the part of Christians. An investigator who questioned dozens of ministers and leading laymen of all the denominations is convinced that the revival has been coming for the last eighteen months or two years, and especially since the early summer of this year. "In all the churches there was a deepening of feeling, a rising of the spiritual temperature, an eager expectancy, a yearning—everywhere I heard the word—for a special manifestation of divine power." The young people, especially, in the Christian Endeavor Societies and the adult Bible classes, were fervently praying for a revival. They held prayer-meetings after the ordinary meetings, in some instances the young men and young women meeting separately. Then the church members began holding prayer-meetings, and the fervor communicated itself to the congregations in general. So the train was laid. Evan Roberts, in the meeting at Loughor, in the early days of November, simply applied the spark to the train.

Vain is it to advertise in the papers, to designate certain days, to organize choirs, print cards, import specialists, or arouse a furor over the proposed revival, unless first there is a passionate yearning for the conversion of sinners. The question before the Methdist Episcopal Church is, Are we crying to God for the revival? Otherwise we have a revival with no God, no blood and no power in it.—Central Advocate.

Hindrances to Advance.

"Often from my window on the seashore," says a writer, "I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails and, catching the favorable breeze, has reached the haven, this little bark moves not from its accustomed spot. True it rises when the tide rises, and when it ebbs again it sinks, but advances not. Why is this? It is fastened to the earth by one slender cord. A cord, scarcely visible, enchains it, and will not let it go. So with many souls. Means, privileges and sermons move them not—yes, they do move them; a slight elevation by a Sabbath tide, and again they sink—but no onward, heavenward movement. They are as romote as ever from the haven of rest, this Sabbath as the last, this year as the past. Some one sin enslaves, enchains it, and will not let it go."

Succeeded in Business, but Failed as a Man.

He stopped growing.

He was not greater than his occupation.

He never learned to look on the sunny side.

He stuffed his pocketbook, but starved his brain.

He had no use for sentiment which could not be cashed.

He never learned to take the drudgery out of his work.

He did not live in his upper stories; but in the basement of his being.

He regarded his business as a means of making a living instead of a life.

He never learned to enjoy little things, to see the uncommon in the common.

He never learned to lubricate his life's machinery with laughter and good cheer.

He lost his early friends by neglect and had no time to cultivate new ones.

He made life a grind, out of which he got neither pleasure, profit nor instruction.

There was only one side of his nature developed, and that was the money-making side.

No face ever brightened at his approach, no heart thrilled at the sound of his voice.

Society bored him, children bored him, and music was an unknown language to him.

He never learned to enjoy himself as he went along, but was always postponing his happiness.—O. S. Marden in Success.

Is It Right?

Is it right that a property-owner should lose $4.20 to let a dealer make 50 cents? A dealer makes 50 cents more on fourteen gallons of ready-for use paint, at $1.50 per gallon, than our agent does on eight gallons of L. & M. paint and six gallons of linseed oil, which make fourteen gallons of the best paint in the world, at $1.20 per gallon; the property-owner loses just $4.20. Is it right?

It only requires 4 gallons of L. & M. and 3 gallons linseed oil to paint a moderate sized house.

Ten Thousand Churches painted with Longman & Martinez L. & M. Paint.

Liberal quantity given to churches whenever they paint.

For sale by one merchant in every locality in the United States.

LONGMAN & MARTINEZ,
Manufacturers, New York.
mar 2-12t f & arm.

A delightful spring tonic containing the active principles of Cod Liver Oil, with malt, hypophosphate, wild cherry and sherry wine, will be found in Vick's Aromatic Wine of Cod Liver Oil—a perfect tonic and perfectly harmless. In pint bottles, $1.00; at Druggists.

Cancer Cured by Blood Balm.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

"One ounce of prevention is worth a pound of physic," is very true about Vick's Croup and Pneumonia Cure—the mother's comfort and child's friend in every household. Rub it in, and the disease is checked promptly. Twenty-five cents at Druggists.

Tutt's Pills

FOR TORPID LIVER.

A torpid liver deranges the whole system, and produces

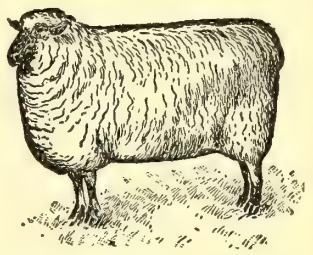
SICK HEADACHE,

Dyspepsia, Costiveness, Rheumatism, Sallow Skin and Piles.

There is no better remedy for these common diseases than DR. TUTT'S LIVER PILLS, as a trial will prove.

Take No Substitute.

WOOL. :-: WOOL.



If you have wool to sell for cash, exchange for goods to be manufactured,

——SHIP IT TO——

Chatham Mfg. Co.,

ELKIN. N. C.

They pay highest market price and guarantee satisfaction. Write them for terms and samples. [may4-4m.

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You all know the high quality of the

XANTHINE

Hair Restorative.

How it never fails to restore the natural color to any gray hair, prevents dandruff and promotes growth. Price $1 00 per bottle.

Now Try

THE XANTHINE DYSPEPSIA TABLETS

and you will find them superior to anything you have ever used. Price 50c. per box. We pay charges on all orders addressed to

XANTHINE CO., Richmond, Va.

Write us for Circulars.

The Successful

TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED.

Effervescent Relief for

Indigestion

Distress after Meals, Sour Stomach

Nearly two generations of satisfied users testify to its great medicinal value. Simple, Pleasant, Reliable. It has been

sold on merit more than 60 years.

At Druggists, 50c and $1, or by mail from THE TARRANT CO., 44 Hudson Street, N. Y.

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UNIVERSITY
NORFOLK AND PORTSMOUTH, VIRGINIA.

3,000 pupils educated during past eight years. $1,000 offered any graduate who has not secured a position. Courses: Business, Shorthand, English, Telegraphy. Send for Illustrated Catalogue.

nov30-26t] J. M. RESSLER, Pres.

Teachers Wanted

The So. Educational Bureau at Raleigh, N. C., will need many more good teachers to supply the demand. Operates throughout the Southwest. Professional and bank references as to reliability and success. Estab. lished 1891. Full particulars free.

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North Carolina Christian Advocate

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Six Months - - - - - - - - .75

To all preachers of the gospel at $1.00 a year.

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Office: 108½ West Washington Street.

We are under obligation to Mr. G. S. Bradshaw for a copy of "The History of the First North Carolina Reunion," held in the city of Greensboro, N. C., October 11th, 12th and 13th, 1903. The book is from the presses of Jos. J. Stone & Co., this city, and is a beautiful specimen of the printer's art. It was edited by Mr. Bradshaw and contains a full account of ths reunion, with the full text of sermons and addresses, together with cuts of the speakers, besides various views of places of interest about the city and throughout the State. This book will be more and more sought for as time goes by.

THE ABERNETHY MONUMENT.

Previously reported, - - - - -	$106.00
I R Self, - - - - - - - -	1.00
W M Sherrill, - - - - - -	.25
R G Rutledge, - - - - - -	.25
Rev W L C Killian, - - - - -	1.00
Total, - - - - - - - -	$108.50

G. F. C. RECITAL.

The annual recital of the students of the Expression Department was held at G. F. College, Thursday evening, May 4th, at 8:15 p. m. A very interesting program was rendered, consisting of readings, sketches, monologues, and scenes from standard plays, and the large and critical audience was delighted with the excellent work of the students.

The department is in charge of Miss Blanche Etta Shattuck, a post-graduate of the Boston School of Expression, and the high grade of excellence of the work done by those young ladies who participated in the program evinced the most thorough and careful training, and reflected great credit upon the faithfulness of their instructor.

Two delightful choruses, under the direction of Miss Ethel E. Blalock, of the music department, added much to the enjoyment of the evening.

WASHINGTON DUKE DEAD.

The announcement of the death of Mr. Duke will bring sorrow to hundreds of homes in North Carolina. He was known and loved all over the State for his kind deeds, and especially was he loved in his own town, Durham. The history of his life reads like a fairy story. Beginning right after the civil war, with only fifty cents, he has amassed a princely fortune. His benefactions and benevolences have been widespread.

His beneficence has been more notable in his gifts to Trinity College than elsewhere. He and his sons have given to that institution more than a million dollars, but he has not confined his giving to any one race, school or church. His love for humanity has been world-wide, and he has freely spent his money where he thought it would do the most good. A few years ago, he and his sons established Lincoln Hospital, for the colored people of Durham, a gift eminently worthy of his great heart.

Mr. Duke died last Monday, at 2 p. m., at his home in Durham, surrounded by his family and loving friends. He was buried Wednesday at 11 a. m., the funeral services being conducted by Drs. J. C. Kilgo and E. A. Yates, and Rev. T. A. Smoot. Mr. Duke was born December 20th, 1820, thus being in the 85th year of his age. He was a consistent member of Main Street Methodist church. He was a true, good man, and will be greatly missed by his family, his church and his city.

THE MISSION OF METHODISM.

John Wesley was born at a time when England was in a very low state of morals. The great English historian, Green, in speaking of the times, says: "Never had religion seemed at a lower ebb. The progress of free inquiry, the aversion from theological strife which had been left by the Civil Wars, the new political and material channels opened to human energy, had produced a general indifference to all questions of religious speculation or religious life. There was a revolt against religion and against churches in both the extremes of English society. Of the prominent statesmen of the time, the greater number were unbelievers in any form of Christianity, and distinguished for the grossness and immorality of their lives. Purity and fidelity to the marriage vow were sneered out of fashion; and Lord Chesterfield, in his letter to his son, instructed him in the art of seduction, as a part of a polite education. At the other end of the social scale lay the masses of the poor. They were ignorant and brutal to a degree which it is hard to conceive. The rural peasantry were left without much moral or religious training of any sort. Within the town things were worse. There were no effective police; and in great outbreaks, mobs burned houses, flung open prisons and sacked and pillaged at their wills. The introduction of gin gave a new impetus to drunkenness. In the streets of London at one time ginshops invited every passer-by to get drunk for a penny, or dead drunk for two pence."

It was society of this kind into which Wesley was born. The Church of England, of which he was a member, was dead and lifeless. The clergy were idle and corrupt. It was the mission of Wesley and his co-laborers to revive true and vital religion in the people and in the church. So all over England they went preaching the gospel in the established church, when they could get a hearing; but if not, in the fields, under a tent, or anywhere they could find people who would listen to them. They preached to the agricultural peasant; they preached to the Cornish miner; they preached heaven and hell, repentance and faith, a conscious knowledge of sins forgiven; and their preaching had wonderful effect. Their enemies were stirred with wrath and indignation. Their lives were often in danger, they were mobbed, they were ducked, they were stoned, they were smothered with filth. On the other hand, this preaching was accompanied by strong spiritual excitement, and men and women were convicted of sin, and they were given a new dread of hell and a new hope of heaven.

The revival spread all over England, bringing into life the great Methodist church, and awaking every evangelical church to a sense of its duty. The clergy of the English Church reformed; and such a public sentiment was aroused that a wicked or pleasure-loving clergyman became an impossibility.

Such was the origin and the mission of the Methodist church. And its mission has not changed from that day to this. It was transplanted to America, and the Methodist circuit rider, like an angel of light, has gone everywhere, spreading the gospel, preaching the old doctrines of repentance and faith; and doing pioneer work for Christ. The mission of Methodism is still the same, but has it lost the old-time power? Are the modern Methodists as successful as were their fathers in saving men? If not, where is the trouble? In these days, we have much finer churches, with more modern equipment than in the old days. We have more formality. A sense of propriety often prevents freedom of action among us, but do we have as much power with God?

The Methodist church is losing much power, because of the inactivity of the laity. The pulpit is, usually, all right, but there is lack of response on the part of the pew. In many a Methodist church of five hundred members, there are not a half dozen that will lead in prayer; about the same number have family altars in their homes. Fewer still ever speak a word to an unconverted person about religion. The only religious acts the average Methodist does is to come to church Sunday morning at 11 o'clock, and to pay his assessment. He often gets sleepy during the sermon; and he grumbles because the church is such an expensive institution. There must come a great awakening in the body of the church before Methodism can accomplish its mission. Methodism is said to be Christianity in earnest, but the most of the church is playing at religion; and there is little or no seriousness or earnestness in our worship.

Let us pray God to awake the church to the sense of its duty, and to help it accomplish its mission in the world.

NOTES AND PERSONALS.

Dr. Edwin Mims, of Trinity College, was in the city last week.

Rev. W. M. Curtis, of Advance, was in the city for a short while last week and looked in upon his friends.

Presiding elders J. R. Scroggs and A. W. Plyler were in the city last week shaking hands with their friends.

The State lost an honored and useful citizen by the death of Hon. W. M. Robbins at the home of his son, F. L. Robbins, in Salisbury, on May 3rd.

The Board of Missions of our church has appropriated $255,368 for the coming year for Foreign Missions, of which our Conference is to raise $16,285.

We desire to call attention to the advertisement of the Merritt-Johnson Co., of this city, dealers in Men's and Boy's Clothing, on the 14th page. They are reliable, and give a discount to ministers.

We congratulate Guilford College on the personnel of its commencement orators this year. Dr. G. H. Detwiler will preach the baccalaureate sermon on Sunday May 28, and Dr. John C. Kilgo will deliver the baccalaurate address on Tuesday, May 30th.

The meetings at Centenary church, conducted by Rev. E. C. Glenn, closed last Sunday. Great good was done. The preaching was of a fine order, the church was quickened and 65 or 70 made profession of faith. About 45 have already joined the church and others will join.

The 27th Annual Session of the Woman's Foreign Missionary Society of the North Carolina Conference, met in Louisburg last week. Mrs. Lucy A. Cuninggim, of this city, and Miss Emma Page, of the G. F. College faculty, were in attendance. Mrs. Cuninggim, familiarly called "Aunt Lucy" by everybody, was the president of the body.

Prof. Jerome Dowd, formerly of Trinity College, now of the University of Wisconsin, delivered a series of lectures at Elizabeth College, Charlotte, last week on "African Slavery." Prof. Dowd is a pleasant and entertaining speaker, and an authority on any subject on which he speaks. He is a native North Carolinian, and is an exception to the rule that "A prophet is not without honor save in his own country."

The issue in the municipal election here last week was whether the friends or enemies of Prohibition should administer the city government for the next two years. It resulted in the triumph of the democrats, who had nominated practically a dry ticket. Mr. T. J. Murphy was elected mayor; and L. J. Brandt, M. W. Thompson, J. A. Odell, W. E. Harrison, O. C. Wysong, and T. A. Hunter were elected aldermen.

We desire to call the attention of our readers to the letters of Sisters T. F. Marr and M. J. Branner, elsewhere in this issue, in regard to Brevard School. This is a worthy institution and deserves the support of our people. Those who have made subscriptions, should send in the cash at once. It should be paid by the first of June at the very latest, and there is no time to lose.

Rev. F. D. Swindell, D.D., of the Wilson station, North Carolina Conference, filled the pulpit at Trinity church, Charlotte, last Sunday. The Charlotte Observer, in speaking of Dr. Swindell, says: "Sixteen years ago Rev. F. D. Swindell, D.D., was pastor of Tryon Street Methodist church, in this city, and during his pastorate he won many friends, and the results of his faithful ministry abide in the church he served and in the community." We know that the Trinity Methodists had a feast of good things last Sunday, for Dr. Swindell always preaches good sermons.

ONE MORE APPEAL TO THE PASTORS OF OUR CONFERENCE.

Early in the year I wrote a direct, personal appeal to every presiding elder and pastor in the Western North Carolina Conference, telling them that our Brevard school was completed, but that there was a debt of one thousand dollars which must be paid before the trustees can turn the school over into the hands of the Woman's Home Mission Society, which they are extremely anxious to do at the coming Conference Meeting to be held in Charlotte, June 1-4.

This Board has paid a corps of teachers to conduct a first-class school here for two years, with the understanding that we as a conference would finish and furnish the building and pay off all debts. Many of the preachers and friends have been untiring in their efforts to accomplish the end which is now almost in sight. We owe much to our sisters of the North Carolina Conference who have shown such an interest in the school, and given so liberally to it. May they be permitted to see much fruit which their labors have helped to bring forth.

In these letters we asked those who had not paid their subscriptions, to please do so or at least a part of it, this spring, and all the pastors who did not owe on subscriptions, to please raise the amount of one penny per member of the churches they serve. I took a copy of the Minutes of our last Annual Conference, and turning to the list of appointments, would make a horizontal mark opposite every name addressed. I kept on till there were two hundred and eleven horizontal marks. Five of these letters have been returned as uncalled for; but I suppose the remaining two hundred and six were received and read. As I would receive a favorable answer, I would put another horizontal mark beside the one already there. If the answer was unfavorable I put a perpendicular line, (I am glad to say there are only two of these so far) and when the money is sent, or notice that it has been sent to Mrs. Ross, I make a cross opposite the name. So in this way it is an easy matter to tell the exact position taken by each one.

I am glad to say there are a number of cross marks up to date and the list constantly increasing; though not as rapidly as it should, in view of the fact that the time—June 1st—is so near. Now that we are so near the goal let all those who have not done so, send in their offering, that they may be able to rejoice with those who will rejoice, and join in the song of triumph.

As we have said before we do not want the preachers to pay even this small amount, but we have learned from experience that all that they would have to do would be to present the matter to the Sunday-school, or congregation in an honest, earnest way, then send in the money they would contribute.

Now is there a pastor in our conference so indifferent to the future of this large number of bright boys and girls, and their claims upon us as a church and as individuals, as not to do this small service to help put firstclass advantages within their reach? We do not think it possible if they will give the matter five minutes serious thought.

If you have contributed to the school this year under any of the propositions made by Mrs. Ross or myself, your name is entitled to a check. How glad we would be to put a cross opposite every name!

We want this old Annual, which has been such a close companion the last few months, and which is to be preserved, to be entirely correct. You can send this money to me or to Mrs. F. E. Ross, Greensboro; but in either case do not fail to notify me so I can give you due credit in Annual.

Now, once more, in the name and for the sake of the hundreds of bright, noble boys and girls to whom this school will afford the only opportunity of a Christian education, and for the love of the Master who said: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me," I come to you and beg that you make this response at once.

MRS. T. F. MARR.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to May 9, 1905.

ASHEVILLE DISTRICT.

Hendersonville ct., Rev. W. H. Perry,	31	
Marshall circuit, Rev. W. B. Lyda,	11	
Swannanoa ct., L. B. Abernethy,	25	
Burnsville ct., Rev. J. N. Somers,	16	
Bethel station, Jno. W. Moore,	9	
Weaverville sta., R H Parker,	10	
Ivy circuit, J. B. Hyder,	5	
Cane Creek circuit, J J Brooks,	13	
Bald Creek ct., L R Huddletone,	21	
	—	141

CHARLOTTE DISTRICT.

Matthews, R. G. Tuttle.	9	
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	12	
Derita ct., Rev. J. H. Bradley,	12	
Trinity, Charlotte, Rev. J. A. B. Fry,	12	
Clear Creek ct., Rev. E. G. Pusey,	15	
Pineville ct., Rev. C. M. Pickens,	1	
Morven circuit, M. T. Steele,	5	
Polkton circuit, J. C. Mock,	18	
Ansonville circuit, W S Hales,	7	
Chadwick, Charlotte, J A Baldwin,	13	
Calvary, Charlotte, D L Reid,	27	
Lilesville ct., A. E. Wiley,	10	
Waxhaw circuit, L E Stacy,	16	
Brevard street, L A Falls,	12	
	—	183

FRANKLIN DISTRICT.

Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	5½	
Hiawassee circuit, C. H. Curtis,	1	
Bryson City ct., F. B. Noblitt,	2	
Macon circuit, L P Bogle,	20	
Franklin station, F L Townsend,	10	
Glenville circuit, A G Loftin,	8	
Whittier, J J Edwards,	1	
Webster circuit, V L Marsh,	10	
Andrews circuit, J A Sronce,	10	
Hayesville ct., E. Myers,	18	
Franklin circuit, J H Moore,	9	
Murphy station, D P Tate,	4	
	—	99½

GREENSBORO DISTRICT.

Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	48	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	37½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	20	
E. Greensboro ct., P. J. Carraway,	10	
Reidsville, Main St., L W Crawford,	3	
Coleridge, J J Eads,	8	
Wentworth circuit, A S Raper,	9	
Ruffin circuit, J F England,	13	
	—	176½

MOUNT AIRY DISTRICT.

Rockford circuit, Rev. J. W. Long,	13	
Elkin station, Rev. H. C. Sprinkle,	7	
Wilkesboro sta., Rev. R. L. Ownby,	4	
Pilot M't'n ct., Rev. J. M. Rowland,	42	
N. Wilkesboro sta., Rev. W. F. Elliott,	9	
Helton ct., Rev. S. W. Brown,	6	
Wilkes ct., Rev. B. F. Hargett,	15	
Watauga ct., Rev. O. P. Ader,	3	
Stokes ct., Rev. J. A. Clarke,	2	
Laurel Springs ct., T. J. Houck,	6	
Yadkinville ct., A. W. Jacobs,	6	
Sparta circuit, W. T. Carner,	20	
Jefferson circuit, Seymour Taylor,	11	
Watauga circuit, O P Ader,	5	
Creston circuit, W L Dawson,	10	
Boone circuit, W T Albright,	16	
East Bend circuit, W L Hutchins,	5	
Mount Airy circuit, R L Fruit,	9	
Jonesville circuit, T H Stimpson,	10	
Mount Airy station, T E Winecoff,	3	
	—	202

MORGANTON DISTRICT.

Henrietta and Caroleen, Rev. N. R. Richardson,	6	
Cliffside ct., Rev. J. B. Carpenter,	16	
Morganton ct., W. G. Mallonee,	21	
Morganton station, R D Sherrill,	6	
Table Rock ct., Rev. N. M. Modlin,	41	
Marion, D. F. Carver,	13	
N. Catawba ct., D. S. Richardson,	16	
Connelly Springs, J. O. Shelley,	26	
Spruce Pine circuit, D. R. Proffit,	10	
Green River circuit, J. D. Gibson,	3	
Rutherfordton, J D Arnold,	20	
McDowell circuit, C P Goode.	2	
Forest City circuit, W O Goode,	13	
Thermal City, L E Peeler,	7	
Bakersville station, R H Penland,	7	
	—	207

SALISBURY DISTRICT.

Central, Concord, E. K. McLarty,	2	
Spencer, J. E. Gay,	9	
Cottonville ct., Rev. T. T. Salyer,	7	
Big Lick ct., Rev. Joseph Fry,	5	
Linwood ct., Rev. S. T. Barber,	42	
Epworth, Rev. B. F. Carpenter,	25	
Mt. Pleasant ct., Rev. T. E. Wagg,	21	
Salisbury circuit, J. P. Davis,	16	
Gold Hill circuit, J. C. Postelle,	14	
Lexington Mission, A L Coburn,	5	
Jackson Hill circuit, J W Strider,	12	
Woodleaf circuit, J P Lanning,	8	
Main Street, J A J Farrington,	2	
China Grove circuit, A L Aycock,	13	
Forest Hill, Concord, G T Rowe,	20	
Albemarle circuit, J C Keever,	1	
Salisbury, First church, J C Rowe,	1	
	—	203

SHELBY DISTRICT.

Shelby sta., Rev. Geo. D. Herman,	8½	
Shelby circuit, B. A. York,	21	
Cherryville ct., J. B. Tabor,	13	
Lowell ct., Rev. J. H. Bennett,	8	
S. Fork ct., Rev. J. F. Armstrong,	32	
El Bethel sta., Rev. M. B. Clegg,	10	
Rock Springs ct., Rev. J. W. Clegg,	113	
Lincolnton circuit, B. Willson,	21	
Mount Holly, E. N. Crowder,	3	
King's Mountain, M. H. Vestal,	3	
Polkville circuit, J. W. Ingle,	24	
Lincolnton sta., R. M. Courtney,	6	
Belwood circuit, W P McGhee,	11	
Lowesville circuit, W M Boring,	2	
Stanley Creek circuit, E W Fox,	4	
	—	279½

STATESVILLE DISTRICT.

Statesville station, Rev H K Boyer,	2	
Mt. Zion sta., Rev W H Willis,	6	
Alexander ct., Rev E J Poe,	18	
Rev T L Triplett,	1	
Mooresville ct., Rev W S Cherry,	17	
Mooresville station, T J Rogers,	8	
Clarksbury ct., Rev W O Rudisill,	12	
Caldwell ct., Rev P L Terrell,	28	
Stony Point ct., Rev T E Weaver,	11	
Lenoir circuit, L T Cordell,	40	
Iredell circuit, T B Johnson,	16	
Newton circuit, W F Womble,	11	
Granite Falls and Rhodiss, W R Evans,	10	
Troutman circuit, A J Burrus,	3	
Catawba circuit, R. S. Howie,	19	
Hickory station, Parker Holmes,	3	
Statesville ct., R M Taylor,	12	
Lenoir station, L T Mann,	1	
Maiden circuit, H H Robbins,	8	
	—	226

WAYNESVILLE DISTRICT.

Leicester ct., Rev J W Campbell,	8	
Brevard station, C P Moore,	7	
Sulphur Springs ct., J H Brendall,	26	
Canton circuit, D C Ballard,	30	
Haywood circuit, P C Battle,	8	
Spring Creek ct., Z V Cordell,	7	
Waynesville, J E Abernethy,	8	
Mills River circuit, J W Kennedy,	20	
Clyde circuit, W E Abernethy,	21	
Jonathan circuit, C E Stedman,	8	
	—	143

WINSTON DISTRICT.

Lewisville ct., Rev A R Bell,	1	
Kernersville ct., Rev. James Willson,	29½	
Cooleemee, Rev H C Byrum,	9	
Mocksville sta., Rev J P Rodgers,	12	
Forsythe circuit, J F Totten,	1	
Burkhead, T W Watts,	1	
Davidson circuit, P E Parker,	18	
Farmington ct, L L Smith,	1	
Walkertown station, H H Jordan,	1	
Summerfield circuit, J. F Kirk,	8	
Advance, W M Curtis,	3	
Grace, Winston, J H Barnhardt,	1	
North Thomasville, R P Eubanks,	1	
	—	86½

Total from districts,	1,947
Secured by old subscribers,	58
Total,	2,005

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

The Sunday School Lesson.

LESSON FOR MAY 14, 1905.

Jesus Prays for His Followers.
John 17:15-26.

GOLDEN TEXT.

I pray for them. John 17:9.

HOME READINGS.

M. Jesus in prayer, John 17:1 14
T. Prays for followers, John 17:15-26
W. Not of the world, John 15:13 21
T. Sanctified by truth, 1 Pet. 1:13 25
F. One in Christ, Gal 3:20-29
S. With the Lord, 1 Thess. 4:13-18.
S God revealed, Luke 10.17-24.

NOTES.

"Teach us to pray!" In private one may pour out all that is in his heart, orderly or not, as his emotions lead. In public it is otherwise. A preacher prays for, not to, his people, lifting their thought and feeling to the Hearer. Crude, rambling, half-eloquent addressess are prayers in name only. To day we have a pattern. The Saviour bears his own and their needs to the Father in words expressing his deepest thought, which they all can appreciate and follow. Happy the teacher or preacher who makes this prayer his pattern: his entreaty will outdo his discourse, raising all to the breath of a holy air.

Anthony, the favorite Romish saint, wealthy and eloquent, misspent seventy of his hundred and five years in the lonelist of Egyptian deserts, giving his wealth to the poor and himself to solitude. The "madding crowd" was the wilder for his absence. Jesus would have his disciples where most needed. "Following" him means not ascension or isolation, but pure example, kind words and deeds, rescue and religious persuasion. We need more religion to stay in the world than to leave it.

The "salt of the earth" is not "of" that which it seasons; "the light of the world" is not "of" that which it illuminates, but of a different nature. The world would love its own, and at once assimilate with it. The Saviour and his followers, as far as they have his mind, differ from the world in which they live and move in temper, purpose and conduct; in the things which come from the heart. Jesus was in no wise a human product, and his followers are "new creatures," in hopes, affections and experiences.

This always refers to the relation between the human and the divine, and when this relation is complete we are "wholly sanctified." Jesus in himself kept this relation with the utmost care, that the disciples might see in him "the truth" of it, and its conditions, and be led to experience its beauty and power. This would hearthen them as they are now sent into the world."

He knows the faith will not die with them. Down the vista of years beyond reckoning he sees an ever-growing procession of believers. "The things that thou hast heard, the same commit thou to faithful men who shall be able to teach others also." The ranks are even now swelling, and all are in goodly fellowship under the eye, and love and prayer of the undivided Saviour.

"Glory," says Cicero, "is the attainment of one's ideal;" that is, in condition, deed or character. The glory of the Saviour in condition and character was always complete; the glory specially given him is that of achievement. "I have finished the work thou didst give me to do." This he implores for his disciples and bestows it upon them. With it will come glory of character, and, at last, of condition. "That I may win Christ, and be found in him," is Paul's ideal of character while he is in the very ideal of achievement.

No two of the disciples were alike, and of our eighty millions no two are alike. Unity in variety is nature's law of life among even the stars. So among believers unity of love, purpose and effort thrives with far-differing opinions and organizations. "Charity is the bond of perfectness." "Distinct as the billows, yet one as the sea." This oneness is to day beautiful, and strengthens all hearts.

These disciples, if faithful, will be crowned and glorified in this great attainment. But they will, in a light "that no man may approach unto," see "the glory that excelleth." That primal relation, earlier than mortal reckoning, between the Father and the Son, between the great white throne and Calvary's cross, will fix the gaze and animate the thought of the redeemed.

"They shall walk with me in white," and, like travelers conducted by one at home in the land new to them, the Master will show them—as in the Greek "mysteries" the priest showed to the candidates—views fresh, far-reaching and ever-unfolding, of the things before the world was, and the things that shall be hereafter. On all these views shall rest the light of the Saviour's glory. A beatific vision! From our James Peak we see 284 miles, but with even such sweep of vision it would take long to see all this earth. How long for the eternal vision?

"That I may see the good of the chosen." Jesus had "chosen" these men, and they had come at his call. Our lesson comes on the midnight air, glowing from his heart, to show what he plans for them. They lead a vast concourse of believers who are by experience partakers of his nature and of his glory. We see in it the calling with which he calls us. This prayer, like Greek literature, is living still, and avails for us, if we obey the call, and so put ourselves with the "chosen."—A. B. Hyde, D. D., in Pittsburg Christian Advocate.

A Boy's Religion.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer meeting or a church officer or preacher, he can be a godly boy in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jumb, climb and yell just like a real boy. But in all he ought to be free from vulgarity and profanity. He ought not use tobacco in any form, and should have a horror for intoxicating drinks. He ought to be peacable, gentle, merciful and generous. He ought to take the part of small boys against large ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, or deceit And above all things, he ought now and then to show his colors. He should not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence. —Exchange.

A Notre Dame Lady.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacement, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, pain in the Back, and all Female Troubles, to all addresses. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs M. Summers, Box 410, Notre Dame, Ind.

Man's Unreasonableness

is often as great as woman's. But Thos. S Austin, Mgr. of the "Republican," of Leavenworth, Ind., was not unreasonable, when he refused to allow the doctors to operate on his wife, for female trouble. "Instead," he says, "we concluded to try Electric Bitters. My wife was then so sick she could hardly leave her bed, and five physicians had failed to relieve her. After taking Electric Bitters, she was perfectly cured, and can now perform all her household duties." Guaranteed by all druggists, price 50c.

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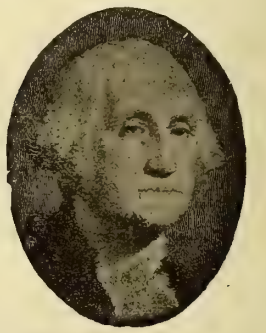
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Our Little Folks.

The Child Evangelist.

The Rev. Mark Guy Pearse tells a very interesting story of a little girl whom he knew. Little Annie Gale had given her heart to Jesus, and not long afterward she was very much grieved because a man called at her father's house, and laughed at the notion of her being converted.

"She was always so good that she did not need religion to make her any better," he said "If old Dan Hunter began to love Jesus, now. I should think that there was something in it."

The little girl went to her room with a broken heart. But though she was so little, she had learned the place where to go when heartbroken. She knelt down, and said: "Oh, Jesus, they won't believe that thou dost love me, because I am so little. O Jesus, help me to get poor old Dan Hunter to love thee, and then they will believe that thou dost love me, too." Then little Annie set out for old Dan Hunter's house.

Old Dan was the very crossest and most disagreeable man in the village. He worked in his wheelwright's yard grumbling and growling all day long. He was notorious for his meanness. This morning he was at work bend ing at his saw, when a very pleasant little voice said:

"Good morning, Dan!"

The voice was so pleasant that Dan looked around, and forgot to scowl.

"Please, Dan," said little Annie, "I want to speak to you, and I am sure you won't mind, will you?"

"Well, whatever do you want to say to me, little one?" He spoke gruffly—he always did; but it was a good deal for old Dan to speak at all, for he generally only grunted.

They sat down together on the trunk of a tree. The little girl looked up into his rugged, wrinkled face, and said:

"Well, Dan, you know Jesus does love me, and I do love him. But the gentleman at home says I am so little and am so good, that he does not believe that I know anything about it. But he says that if you would begin to love Jesus, then he would believe in it. Now, Dan, you will, won't you? Because Jesus does love you, you know!" And little Annie took hold of Dan's great, rough hands. "He loves you very, very much, Dan. You know he died upon the cross for all of us."

Poor old Dan! Nobody had talked to him like that for years and years —never since his mother had gone to heaven And down those wrinkled cheeks the tears began to course, very big and very fast.

"Don't cry, Dan; because God loves us, though we have sinned, and he sent Jesus into the world to save us."

Dan's heart was broken He could only say: "God be merciful to me—the worst of sinners"

As little Annie talked with him he came to see it all—how Jesus had died for him, and was able to give him a clean heart and a right spirit. Annie left him praising God, his heavenly Father, for such wonderful love, and went away to tell the gentleman at her home.

"Now, sir," said she, "you must believe that Jesus loves me, because old Dan Hunter has really begun to love him, and he has got converted"

"Nonsense!" laughed the gentleman. "Why, Annie, who ever told you that?"

"Well, you'll see."

And he did, and so did everybody in town. They saw the old, ill-tempered Dan turning into a man so kind and gentle that everybody in the village was a friend to him, and found a friend in him. All his sullenness was gone, and whoever paseed his yard would be sure to hear a happy old man, as he worked with hammer and saw, cheerily singing about the wondrous love of Jesus. What a glorious guiding pillar that little girl was!—Selected.

One Won.

"Tom, I learn you're quite a church worker. Would you mind telling me what started you in this direction?" said a friend to a young Canadian who was in business in New York, and just home for a holiday.

"Well," said Tom, "it was only a little thing that seemed to start me, and yet I suppose that it wasn't a little thing after all. Soon after I went to New York, I wandered out one Sunday morning for a stroll. I knew nobody, and knew nothing at all about any of the churches. In passing one of the churches I saw an usher standing in the door. He gave me a pleasant bow, and, as it was not far from church time, I walked in. I had nowhere else to go. The singing was good, and the preaching was quite interesting; but nothing specially struck me till, as I was passing out, the pastor shook hands with me and asked me to stay a few minutes. He wanted to see me. An usher took me to the parlor. In a few minutes the pastor came in and asked me my name and where I boarded and what I worked at He took it all down in his notebook. At the evening service I didn't go to church; but in the eleven o'clock mail the next morning I received a card from the pastor saying he had missed me at the evening service, and that he would call on me the same evening at eight o'clock. I stayed in, and he came round and stayed half an hour and got me to promise to be at prayer meeting Wednesday night. I went partly against my inclination, but he was so kind that I felt obliged to go. He invited me to service and his Bible class the next Sunday. Well, it went on from that. In a few Sundays the superintendent asked me to take a class, and I've settled down into an old church worker now."

This young man is now a trusted worker in one of New York's "people's churches," and a heavy contrib utor to it He is a success from a business standpoint, but of much greater value to the moral life of the city.

The pastor who found him was doing what many a faithful pastor is doing in his community; adding to the strength and stability of society in developing young people in Christian character and usefulness —Rev. F. W. Murray, in Exchange.

"You Have a Mother's Prayers"

Writes MRS. JANE PETTY, of Roaring River, N. C., Aug. 12, 1904. "My little boy could not walk a step from **RHEUMATISM**, and all other remedies had failed to do him any good. Rheumacide has cured him and made him sound and well." Hundreds of other letters give the same testimony.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
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Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

"The weary ones had rest, the sad had joy
That day, and wondered how?
A ploughman singing at his work had prayed,
'Lord help them now!'

"Away in foreign lands they wondered 'how'
Their simple word had power.
At home the gleaners, two or three, had met
To pray an hour."

—Prayer Calendar.

Of special interest to those who attend the Missionary Conference at Asheville will be the departmental conference of the Woman's Foreign Missionary Society, which will be held on Saturday afternoon at 2 45. The president of the Woman's Board expects to be present, also the secretaries of several Conference Societies. This is sufficient guarantee of an inspiring occasion.

The date of the annual meeting at High Point will be announced as early as possible. It is especially desired that there be a large delegation—a representative from every adult, Golden Link and Light Bearer Society. Let continued prayer be made that this may be in every particular the best meeting yet held.

District Secretaries earnestly request that reports for the first quarter be sent in promptly by each society. We would emphasize this request. These reports are very essential to the smooth working of all our machinery.

Young Women's Work.

In many places today young women's work in missions and in the church is a problem for the number of earnest, consecrated, Christian workers among the young women is far too small. The need of the assistance that the winning Christian girl can give is deeply realized; the position she leaves vacant in the church is never filled.

Through the Missionary Record and similar periodicals we are forcibly reminded that the opportunities for Christians to enter heathen homes and have heart to heart talks with those that sit in spiritual blindness, are so rapidly multiplying that the number of women missionaries must be greatly augmented "The harvest is truly plenteous, but the laborers are few." (Matt. 9:37)

Shall the young woman's work remain a problem? God forbid. Let every mother and worker in the church "seek to convince each Christian girl that she, as an individual, is to be a force in the evangelization of the world."

I have heard some lovely young women say that the missionary society was so expensive they could not belong to it, and still those same girls belong to two or three clubs, pay their dues, and entertain each in her turn with dainty refreshments at her own expense. I could but think in the words of the prophet: "Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not?"

One bright, sweet girl said there was so little to live for in her town. We often find young women in small towns discouraged. But think, my friends, are they the ones who are active in the Lord's work? Will not some of those dear girls find when the sun of life is slowly sinking and they no longer possess strength to serve the Lord and scarcely breath to breathe His name, that while they complained because some great work was not theirs to perform they left uncultivated the small portion that was really their charge?

Idleness and social and business affairs are some of the obstacles in the way of missions. Do not be discouraged. Let no stone remain unturned till we find out why those young women are not interested in missions.

Let us seek to secure trained leaders for our young women's circles. It has been said "A leader is one who knows she can keep ahead and who can persuade others to follow." What we want is a leader that will not limit the power of God, "who is able to do exceeding abundantly above all we ask or think." "A leader must be convinced of the great needs, assume responsibility and cultivate Christian activity." She must be able to say with the apostle, "I can do all things through Christ which strengtheneth me."

I once heard a minister say that no soul was ever saved without agony on the part of some one. As Christ agonized on the cross, so we must agonize before a throne of mercy if we desire souls saved by grace. Our leader must be willing to agonize over the young women for the salvation of their souls, and with them for the salvation of the heathen.

Friends, we cannot be too diligent in trying to interest the young women. Mothers, will you not assist? Or will you sit in ease and pleasure, or permit yourself to become so engrossed with the duties of each busy day that you cannot spare the time to read and converse with your daughter on missions, till, perhaps, your own dear girl will become so entangled with the things of this world that spiritual interests will never be hers and she will be lost to the church and to Christ?

Be often in prayer for the young women in their work.

Obtain, and place at their disposal, the best missionary literature. Sacrifice for literature, if it is necessary, that they may gain knowledge of the great need "of the lands that are not Christian," and their imagination be so developed that even in their dreams they may be side by side with the lonely missionary far away pleading with the poor heathen so ignorant of the Savior's love. Sympathy for the oppressed women and girls of China and India and a burning desire to witness for Christ unto the uttermost part of the earth (Acts 1:8) will then result in such complete consecration that time, talent and self will be surrendered to the Lord of all.—Mrs. L. D. Beck, in Missionary Record.

The citizens' ticket in Durham defeated the anti-saloon ticket in the recent municipal election. Mr. Paul C. Graham was elected mayor by a majority of 108 over Capt. J. F. Freeland.

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cried Hannah Plant, of Little Rock, Ark., "for the relief I got from Bucklen's Arnica Salve. It cured my fearful running sores, which nothing else would heal, and from which I had suffered for 5 years." It is a marvelous healer for cuts, burns and wounds. Guaranteed at all drug stores; 25c.

Quarterly Meetings.

ASHEVILLE DISTRICT—2ND ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Feb.	18	19
Bethel	"	19	20
Swannanoa ct., Skylands	"	25	26
Hendersonville circuit, Ednaville	Mar.	4	5
Hendersonville station	"	12	13
Central	"	19	20
Ivey circuit, Mar's Hill	"	25	26
Cane Creek circuit, Tweed's Chapel	Apr.	1	2
Marshall circuit, Jewel Hill	"	8	9
Hot Springs ct., Ottingers	"	9	10
Burnsville circuit, Shoal Creek	"	15	16
Bald Creek circuit, Deaton's Bend	"	22	23
Old Fort circuit, Bethel	"	29	30
Weaverville ct., Salem	May	6	7
Weaverville station	"	7	8
Riverside and Weaverdam, Riverside	"		9
Haywood Street	"		10

CHARLOTTE DISTRICT—2ND ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Feb.	19	20
Epworth and Seversville	"	19	20
Brevard	"	26	27
Trinity	"	26	27
Monroe circuit, Oak Grove	Mar.	4	5
Monroe station	"	5	6
Tryon Street	"	12	13
Hoskins	"	12	13
Pineville, Marvin	"	18	19
Morven circuit, Pleasant Hill	"	25	26
Wadesboro station	Apr.	2	3
Lilesville, Shiloh	"	8	9
Ansonville, Wightman	"	15	16
Derita, Hickory Grove	"	22	23
Chadwick	"	23	24
Weddington, Weddington	"	29	30
Waxhaw, Bond's Grove	April 30, May		1
Dilworth and Big Spring, Big Spr'g	May	6	7
Clear Creek, Mill Grove	"	13	14
Matthews, Indian Trail	"	14	15
Polkton, Fountain Hill	"	20	21

FRANKLIN DISTRICT—3RD ROUND

J. E. Woosley, P. E., Franklin, N. C.

Webster circuit, John's Creek	May	27	28
Macon circuit, Pattoni	June	3	4
Dillsboro and Sylva, Willets, (Dedication of church	"	10	11
Franklin circuit, Bethel	"	17	18
Franklin station (night)	"	18	19
Glenville circuit, Cashier's	"	24	25
Andrews station	July	1	2
Murphy circuit, Boyle's Chapel	"	4	5
Hayesville circuit, Tutquittee	"	8	9
Robbinsville ct., Odom's Chapel	"	15	16
Bryson City, Maple Springs	"	22	23
Whittier circuit, Whittier (D. C.)	"	29	30
Hiawassee circuit	Aug.	5	6
Murphy station	"	12	13

GREENSBORO DISTRICT—3RD ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

High Point, S. Main Street	May		14
High Point, Washington St	"		14
Greensboro, West Market St	"		21
Greensboro, Centenary	"		21
West Greensboro, Friendship	"	27	28
Randolph, Trinity	June	3	4
East Greensboro, Holt's Chapel	"	10	11
Greensboro, Spring Garden	"		11
Randleman and Naomi	"	17	18
Greensboro, Walnut Street	"		25
Asheboro station	"		29
Asheboro circuit, Lebanon	"		30
Uwharrie, Concord	July	1	2
West Randolph, Mt. Shepherd	"	15	16
Ramseur and Franklinville, Ramseur	"	22	23
Coleridge, White's Chapel	"		23
Reidsville, Ware's Chapel	"		29
Reidsville, Main Street	"	30	31
Ruffin, Hickory Grove	Aug.		1
Wentworth, Wentworth	"	5	6
Pleasant Garden, Bethlehem	"	26	27

MORGANTON DISTRICT—2ND ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Friendship	Feb.	25	26
Rutherfordton sta., Gilboa	Mar.	4	5
Forest City circuit, Salem	"	11	12
Henrietta and Caroleen, Caroleen	"	12	13
Cliffside circuit, Oak Grove	"	18	19
Table Rock circuit, Oak Hill	"	23	24
Morganton circuit, Bethel	"	25	26
McDowell circuit, Snow Hill	Apr.	1	2
Marion & Providence, Providence	"	8	9
Morganton station	"	9	10
Elk Park circuit, Pineola	"	13	14
Spruce Pine ct., Pine Grove	"	15	16
Bakersville circuit, Red Hill	"	22	23
Broad River circuit, Gray's Chapel	"	29	30
Thermal City circuit,	May	6,	7,
Green River circuit, Tryon	"	13	14
North Catawba ct	"	27	28

MT. AIRY DISTRICT—3RD ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	May	13	14
East Bend circuit, Huntsville	"	27	28
Stokes ct., Shiloh	"	30	31
Yadkinville ct., Longtown	June	3	4
Jonesville circuit, Maple Springs	"	6	7
Pilot Mountain ct., New Hope	"	10	11

SHELBY DISTRICF—5RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1	2
Gastonia, Main street	"	2	3
McAdensville station	"	8	9
Lowell at Bethesda	"	15	16
El Bethel and Salem at Salem	"	22	23
Bessemer City at Tate's Chapel	"	29	30
King's Mountain station	May	13	14
Cherryville at Laboratory	"	28	29
Mount Holly at Moore's Chapel	June	3	4
Lowesville at Snow Hill	"	10	11
Rock Springs at Rehobeth	"	17	18
Lincolnton circuit at McKendree	"	24	25
Lincolnton station	"	25	26
Stanly Creek at Dallas	July	1	2
South Fork at Bethel	"	8	9
Belwood	"	15	16
Shelby circuit at Sharon	"	22	23
Polkville at Casar	"	29	30
Shelby station	Aug.	5	6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—3RD ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	May	6	7
Mooresville station	"	7	8
Caldwell circuit at Grace Chapel	"	13	14
Granite Falls station	"	14	15
Troutman circuit at Knoxes Ch	"	27	28
Lenoir circuit at Harpers Chapel	June	2	3
Lenoir station	"	3	4
Mooresville station	"	10	11
Clarkesbury circuit at Clarkesbury	"	17	18
Iredell circuit at Turnersburg	"	18	19
Statesville circuit, Connelly's Chap	"	24	25
Statesville, First Church	"	24	25
" West End	"	24	25
Alexander circuit at Liberty	July	1	2
Stony Point circuit	"	2	3
Maiden circuit	"	8	9
Newton circuit	"	9	10
Hickory station	"	15	16
Catawba circuit	"	22	23

District Conference at Lenoir, July 13-16.

SALISBURY DISTRICT—2ND ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Feb.		26
Salisbury, South Main Street	"		26
Linwood, Ebenezer	Mar.	4	5
Lexington	"		5
West Lexington	"		5
Concord, Central	"	11	12
Concord, Epworth	"	11	12
Salem	"	18	19
Mt. Pleasant, Centre Grove	"	25	26
Gold Hill, Zion	Apr.	1	2
Salisbury circuit, Bethel	"	8	9
Spencer	"		9
Holmes Memorial	"		9
New London, Bethel	"	13	14
Jackson Hill circuit, Eleazer	"	15	16
Norwood, Randalls	"		21
Albemarle circuit, Zoar	"	22	23
Albemarle	"		23
Big Lick, Big Lick	"		28
Cottonville, Rehoboth	"	29	30
Concord circuit,	May	6	7
Concord, Forest Hill	"		7
Woodleaf ct., Woodleaf	"	12	13
China Grove ct	"	14	15

WAYNESVILLE DISTRICT—3RD ROUN D

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Fincher's Chapel	June	3	4
Jonathan at Palmer's Chapel	"	10	11
Waynesville station	"	17	18
Sulphur Springs at Sardis	"	24	25
Leicester at Zion Hill	July	8	9
Canton station	"	22	23
Brevard station	"	29	30
Brevard circuit	"	30	31
Mills River at Horse Shoe (D. C.)	Aug.	3	6
Haywood circuit at Laurel Hill	"	12	13
Spring Creek	"	13	14
Canton circuit	"	19	20

District Conference at Horse Shoe, on Mills River circuit, 8 miles from Hendersonville, August 3-6.

WINSTON DISTRICT—3RD ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Burkhead	May		7
Winston, Centenary	"		14
Winston, Southside	"		14
North Thomasville, Unity	"	28	29
Thomasville, Thomasville	"	28	29
Walkertown, Walkertown	June	4	5
Winston, Grace	"		11
Danbury, Sandy Ridge	"		16
Madison, Bethesda	"	17	18
Stoneville, Price	"	18	19
Davie, Oak Grove	"	24	25
Mocksville, Mocksville	"	25	26
Advance, Mocks	July	1	2
Cooleemee, Cooleemee	"		2
Lewisville, Brookstown	"	8	9
Davidson, Olivet	"	15	16

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

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Editor of Column in Advocate—Mrs. F. L. Townsend, Franklin.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Annual Meeting.

The annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference will convene in Charlotte June 1-4.

All auxiliaries that have not already elected delegates to this meeting are requested to do so at once and forward names to Mrs. T. F. Marr, Charlotte, N. C.

Dr. Detwiler will preach the annual sermon June 4th.

MRS. M. J. BRANNER,
MRS E. C. CHAMBERS, Pres.
Rec. Sec.

Brevard Report.

CASH.

Previously reported,	$343.97
Rev. Jas. Wilson,	3.26
Rev. J. H. Bradley,	5.00
Mrs. D. C. Livengood,	1.00
H. M. S. of Hertford, N. C. Conf.,	10.00
Rev. W. L. Sherrill,	2.25
Rev. J. H. Brendall, for Sulpher Springs Circuit,	7.50
Mrs. J. C. Hubbard,	1.00
Greensboro, West Market S. S.,	10.00
Mr. Lynch,	2.00
Henson Chapel S. S , by W. W. Holsclaw,	2.00
	387.98
Pledges,	124.50
	$512.48

Friend, if you intend to do anyting for this worthy cause please act at once. We wish to meet the obligation before June the 1. That is the date of our Annual meeting and we wish to pay the debt before that time.

MRS. F. E. ROSS, Treas.
Greensboro, N. C.

A Correction.

In April I received $2.50 with no names, and just reported it as cash. I have since learned it should have been credited as follows:

Mrs. J. C. Postelle,	1.00
Grace Church, Winston,	1.50

MRS. F. E. ROSS,
Treas. Brevard School.

NOTES.

The commencement sermon of the Sue Bennett Memorial School, at London, will be preached Sunday, May 21, by Rev. U. G. Foote, of Lexington. The closing exercises will take place the following week.

The New Orleans City Mission Society, of which Mrs. W. W. Carre is President, at their meeting on March 22, resolved to turn over the Mary Werlein Mission to the Parent Board of the Home Mission Society.

Dr. William W. MacDonnell, son of Mrs. R. W. MacDonell, of the Woman's Home Mission Society, graduated with distinction from the Vanderbilt Medical College on Monday, April 3, and has accepted an interneship in a hospital at Macon, Ga., for three years. His record as a student was unusually good.

An Appeal for Brevard School.

It is the desire of the trustees of Brevard Industrial School, and the members of the Home Mission Society, to turn over this property free of all indebtedness to the Woman's Board, at the annual meeting of our Society in Charlotte, June 1st.

In order to be able to do this we earnestly appeal to the preachers and all others who have made subscriptions to the Board School fund, to send in the money, at as early a day as possible, to our Conference Treasurer, Mrs. F. E. Ross, Greensboro, who acknowledges all amounts sent her through our Advocate.

The Brevard School is closing its second year under the direction of Prof. E. E. Bishop, and his efficient corps of teachers. It is gratifying to know that the management and progress of the school has been eminently satisfactory to the patrons and friends of the Institution.

One thousand dollars is needed to enable the trustees to meet the conditions of acceptance of this school by the Woman's Board, namely: "That the building be finished, furnished, heating and plumbing approved, and free of all indebtedness." Of this required amount $196.90 in cash has been sent to Mrs. Ross, and subscriptions, due on or before May 15, $126.50. Assuming that these subscriptions will be paid at the time specified, there will only remain $479.70 to be raised.

Surely the Methodists of our Conference, numbering 79,420, will be glad to give this amount at once.

Brevard School is a necessity, and the only industrial school, under the management of Methodists, in this Conference. The work it has already accomplished inspires not only gratitude for the past, but hope for the future. Shall we not co-operate with the Woman's Board in establishing one of the greatest interests of our Conference?

Let us all help and help now. "He that giveth timely, helpeth mightily."

M. J. BRANNER.
Waynesville, May 5th.

Children's Day.

What is it? What does it mean? Doubtless father love and mother love are as old fatherhood and motherhood. There has never been a time, perhaps, when most of the little newcomers were not welcomed into the world and given the best according to their parents' conception as to what the best was. And yet it is certain that a vast deal more consideration is given to childhood to-day and a vast deal more love and care lavished upon it than ever before. How to make the most out of childhood is a problem which the best and wisest men and women of our day regard as the most important of all the problems they are called upon to consider. How to make childhood healthy and happy, how to protect it against physical and moral contamination, how to make it a time of preparation for the highest possible attainment in the years that are to follow, are looked upon as matters of much greater importance than any of our questions of finance or political expediency.

Ever since the Christ-child was born in Bethlehem reverence for childhood growing out of the conviction of its sacredness has been increasing in the world. The wise man stands in awe before that mystery of being half divine which he discerns in the life of a little babe. Significant of the new feeling toward childhood is the recognition given to it in the Church. Children's Day is one of the signs of this recognition, and should bring anew to the minds of our young readers the thought of their indebtedness to Him who said: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

PROGRAM.

South Atlantic Missionary Conference.

ASHEVILLE, N. C. MAY 17-21, 1905.

Wednesday, May 17.

8 P. M., Sermon, Bishop E. E. Hoss, D. D.

Thursday, May 18.

Bishop E. E Hoss, Chairman.

9 A. M., Devotional Services, Rev. R. F. Bumpass.

9:15, "Jesus the Missionary," Rev. O. E. Brown, D. D.

10, "The World's Need of Christ," Rev. M. L. Carlisle.

10:30, "Christ's Sufficiency for the World's Need," Jas. Atkins, D. D.

11, "The Church's Supreme Duty," Bishop H. C. Morrison, D. D.

2:15 P. M., Devotional Services, Rev. R. A. Kelley.

2:30, "Southern Methodism and Missions," Rev. T. N. Ivey, D. D.

3, "Young People and Missions," Rev. F. S. Parker, D. D.

3:30, "Women's Work for the World's Evangelization," Rev. F. D. Swindell, D. D.

4. "The Pastor's Place in the Missionary Campaign," Rev. J. W. Perry.

4:30, Open Conference.

8 P. M., Address, "The Far East of Today and the Church's Opportunity, Bishop C. B. Galloway, D. D.

Friday, May 19.

Bishop H. C. Morrison, Chairman.

9 A. M., Devotional Service, Rev. G. H. Waddell,

9:15, "Paul the Missionary" Rev. O. E. Brown, D. D.

Our Fields Abroad.

10, Latin America, Rev. W. R. Lambuth, D. D.

10:30, Korea, R. A. Hardie, M. D.

11, China, Rev, W. B. Durke.

11:30, Japan, Rev. W. P. Turner.

2:15 P. M., Devotinal Services, Rev. H. F. Chreitzberg.

Our Work at Home.

2:30 P. M., "Our Rural Work," Rev. W. H. Willis.

3, "The Mill Problem," Rev. E. O. Watson.

3:20, "Our Duty to the Negro," Rev. G. W. Walker, D. D.

4, "Our City Problem," Rev. J. A. Burrow, D. D.

4:30, Open Conference, Rev. W. R. Lambuth, D. D. Presiding.

7, P. M. Address, Rev. G. B. Winton, D. D.

Saturday, May 20.

Bishop E. R. Hendrix, Chairman.

9 A. M., Devotional Services, Rev. Frank Richardson, D. D.

9:15, "The Bible and Missions" Rev. H. M. Hamill, D. D.

10, "Our Gifts of Money" Rev. J. S. French.

10:30, "Our Gifts of Life" Rev. T. F. Marr.

11. God's Gift; Our Inspiration and our Standard," Rev. J. C. Kilgo, D. D.

Departmental Conferences.

1 P. M. a, The Woman's Home Mission Society, Mrs. R. W. MacDonell.

b, Sunday School Workers, Rev. H. M. Hamill, D. D.

c, The Conference Boards of Missions, Rev. R. H. Willis.

2:45 a, The Woman's Foreign Missionary Society, Mrs. L. W. Crawford.

b, Epworth League.

c, Presiding Elders and Pastors, Rev. D. Atkins.

8, P. M., Address.

Sunday, May 21.

9:30 A. M. Sunday-school in the various Churches.

11, Preaching in the several Churches as arranged by the Local Committee.

3 P. M., Address: "The Sunday-school and Missions," Rev. H. M. Hamill, D. D.

8 P. M., Closing Address: "Our Undiscouraged King; or The Oprimism of Christ," Bishop E. R. Hendrix, D. D.

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Why I am going to buy the Epworth

—*because* it has a sweet, pure, sympathetic tone—the singing tone. I dislike a piano with a cheap, common, harsh tone, no matter how pretty the case.

—*because* Epworth sounding boards are made by the slow, old-fashioned, German process—by hand—giving greater vibration and resonance to the tone,—and more *life* to it. I don't want my piano to get "tinny" or "thumpy" after awhile, like so many pianos I have seen.

—*because* the action of the Epworth is easy and prompt—repeats rapidly and has a delightful touch. I don't like to play on a piano that rattles or works sluggishly.

—*because* the Epworth is finished by the old reliable, slow process—not rushed. I have seen pianos whose finish peels off after a while.

—*because* the Epworth has the strongest ten year warrant I ever saw;—the Company takes all the risks of piano lasting. Most other warrants don't warrant the working parts, nor the sounding board from splitting.

—*because* I can buy the Epworth direct from the Company, instead of through an agent or dealer. I prefer to be my own dealer—sell it to myself and save that middle profit. It costs lots of money to sell pianos ordinarily, and that expense is a dead loss, which I avoid by buying the Epworth direct.

—*besides* the Company will send me a piano on trial. It must be perfect and *satisfactory to me* or they take it back. In this way I get to use my own judgment—and no agent around to worry me.

Above are some of the reasons Epworth pianos are growing in favor with intelligent buyers.

Our catalogue explains a number of other interesting points. Tells how some pianos soon become hard and metallic while others seem to get better and better—sweeter toned with use.

No matter what piano you are thinking of buying it will pay you to sit down and write for the Epworth Piano Catalogue—free for the asking. *Write for that catalogue to-day.*

WILLIAMS ORGAN & PIANO COMPANY
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The Farm and Garden.

The Celery Seed Bed.

Make the celery seed bed level and fine it well. Then make a drill by pressing down the edge of a half inch board Sow the seed. Now, instead of the usual method of covering take a sieve and sift over the seed about a quarter inch of soil and press this down with a roller or back of a hoe or shovel. Shade the soil with a mulch of straw evergreen — Farm Journal.

Seed Potatoes.

Some farmers prefer to save their seed potatoes, but before doing so there are precautions to be taken. The slightest indication of disease on potatoes should cause their rejection, as the crop of next year will be diseased from such seed.

Every bushel of seed potatoes should be carefully examined, and examinations of potatoes in the bins should also be made during the winter.

The Oat Crop.

The oat crop is one that requires a great deal of moisture throughout the season, and the best crop is assured by preparing the soil to well conserve moisture. The reason the old plan of seeding oats in corn stubble fails so frequently is because the ground is stirred shallow and wet early in springtime and when a few weeks of dry weather come it bakes as hard as the road and remains in this condition until harvest. It is not a good plan to be in too big a hurry about sowing oats. When the ground has dried out so it is in good condition to break then start the plow.—Ohio Farmer.

Breeding Corn.

The frequent lack of satisfactory results where one has taken special pains to select the best corn possible for seed is owing to the fact that it is only half bred—that is, such corn may have been pollenized by most inferior types of corn—hence the great advantage of having a corn breeding plot where this matter of fertilization can be properly controlled. Select the best corn of the type desired. Plant a patch removed from other corn. Remove all barren stalks before they shed their pollen and detassel every other row, this to prevent the possibility of inbreeding resulting from the corn being fertilized by its own pollen. This plan repeated from year to year will soon give a pure bred corn where most of the product will be true to the type selected. This is all there is of corn breeding, really an exactly similar process which governs the breeding of pedigreed domestic animals.

Sheep-Shearing Records.

An interesting feature was introduced into the World's Fair pig and sheep show. It was a sheep and goat shearing contest. In the contest, Con Pickett, of Illinois, won first prize for speed, with a record of three sheep in six minutes and forty seconds. Guy Short, of Missouri, won second prize with a record of three sheep in seven minutes and forty-three seconds.

In the contest for quality, L. C. Kelly, of Michigan, won first award, and Con Pickett second. Pickett finished in a minute less time, but broke the skin in three places; hence first place was given to Kelly. Howard Kein, of Indiana, won first in the shepherd's contest. Time, three minutes and four seconds In the great class for speed and quality, Tom Wedgewood, of New Mexico, won first prize with a record of three minutes, three and a half seconds. Fred Ludlow, of New Mexico, won second with a record of three minutes and seventeen seconds.

Con Pickett, of Illinois, won first in the free for-all with a record of two minutes. Shortly afterward Pickett gave an exhibition and finished a sheep in a minute and thirty seconds. In the oldfashioned hand-shearing for shepherds F. C. Fawkes, of New York, won first prize in twenty-one minutes. F. W. Silversides, of Ontario, won second in fifteen minutes and five seconds. The prize was given for quality with a time limit.—New York Weekly Witness.

Save the Moisture.

The rapidity with which a fresh, brisk wind will dry clothes on the line is familiar to every housewife. Almost intuitively one swings in the air anything from which one wishes to have a trace of moisture removed, like a piece of writing when one has mislaid the blotting paper. From the same principle it follows that where land tends to dry too rapidly, under the influence of constant breezes, rows of trees planted as a windbreak, may prove useful.

It often happens on the great plains, where the natural precipitation is hardly up to the needs of agriculture, that extra fresh evaporation, due to prevalent high winds, still further accentuates the difficulty. In such conditions the "shelterbelt," or windbreak, illustrates anew the maxim that "a penny saved is a penny earned."

The effect of the wind in increasing the evaporation of water surfaces has long been known. Recent experiments show that it is the same with the moisture of the land, and that soil several hundred feet away from a wind-break dries up half as fast again as that near by—a difference not wholy accounted for by the greater shade. A lake in the woods will evaporate only half as fast as one in the open.

This is by no means the only advantage of the lines of trees which form so conspicuous a feature of many European landscapes. Orchards need protection against the gales that often accompany the summer storm Gardens are more successful when thus surrounded. Domestic animals more dependent than man on nature's moods, derive great benefit from any tempering of the extremes of heat and cold.

The economic importance of forests in regulating the flow of streams is beyond computation. They prevent wind and water erosion, and thus allow the soil on hills and mountains to remain where it has formed, a natural sponge at the source of the water courses.

"It is the amount of water that passes into the soil," an expert of the Agricultural Department wisely says, "and not the amount of rainfall, that makes a region a garden or a desert."—Youth's Companion.

If a pig wanted to build himself a house, how would he set about it? Tie a knot in his tail and call it a pig's tie (pig-sty).

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Jan 18-36t

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

GIBSON —Sister C. M. Gibson was born August 10th, 1824, and died April 8th, 1905. She professed religion and joined the M. E. Church when but a girl and lived consistent with her profession until God called her home. She was the mother of ten children. Seven are still living and three have gone on before. She was of Methodist stock. Her grandfather and several of her uncles and cousins were Methodist preachers. She also gave two sons to the Methodist ministry—one now serving in the active itinerancy in the Western N. C., and the other in the South Carolina Conference, respectively, J. D. and T. L. Gibson.

She was a woman in whom the love of God richly dwelt. Sister Gibson was a great sufferer, having been confined to her room and bed for 19 years, but with true Christian fortitude and patience she bore her painful affliction with the motto of Job, "Though he slay me yet will I trust in Him."

I distinctly remember the last time she was at church; it was an occasion of great spiritual manifestation, and she shouted the praises of God in the old time camp meeting style She always went for character, the spiritual rather than the temporal.

She leaves an aged husband and seven children to mourn their loss.

JOHN C. BROWN.

Greenlee, N. C.

HOYLE —Elizabeth Hoyle, wife of David Hoyle, was born Dec. 10, 1838, and died April 25 1905, aged 66 years, 4 months and 15 days. Sister Hoyle was the last of the Boyles family. She was converted at a class meeting held in St. Peter's church and joined the M. E. Church, South, under the ministry of Rev. John Finger. Her church life was spent in church at St. Peter's and Clover Hill, with the exception of a short time she belonged to the Methodist Protestant church. But because of her love for the church she first joined, she returned to the M. E. Church, South, uniting with Palm Tree Church on the South Fork circuit, of which she remained a devoted member until she died.

Sister Hoyle was a patient sufferer for several weeks before she died, but she bore her afflictions with the courage which characterizes a true soldier of the cross.

In her labor of love for the Master she took special pains to care for the sick. Many a sufferer has been ministered unto by her. She would be away from her own home for several days at a time caring for the sick.

In her last days on earth she reaped what she had sown, for she sowed the seed of kindness, and what she did for others was measured to her again. People came from three counties to see her during her affliction

Sister Hoyle was perfectly resigned to the will of God. During her affliction she often sang praise to God, and would often praise God aloud. She tried to describe heaven to her friends and loved ones. No doubt she is now singing with the heavenly choir. What she saw by having strong faith in God has become a reality to her.

Her funeral was conducted by the writer and her remains were deposited in the cemetery at St. Peter's church, April the 26th, 1905

May God bless and keep her loved ones left behind.

J. W INGLE.

SMITH.—Mabel Smith, the little daughter of Mr. and Mrs. Lewis Smith, of High Shoals, died April 16, 1905, at the early age of one year, eleven months and twenty two days. She was a sweet child and a loving companion of her little sisters, who are older than she.

Little Mabel had suffered sometime from a combined attack of whooping cough and bronchitis when death came to her relief, and her innocent spirit was borne from this world of affliction, pain and death to the heaven above, where every enemy to peace and happiness is unknown. From the home of her parents her little body was taken to Stanley Creek cemetery and laid to rest in the presence of a company of mourning and sympathizing friends, the writer conducting the funeral services.

On our return to the sad and bereaved home, we found to our sorrow that the angel of death had laid his relentless hand upon Mabel's infant brother, and the taper of life was burning low. The end came, and on Wednesday, April 18, his tender form was laid to rest beside his little sister to await the resurrection morn.

In this double bereavement Bro. and Sister Smith have our deepest sympathy, and we commend them to the God of all comfort, who is able to heal their wounded spirits and to bind up their broken hearts.

B. WILSON,
P. C. Lincolnton Circuit.

FOUST.—Celia L. Foust, daughter of Wesley Man, was born March 22, 1821, and died March 12, 1905, at her home in Liberty, N. C. Sister Foust was twice married; first, to Evan T. Owen in 1840, who died in 1867; she then married George M. Foust in 1870, who survives her. She leaves two sons by her first husband, eleven grand children, several great grandchildren, three brothers and two sisters. The deceased was converted at Buckhorn camp meeting in October 1837, joined the M. E. Church, and lived a consistent member until death. Her "consistency" manifested itself in such ways as regularity of attendance upon church service, faithfulness in visiting and administering to the sick, enjoying family worship, and calmly and peacefully trusting God in age and feebleness extreme May all her surviving loved ones triumph as she did while "crossing the bar."

The burial services were conducted by Rev. J. J Eads, pastor of the Coleridge circuit, at Concord church, in the presence of a large circle of kindred and friends.

J. T. STOVER, Pastor.

MARRIED.

CRAVEN—FIELDS. — April 26th, 1905, at 12:30 p. m., by Rev. J. T. Stover, at the residence of the bride's father in Randolph county, N. C., Robert K Craven, son of Rev. J. F. Craven, to Miss M. Ethel Fields, daughter of Rev. M. C Fields. Both fathers are members of the W. N. C. Conference. At 2 p. m. the happy couple took the train at Climax for their home in Abbotsburg, N. C., where Mr. Craven is engaged in a thriving business.

HILL—WEDDON. — At Mt. Vernon, on the Randolph circuit, by Rev. Albert Sherrill, Mr. John W. Hill and Miss Nettie Weddon, both of Archdale. This ceremony followed an interesting Easter service at the above named church.



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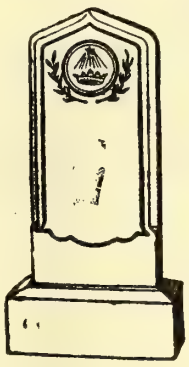
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The BUSINESS MAN

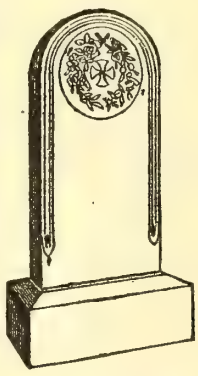
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Railway Accidents.

STUDENT OF AMERICAN RAILWAYS CONTENDS THAT STATISTICS ARE MISLEADING.

(Cy Warman, in Public Opinion.)

The reports sent out by the Interstate Commerce Commission are so notoriously misleading, to put it mildly, and so universally unfair to the railways, that no man, unprejudiced, can fail to arrive at the conclusion that there is a studied effort upon the part of the literary end of the Commission to make out a case against the railways, if it can be done with figures. The reports of the Interstate Commerce Commission have done more to inflame the public mind and to damn the American railway, at home and abroad, than all other agencies combined. And it is not so much what they print, but what they fail to give out, that hurts. For instance: "Increase in number of passengers killed annually, in sixteen years—per cent, 32."

That may be perfectly correct, but it would be only fair to add, for the information of the President of the United States and the general public's peace of mind: "Increase in number of passengers carried one mile, same period—per cent, 93." Every honest, patriotic American, proud of his country, and its institutions, would be gratified to read that the number of fatalities had not increased relatively to the number of passengers carried.

In the matter of employees killed, if the truth, the whole truth, and nothing but the truth, were told, the railways could be congratulated again, for, while the increase in fifteen years in the number of employees killed has been 62 per cent, the increase in the number of men employed has been 86 per cent, while the increase in the number of tons moved (which also increases the danger) was 152 per cent.

Take the following figures, for example. They represent the first and last report of the Interstate Commerce Commission:

—Killed in Railway Accidents.—	1888.	1904.
Passengers	315	420
Employees	2,070	3,367
Other persons	2,897	5,879

Here it would only be fair to say something about these "other persons." Who are they? They are trespassers, for the most part; sleighing parties and tallyhoers who drive upon the track in front of the limited, absent-minded beggars who sit on the end of a tie to smoke, bums who are beating their way, deaf people who walk on the track, and suicides. But who ever saw an explanation of that sort tacked to the tail of a report? I saw one, but it was from an English commission, or rather a chief inspector. He said, in conclusion, as if he would not excite the traveling public unnecessarily, that it should be borne in mind, in reading the figures, that more than 50 per cent of the people killed had no business upon the railway or its property.

A report, such as suggested above, showing the increase in the number of people exposed, as well as the the increase in the number killed, might properly include some such general statement as this:

We find that the average number of passengers killed annually for the five years ending with 1893 to have been 135, while from 1900 to 1904, inclusive, the number averaged 159, or an increase of 17 per cent. However, de spite this increase, the railways and the country are to be congratulated, for the average passenger mileage increased, during the same period, 52 per cent.

It is not too much to suppose that if the Interstate Commerce Commission had followed the practice of sending out full, fair, honest and impartial reports, the President, instead of referring to the increasing casualty list upon our railways, might have said something like this, only he would say it better than I can:

"While it is a fact that the number of fatalities upon our railroads have not increased proportionately with the volume of business moved, the increase in mileage, the speed of our trains and the comfort of our cars, the casualty list is, nevertheless, a long one, and nothing should be left undone that will tend to its curtailment, and it is to be hoped that the Interstate Commerce Commission will continue its work, as it has in the past, harmoniously with the General Managers' Association to that end."

Alas, the Commission has not been in the habit of telling the whole truth, and so the President, alert, fair and honest as he is, was misled and said only half what he should have said and did an injustice to something like the million men and women who are equal in human tenderness, intelligence, honesty and industry, to any other two million of working men and women in America.

While no passengers were killed on the 22,000 miles of English rails in 1901, it was not because there were no accidents. In that happy year passenger trains got together fifty-five times and suffered sixty-five derailments. Also there were twenty-nine collisions with buffer stops, and 476 persons were injured in train accidents. For the same year, upon 44,000 miles of American line, moving seven and one-half million people, only nine lives were lost, which shows that we are also lucky—in spots.

Almost every American who can read has read about the English railways, with 22,000 miles of road as against our 200,000, upon which no one was killed in 1901, but not many of you know that the last British report shows that there were 156 passengers killed and 3,413 injured; 497 employees killed and 14,356 injured; 589 other persons killed and 788 injured during the year ending December 31, 1903. The grand total of 1,242 killed and 18,557 injured you have not seen mentioned in any American magazine or newspaper, not even by the Secretary of the Interstate Commerce Commission, who appears to like long lists of "killed."

In a single station in Boston, 1,666 train movements are made from dawn to dawn. "This traffic," says our English critic, "is handled without any confusion or delay, and I may say, almost without an accident, practically in eighteen hours." An American locomotive shuts off at the sight of danger with one movement of a throttle-lever—quick as a pistol shot. An English driver closes his valves by grinding in a wheel like an old-fashioned handbrake. I presume 90 per cent of our cars are equipped with quick-acting air-brakes, while a like percentage of English carriages still carry the slow-moving vacuum brake. An English driver drove his engine into the bumping posts in a station, slaughtering sixteen persons. Our Westinghouse air-brake would have saved these lives, even though the absent-minded beggar ran wild almost to the last rail length, so light and easily held are the English cars.

Finally, when you read the long list of the dead, done in red ink by the Secretary of the Interstate Commerce Commission, cheer up; it may not be true.—(News and Courier, Charleston, S. C., April 5, 1905)

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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., MAY 18, 1905. VOL. L., NO. 20.

Brevard Industrial School.

Our readers are no doubt by this time fully aware of the movement on foot to clear this school of all debt and turn it over to the General Board free of debt and fully equipped for its work. The time which is set for the completion of this is short, and we cannot give too much emphasis to the importance of a general response throughout the two conferences.

This is a pledge on the part of North Carolina Methodists to the General Board of the Woman's Home Mission Society, and it surely cannot be even thought of that there shall be failure. To think of failure will appear all the more absurd when we consider that the raising of this money is to secure for this one industrial school the management of the General Board of the M. E. church, South, which means that it will be at once placed upon a permanent basis, and will enter at once into a large sphere of useful service in the work of education among the hundreds of deserving girls to whom educational opportunities are not open.

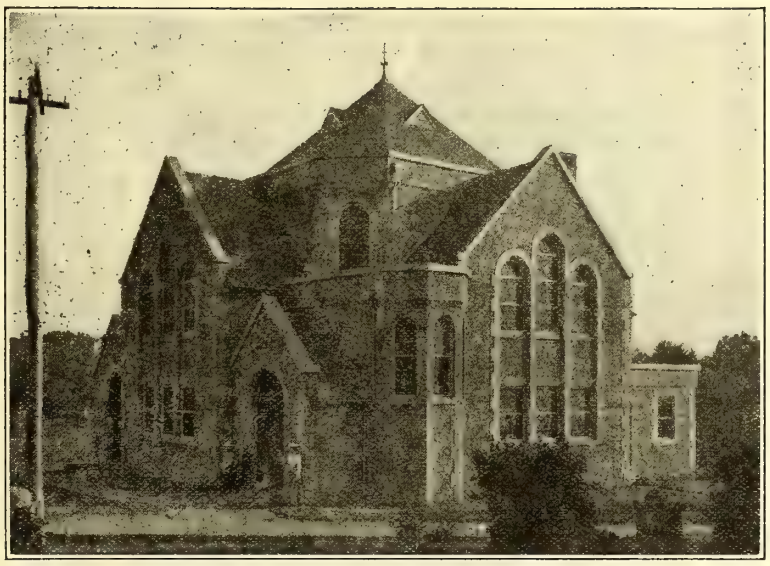
This is a work for ourselves, in which we are to secure to ourselves much for a very small outlay, and as we have entered into an agreement with the Board, we cannot afford to come up delinquent. Let every preacher who has not done so take a collection in his charge and send the money at once to Mrs. F. E. Ross, Greensboro, N. C. It is only about two weeks till the meeting of the Woman's Home Mission Society, at which it is expected this money will be in hand. Do not wait a moment. There are many individuals who, when they have read this, should sit down at once and send Mrs. Ross a check.

Editorial Notes.

Rev. W. M. Curtis, pastor of our church at Advance, has been elected Secretary and Treasurer of the Executive Committee of Greensboro Female College, and will assume the duties of his office the first of June. A more extended official announcement will appear next week. We wish to express the belief that the authorities have made a most excellent choice, and we lock for a very thorough and successful canvass by Brother Curtis when he is fully installed.

Rev. Ira Erwin, of Centenary church, this city, reports the reception of 50 members since May 1st. Forty-three came in on profession of faith and seven by certificate. The congregation hopes to complete the new church this year. They have already outgrown the capacity of the annex.

Rev. A. W. Plyler, presiding elder of the Asheville district, has furnished us most of the matter for this issue. We regret that for lack of room one or two excellent articles have had to go over, but they will keep and we hope to give them to our readers next week. We regret also that we could not prevail on the modest presiding elder and a number of other preachers of the district to allow their faces to be seen.



NORTH ASHEVILLE M. E. CHURCH, SOUTH.



BILTMORE M. E. CHURCH, SOUTH.

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This expression is old, but nothing else can take the place of it in describing our wonderful mountain country in Western North Carolina. Asheville is the metropolis of this wonderland and is already the Mecca of those who are looking for nature's most attractive and delightful sanitarium. Here the mountain peaks in summer are always alternating between baptisms of shower and the kisses of breezes which put new life into the lungs and elasticity into the feet.

During the present week many in attendance on our South Atlantic Missionary Conference, will visit this charming section and city for the first time. We are glad to feel that they will find here a vigorous Methodism, made up of "mountain whites," who not only do not need missionaries, but who are in the forefront of those who are striving to send the gospel to the whole earth. In behalf of the Western North Carolina Conference, in whose bounds the great Conference is to be held and whom we represent, we bid all a hearty welcome, and bespeak for them a happy stay in our glorious "land of the sky."

EDITORIAL.

A Brighter Day.

This is the day for the little log meeting-house in the woods and the more pretentious house in the grove. Bad roads and ugly days have given place to green woods and blue skies. The little shivering groups upon whom a loose-jointed sermon was prone to go to pieces is supplanted by a large, responsive audience that makes the old homiletical dry-bones to live and course with rich, red blood. Instead of envy for the well-housed and happy city congregation of last winter, real pity is felt, since now for them the flower by the way, the bird in the tree, and glory in the sky are not theirs. What an inspiration to meet about the country church where gathers the strength and resources of the nation, with all the privileges it brings. While the city preacher is grinding with an empty hopper, the circuit rider has a full grist. The better day has come. Does this mean that we are to despise the dark, cold days? Assuredly not! For from the frosts and cold of winter, and the dews and heat of summer, come the brown fields of autumn. Life is not all summer. The sun swings from Cancer to Capricorn, and back again.

* * * *

Both Conservative and Progressive.

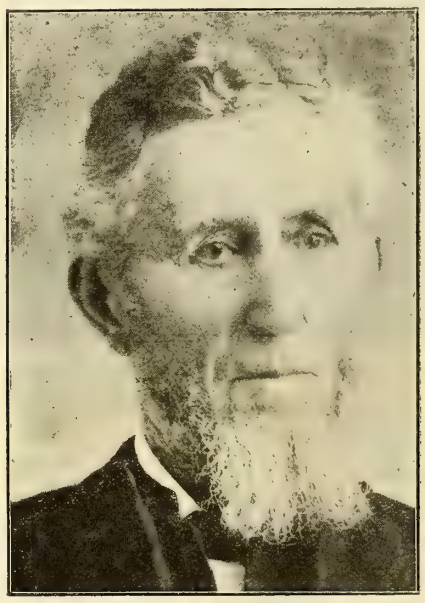
Some Methodists make much of progress and urge that we face to the future employing new methods and means; while others say the security is in the past and call for the old ways and customs. As a matter of fact, the hope of the movement is in both. The conservative must ever have a place. For as we go from the external towards the heart of things, the variety in evidence everywhere disappears and all things become more of a unity. And as we approach the ultimate unity, the heart of all things, the care of being, change seems to be undesirable. Here then is the home of the conservative, the one opposed to all change. So then when Methodism deals with the key-word of the movement—experience—the greatest conservatism is to be expected. For Methodism rests its life upon experience, which is the most enduring, because the deepest and most universal of all the deep things of life. Thus as we come towards the ultimate unity the possibility of change disappears and there remains no possibility of progress at this point. Hence, Methodism must be conservative at the core—in the region of experience—or not be at all.

But as we pass toward the external, more and more variety appears—variety of races, nations, stages of progress, social conditions, houses, dress, etc. So with the increase of this variety comes changes and the demand for change. This is the field for progress and the realm of the progressive. In this region of the external, Methodism is the most progressive, and must be, changing with the demands of races, times and social conditions, if it continue to be a force while in the world. Genuine Methodism is not afraid of doctrines couched in present day termology, trembles not at the Bible under fire, can use the institutional church, employ a new arm of service, or no order at all, as may best fit the occasion. These are the non-essentials, and must change to utilize the life of the age by putting it into the forms best suited to the times. To forsake the conservative position, or to neglect the progressive, would prove equally ruinous to Methodism; in the one, it would lose its power; in the other, stifle its life. For free access to God in experience, and untrammelled freedom in thought and form of worship, are at the heart and must ever be the very life of the Methodist movement. So we want both conservatism and progress if we are to prove true to the past and to the future.

* * * *

The Best Life.

It is possible to pass a kind of existence in utter isolation from society at large. A man may cut himself off from his fellows, and live the life of a hermit. He is then largely alone; still dependent, though, upon the legacy received from the past, and carried into this state of isolation. But it is a poor kind of existence. The best life is lived in mutual contact of man with man, living in the midst of the rich heritage received from the generations gone. Even a day spent alone amid all the glories of the spring-tide is not quite complete until a word is had with a friend. The hum of the bee and the sweet note of the thrush, are not enough to satisfy the spirit of man. And most assuredly his character will not develop save in the tumult of the world. Indeed, no one would contend seriously for the best life without the aids that come from



REV. ROBERT WESLEY PICKENS.

the many elements that enter into civilized society. The home, the school, the State, and such, are looked upon as essential elements. Each is expected to have a part in these in some way. Still, in the face of these facts, we meet the question, Why join the church? A man may live a kind of spiritual life outside the institution of the church, but it is a very poor sort of existence. He needs the church-life, with all its attendant aids, as truly as he demands the necessities of society. Not until man can live his best life, in a hole in the ground, can he dispense with the church. Jesus did not say much of the solitude of man; but he did make much of the brotherhood of man.

Another consideration ever to be held in mind is the debt due the old foster mother. Just as no one is able to give back to society one tithe of the riches received as a heritage from a hundred generations, so no one, however faithful his efforts may be, can possibly return to the church the good he has received in a thousand ways. Then for one to say he will have nothing whatever to do with this formation of blessings, it is but little short of dishonest. Manhood is not made thus.

Misdirected Missionary Effort.

There is a notion abroad in many quarters that the mountains abound in ignorance, poverty and crime. These are all here but not more than elsewhere. In fact these mountain counties have as good public school systems as any in the State, and better than some. Buncombe has from five to eight months every year. The poor are here but there are just as many in Guilford or Craven. No more crime here. Yancy county, which some look upon as at the ends of the earth, where a railroad will never be known, has the very best laws and these are enforced as in a very few places in the State.

Yet some people persist in spinning yarns about the poor, ignorant "mountain whites." And a great many effrrts, some wise and some otherwise, are made to help this unfortunate class. Now there are a great many things we need and there are a great many things we ought not to have.

We don't need any giving away, or selling at a nominal price cast off old clothes. This is done in some quarters and it tends to produce idleness and to destroy self-respect. Idleness is time sold out to the devil, and the abolishing of self-respect is the destruction of the mudsills of character. This old clothes distribution is one of the positive curses of this fair land. When you know of good charitably inclined sisters, or a missionary society, gathering up second-hand garments to fill up a "missionary box", don't hesitate to tell them that their Lord did nothing of the kind. He never gave material things except to those in the wilderness, and he gave them fresh bread. If old garments and stale bread are to be doled out, give to the man and woman at your door who will understand your motives. Don't send them to the "mountain whites" and the little mission parsonage.

There is another thing that we don't need so much of: that is the strenuous efforts made by some so-called Christian workers to induce people already in some church to join their church, while they neglect the people who belong to no church. Now, we welcome all the forces that make for righteousness, but we are not begging for those who compass land and sea to make one proselyte. The removal of a few such would make for the peace of some communities.

PERSONAL POINTERS.

Rev. L. B. Abernethy, pastor of Swannanoa circuit, is an optimist of optimists. And this spirit he imparts to others. An hour's sojourn with him acts like a tonic. It is not surprising, therefore, that he puts croakers out of business wherever he goes and the charge he serves prospers. He is a fine preacher who knows the divine art of where to begin and when to quit. May his tribe increase.

The Haywood people rejoice that Rev. A. T. Bell is their preacher. It shows that they know how to appreciate worth. For in him they have a preacher and leader who is among the best. As an organizer he is a master who can gather up and utilize all the resources at hand in such a way as to get the largest results. It goes without saying that he is doing a very fine work.

Rev. J. J. Brooks is serving his first year on the Cane Creek circuit. The people appreciate him and he is pushing his work with the determination to make this the best year of his ministry. Brother Brooks is a genial



HENDERSONVILLE, N. C., M. E. CHURCH, SOUTH.

gentleman who refuses to put off his youth though some hint that he has already reached middle life.

Rev. George Washington Crutchfield, like his name sake of hatchet fame, cannot lie. He is a Methodist in whom there is no guile. His character is like pure gold. If Kentucky has any more like him North Carolina could use them to good advantage. North Asheville is prospering under the leadership of this Godly man.

If Rev. W. B. Lyda has an enemy in the world no report of it has been made. The people through this mountain section for generations to come will talk of "Brother Lyda." How he could preach and how he could sing will be told to the children's children. This man has more name-sakes in the country where he is known than any other man except, possibly, Zebulon Vance. This typical itinerant is not as strong as he once was, but unflagging spirit still drives him on. He will not rest. To plough and to preach are peculiar pleasures that he will not forsake as long as strength remains. The shadows are falling eastward but God is making the after part of the day very beautiful for His honored servant.

A courteous and courtly gentleman is Rev. D. M. Litaker. He is a very companionable man who enjoys the fellowship of his brethren, and is loved by all those who know him best. His diligence in the study of the best books is worthy of the highest commendation. Brother Litaker is a fine preacher.

Rev. J. W. Moore works like a Trojan. He studies also. Among the young men of the conference none are the superior, and few the equal, of Moore. Some charge next year will draw a prize in this man who has done such a fine work at Bethel.

For wit and brilliancy of intellect commend me to one with a good dip of Celtic blood. Rev. C. H. Neal enjoys this distinction. And he carries right gracefully the honors of his tribe. While a new man in the conference, he is by no means an inexperienced preacher. He is doing a good work at Old Fort.

Rev. R. H. Parker is the very soul of honor and a slave to duty. He is an interesting conversationalist, fine pastor and good preacher. A man of greater activity is not to be found among us though his good head is growing gray. The years seem to sit lightly upon him.

Rev. W. H. Perry is sui generis. We shall not see his like again in this generation, if ever. He has in him the stuff of which martyrs are made. In the most terrific storm of winter he will meet his appointment, and, Lorenzo-Dow-like, preach if not another soul be present. Though one might not suspect it, he possesses a fine knowledge of human nature and knows how to deal prudently. But he is no time server. To bring things to pass in the Lord's vineyard is the one aim of his unceasing toil, and with apostolic zeal he pushes on to the desired goal.

I heard Bishop Hoss, on one occasion, remark: "That young man Siler is a very remarkable man." All those who know Rev. Frank Siler will agree with the good Bishop, for the present pastor of Central church, Asheville, can be at more places, see more people, and do more things in a given length of time than any other man. He can preach well without preparation, and when he has time to prepare is a very fine preacher. His work at Central with the great building enterprise on hand has been made doubly difficult because of no church to worship in a large part of the time, the services being held in the auditorium and courthouse. But he is completing a successful quadrennium, and the people rejoice that they are completing the best church in the State.



REV. T. SUNAMOTO AND FAMILY.
Supported by the M. E. church, South, at Hendersonville, N. C.

CONTRIBUTIONS.

THE EPWORTH LEAGUE.

REV. A. T. BELL.

The Epworth League is not a fad or a hobby, but the healthful outgrowth of the needs of the church, and a standing demonstration of her vitality. The discipline requires the organization of a League Chapter in every Society, or at least demands an honest effort to test the practicability of such organization. We sometimes hear it said of persistent League workers, that they "make a specialty of the League," which must surely be an erroneous statement, for a specialist specializes by discriminating against other interests, and the true Leaguer seeks to foster all the organizations of the church. So true is this, that, wherever the League has been faithfully and persistently operated, ready workers will be found for any office and work in the church. League work demands faith and sympathy, patience and perseverance, and evokes that enthusiasm without which it is hopeless to lead any body of young people to accomplish any worthy results. The work of the League tends to develop intelligent conceptions of Christian duty, and to strive for the attainment of a type of spiritual life that shall be usable in all the affairs of Church activity.

So in every department of church work are found today ready men and women, consecrated, loyal and faithful, who have come up from the ranks of the Epworth League, and are living evidences of the wisdom and practical value of the League idea and the League work. These are they who believe in the League, who endorse her ideals, who vindicate her claims, and enter heartily into her activities.

In Asheville we try to lay stress on every essential feature of League effort; the Council meeting is insisted on as a necessary factor of success; our city union meets regularly, and has undertaken as a special work, the support of a preacher for the new Mission charge at Riverside and Weaverdam. Some special work of that sort is necessary for the best development of any organization, and perhaps particularly so for our Leagues. They need to learn that their gifts are God's due, and that the only money they can really give to God, is their missionary donation, since it is the only payment they make to Him, without expectation of an equivalent in return. Our Asheville District League Conference is to meet at Hendersonville, June 21st, by invitation of the local chapters. The Hendersonville Leaguers are active and zealous, looking faithfully after every interest of the work, and will give the District Conference a hearty welcome. Their Literary department is especially worthy of commendation, and they have an excellent Junior League, which is a guarantee of future success.

Let us all place our ideals high, and let our faith rise above all ideals and lay hold on the power of God. Let us trust God implicitly for all success, while we strive with might and main to advance the interests of our League, not only our local chapters, but the League at large within our own Conference.

HOW TO RAISE THE CONFERENCE COLLECTIONS ON CIRCUITS.

REV. L. B. ABERNETHY.

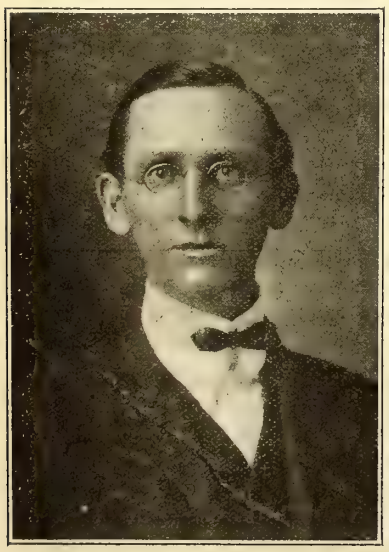
In the first year of my church membership I was elected steward at the last quarterly conference with nearly half the pastor's salary behind. I remember in my boyish zeal saying in that conference that there was no church or people that I knew who would not meet the claims of the church if they could be made to see the need of it. But that no steward who was not in perfect harmony with his pastor, or thought the assessment too high, or was not liberal himself was capable of bringing before his people that need in such a way as to make it effective. I have never changed that opinion. And after all, the pastor is the steward of God and the church in the matter of raising these assessments on his circuit. No plan will work, nor will any circuit pay these claims in full if the pastor is not thoroughly convinced that "there is none other name under heaven given among men, where-



NORTH ASHEVILLE PARSONAGE.

by we must be saved." And that no matter how great the assessment on his work it is far less than his people owe to God our Saviour. The circuit is unlike the town in many ways. There is not that rivalry between denominations that prompt the men to pay out for their good name's sake. Too few of our country members take missionary literature and to them China and Africa are as far away as the moon. So the only possible way to reach them is by preaching. Without any spirit of faultfinding, we are prone to neglect the one great idea of the Gospel as belonging to every nation, tongue and kindred on earth and being so much burdened because their own people are not living consistent lives we are constantly preaching to our own people of their needs as though Christ died for them alone, thus adding to their already full stock of pride and selfishness instead of getting them to think of others needs and thus learn the first lesson of the kingdom of God—self denial.

It is too true, however, that even in the Western North Carolina Conference there are men who do not believe in a single assessment made on our church. Some of these are found among our Stewards and Sunday-school Superintendents. If they give to these causes at all, it is only because of public opinion or to get rid of the preacher." Surely it is not saying too much to say that success to our cause necessitates that these be placed "on the retired list." No pastor can succeed with an enemy to God's cause in the lead. And that man who opposes the Great Captain's last order is an enemy to God's Kingdom. So the first step is to fill all the church offices with God's friends who do all that He commads.



REV. W. A. NEWELL
Pastor Elk Park M. E. Church, South.

As to the method, if these points be settled, a pastor thoroughly posted on the matchless work of the Gospel in foreign lands, one who can shut his eyes in his study and see our Mighty King, with sword by His side, driving out sin and sorrow in all lands, and then going before his people with a soul filled with holy love for all people for whom Christ died; then having his offices filled with men who at least will not speak against the work; and he will need no method. For my own work, I took last year two yards of cheap cloth and with ink and small brush drew a map of the circuit giving location of each church. Those that the year before paid all conference collection's in full were left white, those who overpaid were marked in red, and those who had failed to pay these claims were marked in black. Then I ruled a space and giving the name of each church on circuit I gave its assessment in all these and the amount each had paid for a term of four years. I left one of these at each country church for the Sunday-school and other meetsngs during the entire year. When I finished my collections every church had paid as much as 15 per cent over the assessment on these claims.

Hendersonville Station.

In the year 1850 the first Methodist church was built in Hendersonville. This was ten years after the formation of the county of Henderson. Before the church was built the Methodists worshipped in the court house for a few years. One of our oldest members, Mrs. Dr. Allen, remembers attending a Quarterly Meeting in the court house in the year 1847. For many years this was part of a large circuit; in the seventies it was made a station with a country church attached. In 1887 it became a full station. In 1890 the old frame building was removed and a neat brick one erected in its place. Two years later, in 1892, under the pastorate of Dr. D. Atkins, one of the best parsonages in the conference was built.

The church now has a membership of 150, the largest it has ever had, though rather small for a town of 3000 people where we have had a church for 55 years; but financially it is doing as much as some larger churches. For several years its contributions have ranged from $9 to $12 per member, while the average for the whole conference is less than $4; and the average on the stations, except where churches are being built, is about $5.90.

This year the pastor's salary has been increased 25 per cent over last year; and last year it was increased 20 per cent over the year before. The assessment for conference collections two years ago was $164, last year $230, and this year $266. A previous pastor was wonderfully blessed in missionary enterprise. He induced the church to pay enough to foreign missions to support a native preacher in Japan. During his last year $300 was contributed for this purpose.

But while the church advanced in missionary contributions, its pastor at that time not being dependent on the church for his living, it reduced the pastor's salary to a point less than a support. During the present pastorate, it is the policy of the church to give its own pastor a support and to contribute largely to missions also. The large increase placed upon the church for pastor's salary and the collections other than foreign missions, necessarily reduces the large amount reached for foreign missions two years ago, but the real liberality of the church remains the same. All the foreign mission contributions goes to the Japanese missionary.

This spring the Sunday school has had a veritable resurection. Its attendance has nearly doubled under a campaign for new scholars, several new classess have been formed and have already grown large; the organization has been thoroughly modernized and the work is strictly high grade.

Our Leagues, Senior and Junior, are flourishing; they entertain the District League Conference in June.

Our Woman's Foreign Missionary Society has not changed presidents in 11 years, nor time of meeting since it was organized 19 years ago. It is composed of a fine body of women, and in its work, is among the best to be found anywhere.

The Golden Links, though newly organized, are proving themselves to be worthy daughters of noble mothers.

While our membership is not large, and notwithstanding we face the difficulties incident to the most popular resort town in the south, yet as measured by what others are doing, we think there is reason for encouragement and a large faith in a large future.

D. M. LITAKER.

The North Asheville Methodist Church.

This church is a child of Central. Twenty-one years ago this month a mission Sunday-school was organized. Four months later a small church was built on West and Center streets. Some time later a parsonage was built on the same lot.

Under the efficient ministry of the brethren who have served this charge the congregation grew till the capacity of this church was crowded. Another site near by on Chestnut street was decided upon, and an ample lot purchased and the present sightly and commodius church was built. The congregation has been worshipping here for three years. The membership numbers two hundred and thirty two. Sixteen have been added this year. The Sunday-school enrollment reaches nearly two hundred during the quarter.

There is a small debt upon the church. Bishop W. W. Duncan, who took the collection when this work was substantially initiated, has



L. B. ABERNETHY
Pastor Biltmore M. E. Church, South.

promised to be with us the third Sunday in June, at which time we expect the good work so auspiciously begun to be carried on to completion and the church dedicated.

The former pastors, whose memery without exception, is as ointment pourd forth, are cordially invited to be present.

G. W. CRUTCHFILD.

THE NORTH ASHVILLE METHODIST PARSONAGE.

This delightful parsonage is situated nearly opposite the church on a beautiful lot given the congregation by Dr. J. E. David of Ashville. The congregation recognizing that money could be procured sufficient to build a good parsonage cheaper than a house could be rented by their pastor, the old parsonage having been sold, decided to borrow the money and build. The house was begun in July and the pastor has been occupying it since the first of December.

Hendersonville Circuit.

Dear Advocate:—This year bids fair to be one of the best in the history of this charge. We have had some very gracious revivals in which the spiritual life of a large number of members was greatly quickened, many new family altars erected, prayer meetings started which are doing good work, the Sunday-school work has been intensified, and great good has been accomplished in many ways. The church has become more fully united, and the work is in a very hopeful condition. A parsonage has been purchased on which $334.00 has been paid. Of this amount, $223.00 was secured from the sale of church property, $114.00



REV. J. N. SOMERS
Pastor Burnsville Circuit.

collected from the people and there has been about $60.00 collected and applied in the way of parsonage furnishing.

Revivals held, 4; sermons preached, 116; professions, 92; additions, 45; Advocate renewals secured, 9; new subscribers, 26: books sold, 200; pastoral visits, 255; prayer meetings a week 7; Sunday schools, 6; Sunday-school collections $12,04; collected for church repairs, $11 15; collected Bible cause, $750; collected on pastor and presiding elder's, salary $94.77; for personal charity, 25.00; paid Brevard school, 3 95.

There are funds collected for Sunday schools, missions and church improvements not included above for lack of data. We think the work, indeed, in a hopeful condition and expect full reports at Conference on all the missionary and conference collections, as well as good reports on all lines. We hope to more than double our ADVOCATE subscriptions before conference.

Much success to the ADVOCATE, to my brethren in the ministry, to the loity of the church, and God's blessing upon the unsaved, with praise and thanksgiving to our God for His wondrful goodness to the children of men.

I am informed that in the bounds of this charge near Edneyville are the premisses which were once the possession and home of Rev. Mr. Edney of long ago where Bishops Asbury and McKindree made their stopping places on their tours through the Carolinas, Tenneesee and Virgina. After these historic and noble men were named two boys, one of which is still living. Brother Asbury Justus, now near his 90th year. He has lived long to bless the church to which he belongs and the community in which he lives. He is a faithful and punctual attendant upon the services of the church, Sunday-school and prayer meetingt, and still delivers exhortations of wonderful force, and enthusiasm. Along with him is Brother Eli Rhodes, only behind him a little in age, and in earnestness, zeal solid piety, love, and service to the church. My attention is called to the most excellent exhortation they both recenly delivered in the Sabbath evening prayer meetings at Edneyville church. May God's richest blessing rest upon these aged soldiers of the cross, and when by and by they shall lay their armour down to go up on high, may others be raised up to fill the place in the church and community they have filled so long and so well.

W. H. PERY, P. C.

Weaverville Circuit.

Just what to say concerning the work on this charge is more than I know.

One half of the pastor's time is given to the Mt. Pleasant church where we have a good prayermeeting each week, Leagues, Missionary Societies, and good leaders.

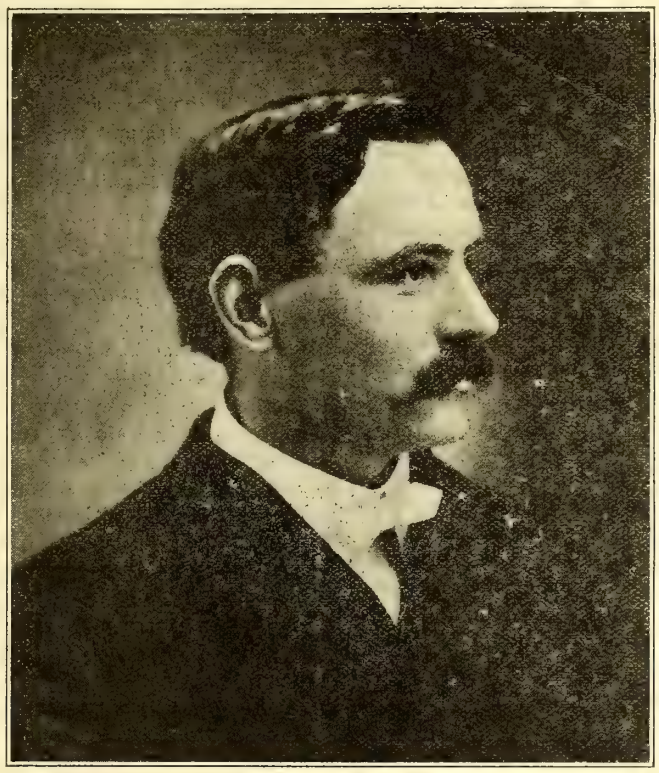
The other half of the month is supposed to be given to five churches located around Weaverville. At all of these places except one, we have good Sunday-schools and some members who hold regular family prayers. (The latter is mentioned not because 'tis the rule but the exception). But there is no opportunity to preach at every church on Sunday so we give this service at South Fork on Tuesday morning. This church, however is prospering and the people are building a nice little church, which will soon be occupied instead of an old school house. There are only a few members at this church, and all of them are poor, but some "are rich"—"heirs of God."

There are nearly three hundred and fifty members on the charge, and knowing them personally, I believe, with perhaps a few exceptions, all have thir names written in the book of life. This may not seem unusual, but, whether unusual or not, I thank God there are no members on this charge, who are an offence and a stumbling to others. We expect to begin holding special meetings in two weeks, believing that we may all be greatly strengthened, we hope steadfastly in God.

Our 2nd quarterly conference, was held last Saturday. Brother Plyler, our P. E. is not new here, having been three years at Weaverville. He has given great and permanent encouragement. His preaching and instructions are not only "orthodox," but instructive and fruitful, and this is the very thing we need.

Several members have been received, the Sunday-schools have good life and we expect to meet the financial claims as a matter of course,

T. R. WOLFE.



REV. D. M. LITAKER, Pastor Hendersonville M. E. Church, South.

Riverside and Weaverdam.

This is a new mission charge made at the last Annual Conference, and Rev. C. E. Harrison, who came to us from the Ohio Conference was appointed pastor. Brother Harrison is a man of capacity and experience. He took a firm grip upon the work from the start and is succeeding admirably. He has been in a continous revival and persons have been added to the church almost every week. Capt. W. T. Weaver agrees to give a lot for a church at Weaverdam and plans are being laid to build a new church at that point. The work is succeeding, and the people appreciate and love Brother Harrison. He is indeed, "a workman that needeth not be ashamed."

A. W. P.

One of Many.

Smithfield, N. C,
May 12, 1905.

Mr. C. A. Bray, Treas.,
Greensboro Female College,
Greensboro, N. C.

Dear Sir:—Seeing in the Advocate that work had begun on the chapel again, hoping to finish it by commencement, I will send my offering, though 'tis small, only one dollar, and my prayers are that every Methodist in our Conference will send a contribution right away. I feel that we have much to be thankful for.

Wishing you all success in this great undertaking,

I am a true friend,
Mrs. ————.

Ler others do likewise. The time is short.

Washington, D. C.,
April 15, 1905.

DEAR MR. PEELE:

To-day I ran up with a pamphlet of your school in Washington, and it did me so much good I want to write you and tell you how I am getting along. I like this city very much, have an excellent position, and attribute it to your excellent course and kind and competent teachers.

I was talking to a sister stenographer here only the other day, and remarked that, during my stay there, I never knew of any one's failing to find a good position after having completed the prescribed course satisfactorily.

Doing is better than talking, and I would rather risk a school I knew to be educational (for tis only that, after all, that will win) than to cast my lot with a concern that talks too much.

A school like Peele has many friends, but none better than I.

I wish you continued prosperity.

Sincerely,
CORA E. WALLACE.

Peele, A Standard School of Commerce and English, Greensboro. Every full graduate during past four years has been successful. No superlatives. No references. No guarantees. That is all.

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Letter From Korea.

My Dear Brother Willis:—Your letter concerning the Missionary Conference which is to meet in Asheville May 17 has been received. It almost makes me homesick to think of that conference, and that too in Asheville, and I not able to be there. But when I stop to think of it I am entirely too busy to be homesick. The work here is so interesting and the Lord is leading us in such a way that we are willing to miss even the Asheville conference if thereby we can better carry on the work here.

It has been just a little over a year now since the revival began in our church here and it has been steadily going on ever since. People are not coming in by the thousands at a time but they are nevertheless coming. And it is not only in our church that the work is going on but in the other Missions as well. Just recently the news comes from the north of the country, where the Presbyterians and our sister Methodism are at work, of a most wonderful revival. In the city of Pyeng Yang alone more than eight hundred are reported as having come into the church, this was the direct result of an effort on the part of the churches to preach the gospel to every one in the city; so much so that a house to house visitation of the entire city was carried out.

Then too in our own work while we have not had such large numbers coming into the church as those above quoted we have had a steady increase in nearly all of our work. The Songdo work is the most flourishing that we have and I am persuaded that there is not a better type of Christians in all the land. Some weeks since Bro. Cram had an old fashion protracted meeting which resulted in a most glorious revival both in the church membership and in bringing new believers into the church. Immediately following this meeting we took up our winter training class for that part of the work and for a week longer the work went on. We stressed the importance of the Witness of the Spirit in the heart of every believer. Many people for the first time came to understand just what this means and testified to the reception of the same. We also throughout the class laid special stress on the fact that children of our Father must be holy in life and perfect in love. These classes are one of our best means of training our native workers for usefulness. We used to lay the stress nearly all on the study in these classes, and that is not to be discounted in the least, but we are now stressing the spiritual life feature in the work most of all. We are convinced that it makes little difference how much one may know of the doctorine if he does not know the Author of the doctrine he can not do efficient work in the Lord's vineyard. We want our people to know the Lord and His saving power; then we know that they shall be able to tell others the way. Praise the Lord they are learning this!

I found at the last Quarterly Conference of the Songdo Circuits—there are two—that they had paid more than two dollars per member this year up to the time of the second Quarterly Conference. The money is in the currency of the country and is not so much when reduced to U. S. currency but it means the same thing in the end for this is the sort of money the people receive for their work and they have to work a much longer time to make a dollar of it than the people in the U. S. do to make a dollar of their money. So that really a dollar here means more time expended in procuring it than in the U. S. I am sure that if our dear friends in the Western North Carolina Conference who are contributing to our support here could be with us in one of the classes or one of the revivals proper they would never regret what they have done to give the gospel to Korea.

You will want to know about the war. All that I can tell you is that we know very little about it here and go for days sometimes without hearing it mentioned. The work of the church is moving on just as if no war had ever been heard of in this country. It has been more of a blessing to the work than a hinderance to it. It has shaken the people up and enabled them to see things in a new light and thus makes the way to accept the gospel more easy than it ever was before.

Let the key-note of the Asheville Conference be prayer. If we can once get the church aroused to the point of earnest prayer for Missions the money and men will come forth as the needs arise.

Yours most cordially,
J. Robt. Moose.

Funds for Greensboro Female College Coming in.

WORK FOR THE COMPLETION OF THE CHAPEL NOW BEING PUSHED VERY VIGOROUSLY.

Since the last issue of this paper the work on the Chapel has progressed very rapidly. The plastering will be well nigh completed by next Saturday night, and the wood work will then be pushed to completion; but in the meantime, we are very much in need of funds on this important addition to the College, and we again urge that every Methodist in North Carolina take this great question to heart and send us some amount, either small or large, and help us to pay for this work. We want the Chapel completed before commencement and we are going to have it done before that time, but please bear in mind that the Executive Committee are very hard up for funds to pay for the work, and any amount will be very gladly received.

During the past week among other things the writer received a $5 bill carefully wrapped in a small piece of writing paper on which were written these words, "In the name of my Dear Lord and Saviour." This letter was mailed at Mechanic, N. C., but bears no name. The sender will please accept our most sincere thanks, and consecration like this will unquestionably receive its future reward. Would to goodness that we had more such people in this good Old North State.

Thanking you for what you have done and awaiting your early responses to this call, I am,

Yours fraternally,
C. A. Bray, Treasurer,
Greensboro, N. C.

The Kind of Religion we Want.

We want the religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his boots, and makes the husband mindful of the scraper and door-mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvest-moon and makes the happy home like the eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them.—Helpful Thoughts.

Three Pillows.

How wonderfully God does uphold his people in time of trouble! Multitudes of Christians, looking ahead, have seen troubles approaching that they have felt that they never would be able to pass through; but when the time came, sustaining grace was given. They were privileged both to rest their heads on God's great beating heart of love, and to feel that underneath were the everlasting arms.

A minister on his death-bed was being tended by his daughter. She was very solicitous for his comfort, and spoke of placing additional pillows under him. He said:

"No, I have three pillows under me now. One is God's love, another is God's wisdom, and the other is God's power." These are the pillows on which every weary, troubled, or paintested Christian may rest and find truest comfort and sweetest consolation.—G. B. F. Hallock, D. D.

$100 Reward, $100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work.—The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Take Hall's Family Pills for constipation.

When boils begin or pimples appear on the face, it is proof that the blood is trying to throw off through the skin the impurities. You will find Vick's Tar Heel Sarsaparilla a pleasant, sure relief in such cases. It directs the impurities through the proper channels. Full size dollar bottle for fifty cents at druggists.

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Liquor, Opium, Cocaine and other drug addictions, Nervous Exhaustion, and the Tobacco Habit.
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An Infant's Catechism.
I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to
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Macon, Ga.

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The Family Circle.

Our Mothers.

Some wise man has said that the great need of the age is mothers, and he could not have uttered a more profound or apparent truth. If there is any respect in which we have deteriorated relatively, or failed to keep pace with the general progress of a Christian civilization, it is in the character and quality of the mothers of the people.

The father is responsible for much. It is his function to provide and protect; to be a shield and bulwark to the loved ones of the home circle, and doubtless he is under God the director and governor, since he is held responsible for this in both civil and moral law. But, after all in the home, and especially with regard to the formation of character in young children, his influence is slight, as compared with the mother. The first six years of life have been called "creation's week," and wisely so, since the trend of the life and the foundation of character are decided in that period, and within that period the father does little—can do little. The mother holds the destiny of the child, for time and eternity, in her hand; a responsibility so awful as hardly to be considered without alarm, and not to be borne by the thoughtful without unceasing prayer.

We have no possible tolerance of those married women who in wicked selfishness refuse to become mothers, but if possible we have even less for those who do, and yet utterly fail in that wisdom, that careful, self-denying patience, that ineffable tenderness. which belongs to real motherhood. Unhappy that man whose children are practically motherless, for unfaithful to them she will be unfaithful to him; and blighted is that home which knows not the gentle hand, the ready sympathy, the patient tenderness, the soft voice, the frequent prayer of consecrated maternity; for unfaithful to this, she will be unfaithful to all.—St. Louis Christian Advocate.

A Poor Soul.

It was on the Day of Judgment. A risen soul went up to the Lord in quiet confidence; not that she was bold or proud or vain, oh, no; all her earthly life long she had pictured herself standing by the Lord's side on the latter day.

But the Lord looked earnestly into her face and said, "Who art thou?"

Then the soul was startled by this question, and said timidly, "Oh, my dear Lord, knowest thou not me?"

"No," said the Lord, "I know thee not."

"Oh, my Lord and God," said now the poor soul, "dost thou not remember how I went every Monday thou gavest to the sewing-room, and Tuesdays to the temperance meeting, and Wednesdays to the Band of Hope, and Thursday to the missionary meeting, and Fridays to the choir practice, and Saturdays to the free-and-easy for working girls, and Sundays to the guild——" Sobbing and fluttered she repeated the last words twice, and added in despare, "Oh, Lord, remember est thou really nothing at all?"

"Soul," said the Lord, "whenever I came and knocked at thy door, thou wast not at home."—Hermann Oeser.

Help Yourself by Helping Others.

In working to save others we do the most good to ourselves. The Alpine traveler who carried his freezing brother saved both the other and himself. In the effort to carry the other man, new warmth of blood was forced into his own veins, and he was enabled to go on until a place of refuge for them both was found. The miser who was going to drown himself found two sovereigns in his pocket, and thinking it was a pity to waste so much gave them to a poor woman who was starving for bread. When he saw how happy the pieces made the mother and her children, he bethought himself of how much happiness he could occasion by all the hoardes of gold and silver he had in his cellar. He gave up the idea of suicide, and devoted the rest of his life to doing good. By saving others he saved himself. If you are despondent, if your Christian life is ebbing low, find some Christian work and do it. In helping others you will help yourself; in saving others, you will save yourself. Your labor will not be in vain in the Lord.—Rev. G. B. F. Hallock, D. D.

Varieties.

"Did your playmate enjoy her visit?" said mamma to her small daughter, who had just bidden adieu to her little friend. "Why, yes, mamma, I think she did," replied the child. "I called her 'my dear' very often in that dressy tone you use when you have company."

Teddy was about to be ten years old. In view of this interesting event, Teddy's mother had ordered some ice cream and cake and other dainties, and Teddy was told to invite his little friends to a birthday party. The evening of the celebration came around, and all the goodies were waiting to be enjoyed. Teddy and his mother were also awaiting. Suddenly the youngster said: "Mother, don't you think it's time to eat the ice cream and cake now?" "No, indeed, my son," she replied. "We must wait until your friends are here." "Well, to tell you the truth, mother," began Teddy, "I just thought that for once in my life I'd like to have enough goodies; so I guess we'd better begin now, cause I didn't invite any one."—Selected.

If.

If you want to be interesting, don't talk much about yourself.

If we had more good hearers, we would have more good sermons.

If you are in the wrong place, your right place is empty.

If you want to be strong in trial, don't forget to pray when you are prosperous.

If there is some man you hate, begin to pray for him, and you will get ashamed of yourself, and try to help him.

If you can't be rich, you can become better off by being contented.

If you can't do the work you like to do, try to like the work you have to do.

If you are a Christian, the devil will never get in front of you unless you turn around.

If the earth were covered with flowers all the year round, the bees would get lazy.—Unknown.

A Bargain.

It was in the raspberry season, and a freckled, barefooted little girl in a torn blue calico gown came to the door of a country boarding-house to sell berries she had gathered.

"How much are your berries?" asked the mistress of the house.

"They are fifteen cents a quart, ma'am. But," she added, in the same breath, "if you don't want them, you can have them for ten."

"I don't want them, so you may give me three quarts," replied the lady, merrily.—August Woman's Home Companion.

Prayer and Help.

The more we pray for our fellowmen, the more inevitably we yearn to help them; and this yearning quickens our energies and enlarges our capacities for helpfulness, in a way and to an extent that we cannot fail to recognize as part of the answer to our prayer.—J. R. Illingworth.

No good grocer sells a lamp-chimney without MACBETH on it

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

Cancer Cured by Blood Balm.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

After the heavy winter diet, the whole family will be safeguarded against fevers, headaches and diarrhoea by using a few doses of Vick's Little Liver Pills—a purely vegetable laxative and tonic to liver, bowels, and kidneys. Twenty-five cents at Druggists.

JUST ONE WORD that word is **Tutt's,** it refers to Dr. Tutt's Liver Pills and MEANS HEALTH.

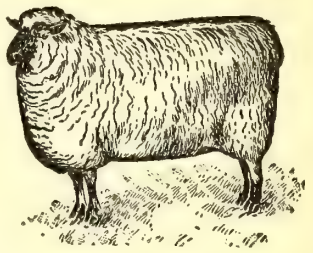
Are you constipated?
Troubled with indigestion?
Sick headache?
Virtigo?
Bilious?
Insomnia?

ANY of these symptoms and many others indicate inaction of the LIVER.

You Need **Tutt's Pills**

Take No Substitute.

WOOL. :-: WOOL.



If you have wool to sell for cash, exchange for goods to be manufactured,

——SHIP IT TO——

Chatham Mfg. Co.,

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They pay highest market price and guarantee satisfaction. Write them for terms and samples. [may4-4m.

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You all know the high quality of the

XANTHINE

Hair Restorative.

How it never fails to restore the natural color to any gray hair, prevents dandruff and promotes growth. Price $1.00 per bottle.

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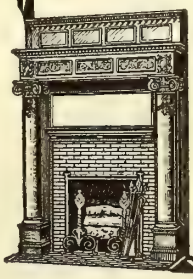
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Our elegant 64-page catalogue (pages 11 x 14 in.) of mantels, grates, tiling, etc., and our copyrighted supplement entitled "Colonial Beauties," both sent on receipt of 12 cents to pay actual postage.

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Teachers Wanted

The So. Educational Bureau at Raleigh, N. C., will need many more good teachers to supply the demand. Operates throughout the Southwest. Professional and bank references as to reliability and success. Estab. 1891. Full particulars free.

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Six Months - - - - - - - .75

To all preachers of the gospel at $1.00 a year.

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D. B. Coltrane, Concord, N. C.
Rev. Frank Siler, Asheville, N. C.
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Office: 108½ West Washington Street.

BISHOP A. W. WILSON.

As already announced, Rishop Alpheus W. Wilson, of Baltimore, the senior of our effective Bishops, will preside in our next Annual Conference, which will be held in Greensboro, beginning November 8th. Bishop Wilson will also preside in the North Carolina Conference. North Carolina Methodism will give this worthy prelate of the church a hearty welcome.

NOTES AND PERSONALS.

We give the face of Rev. W. A. Newell, of Elk Park, in this issue. This should have appeared in our Missionary edition, but the photo came too late.

Rev. R. M. Taylor, preacher-in-charge of the Statesville circuit, has issued a neat little directory of his circuit for distribution among the members. It contains the official list and hours of service for each church, also a full list of the members. There are also tables showing the financial status of the charge, together with assessments for the current year. Such enterprise will more than repay the trouble and expense.

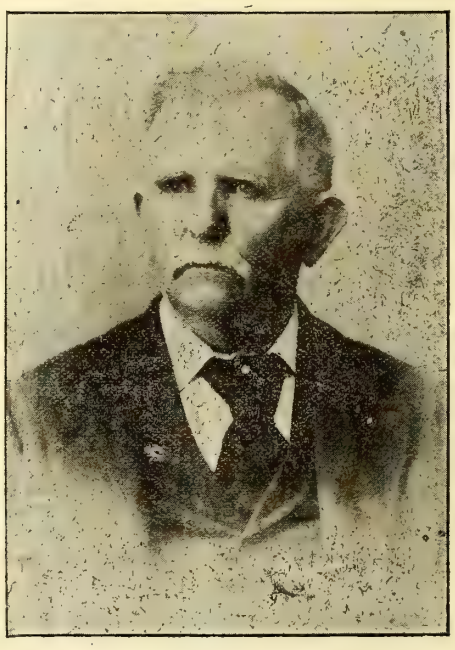
We have, by courtesy of the faculty, an invitation to be present at the commencement exercises of Rutherford College, on Monday, Tuesday and Wednesday, May 22-24. The Annual sermon will be preached on Tuesday, May 23rd, at 11 a. m., by Rev. R. G. Waterhouse, D.D., president of Emory and Henry College, Va. The Literary Address will be delivered on Wednesday, May 24, at 11 a. m., by Prof. H. N. Snyder, president of Wofford College, Spartanburg, S. C. The Alumni address will be dedelivered by Rev. L. A. Falls, of Brevard Street church, Charlotte, on Wednesday, at 3 p. m. This is a fine bill of fare, and we hope to enjoy it.

BREVARD INDUSTRIAL SCHOOL.

REV. D. ATKINS.

The friends of this school have done well. There has never been an appeal which was not heeded. From the beginning it has been comparatively easy to raise money for this school. Had it not been so we never could have built this splendid house. This last appeal has been cheerfully responded to. More than half the amount asked for has been paid or promised. It will be an easy matter to secure this last $400. Donors can now see that they are putting the money in a safe place and where it will accomplish much.

We hope to transfer the property to the Woman's Board at their annual meeting. We wish to do this absolutely free of debt. Let the friends rally at the last and forty of them send in $10 each or any number any amount. We have two weeks more in which to work. Let us work with zeal and determination. Send money to Mrs. F. E. Ross, Greensboro, N. C.



REV. DR. J. A. REAGAN.

NOTES OF PROGRESS.

Our new church at Antioch is nearing completion and will be dedicated sometime during the summer. This church supplies a want of long standing.

The church at Paint Rock has been re-covered and other needed repairs made recently. Brother Puckett held a very successful meeting in this church a short time ago.

The last of a long standing debt on our church at Hot Springs has been paid. Our property at that point is now unencumbered by debt, and some of the people are anxious to begin the building of a parsonage.

Our good church building, Boring Chapel, on the Bald Creek circuit, is to receive a fresh coat of paint. The funds are already in hand. The church and parsonage at Bald Creek are also to be painted. The proper use of the paint brush is to be commended and we take pleasure in making note of the above.

At Laurel a new church is very much needed and the people are planning to build and we expect an elegant new church at that point before the end of the year. The people are abundantly able to build and the indications are that they do not intend to delay the work any longer.

The brethren at Fairview, on the Cane Creek circuit, expect to begin work on a new church this summer, as soon as the busy season with the farmers has past. This will be a great forward step for Methodism in that immediate community.

NEW CHURCHES BEING BUILT ON THE DISTRICT.

The church at Barnardsville is being pushed to completion. Brother Hyder has shown great devotion to this enterprise, and will rejoice when the work is finished. This will be an excellent church of good capacity and adorned with memorial windows.

Bro. Hyder reports that lumber is on the ground for the new church at Laurel and work will begin at an early day. Two churches being built at one time on the Ivy circuit. Congratulations to Brother Hyder and to the Ivy circuit upon the auspicious event.

The sound of the saw and hammer have at last been heard at South Fork on the Weaverville circuit. This much needed church will soon be completed.

The best Methodist church in McDowell county will be at Old Fort when the new church is finished. And this will be done before many moons.

Brother Siler and his people rejoice at the prospect of an early completion of their great church. It will be finished during the summer and will be one of the best, if not the best, church in the State.

PASTORS IN NEW PARSONAGES.

Brother Crutchfield moved into his elegant new parsonage in the early winter and has been living the luxurious life. Piety alone saves himself and family from pride.

The pastor of Old Fort circuit and his happy young wife have been domiciled for several weeks in their new parsonage. Brother Neal worked faithfully to get it.

The people of Hendersonville circuit bought good property and put their pastor and family in a seven room house at Fruitland. Good for all concerned.

All the pastors on the Asheville District are well fixed now, except Brother Wolfe. He has only part of a house. But this will probably be enough for him for sometime to come. For his thoughts seem to be much about books and the making himself proficient as a preacher. He may need a helper, but he seems to get on very well without one.

ANNOUNCEMENTS.

Notice to Preachers of Asheville District.

All the pastors will please meet in the League Room of Central church, Saturday at 2 o'clock. Matters of importance. Let every one be there on time.

A. W. PLYLER, P. E.

Charlotte District.

Dear Brother Blair:—You may announce the District Conference for the Charlotte district to be held at Brevard Street, Charlotte, July 26-28. That will embrace Wednesday, Thursday and Friday.

Truly,
J. ED. THOMPSON, P. E.

Trustees Meeting.

Dear Brother Blair:—Please announce that the Trustees of Rutherford College will meet at the College on Tuesday, May 23rd, at 10 a. m. All members of the Board are urged to be present.

J. H. WEAVER,
President of Board.

Dedication at Monroe.

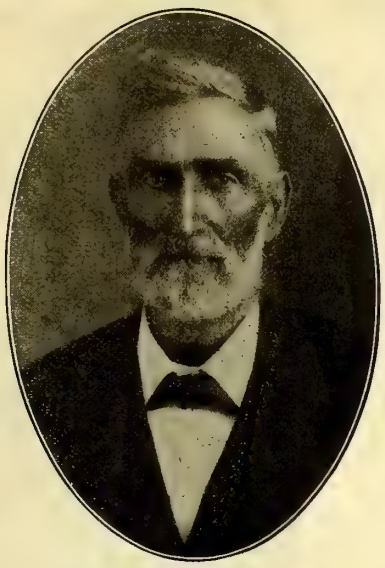
The church at Monroe will be dedicated by Bishop H. C. Morrison, on Sunday, May 28th. All former pastors are cordially invited to be present.



HAYWOOD ST. M. E. CHURCH, SOUTH.



BETHEL M. E. CHURCH, SOUTH.



REV. W. B. LYDA.
Pastor of Marshall Circuit.

THE ABERNETHY MONUMENT.

DEAR BROTHER BLAIR:

I have been informed that there is a movement on foot to raise funds for the purpose of erecting a suitable monument to the memory of the late Dr. R. L. Abernethy, and I take this method of appealing to all his old students and friends to contribute to this worthy cause.

Dr. Abernethy was one of the State's really great men, and one of her greatest benefactors. He contributed more to Christian education, perhaps, than any man who ever lived in North Carolina. He literally spent his life in a strenuous effort to save the poor boys and girls of this State and other States from the blight of ignorance.

I hope that every student who reads this article will send a contribution to you, to be used in erecting a beautiful marble shaft to perpetuate his memory. You may put me down for Ten Dollars to start with. I will contribute more if necessary.

Respectfully,
J. D. MCCALL.

Charlotte, N. C.

Previously reported, - - - - -	$108.50
J D McCall, - - - - - - -	10.00
Misses Maud and Cora Davis, - -	1.00
Rev J H Shore, - - - - - -	1.00
Rev M T Steele, - - - - -	1.00
Mr M M Courtney, - - - -	5.00
Total, - - - - - -	$126.50

THE SHELBY DISTRICT CONFERENCE.

DEAR ADVOCATE:—As the main work of our conference has been reported in this week's issue by the editor, I shall not ask for space to tell of the same things again but will give to your readers the most important resolutions adopted by the conference.

It is easy to resolve, and easier still to forget; but it is difficult to do just what we in conference assembled agree should be done. We need not resolve less, but do more. Fraternally,

J. F. ARMSTRONG, Sec'y.

EPWORTH LEAGUES AND SUNDAY SCHOOLS.

Resolved 1, That it is the sense of this Conference that our pastors are not using the Leagues and Sunday schools to the highest interest of the church in this district.

Resolved 2, That the pastors and delegates to the Epworth League and Sunday School Conference be urged to attend and make the most of that conference.

Geo. D. Herman,
R. M. Courtney.

THE ARTICLES OF RELIGION IN THE SUNDAY SCHOOLS.

WHEREAS, The last session of this District Conference resolved to teach the Articles of Religion in our Sunday Schools, and

WHEREAS, It is not practicable to place a copy of the discipline in the hands of each Sunday School scholar, therefore be it

Resolved, That we, the pastors of the Shelby District, ask our publishers to print a sufficient number of copies of the Articles of Religion and the General Rules in small pamphlet form and that we distribute these among the pupils of our Sunday Schools for study.

J. H. Bennett,
J. W. Ingle,
J. B. Tabor,
B. Wilson.

REGARDING LOCAL PREACHERS.

WHEREAS, But a small number of the Local Preachers are in attendance at this Conference or have sent a report of their work, therefore be it

Resolved, That we as a District Conference urge all local preachers to attend its sessions when possible. If this cannot be done, they are to send a written report to the Conference with a request that their character be passed and their license renewed.

J. F. Armstrong,
G. D. Herman,
J. B. Tabor.

ADVOCATE.

WHEREAS, We have heard the encouraging report of Rev. H. M. Blair, editor of the North Carolina



BILTMORE PARSONAGE.

Christian Advocate, which shows nearly two thousand new subscribers secured in Western North Carolina Conference during the year, and

WHEREAS, Two hundred and seventy-five of this number have been secured from the Shelby district, making it the banner district of the Conference, and

WHEREAS, Several of the charges have reported no new subscribers as yet, therefore be it

Resolved, That we, as pastors and laymen of the district continue the good work begun until every Methodist family in the bounds of the district be urged to take the paper.

J. B. Tabor,
J. H. Bennett.

REGARDING CONFERENCE COLLECTIONS.

Resolved 1, That we as a district believe that all the consolidated collections should be paid in full without any discrimination in favor of any items in these assessments.

Resolved 2, That if there is a deficit on the whole assessment each item shall take its proportionate part of the deficit.

J. F. Armstrong,
J. S. Martin.



REV. A. E. HARRISON.
Pastor Riverside and Weaverdam M. E. church, South.

MISSIONARY TERRITORY IN COTTON MILL DISTRICTS.

We find that within the bounds of the Shelby District there are fifty-two cotton mills, thirty-seven of which are reasonably well supplied with the Gospel through Methodist agencies. There are fifteen mills which are not so supplied in an adequate manner. At some of these mills the conditions are not ripe for the erection of Methodist churches. There are perhaps seven or more mill communities at which our work could be prosecuted more vigorously and advantageously if we had houses of worship. The populations are so great and so changeable and the character of the work such that the present ministerial force is insufficient.

In view of the foregoing facts your committee offers for adoption the following:

Resolved 1, That we advise pastors of communities where churches are needed that they make an earnest effort to supply all our people with church facilities.

Resolved 2, That we respectfully ask our presiding elder to make such presentation of the above and other facts to the Bishop and his cabinet and to the Board of Missions as in his judgment shall most likely result in such re-adjustment and manning of the work as shall more adequately meet the necessities of the case.

E. L. Bain,
Geo. D. Herman,
M. H. Vestal.



FRENCH BROAD RIVER NEAR ASHEVILLE.

The Sunday School Lesson.

LESSON FOR MAY 21, 1905.

Jesus Before Pilate.
John 18:28 40.

GOLDEN TEXT.

Every one that is of the truth heareth my voice. John 18:37.

HOME READINGS.

M. Jesus betrayed, John 18:1-14
T. Before the high priest, John 18:15 27
W. Jesus before Pilate, John 18:28-40
T. The accusation, Luke 23:1-12
F. Pilate troubled, John 19:1-12
S. Despised and rejected, Matt. 27:15 26
S. Christ our example, 1 Pet. 2:20-25.

NOTES.

The night has passed—and such a night! Full of events which the full moon saw twice, at which the ages are gazing. The Saviour's trial as a Jewish teacher has ended. Feeble and contradictory was the evidence, yet the high priest said: "What need we further witness?" and "all condemned him to be guilty of death." Death is in Roman control, and a crime against the state must be proved. Pilate, the governor, sits in the hall of final judgment. The "basilica," as it at Rome was called, was for long the model of churches, and it is quite lately that the theater has given style to audience-rooms.

To enter a Gentile building at Passover shut one from the feast until sundown, and these Jews are orthodox in scruples. Jesus had rebuked them for paying tithes of garden mint and trampling down justice and mercy. They are now fierce to kill a harmless victim, yet tenderly observing a trivial matter. If they entered Pilate's hall, they could not eat their breakfast! Alas for our human nature; there is no end to its inconsistences!

These who bring Jesus to Pilate are men of high place and repute, and they answer as though he might without asking, know the matter to be serious. If they try to explain, he will find their charges tedious and superstitious. They wish him to examine and condemn Jesus for state reasons, such as he would understand. He thinks them impudent, and retorts accordingly. He wishes not to be annoyed. He and they were no lovers.

The Jews never crucified; they stoned culprits. The Romans always crucified. Thus, had Pilate allowed them, they would have stoned Jesus, and thus his own word, and even that of older Scripture, would have been falsified. Prophecy so easily comes true! Here all is easy and natural. Jews pass the matter to Romans, and it is done.

Outside of all things visible, and penetrating them, is the wide domain of truth. They perish, but truth abides. Socrates told his judges: "You are to be tried by the truth;" and Zerubbabel has said: "Magna est veritas." In this infinite realm, comprising all things and deciding all things, Jesus rules. "I am the Truth," "the same yesterday, today and forever." "He that is of the truth heareth my voice." Pilate and Caiaphas have to answer at truth's tribunal. So do we all, and there is no shuffling. There Jesus presides.

"Am I a Jew?" shows his utter disregard of Mosaic forms and usages. "Thine own nation" has gone thro' its processes, but those are trivial. To Pilate all that Jewish trial would not make a hair white or black. The accusers are "academic," like a debating club, and their decisions have no force. They now come before a real judge, into a real court, and the case must rest on realities, not phantoms. Pilate's tone and manner are of contempt for the performances of Caiaphas. He did not care to review them; he saw no importance in them.

"What hast thou done?" has a Roman sound No instance of condemnation for opinion or quiet sympathy is easily in Roman annals. There must be open action by word or deed; and so it is today in all decent lands. Rude injustice will sometimes break in, but law demands action. The defendant could claim a hearing, even from the emperor. Here, then, Pilate is acting judicially. Jesus has a right to be heard, as Pilate himself admits.

Pilate is stupid enough. A king neither possessing nor wishing a force! "My kingdom is not of this world!" Is truth some land of dreams, like Utopia, "Nowhere"? He knows what veracity is, what a lie is, but a "kingdom of truth" is beyond him."

The formula, "I find fault in him"—"Nil habeo quare reprehendam"—discharged the defendant. Jesus is legally acquitted, and could not be twice tried on the charge. Up to this point Pilate has dealt fairly, and well for him if he had now stopped where law stopped. The sequel is as weak and lawless as lynching. For not in this lesson—even Herod endorses the victim's innocence. Now comes murder.

Our governors often on a holiday pardon a deserving prisoner who by good conduct has won favor. Barabbas was half-patriot, half-robber, notorious for outrages, but a hero in popular regard. What he was is not important; our concern with him is that the Jews savagely, and Pilate weakly and falsely, put him in Jesus' stead. Over all this outrage presides Pilate, cruel, timid and stupid, leaving his name linked to the greatest crime in human annals.—A. B. Hyde, in Pittsburg Christian Advocate.

Better Than Spanking.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 185, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Man's Unreasonableness

is often as great as woman's. But Thos. S Austin, Mgr. of the "Republican," of Leavenworth, Ind.. was not unreasonable, when he refused to allow the doctors to operate on his wife, for female trouble. "Instead," he says, "we concluded to try Electric Bitters. My wife was then so sick she could hardly leave her bed, and five physicians had failed to relieve her. After taking Electric Bitters, she was perfectly cured, and can now perform all her household duties." Guaranteed by all druggists, price 50c.

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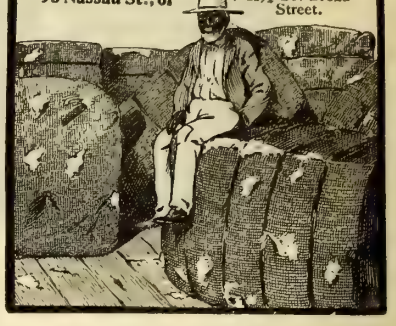
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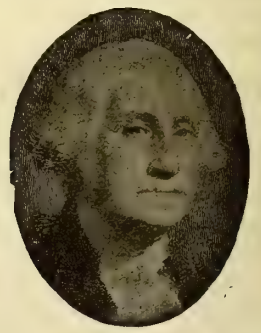
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Our Little Folks.

Grandmother's Roses.

Belle Converse, you'll never do it."

"Won't I? Just wait and see! O, I know all your objections beforehand. 'I can not afford it,' 'It's too extravagant,' 'A waste of money.' But while the rest of you may get what you please, good sensible presents, and I'll not say you nay, my present to grandmother is to be roses—great, creamy beauties—which shall fill the room with fragrance and her heart with delight at the same time."

"But, Belle, they are so expensive! You need so many things for yourself, and they will last so short a time; it does seem that a more substantial present—something that would be a benefit to her all winter—would be far more sensible, and I am sure grandmother would say so if you asked her."

"Well, I shall not give her the opportunity; when you are a grandmother I will consult you before making you a present, and be very certain that your prudence is satisfied, but this is entirely my own venture, and if it is a failure, no one will suffer but myself."

"I am not so sure of that; you might use the money to better advantage, and—"

"Now, Grace, I know that I have no money to waste, and all the sensible things you would say, but I shall not listen. I am tired of having to have every pleasure smack of copper. I have witnessed for years grandma's birthdays simply bringing presents of plain, comfortable clothing that she must have had, even if there was no birthday to be taken into account, and though it may be unwise, I have decided to give her just a sweet, lovely present, as I might give to a dear teacher or friend, whose necessities I did not need to consider. If she is vexed I shall be sorry, perhaps, that I did not buy stockings instead, but I am going to take the risk."

"I do not think she will be pleased; but you always take things so queerly there is no use of saying anything more when you once make up your mind."

"Not a bit, cousin mine, so we will agree to disagree over this little bit of extravagance, and I have no doubt your own present will be far more acceptable; but O Gracie, dear, I am so tired of having to count our pennies so closely when we wish to please our friends. This having to make one dollar do the work of a half-dozen is making me old before my time!"

"You look it," said Grace, laughingly.

In the home of her daughter, Grandmother Girwood sat quietly knitting at a dark-brown sock, thinking thankfully of the many blessings that were still here, though her own home had gone into the hands of strangers, and she had for many years been at the fireside of another. She knew the girls, as she delighted to call them, would be in soon with some little gift for the day.

They came in presently—Belle, Kate, Grace, Mollie, and Dorothy, called Dot by grace of love—and laid their offerings in her arms. They were useful, sensible gifts, made thrice welcome because she knew they were prompted by the love in their hearts, and tears filled her eyes, but they were those of joy.

Half-timidly Belle handed her the long box from the florist, hardly knowing what reception it might receive; but their astonishment can hardly be imagined when Mrs. Girwood burst into tears, half frightening them.

"For me, Belle! for myself—the roses! O my dear, I have longed for pretty things all my life, but there has never been enough of anything to go around and leave anything for luxuries. Belle, they are the first, the very first flowers I ever had bought for me. I—" and she struggled with her sobs—"I thought the day Aunt Annie was buried, if she could only see the beautiful flowers they placed on her casket! Never mind, if I do not have them then, I am so glad to get these now," and she kissed the soft, creamy petals, and then held them at arm's length, and brought them slowly back, inhaling their perfume, the tears rolling down her cheeks, and the smiles chasing them swiftly. May the roses of life garland all your path, dear. O, I am so glad you thought of it!"

"So am I, grandmother, and tho' these will fade, we will try to get you some more."

"They will never fade from my heart," she replied. Then turning to the others, she said tenderly, "Your gifts were lovely; they will make me comfortable in days to come; but these—these roses—they have made me so happy!"

And Grace, turning to Belle, with a tearful smile, said: "You were keener of sight than we; something must have told you how true are the poet's words, 'A rose to the living is better than sumptuous wreaths to the dead.'"—Victor Gage Kimbert, in the Northern Christian Advocate.

The Jap Baby.

How do you suppose the babies in Japan take an airing? In baby carriages, you say? Of course not. The Japanese never do anything the way we do it. When the baby is about three days old it goes out for its first glimpse of the world strapped on somebody's back, and that's the way it goes every day till it can go on its own feet. Sometimes its mother or its nurse takes it, but very often it rides on the back of a brother or sister, who is perhaps not more than four or five years old. These little nurses don't seem to be troubled at all by their charges, as you would suppose. They play ball and tag and run races and fly kites in spite of the heavy loads on their backs. What is more remarkable, the babies are perfectly happy and hardly ever cry, though when their young nurses run with them the poor babies' faces bang back and forth against their care-takers' shoulders, till an American baby would howl with pain and rage.—Bertha Rumble, in St. Nicholas.

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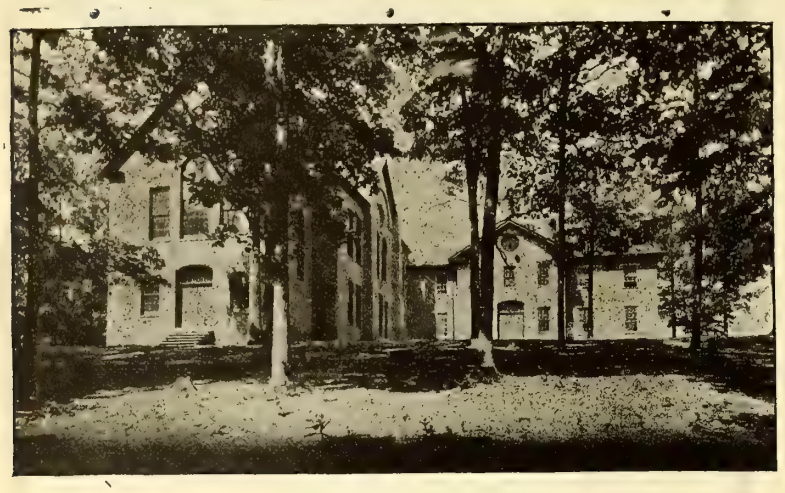


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Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

The Annual Meeting.

The annual meeting of the Woman's Foreign Missionary Society of the Western North Carolina Conference will be held in High Point, July 5 10. This date is the earliest that all the circumstances will allow. And now let our thoughts and prayers turn in earnest to this meeting with purpose to make it the most spiritual, inspiring and potential we have yet had. We again urge that representatives be sent from every society. The names of delegates should be sent promptly to Mrs. J. E Kirkman. Timely effort will be made to secure special railroad rates.

The annual sermon will be preached by Dr. John Hannon, of Danville, Va.

The Birthday Missionary Circle.

We have been slow in making a beginning, but the following encouragement comes from Lexington auxiliary: "We think your idea of a Birthday Missionary Circle fine. Twelve ladies in this society will each take a share." Who next?

The Pledge.

How much, my sister, have you paid on your pledge for the first quarter? If nothing as yet, will you not make your offering at the June meeting? Shall we again embarrass the Board and cause our missionaries to suffer by withholding what should be given systematically and prayerfully?

The Lack of a Woman—Is It You?

Two Presbyterian missionary workers met at a railway station, and while waiting for their trains were comparing notes as to the interest in the Forward Movement and Silver Thank Offering fund in their respective localities. Their stories were strangely alike, including experiences both inspiring and disheartening. The latter were dwelt upon, and the causes of indifference and non-co-operation were discussed at some length. A bystander saw both heads nodding assent, and heard one saying emphatically, "In almost every instance it is for lack of one earnest woman, who is willing to give a portion of her time, some of her strength and a real prayerful endeavor for the cause." Are you the woman in your society or congregation that is needed? Does the Lord give you an opportunity that you heed not? Has he laid a responsibility on you that you have not realized? Let us examine ourselves and our environment. Does the Lord's cause languish on account of your indifference?

The Golden Links of West Market Street Church, Greensboro.

Realizing the strong power of a Christian education both at home and in foreign lands, the young people of West Market Church have directed their interest and support to this cause.

Since the re-opening of Greensboro Female College they have given their loyal support to this institution. Prompted by their love for the College and by the knowledge of the fact that so many noble Christian women trained in this institution are now blessing the world with their labors, both at home and in foreign fields, they have gladly pledged $250 to the building fund. This amount is to be paid by May, 1906; $75 has been paid during this year, with the well-grounded hope that many other young women may go from this institution ready to work wherever the Master may call.

In addition to this noble work for education at home they are contributing annually $40 for the education of a little Mexican girl in the Mary Keener School in the City of Mexico, trusting that she will not only see the new light herself, but that she will also lead many others into the way of truth and life.

Believing that no one has a broader field for usefulness than the Christian physician these young people have, during the past two years, given an annual contribution to the expense fund of Miss Margaret Foster who expects to become a medical missionary as soon as she completes her course in Philadelphia. During this year the contribution has been $160 from the Golden Links and $40 from the Junior Golden Links, making a total of $200 from the young people of the church. This amount, they hope, will be increased annually until it shall become sufficient for the entire support of Miss Foster in her missionary work.

With hope and courage they enter upon the work of the New Year.

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cried Hannah Plant, of Little Rock, Ark., "for the relief I got from Bucklen's Arnica Salve. It cured my fearful running sores, which nothing else would heal, and from which I had suffered for 5 years." It is a marvelous healer for cuts, burns and wounds. Guaranteed at all drug stores; 25c.

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Dr. Hathaway has treated and cured the chronic diseases of men and women for a quarter century and has met with such great success that he is the recognized authority on these diseases to-day. He will also counsel and advise every sufferer free of charge and you should write him without delay. He has established a reputation for honesty and superior medical skill, and you can find no better medical advice anywhere, and too, it costs you nothing. Write to-day. The address is J. NEWTON HATHAWAY, M. D., 93 Inman Bldg., Atlanta, Ga.

Quarterly Meetings.

ASHEVILLE DISTRICT—3RD ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel (a. m.)	May	14
Riverside and Weaverdam, (p. m.	"	14
Hendersonville ct., Moore's Grove	"	27 28
Hendersonville station	"	28 29
Marshall circuit, Rector's Chapel	June	3 4
Cane Creek circuit, Patty's Chapel		10 11
North Asheville (p m.)	"	11 12
Swannanoa ct., Black Mountain	"	17 18
Central	"	24 25
Haywood Street	"	25 26
Bald Creek circuit, Bald Creek	July	1 2
Burnsville circuit, Martin's Chap	"	4 5
Hot Springs ct., Antioch	"	8 9
Old Fort circuit, Bethlehem	"	15 16
Ivey circuit, Barnardsville	"	22
Weaverville ct., French Broad	"	29 30
Weaverville station	"	30 31

CHARLOTTE DISTRICT—3RD ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Epworth and Seversville	June	4 5
Calvary	"	4 5
Trinity	"	11 12
Brevard	"	11 12
Pineville, Harrison	"	17 18
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Hoskins	July	2 3
Tryon Street	"	2 3
Lilesville, Shady Grove	"	8 9
Morven circuit, Union	"	15 16
Wadesboro station	"	16 17
Ansonville, Concord	"	22 23
District Conference, Brevard St	"	26 28
Dilworth and Big Spring	"	30 31
Chadwick	"	30 31

Note that the District Conference will be held at Brevard Street, Charlotte, July 26-28.

FRANKLIN DISTRICT—3RD ROUND

J. E. Woosley, P. E., Franklin, N. C.

Webster circuit, John's Creek	May	27 28
Macon circuit, Pattoni	June	3 4
Dillsboro and Sylva, Willets, (Dedication of church	"	10 11
Franklin circuit, Bethel	"	17 18
Franklin station (night)	"	18 19
Glenville circuit, Cashier's	"	24 25
Andrews station	July	1 2
Murphy circuit, Boyle's Chapel	"	4 5
Hayesville circuit, Tutquittee	"	8 9
Robbinsville ct., Odom's Chapel	"	15 16
Bryson City, Maple Springs	"	22 23
Whittier circuit, Whittier (D. C.)	"	29 30
Hiawassee circuit	Aug.	5 6
Murphy station	"	12 13

GREENSBORO DISTRICT—3RD ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

High Point, S. Main Street	May	14
High Point, Washington St	"	14
Greensboro, West Market St	"	21
Greensboro, Centenary	"	21
West Greensboro, Friendship	"	27 28
Randolph, Trinity	June	3 4
East Greensboro, Holt's Chapel	"	10 11
Greensboro, Spring Garden	"	11
Randleman and Naomi	"	17 18
Greensboro, Walnut Street	"	25
Asheboro station	"	29
Asheboro circuit, Lebanon	"	30
Uwharrie, Concord	July	1 2
West Randolph, Mt. Shepherd	"	15 16
Ramseur and Franklinville, Ramseur	"	22 23
Coleridge, White's Chapel	"	23
Reidsville, Ware's Chapel	"	29
Reidsville, Main Street	"	30 31
Ruffin, Hickory Grove	Aug.	1
Wentworth, Wentworth	"	5 6
Pleasant Garden, Bethlehem	"	26 27

MT. AIRY DISTRICT—3RD ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	May	13 14
East Bend circuit, Huntsville	"	27 28
Stokes ct., Shiloh	"	30 31
Yadkinville ct., Longtown	June	3 4
Jonesville circuit, Maple Springs	"	6 7
Pilot Mountain ct., New Hope	"	10 11

MORGANTON DISTRICT—3RD ROUND.

J. H. West, P. E., Rutherford College, N. C.

Cliffside circuit, Hopewell	June	3 4
Henrietta and Caroleen, Henrietta	"	3 4
Connelly Springs ct., Warlick's	"	10 11
Rutherfordton sta., Mt. Hebron	"	17 18
Morganton circuit, Stamey's Chap	"	24 25
McDowell circuit, Pleasant Hill	July	1 2
Marion & Providence, Marion	"	2 3
Table Rock circuit, Arney's Chapel	"	8 9
Morganton station	"	9 10
Spruce Pine ct., Jonas Ridge	"	14
Elk Park circuit, Elk Park	"	15 16
Bakersville circuit, Snow Creek	"	15 16
Broad River ct., Wesley's Chapel	"	22 23
Thermal City circuit, Centennial	"	22 23
Green River circuit	"	29 30
Forest City circuit, at Dis. Conf	Aug.	5 6
North Catawba ct	"	11 12

SHELBY DISTRICT—3RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1 2
Gastonia, Main Street	"	2 3
McAdensville station	"	8 9
Lowell at Bethesda	"	15 16
El Bethel and Salem at Salem	"	22 23
Bessemer City at Tate's Chapel	"	29 30
King's Mountain station	May	13 14
Cherryville at Laboratory	"	28 29
Mount Holly at Moore's Chapel	June	3 4
Lowesville at Snow Hill	"	10 11
Rock Springs at Rehobeth	"	17 18
Lincolnton circuit at McKendree	"	24 25
Lincolnton station	"	25 26
Stanly Creek at Dallas	July	1 2
South Fork at Bethel	"	8 9
Belwood	"	15 16
Shelby circuit at Sharon	"	22 23
Polkville at Casar	"	29 30
Shelby station	Aug.	5 6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—3RD ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	May	6 7
Mooresville station	"	7 8
Caldwell circuit at Grace Chapel	"	13 14
Granite Falls station	"	14 15
Troutman circuit at Knoxes Ch	"	27 28
Lenoir circuit at Harpers Chapel	June	2 3
Lenoir station	"	3 4
Mooresville station	"	10 11
Clarkesbury circuit at Clarkesbury	"	17 18
Iredell circuit at Turnersburg	"	18 19
Statesville circuit, Connelly's Chap	"	24 25
Statesville, First Church	"	24 25
" West End	"	24 25
Alexander circuit at Liberty	July	1 2
Stony Point circuit	"	2 3
Maiden circuit	"	8 9
Newton circuit	"	9 10
Hickory station	"	15 16
Catawba circuit	"	22 23

District Conference at Lenoir, July 13-16.

SALISBURY DISTRICT—3RD ROUND

D. Atkins, P. E., Salisbury, N. C.

Linwood, Macedonia	May	27 28
Lexington	"	28
Salisbury, Main Street	June	4
Salisbury, First Church	"	4
Salisbury, Holmes Memorial	"	7
Mt. Pleasant, St. Paul	"	10 11
Concord, Central	"	11
Concord, Epworth	"	11
West Lexington, Clarksbury	"	17 18
Salisbury circuit, Tabor	"	24 25
Spencer	"	25
Salem	July	8 9
Big Lick, Locust	"	9 10
Gold Hill, Wesley Chapel	"	15 16
New London, Palmerville	"	16 17
Jackson Hill circuit, Jackson Hill	"	18 19
Albemarle circuit, Pine Grove	"	22 23
Albemarle	"	23
Norwood, Randalls	"	29 30
Cottonville, Cedar Grove	"	30 31
Concord circuit, Center	Aug.	5 6
Concord, Forest Hill	"	6
China Grove ct	"	12 13
Woodleaf circuit	"	12 13

WAYNESVILLE DISTRICT—3RD ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Fincher's Chapel	June	3 4
Jonathan at Palmer's Chapel	"	10 11
Waynesville station	"	17 18
Sulphur Springs at Sardis	"	24 25
Leicester at Zion Hill	July	8 9
Canton station	"	22 23
Brevard station	"	29 30
Brevard circuit	"	30 31
Mills River at Horse Shoe (D. C.)	Aug.	3 6
Haywood circuit at Laurel Hill	"	12 13
Spring Creek	"	13 14
Canton circuit	"	19 20

District Conference at Horse Shoe, on Mills River circuit, 8 miles from Hendersonville, August 3-6.

WINSTON DISTRICT—3RD ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Burkhead	May	7
Winston, Centenary	"	14
Winston, Southside	"	14
North Thomasville, Unity	"	28 29
Thomasville, Thomasville	"	28 29
Walkertown, Walkertown	June	4 5
Winston, Grace	"	11
Danbury, Sandy Ridge	"	16
Madison, Bethesda	"	17 18
Stoneville, Price	"	18 19
Davie, Oak Grove	"	24 25
Mocksville, Mocksville	"	25 26
Advance, Mocks	July	1 2
Cooleemee, Cooleemee	"	2
Lewisville, Brookstown	"	8 9
Davidson, Olivet	"	15 16

Eggs! Eggs!! Eggs!!!

Mrs. T. H. Stimpson, breeder of the great egg machine, the S. C. White Leghorns, Eggs, $1.00 per 15, or $5.00 per one hundred.

Addres MRS. T. H. STIMPSON,
mar 30-6t Donnaha, N. C.

Cane Creek Circuit.

This work has some as fine people as are to be found anywhere. They are Methodists of the first quality; intelligent, loyal, devout. Bro. Brooks, the pastor, is well pleased with the work and the people are well pleased with him. This gives promise of a very successful year in all departments of the work.

Burnsville Circuit.

Rev. J. N. Somers is in charge of this circuit. He was on this work forty-three years ago. Some of the old people remember him. Then they called him the "boy preacher" and some of his admirers have brought the name down to the present time. He is still the "boy preacher." Bro. Somers is enjoying his work immensely and the people are delighted with him. One could hardly expect other than success amid such a state of affairs.

Hot Springs Circuit.

Rev. J. W. Puckett, who has charge of this work is a man full of faith and the Holy Ghost. The people are delighted with him and he is doing a fine work. He has been making things move at every point on the Circuit. The property has been, or is being put in first-class condition; fresh interest in the Sunday School has been aroused; and three of the churches have enjoyed fine revivals. Great interest was manifest at Hot Springs and it is believed that much good has been accomplished. At Paint Rock there were manifestations of the old time power and all the churches of the place received a fresh baptism of the Spirit. The meeting at Ottinger's continued for 10 days, and was marked by deep conviction of sinners and the conversion of fifteen. Eight have joined the church. This writer is unable to give number of conversions and accessions at the other meetings. A. W. P.

Bethel Church.

For thirteen years this "house of God" has been a source of spiritual life in the south-western portion of our city. The community it occupies is more than one mile square and without any other church. The community is constantly (and at present rapidly) building up. There is a very bright future for this church. A splendid company of more than 200 members now compose the church. One of the very best parsonages in the district is owned, free from debt, completed, newly painted, and quite well furnished. The interior of the church has recently been improved by the laying of new carpet, re-hardoiling of the woodwork, etc. Now, five beautiful memorial windows are being made with other work to be done later.

Though the church during past year lost by death its wealthiest member, the faithful band has determined to pay the pastor $700 and an increase over last year of about $50 to the P. E. and Conference collections. They do what they say.

All ordained departments of the church work are organized, well officered and doing good work. Congregations are inspiring, some souls are being saved and the membership generally hopeful and growing in grace. This last fact is shown by a constantly increasing number of communicants at "the Lord's table", that of last Sunday being the largest for several years.

The field is sown down in the literature of the church, there being 25 subscribers to the "North Carolina Christian Advocate," and about 100 to "Go Forward." No revival has been held the present year, but will be a little later. The Munhall meeting will bring several into the church. This charge is in good condition and will give some first-class Methodist preacher a hearty welcome next Conference.

Sincerely,
JNO. W. MOORE.

Haywood Street Church.

What is now the Haywood Street Church was originally organized as the Riverside Mission by Dr. W. W. Bays. Eleven or twelve years ago the Society purchased the church they now occupy on Haywood Street. The church has been peculiarly fortunate in the pastors who have preached to them in the past, having been served by Revs. C. M. Campbell, Bishop, Troy, W. H. Willis, M. A. Smith, H. L. Atkins, J. N. Huggins, E. L. Bain, and J. E. Gay.

Under the leadership of such men any church ought to be strong and spiritual, consecrated and loyal.

The very comfortable parsonage occupied by the present incumbent was built during the ministry of Revs. J. N. Huggins and E. L. Bain. Also, under Bro. Huggins a neat chapel was erected at Riverside, where preaching services and Sunday school have been conducted ever since. At the last Conference in Charlotte the new mission charge of Riverside was set off, the Asheville Epworth Leagues guaranteeing partial support, if the Board of Missions would take it under their care. The Haywood Street Church building is in fine condition, for in October about $500 was spent in repairs and decorations. The present pastor is serving his second year and warmly loves every one of his 346 members. We have good congregations, good Sunday Schools, good League, good prayer meetings and good folks, and all that is lacking is a better preacher and more religion.

A. T. BELL.

Missionary Literature.

Dear Advocate: I am requested to write an article for this issue on the above subject. To begin with. let it be said that the most amazing fact about our Foreign Mission work is the readiness and liberality with which many Christians support it without any definite reliable and inspiring information on the subject.

On its face, no other cause so effectively appeals to the Christians and this declares its superior, if not divine, nature. A very large per cent. of all other Conference collections are secured through the influence of Foreign Missions. Many Methodists contribute to this cause from a mere sense of duty. They reason thus: This is an institution of the church and every member vows to support them all. I am a member, therefore, I shall do my part. There is, of course, little joy and no inspiration in such giving. Some possibly give "to be seen," but very many do so in obedience to Christ's command, "Go ye." This Foreign Mission undertaking is no modern fad, nor is it the hobby of a few, but it is the sincere effort of the church to comply with God's directions as expressed throughout the Scriptures. This is the most Scriptural, reasonable, vital and holy service redeemed souls can render. A proper knowledge of the facts of Foreign Mission work makes every genuine Christian an ardent advocate of the service. A constantly growing number of those whose cheerful offerings are increasing will testify that this is a direct result of missionary intelligence. It is fundamentally a question of knowledge. Of course, the lost will never save the lost and before even the Christian can perform this, two conditions must obtain, i. e., the possession of the mind of Christ and the truths concerning missions. The first of these is being systematically provided; the other is neglected. This must not so continue. How are the great masses of our membership to obtain this fundamental information? The answer to this on stations is easy, for one Sunday out of each month could and ought to be wholly given to this; and the poorest member can be supplied with books, papers, etc, but a very large per cent. of our people live on circuits with from 4 to 10 churches. These good people hear their preacher and presiding elder less than a dozen times a year, except in case of revivals. If all other fundamental doctrines of the Bible are to be preached at every church each year how can the circuit rider drill his people in the numberless life-giving facts connected with this great world-wide, soul-saving movement? These are essential to the production of a genuine missionary conscience without which there is no chance to supply them books on the subjects. The only answer to this question is to put missionary papers into their hands. One happy thought here is this: The church has seen this supreme need and provided a really great periodical, "Go Forward," at such price that not a family in our connection need be without it. It is packed full of exact, fundamental, fresh and inspiring facts every month. It contains twenty-four pages and is beautifully illustrated, for only 25 cents a year. Who couldn't take it? A small loan fund could be provided for the very few indigent ones. Let the pastor or some interested Christian in every church, write to Mr. G. W. Cain., Nashville, Tenn., for sample copies. Get these and show them to every family in the church and after seeing a copy many will take it and all will want it. Help them every one to get it and by Conference (if you begin with the year) there will be such liberality that the overplus will pay all deficit subscription accounts. Try this and thus prove the assertion. This is the only channel of the most thorough instruction for all our people all the time. Missionary libraries and tracts ought by all means to be in every Sunday School and League. The very best tracts in any quantity may be obtained from Mr. Cain by paying the postage. Get it and distribute it freely. How can we expect all our people to give freely and fully without knowing why, where, how, and when the money goes? Our people are not stingy; they are uninformed! Give them "Go Forward" tracts and as far as possible libraries and sermons and such gospel seed will produce in them a conviction of the paramount importance of this one work of the church; this conviction will beget an inspiration out of which will come into the bosom of the church contributions of "good measure, pressed down, shaken together and running over."

JNO. W. MOORE.

PROGRAM.

South Atlantic Missionary Conference.

ASHEVILLE, N. C. MAY 17-21, 1905.

Wednesday, May 17.

8 P. M., Sermon, Bishop E. E. Hoss, D. D.

Thursday, May 18.

Bishop E. E Hoss, Chairman.

9 A. M., Devotional Services, Rev. R. F. Bumpass.

9:15, "Jesus the Missionary," Rev. O. E. Brown, D. D.

10, "The World's Need of Christ," Rev. M. L. Carlisle,

10:30, "Christ's Sufficiency for the World's Need," Jas. Atkins, D. D.

11, "The Church's Supreme Duty," Bishop H. C. Morrison, D. D.

2:15 P. M., Devotional Services, Rev. R. A. Kelley.

2:30, "Southern Methodism and Missions," Rev. T. N. Ivey, D. D.

3, "Young People and Missions," Rev. F. S. Parker, D. D.

3:30, "Women's Work for the World's Evangelization," Rev. F. D. Swindell, D. D.

4. "The Pastor's Place in the Missionary Campaign," Rev. J. W. Perry.

4:30, Open Conference.

8 P. M., Address, "The Far East of Today and the Church's Opportunity, Bishop C. B. Galloway, D. D.

Friday, May 19.

Bishop H. C. Morrison, Chairman.

9 A. M., Devotional Service, Rev. G. H. Waddell,

9:15, "Paul the Missionary" Rev. O. E. Brown, D. D.

Our Fields Abroad.

10, Latin America, Rev. W. R. Lambuth, D. D.

10:30, Korea, R. A. Hardie, M. D.

11, China, Rev, W. B. Durke.

11:30, Japan, Rev. W. P. Turner.

2:15 P. M., Devotinal Services, Rev. H. F. Chreitzberg.

Our Work at Home.

2:30 P. M., "Our Rural Work," Rev. W. H. Willis.

3, "The Mill Problem," Rev. E. O. Watson.

3:20, "Our Duty to the Negro," Rev. G. W. Walker, D. D.

4, "Our City Problem," Rev. J. A. Burrow, D. D.

4:30, Open Conference, Rev. W. R. Lambuth, D. D. Presiding.

7, P. M. Address, Rev. G. B. Winton, D. D.

Saturday, May 20.

Bishop E. R. Hendrix, Chairman.

9 A. M., Devotional Services, Rev. Frank Richardson, D. D.

9:15, "The Bible and Missions" Rev. H. M. Hamill, D. D.

10, "Our Gifts of Money" Rev. J. S. French.

10:30, "Our Gifts of Life" Rev. T. F. Marr.

11. God's Gift; Our Inspiration and our Standard," Rev. J. C. Kilgo, D. D.

Departmental Conferences.

1 P. M. a, The Woman's Home Mission Society, Mrs. R. W. MacDonell.

b, Sunday School Workers, Rev. H. M. Hamill, D. D.

c, The Conference Boards of Missions, Rev. R. H. Willis.

2:45 a, The Woman's Foreign Missionary Society, Mrs. L. W. Crawford.

b, Epworth League.

c, Presiding Elders and Pastors, Rev. D. Atkins.

8, P. M., Address.

Sunday, May 21.

9:30 A. M. Sunday-school in the various Churches.

I1, Preaching in the several Churches as arranged by the Local Committee.

3 P. M., Address: "The Sunday-school and Missions," Rev. H. M. Hamill, D. D.

8 P. M., Closing Address: "Our Undiscouraged King; or The Oprimism of Christ," Bishop E. R. Hendrix, D. D.

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It is a disastrous calamity, when you lose your health, because indigestion and constipation have sapped it away. Prompt relief can be had in Dr. King's New Life Pills. They build up your digestive organs, and cure headache, dizziness, colic, constipation, etc. Guaranteed at all drug stores, 25c.

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Where Our Wealth Goes.

"All the year round we ship apples from this market to all parts of the country, and at the same time Nicholson Bros., of this city, are shipping apples from New York to this market. They do this because there is a demand here for a fine large apple and our people have not yet learned to grade and pack the fruit so that it is as salable as the apples grown in New York."

And the following, published in a paper in the trucking section in Eastern North Carolina., illustrates the same point:

"No doubt a lot of Irish potatoes shipped here from the North as Northern seed potatoes, were grown on Southern soil. Several years ago it is said that a Southern farmer was growing Irish potatoes on a large scale. He packed them into barrels and sold them to Northern dealers. One fall, while packing his potatoes, he lost his pocket knife. The next spring he ordered his seed potatoes from the North, because he liked that kind best. When they arrived he was surprised to find in one of the barrels that very identical pocket knife which he had lost in the fall while packing those potatoes. That was an object lesson and he repudiated the kind of economy that a man uses when he pays freight two ways on stuff just to get a shrewd Northern business man to take care of it for him during the winter."

This is characteristic of our folks. We want to send away something or buy from a stranger. We pay peddlers 50 to 100 per cent. more for an article rather than buy a similar or better one from the home merchant, and we send off to mail order houses for all sorts of things that we can get at home for less money. But it's a way we have —Statesville Landmark.

Beef Raising in Eastern North Garolina.

Passing recently over the railroad from Norfolk to Elizabeth City, N. C., and noticing the wide prairielike stretches of soil of inky blackness, covered with dead corn-stalks as far as the eye could reach through Norfolk County Va., and Currituck and Pasquotank, N. C., we could but think of what the late Edmund Ruffin wrote over fifty years ago: "Eastern North Carolina is destined to be the great stock country of the Atlantic coast on account of the wonderful profusion of native grasses." And from that day down in Southern Virginia and Eastern North Carolina they have been trying to kill the grass to grow cotton and corn, while the grass would have made them richer. That immense body of fertile reclaimed land between the Dismal Swamp and the sea makes the traveler imagine that he is on the black prairie soil of Illinois. But it is right where cattle can be shipped abroad without crossing the country by rail and yet nearly all the land is in corn year after year, and nothing but the corn saved, the stalks being left to whip away in the wind, and not even pastured by stock as they are in Illinois. And right by the doors of the farmers there the cattle of the West are coming for shipment, while they have food enough left in the field to feed all the cattle that the cities about Hampton Roads could consume, and a soil that will grow feed for countless herds that would have the advantage over the West in a mild climate, and no railroad charges across the country to pay before putting them on the ship. Some day the cattle men will find out this land which as yet seems almost a terra incognita. About Elizabeth City there are some farmers who are growing grass, and their success shows that the country will grow more grass per acre than anywhere in the Northwest, by reason of the rainfall and the long season.—Philadelphia Practical Farmer.

American Farmers.

Secretary Wilson's annual report, according to calculations by the Michigan Christian Advocate, specifies a billion dollars crop of corn, $600,000,000 worth of cotton, $217,000,000 worth of mules, billions of dozens of eggs, and various other material blessings that have come to American farmers this year. He says:

"While the farmers have been increasing their annual products of wealth since 1899 from great proportions to still greater ones, the value of their farm property has gone on increasing Ratios of increase from the last three censuses indicate that since 1900 the farm land with improvements, including buildings, has increased in value $1 750,000,000; the implements and machinery, over $100 000,000; the principal classes of live stock, $240,000,000.

The corn crop for the United States for 1904 closely approaches 2,500,000,000 bushels which is near the record crop of 1902. The high price of this year gives this crop a farm value much greater than it ever had before, far exceeding $1,000,000,000. With this crop the farmers could pay the national debt and the interest thereon for one yeas, and still have money enough left to pay the expenses of the national government for a large fraction of a year. The cotton crop, including seed, became the second in value in 1903, and remains so in 1904.

Hay and wheat are contending for the third place in point of value, although for many years one or the other has held second place, or been next to corn. It is expected that these crops will together be worth on the farm this year almost as much as the corn crop, or nearly $1,000,000,000. Although the wheat crop has a considerably lower production than any year since 1900, the farm value per bushel is higher than at any time since 1881, so that this is undoubtedly by aconsiderable margin the most valuable wheat crop ever raised in this country.

Secretary Wilson estimates the farm value of the principal crops this year at $3,583,339,609, an increase of more than $1,000,000,000 over the last census year. He says that horses and cattle were never so valuable as now, notwithstanding the automobile and the beef trust, and that the value of the eggs laid by the hens of the United States in 1904 would pay a year's interest on the national debt.

He calculates that the total reward paid by nature to the farmers of the United States for their industry and intelligence during the present year surpasses $5,000,000,000. "All the gold mines of the entire world have not produced since Columbus discovered America," he says, "a greater value than the farmers of this country have produced in wealth in two years. This year's product is more than six times the amount of the capital stock of all national banks; is twice the sum of our exports and imports, three times the gross earnings of all our railways, and four times the value of all the minerals produced in this country."

Many people have Incipient Catarrh, sore spots in the nose. A few applications of Vick's Catarrh Cream will cure the sores and relieve the catarrh Try a twenty-five cent box at Druggists.

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Jan 18-36t

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

NEAL.—Mrs Elizabeth C. Neal was born in Alexander county, N C, June 2nd, 1842 She was converted in young womanhood and became a member of the Methodist Episcopal Church, South, in 1871, from which date she lived a devoted member of the church of her choice till God took her to himself March 25, 1905

Her funeral was conducted from the church at whose altars she had worshiped for more than thirty years, having been organist about twenty years of that time The great concourse of people of all denominations, and of no denomination, who attended the services at the church and followed the funeral cortege to the grave, more than a mile away, to pay a tribute of love to the memory of the departed, attested the very high esteem in which she was held by the whole community. Up to the time of her last affliction, which began more than a year ago, no one was more faithful than she in their attendance upon the services of the church, and no one in the community did more in self-sacrificing devotion to attend upon and relieve the suffering and sorrowing than did she. Regardless of conditions, under the impulse of the spirit of her Lord, she went about ministering to the suffering wherever found. Her visits were hailed with gladness by all, because she carried sunshine, and not shadow, wherever she went.

She was married to Col S. J. Neal January 1863, to which union was born seven children, four of whom, with the husband, preceded her to the world beyond; three are left to mourn the loss of a dear, devoted mother: Robert, of Marion, N. C; Mrs. Annie Ambler, of Salem, Va; and Mrs. J. G. Reid, of Marion, N. C. May they press on to meet her in the sky. "Death wounds to cure: we fall—we rise—we reign"

"So in the quiet joy of kindly trust,
We bid each parting saint a brief farewell;
Weeping, yet smiling, we commit their dust
To the safe keeping of Him who doeth all things well."

Her pastor,
D. FRANK CARVER.

FIELD.—On the 4th day of August, 1904, Dr. Benton J. Field crossed the river of death to the eternal City. He was born in Rockingham county June 28th, 1835, and was in his seventieth year. He was a son of Rev. Benton Field, a local Methodist preacher. In early life he became a member of the Methodist church and remained a zealous member until his death. He taught a Sunday school class of young men for a number of years until he was compelled to give it up on account of his profession.

In his early life he practiced dentistry, and was considered one of the best. In later years he gave up dentistry for medicine on account of partial paralysis of one of his hands. In this latter profession he was very successful. The greater part of his practice was among the poorer class of people, and therefore his fees were small; in fact, a great deal of it was charity work.

The children will miss him greatly, for he always had a kind word and a pocket full of sweet things for them.

He was twice married—the first time to Miss Magdelene Guerrant, and the second time to Miss Bettie Lane, who survives him. He had no living children by either marriage, but adopted them, and partly educated ten.

His life was bountiful in good deeds, and we believe he received the welcome plaudit, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

A FRIEND.

Leaksville, N. C.

NEWSOM.—Mrs. Lucinda Elvira Newsom was born Feb. 15, 1844, and died Oct 14, 1904, aged 60 years, 8 months and 9 days. She was married to A. L. Newsom Feb. 15, 1867. To them were born eight children. Her husband and five children survive her. She was a good and faithful woman, and professed religion in early life and joined the M. E. Church at Antioch. She was the daughter of Mr. and Mrs. J. L. Shore. She leaves a large number of friends and relatives to mourn her death. She was loved by all who knew her. A place has been made vacant in the home which can never be filled.

☞The church and community will greatly miss her, but we trust that we may all meet her in the sweet by and by. The funeral services were conducted by her pastor, Rev. J. A. Clark.

Her nieces,
ALMA AND AUGUSTA.

Rural Hall, N. C.

YORK.—Mrs. Margaret E. York was born January 11th, 1841, in Orange county, North Carolina, and died in Greensboro, North Carolina, May 5, 1905, aged 64 years, 3 months and 24 days.

July 29, 1860, she was married to John R. York, who died July 22, 1888.

Their life was a happy one; they were blessed with ten children, eight of whom are living and two of whom died in infancy.

Sister York was a lifelong Methodist, a consistent member of the church, and a most exemplary Christian.

She has left the rich legacy for her loved ones in the record of a noble life. In the church where she loved to worship, the societies where she worked so faithfully, and the home where her beautiful life was an inspiration, she is sorely missed.

The bereaved family have the deepest sympathy of many friends, but with them we bow in humble submission to God's will, looking for the coming of His Kingdom with a hopeful expectancy when God's children shall all be re-united and be complete in Him.

HAROLD TURNER, P. C.

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Is it right that a property-owner should lose $4.20 to let a dealer make 50 cents? A dealer makes 50 cents more on fourteen gallons of ready-for use paint, at $1.50 per gallon, than our agent does on eight gallons of L. & M. paint and six gallons of linseed oil, which make fourteen gallons of the best paint in the world, at $1.20 per gallon; the property-owner loses just $4.20. Is it right?

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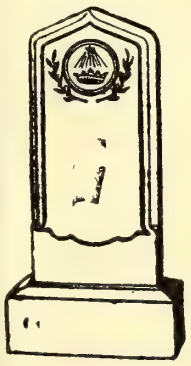
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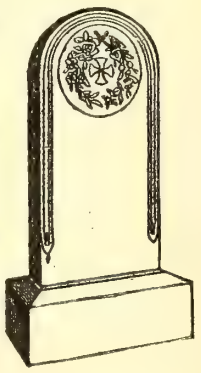
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Gibson, N. C., August 24, 1904.

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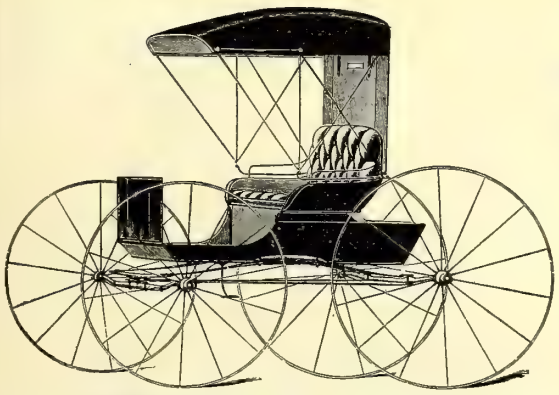
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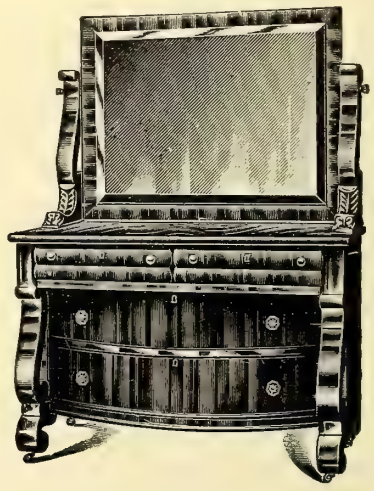
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Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., MAY 25, 1905. VOL. L., NO. 21.

The South Atlantic Missionary Conference.

THIS great Conference of ministers and representative laymen from four contiguous Conferences, North Carolina, Western North Carolina, South Carolina and Holston, met, according to announcement, in the Auditorium in the city of Asheville, on Wednesday evening, May 17, 1905. Bishop E. E. Hoss, of Dallas, Texas, delivered a very instructive and inspiring sermon on "St. Paul's Estimate of Himself, &c.," text, Eph. 3:8-11. The Bishop's sermon was exceedingly appropriate and set a good pitch for the whole program which was carried through Thursday, Friday, Saturday and Sunday, as published heretofore with slight variations.

To say that the Conference was great is not extravagant, whether considered from the standpoint of attendance, interest or the variety and value of the matter presented and delivered by those whotook part in the programme. It is difficult, perhaps impossible, to state the number in attendance. Without having received at this writing, official information we would say that two thousand preachers and delegates, including ladies representing the woman's work, is not too high a claim. Four of our Bishops—Hoss, Galloway, Hendrix and Morrison—were in regular attendance, and Bishop Smith, who is resting awhile in Asheville, was an incidental attendant. So that the Conference had the unusual opportunity of looking upon and coming in contact with five of our active General Superintendents, and hearing four of them on great and vital themes. We are glad to say that the Bishops made a great impression. Bishop Morrison's address on "The Church's Supreme Duty," on Thursday morning, was of a high order and made a deep impression. That of Bishop Galloway, on Thursday evening, was probably the greatest of the occasion, judged from every standpoint. He had the advantage of a theme that is absorbing public thought. He spoke on "Our Opportunity in the Far East," and this, of course, involved the rehearsal of thrilling events recently occurring, and others expected to occur soon upon which great issues are suspended. Bishop Galloway has a marvelous gift for a thrilling presentation of such a theme, and he fully met the demands of the hour. The vast auditorium was filled with an eager audience, the Bishop was at his best, and such oratory as was heard on that occasion comes to but few more than once in a life time.

On Friday, the Conference heard with great pleasure and profit, representatives of the various mission fields. There were addresses by Dr. D. W. Carter, of Cuba; Dr. Hardie, of Korea; W. B. Burke, for seventeen years a missionary in China, and W. P. Turner, of Japan. All these men from the field brought cheering reports, and greatly encouraged the hearts of the vast audience, made up largely of the men and women who support the work and eagerly watch the results.

The representatives of the four conferences on the programme, with few exceptions, seem to have made thorough preparation, and some of these were exceptionally felicitous in their treatment of the subjects assigned. To particularize would hardly be in good taste here, and we say without hesitation that every speech, as well as every paper read, did credit to its author, and will make fine and helpful reading if the public is so fortunate as to get these in shape to read and study. The work of Dr. E. O. Brown, of Vanderbilt University, deserves special mention, and the public is fortunate in that his addresses are already in pamphlet form and may be had by ordering from our Mission Rooms at Nashville, Tenn. The two delivered at Asheville, on "Jesus the Missionary," and "Paul the Missionary," are worth far more to any thoughtful person than the price asked, ten cents.

All the pressding elders of the four Conferences except four were present, and their consultations will doubtless result in helpful plans for meeting some emergencies that are now upon the church, in connection with some of our mission fields. There were also large numbers of the leaders of the woman's work in these Conferences, and we shall expect good results from their opportunity for consultation and co-operation. Among the women present were Mrs. Wightman, of South Carolina; Mrs. John E. Chapman, of Knoxville, Tenn., and Mrs. Robertson and Mrs. Branner of our own Conference. Their meeting in Central church on Saturday afternoon was one of great power and interest.

On Sunday afternoon, there was a meeting of great interest held in the auditorium, presided over by Dr. W. R. Lambuth, Senior Missionary Secretary, and addressed by Dr. H. M. Hamill on the "Sunday-school and Missions." This also proved to be a meeting of great power and at the close several persons came forward and offered themselves for work in our mission fields. The conference closed on Sunday night with a great sermon by Bishop E. R. Hendrix, of Kansas City, on "Our Undiscouraged King, or the Optimism of Christ."

There can be no doubt of the great quickening of the missionary pulse of the church as the result of this meeting. In fact the missionary and educational work of the church will be greatly strengthened and the evangelistic spirit very much enhanced. The presence of the Holy Spirit, so manifest in all the exercises, will strengthen every one for his work. As Bishop Hendrix said in one of his talks, this conference was to act as a motive power in storing a great reservoir for irrigating this whole section of the church. As in the days of the Acts of the Apostles the gatherings of the saints gave new impulse and power to the gospel, so it will be in this case also. We shall find inspiration from all this fellowship of the brethren, especially from contact with "Men who have hazarded their lives for the name of our Lord Jesus Christ."

We should not close this account of the greatest gathering of Methodists ever held in the Old North State without saying that the city of Asheville did itself credit by the ease and grace with which the great crowd was handled and cared for. We heard not a single complaint, and this is remarkable when we consider that great crowds poured in at all hours of the night as well as on day trains. The Methodist pastors of the city, as well as the Methodist people, did all that could be expected to make the stay pleasant and profitable. This and the good fellowship of the occcasion, together with the sweet songs of the Holston Trio, Messrs. Orr, Blake and Hunter, will make the Conference a blessed memory to all who had the good fortune to attend. The ADVOCATE moves for a permanent arrangement for these meetings.

There are some persons whom to meet always gives one a greater courage and hope.—C. L. Brace.

CONTRIBUTIONS.

CUBA—MORALLY AND SPIRITUALLY.

REV. JNO. W. MOORE.

This third and last article on Cuba has been unavoidably delayed. Certain characteristics of the country and its people have heretofore been given. It now remains for us to relate somewhat in detail the moral and spiritual condition of "the native Cubans."

Being members of the common human family they emphatically and convincingly contradict the theories of certain higher critics and other skeptical Anglo-Saxons to the effect that mankind is not thoroughly corrupted in its spiritual nature. Every Cuban's character is an illustration of the doctrine that "Original sin . . . is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually." This powerful inward inclination to evil is nourished by the very climate, and much more by the lack of any sanctifying restraint, and most of all by the all-pervading and mighty influence of a society solidly cemented and permeated with sin. The thermometer ranges from 60 to 90 degrees the year around and this temperature naturally produces an indolent and enervated condition of mind and body that is espoused by idleness which is a prime condition of constant and indescribable sinning. Up to eight years ago, the only pretended restraint to this nation-wide stream of evil was a most unworthy and unholy system of ecclesiasticism, called Catholicism. This so-called church has been dominated in Cuba (as is the case in all Latin countries) by an ambitious, intemperate, covetous and lustful hierarchy, with a multitude of subordinate priests who teach that they have a right to live as do other men —extortioners, hypocrites, drunkards and abandoned adulterers? With such pastors, many of the cathedrals haven't had a sermon of any kind, except at Easter, in twenty-five or thirty years. Since our faithful and active missionaries have entered the field, the priests have been stirred to activity. Oh, what a lazy, domineering, worthless set they are! Add to the aforesaid facts that no Sunday-schools, no purifying literature, no soul-stirring gospel hymns, no hallowed Sabbath, no strictly observed fidelity to marriage vows, no regard for virtue, no high-souled integrity of manhood and womanhood have ever existed there, and one sees an unspeakably sad moral and spiritual state. While such a condition remains anywhere among men there is an uncompromising, indispensable and divine demand upon Christians meriting all effort and a great reward.

Under such conditions a multitudinous progney of ignorant, corrupt, low-bred, superstitious mankind has been reared. This was the real state of the masses of Cuba when the Holy Spirit, during the last decade, began to set apart holy men and women to the work of turning the hearts of this beautiful island to "the Lamb of God that taketh away the sin of the world." This they are now doing (more than twenty strong) with great success, and "the Lord is adding unto them daily such as are being saved."

The ten commandments testify that human nature is thoroughly corrupt for each of them is a fitting check upon the various outlets of its polluted life: "Out of the heart are the issues of life." Every statute in the decalogue and many others are universally, punctually, and persistently broken, but there are some specially prevalent channels of evil among the Cubans. The first of these is adultery and fornication. Heretofore an appalling condition of married life has been stated. (I wish to state, however, that the per cent. given in that article, a missionary friend informs me, is too high for some of the provinces and probably too low for others. The statement was made on the authority of a citizen of Cuba.) The influence of this sad state is beyond computation for it superinduces upon the childhood of the race a degradation from which there is to be no redemption except by the power of a Spirit-filled gospel through inexhaustible effort. The holy ordinance of matrimony in all such cases is prostituted and seeds of disregard for virtue are sown broadcast which are producing a vast harvest of social impurity,—Whatsoever a nation soweth that shall it also reap. Just think of a city in a small island sustaining a hospital containing at one time 700 parentless little children! This I saw; and, besides, I was told that twenty-five blocks in that same city were set apart as homes of harlots!

Another prevalent evil is the use of beverages. Intoxicants are sold in every drug and grocery store and on the street corners in booths. It is very cheap and everybody nearly drinks. The most fashionable eating house in the capital has the restaurant on one side of the front, a saloon on the opposite side and a magnificent theatre in the rear. An intemperate priest preaches no temperance gospel and, therefore, there is no temperance conscience. Parents drink, smoke and chew and so teach their children. Thus brought up in the way they are desired to go they surely never depart from it. How much more excusable is the ignorant and conscienceless Cuban for this terrible wickedness than is the American who knows better and yet does the same?

The Sabbath is systematically and thoroughly desecrated. The few men and many women who still adhere to Romanism go to mass in the early morning and give the rest of the day to worldliness. The great masses work till 10 o'clock, for all the stores are open till that hour. Then dinner is taken, after which all go driving, picnicing, or attend the theatres. Poor, degraded Cuba has no holy Sabbath. Another prevalent evil is profanity, while lying is said to be the possessed trait of nearly every "native Cuban." What manhood is possible in the absence of common honesty? Such a degenerated manhood must, verily, be remade. "Except a man be born of water and of the Spirit," there is no chance for his high character in Cuba or elsewhere. "Ye must be born again!"

Theatre-going is the most popular evil of the country. The taste and desire of the masses are for the low grade shows and these they patronize most fully. Here the vilest of the vile is spread out before the unregenerate passions of the multitudes. Let it be noted that this kind of theatrical performance is the staple at the finest theatres which are the most splendid buildings of the cities.

Space forbids more than a reference to the sins of idleness, cheating, gambling, etc. Suffice it to say that every expression of evil is found among this helpless, ignorant, docile, obliging and needy people. Who amongst us can hoard up his Lord's money, sit here at home all his life idle, shut a deaf ear to this Cuban appeal for education, salvation and a pure Christianization, when we realize that only we protestants have the true life and light to give? If we rise up and in the might of our God emancipate this little republic from its satanic bondage, shall we not thus open the the doors of heaven for them? If we do not, shall we not hereby bar them out? Our church is on the field and the Master is commanding great success upon our work. We now have 1500 members and if all applicants for admission the past year had been received before the reports were rendered the membership would have more than doubled in one year! Cities and towns are calling for the Protestants' gospel on every hand. The missionaries are doing thrice the work they should have to do simply because the calls are so urgent and because there are not enough laborers. "The harvest truly is plenteous but the laborers are few." Will not every one who reads this "pray ye therefore the Lord of the harvest that He would thrust out more laborers" into this our nearest, newest, neediest and most faithful mission field? You can help to answer your prayer by yielding your own life to Him for this service. Why aren't you willing to go? You may help answer it by dedicating your Lord's money to Him to be used as He directs. Will you go or send now?

IMPRESSIONS OF THE SHELBY DISTRICT CONFERENCE.

REV. J. B. TABOR.

It is not my purpose to write in detail of the Shelby District Conference as this will be done by the secretary of the Conference and the editor of the Advocate, but only give a few impressions of that event.

First, I was impressed with the royal way in which the Conference was entertained by the people of Lincolnton and their attendance upon its sessions. There is sometimes objections to holding these conferences in the towns because the people of the towns do not show their appreciation by attending the meetings. This objection does not apply to Lincolnton, judging by the large congregations that were present at all the services. From all that I could learn, both guests and hosts were delighted with the entertainment.

Again, I was impressed with the wisdom of holding our district conferences early in the year. After the experience of entertaining the Mount Airy District Conference last year at North Wilkesboro the last of March and the first of April, and this year being entertained at the Conference the first of May, I shall always be in favor of early conferences. They give us time to carry out the plans inaugurated; they do not interfere with our protracted meetings, but gives impetus to them; and last, but not least, they come before the weather gets so hot and half the people go off to some summer resort.

In the next place I was impressed with the original method by which our presiding elder holds his district conferences. He does not work through committees and does not require the pastors to make all their report at once and then feel they have no further interest in the work, but he takes up each subject separately, has all the pastors to report on the pending subject and when they are through reporting on that particular subject, discussions and resolutions follow. This keeps pastors and laymen interested from start to finish.

The discussions at times were able and spirited, the laymen often taking part. They feel they are not discussing a particular man or work, but a subject common to all the pastors and to all the charges.

I was also impressed with the ability of the preachers and the laymen of the district, judging by their sermons and addresses. The preaching was of a high order and the speaking clear and pointed.

The visitors all made a favorable impression on the people. Dr. J. R. Brooks, agent of the N. C. Christian Advocate gave us a good helpful sermon. Rev. H. M. Blair, editor of the Advocate, preached an able missionary sermon. Dr. C. C. Weaver, president of Davenport College, and Professor Reynolds, president of Rutherford College, made excellent speeches in the interest of their schools.

Last but not least I was impressed with the spirit of unity and harmony and brotherly love that prevailed the entire session of the conference. Not a word was said or act performed to mar the joy of this occasion. Much of this I think was due to our level-headed and warm-hearted presiding elder. I now nominate him as a delegate to the next General Conference, along with the editor of the N. C. Christian Advocate.

SUGGESTIONS TO STEWARDS.

REV. D. M. LITAKER.

I have been asked to write some suggestions to stewards, especially those on circuits, as to raising their pastor's salary. My dear brethren: First of all I would have you realize that money occupies no second place in the plans and the successes of the Kingdom of Jesus Christ. You are entrusted with large responsibilities, and much for the success or failure of the Master's cause in your community depends on your discharge of the same. Nothing human can exist, much less succeed, without a money basis. For everything here, somebody pays the bills. What the commissary department is to the army, the steward's work is to the vital conquests of the spirit-filled soldiery of Jesus Christ. There are two ways of destroying an army; one way is to shoot it to pieces, the other is to starve it to death by slow degrees. The first and quicker method is to be preferred.

Look at it from a lower standpoint: Is it good business for a church to almost but not altogether support its pastor, making it necessary for him to go a little more in debt every year, or actually suffer for the things a preacher imperatively needs? In such case the pastor is paralyzed in the work most important ever given to man. What man in any occupation can do successful work when expenses constantly run above income? Or, on the other hand, if he deny himself the necessary food and clothing, as well as the necessary working tools of his calling, who could succeed? No man can work with a heart who is not supported in his work. The ministry is no exception, even Jesus himself and his disciples were supported by those who believed on him.

But some steward answers, we know all this but we are helpless to do better. Now that is just where your faith fails, brother, and you therefore commit sin while in the very midst of the work of the Kingdom. Your faith needs recasting in a larger mould. You need to think over and pray over this matter of the inadequate support of the ministry of the gospel of salvation, until stirred with a power from on high, you set forth among your people endued with the Spirit, converting men from lower to higher views on the relation of money to the Kingdom of our Lord.

How can it be done, how can we pay our pastor enough for him to live in moderate comfort and do his work with success? There is but one way: Determine that it shall be done, and already the work is more than half accomplished. Mind you, I did not say set the salary high and go home and let it shift for itseft. I do say, set the salary at what the preacher needs for a support, and determine that it shall be paid, and the rest is easy. The thing most destructive of a pastor's support is a faithless steward saying it can't be done. Anything which ought to done can be done. And in the realm of God's salvation forces large things are easier of accomplishment than small ones. A large and generous plan appeals to the best in a worthy man, and wins recognition and assistance from God, while a small unworthy undertaking seals up the springs of generosity in the heart of man, and receives no endorsement from God.

But the widow's mite, was it not small? Yes, if the people today gave half as much in proportion to ability, as that woman, there would not be place for the money which would pour into the treasury of God. That illustrious widow gave all that she had and received the Savior's approbation.

This exhortation is sent forth with the earnest prayer that its plain statement of the truth may stir at least one steward in each charge, and that from such one as a center there may radiate streams of enthusiasm, faith and power to plan and to do what ought to be done in behalf of the fighting forces of the Captain of our salvation.

PRAYER POINTS.

REV. D. H. TUTTLE.

I. God's estimate of prayer is high. He says: "The effective fervent prayer of a righteous man availeth much." He who prays successfully must live righteously. David says, "If I regard iniquity in my heart the Lord will not hear me." See John 15:7.

II. The conditions of prayer being met think of the value of 31 prayers per month or 365 per annum in your home. Do you have family prayer! O, holy memories! A sister said recently: "Prayer seems needful when all are well and when we have sickness we just can't get along without it." Prayer purifies the heart, and lengthens life. Isaiah 38:1-5.

III. Encouragement to prayer is found in the words of Jesus: "Men ought always to pray and not to faint." Again He says: "If any two of you agree on earth as touching anything that they shall ask it shall be done for them." On this promise all Christian parents ought to secure the conversion of their children. What increase of divine consciousness would there be in many homes thus blessed. Prayer makes heavenly the atmosphere of home.

IV. Get your Discipline and read carefully each petition of the prayer made at the baptism of infants. Would you not like for those prayers to be answered in the life, character, and spiritual experience of your child? And if such prayer is made by righteous minister and parents may you not expect God to answer? Parents you cannot afford to leave those prayers out of the lives of your children.

CORRESPONDENCE.

THE ENDOWMENT FUND FOR SUPERANNUATES.

The Board of Trustees of the Methodist Episcopal church, South, to whom the General Conference of 1902 entrusted the duty of raising and administering an endowment fund of $5,000,000 for the benefit of the Conference Claimants, met in regular annual session in the Publishing House, Nashville, Tenn., on May 3rd and 4th, 1905, with John J. Tigert, vice-president, in the chair. The President of the Board, Dr. Anson West, of Athens, Ala., was detained by severe personal illness. All the other members were present as follows: Rev. B. F. Lipscomb, Petersburg, Va.; Rev. John R. Stewart, Secretary and Treasurer, D. C. Scales, and John L. Nolen, all of Nashville, Tenn.; J. L. Parkes, of Franklin, Tenn., and W. S. Baker, of Saint Louis, Mo.

All the members evinced the liveliest interest in all matters touching the work of the Board, and gave the closest attention to every detail of the business coming before them during the two days' session. They were and are particularly concerned about the success of the great movement begun by our General Conference and are using their best efforts for the speedy accumulation of a large interest-bearing fund for the benefit of the Superannuates and the widows and orphans of the deceased preachers of our church. This is our first and only connectional enterprise of this character, a good work, the planning and execution of which have already been too long delayed.

We beg respectfully to suggest and even earnestly to entreat our various Annual Conferences to remain solidly united in this well-begun work. The Board is endeavoring to pursue a wise and aggressive policy, and the best ways and means are being considered to increase this fund as rapidly as possible to the proportions contemplated by the General Conference. Jno. J. Tigert, Jno. R. Stewart, and J. L. Parkes were appointed a committee to draft suitable legislation to be submitted to the next General Conference for insertion in the Book of Discipline.

STATEMENT OF FUNDS.

Cash in Bank, May 4th, 1905,	$ 7,181.57
Notes of contributors on file,	107,478.57
Open subscriptions on books,	7,226.81
Loans secured by first mortgage on improved real estate,	47,350.00
Total,	$169,236.95
Appropriated by Book Committee of the proceeds of Publishing House, payable July 1 and Jan. 1,	4,000.00
Total Assets,	$173,236.95

We note with gratification the appropriation of the Book Committee; and that it is their policy to set aside yearly even larger amounts than they felt able to do at this time.

SUGGESTIONS.

1. Bequests. We sincerely doubt if any channel more beneficent than this can be found by those who desire to set aside a part of their estates for wise and generous purposes.

No class more worthy or appreciative can be found.

2. There are those who could make handsome contributions by paying only the interest for a term of years specified, or for life, the entire principal ultimately going to the Board. Thus one could use his capital, if worth more than 6 per cent to him, partly for his own aggrandizement: or at the most, if he could not spare the principal while living he could pay the interest of it annually to the Fund.

3. We have still a different class, whose only income is the interest paid them from their estates, who can not give up any part of the principal, nor can they spare even the interest while they shall live. If they desire to pay the principal over to our Board, we cheefrully pay them interest on it, under certain circumstances, during life, after which the principal goes into the fund.

4. Lastly, there are many of our laymen who might make large and wise investments by direct contributions to this most worthy cause—to bring relief and blessing to this honored and worthy class of God's people.

JNO. J. TIGERT,
Vice President.

JNO. R. STEWART,
Secretary and Treasurer.
Nashville, Tenn. May, 9th. 1905.

A Masterly Effort By Rev. H. K. Boyer.

Yesterday was a feast day for the congregation at the First Methodist church. Nature seemed to be at her best, for the day was ideal, and when the hour for the morning service arrived almost every available space in the auditorium was occupied, the people eager in expectation of food spiritual, soon to be dispensed from the sacred desk. The pastor, always strong, logical, and eloquent, was never better prepared for his discourse.

The text was the language of the Master, addressed to the Pharisees and Sadducees, in response to them when they, tempting Him, asked for a sign from Heaven, recorded by St, Matthew, 16th chapter and the last subordinate clause of the 3rd verse:—"but can ye not discern the signs of the times?" Also recorded by St. Luke, 12th chapter and 56th verse, in the following language:—"but how is it that you do not discern this time?"

The great central theme of his discourse was the social problem of the day—the problem of capital and labor, of poverty and wealth. "Poverty," declared he, "is the great question of the day. On the one hand there is a mad rush for money, on the other hand there is a mad rush for bread." And while this war between poverty and wealth is being waged to the point of mortal combat, the "preachers are still crying in the wilderness as of old," and the pulpit of the Protestant Church is thundering against the opposing forces and trying to reconcile them by the power of the truth and love of the Gospel.

He declared that the signs of the times indicate the inevitable necessity of a great social reformation, that the method of obtaining that end is "economic revolution rather than drastic, ill-advised revolution; that the means and the only means, by which this revolution, and ultimately this reformation, can be accomplished, is the Gospel of the son of God, working in men and through men, as the leavening process, until it 'leaveneth the whole lump.' The son of God, incarnate, dealt with every phase of human society; he touched human life at every point; he knew the wants and fears of men; he exercised their rights and their duties, both absolute and relative, and," declared he, "there is no social problem so intricate, no economic question so difficult to-day, that cannot be solved by the application of the principles of His Gospel. There is no sacred and secular," said he, "and the society, the state or the nation today that assumes to subsist without the life of Christ in it is a failure. If the life of Christ is not in every department of life it is a failure," and the man who seeks to carry on his business in this life without taking into it the Christ life, not only has his works destroyed but he himself is damned."

In an eloquent and forceful manner he burned into the hearts of his people the great fact which the world must learn "that the spirit of Christ should be the pulsating, moving force in every department of life and society, and that every calling and profession should be pursued in His name and for his purpose."

He spoke of the magnificent gifts that wealth has made to the church and to the cause of education, notably the Rockefeller gift of $100,000 to missions and the Duke gift to Trinity College, and said he, "the accumulation of wealth, whether it is true or not, is usually branded with robbery." "Whether this is true or not, in the cases mentioned (and he did not attempt to say that Mr. Rockefeller or the Dukes had gotten their money by robbery), yet it all belongs to God, and it is right for the church to take it and sanctify it and use it no matter where it comes from." "But," said he, "if these gifts are to be taken as 'hush money' and accepted by the church in spirit of compromise, then it is a sin."

It was a powerful sermon, worthy of the best thought and most serious consideration. There is no abler man in the conference than Mr. Boyer. In his preaching he keeps pace with progress and the intellectual advancement of the day, only that he may adopt himself to the wants and needs of the people and feed them with the old, simple and immortal truths of the Gospel, from which he never turns aside.

GEO. B. NICHOLSON,
Chairman Board Stewards, in Statesville Mascot. [Published by special request.]

Trinity College Notes.

Some changes have been made in the original programme for Commencement which will be held from June 3rd to 7th inclusive.

On Sunday morning, 11 A. M., June 4, there will be held a Memorial Exercise in Craven Memorial hall in memory of Mr. Washington Duke. The address will be delivered by President John C. Kilgo. This exercise will take the place of the Baccalaureate Address on the original programme.

Tuesday morning, June 6, the Commencement Sermon will be delivered by Rev. Richard Wilkinson, Pastor of the Rayne Memorial M. E. Church, South, New Orleans. Tuesday evening, June 6, there will be orations by representatives from the graduating class.

Wednesday, June 7, the Commencement Address will be delivered by Prof. Francis G. Peabody, of Harvard University, and after the address the graduating exercises.

In the original programme Mr. Albert Shaw, Editor of Review of Reviews, New York City, was to have delivered the Commencement Address, but he is now in Europe on account of ill health, and Mr, Peabody, who was to have delivered the address last year but was prevented from doing so by sickness, will be present this year.

Wednesday afternoon at the conclusion of the graduating exercises, the Alumni will hold their annual dinner, and at this dinner Rev. G. T. Rowe, '95, Concord, N. C., will deliver the Alumni Address.

Wednesday evening the reception in honor of the graduating class will be held in the Duke Building.

The music this year promises to be one of the most enjoyable features. The musicians of the city are arranging a most attractive programme, and the First Virginia Regiment Band of Richmond, Va., has been engaged for the occasion. The indications are that this will be one of the most interesting commencements the college has had. Reduced rates have been given on all the railroads from June 2-9 inclusive.

Program of "The Macon County Methodist Conference" to be Held at Patton"s Chapel June 2, 3, ane 4, 1905.

Friday June 2nd, 10:30 A. M.—Opened with religious service, led by ———.

The Senior League, its Relation to the Church—(Literary Depaetment—Prof. M. D. Billings. Charity and Help—Miss Laura Jones. Missionary—Miss Margaret Bryson. Devotional—Rev. F. L. Townsend.

2 O'CLOCK P. M.

The Junior League and its Relation to the Church—Rev. T. C. Jordan. The Relation of the "Class Meeting" to early Methodism—Rev. J. E. Woosley and J. J. Watkins. The Relation of Prayer Meeting to the Country Church—T. R. Gray—Open Discussion.

8 O'CLOCK, P. M.

Sermon—Rev. F. L. Townsend. Saturday June 3rd, 9 o'clock A. M.—The Sunday School and its Relation to the Church—The Superintendent—J. C. Weaver, F. S. Johnston. The Teacher—Mrs. L. Elias, Mrs. N. L. Barnard, Dr. F. T. Smith. The Relation of the Church to the Sunday School—Frank Nolen. Missions in the Sunday School and Progress of Missions in the M. E. Church, South—Rev. L. P. Bogle.

2 O'CLOCK, P. M.

Church Extension—Rev. J. H. Moore. The Bible View of Giving—W. A. Curtis. The Disciplinary Steward—N. L. Barnard, J. E. Angel, Lee Crawford.

8 O'CLOCK, P. M.
Preaching.

Sunday June 4th 1905—Sunday School 9 o'clock, A. M. 11 o'clock, A. M. Preaching.

2 O'CLOCK, P. M.

The Foreign Mission Society—Mrs. F. S. Johnston. The Home Mission Society—Mrs. L. L. Bryson. Papers on the South Atlantic Missionary Conference—Mrs. C. W. Slagle, Miss Lola Addington.

All the official members of the three charges in Macon County, Presidents of the Missionary Societies, and three to be elected by each Sunday School, League and Missionary Society and all the Methodist Preachers living in the county are members of this Conference.

University Commencement.

The Commencement orator, Hon. Henry W. Boutell, LL.D., of Chicago, is a graduate of the Northwestern University and of Harvard. He is a member of the Phi Beta Kappa, and is well and widely known as a lawyer, an author, a profound scholar and an eloquent speaker. He has been in Congress for a number of years. Energy, talent and sound views upon national problems have won for him an enviable prominence among the members of that body. His opinions in matters pertaining especially to the South give him a high place in the esteem of Southerners who know him.

Rev. Dr. Charles S. Gardner, who will preach the baccalaureate sermon, is the pastor of Grace Street Baptist Church, Richmond, Va. Dr. Gardner is a man of broad culture and thorough scholarship. He is known, not only among the Baptists but also in other denominations, as an unusually able preacher.

The preacher of the sermon before the Y. M. C. A., Rev. William Meade Clark, D. D., was for some years rector of Episcopal churches in Chapel Hill and Raleigh. He has many friends who will be glad of this opportunity of hearing him again, while those who do not already know him will find Dr. Clark to be a very accomplished minister. He is editor of the Southern Churchman, one of the leading ecclesiastical publications of the South.

Hon. Charles R. Thomas, who will deliver the alumni address, needs no introduction to North Carolinians. He graduated at the University in 1881 and has since been very prominent in the affairs of the State. He is well known in Congress, where he represents the third district.

Robert W. Winston, Esq., of Durham, who will speak at the joint banquet of the literary societies is a member of the class of 1879. He is one of the foremost lawyers in the State, and is well known as a thoughtful, eloquent speaker.

A Great Conference for Young People at Asheville, N. C.

The Young People's Missionary Movement was organized three years ago for the promotion of missionary work in the Sunday Schools and young people's societies in the United States. The Movement is an interdenominational organization acting as a clearing house, or medium of cooperation for the various denominational Missionary Boards, home and foreign, represented. On the Executive Committee of the Movement there are Secretarial representatives of fifteen denominational Boards. Dr. W. R. Lambuth is our representative.

It has been the policy of this Movement to hold summer missionary

training conferences each year in the great sections of the United States. These conferences are intended as annual councils for the organization of the years campaign and as training schools for the better equipment of leaders.

The conference for the Southern section will be held this year from June 23 to July 3 at Kenilworth Inn, Asheville, N. C., instead of at Lookout Mountain, as in former years. A special invitation is extended the state and district Sunday School and young people's leaders; and local churches, young people's societies and Snnday Schools are invited to send one or more of their strongest young people as delegates to the Conference.

For further information regarding railroad, hotel rates etc., address John W. Shackford, Methodist Mission Rooms, Nashville, Tenn.

Granite Falls.

The Holy Spirit is with us in wonderful power, in the meeting which we are holding here. There has already been quite a number of conversions and the good work still goes on. One of the striking features of the meeting is, that the great majority of the converts are young men. Another feature which is encouraging is the fact that the young converts are developing into active Christian workers. Bro. Terrell and the pastor are doing the preaching and the Holy Spirit is carrying the Word home to the hearts of the hearers. We organized an Epworth League yesterday which starts off well and we have recently organized two new S. Schools.

WALLACE R. EVANS.

Snyder-Coltrane.

Mr. B. L. Snyder, a promising young man, and Miss Loula F. Coltrane, a highly cultured young lady, were happily married at the hospitable home of Jesse T. Coltrane, near Coltranes Mills, on May 17th, 1905, the Rev. A. G. Kirkman officiating. The residence was beautifully decorated and arranged for the occasion. A company of twenty-five or thirty were present. Miss Lula Marsh played the wedding march, Misses Lucy and Eva Coltrane were flower girls, Mrs. C. G. Patrick of La Monte, Mo., and Mrs. S. G. Coltrane, mother of the bride, supervised and presided over the entire details with much grace and decorum. A sumptuous and bountiful supper was served by courses—the time, until a late hour, was spent in a social way, closing with the Lord's Prayer in concert, after which the company dispersed wishing the young couple a happy and prosperous voyage through life.

A Gentle Call.

Sometimes the Christian life begins very simply, especially with the young. Among those who have been under good influences in the home, the Church, the Sabbath school, and have been living sweet and gentle lives, free from grosser forms of evil, it is unreasonable to expect any violent "experience," or marked change in the manner of living. Failing to recognize this fact, many parents continue to wrestle with the Lord in prayer for the conversion of their children long after the change has really taken place; while the children and young people themselves, on account of the same mistaken impression, continue long in strong efforts and deep, unsatisfied longings to become Christians after God has indeed accepted them and they are actually living devotedly in his service.

It is well for us all to recognize how simple and quietly the Christian life sometimes begins.

A thoughtful girl of sixteen years, living in the country at a distance from the church, which made attendance irregular, read, on a Sunday, the memoir of a Christian woman. On closing the volume, she said to herself, "That was a beautiful life." And after a little thought, she added, "And I should like to live such a life." A few minutes later she kneeled down and said, "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman, honored and beloved, and widely known for her beautiful and devout character.—G. B. F. Hallock, D. D.

Confederate Veterans' Reunion, Louisville, Ky., June 14-16, 1905.

For the above occasion the Southern Railway will sell tickets to Louisville, Ky. and return at rates named below. Goldsboro $14.55, Raleigh $13.60, Durham $13.05, Greensboro $11.95, Winston-Salem $11.55, Salisbury $11.00, Statesville $10.50, Charlotte $11.10, Concord $11.45. Approximately low rates from other points. Tickets sold June 10th, 11th, 12th, and 13th with final limit leaving Louisville June 19th, 1905 provided tickets are officially stamped by Joseph Richardson, Special Agent. Original purchaser may secure an extension of final limit to leave Louisville not later than July 10th, 1905 by depositing ticket in person with Joseph Richardson, Special Agent, at Louisville, Ky. between the hours of 8.00 A. M., and 8.00 P. M., June 10th to 19th inclusive, and upon payment of a fee of 50 cents.

General J. S. Carr has selected the Southern Railway, via Asheville, Knoxville and Harriman Jct. as the official route for his veterans' Special, which will consist of first class day coaches, and standard Pullman cars to be handled through to Louisville without change. These special cars will leave Raleigh at 3.30 P. M., Monday June 12th, 1905. Berth rate from Raleigh and Durham $4.50, Greensboro $4.00, Statesville and Hickory $3.50. Two persons can occupy a berth without additional cost. Excellent service on regular trains in both directions. Ask your Agent for rates from your station. For further information and Pullman reservations write

R. L. VERNON,
Trav. Pass. Agent.
Charlotte, N. C.

District Conference Directory.

Franklin District at Whittier, July 27 to 30.

Winston District at Leaksville, July 27-30.

Statesville District at Lenoir, July 13-16.

Salisbury District at Lexington, June 29-July 2.

Greensboro District at Ramseur, July 20-23.

Good Health to the Children

Children especially are fond of dainties, and the housekeeper must look carefully to their food.

As good cake can be made only with good eggs, so also a cake that is healthful as well as dainty must be raised with a pure and perfect baking powder.

Royal Baking Powder is indispensable in the preparation of the highest quality of food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., and what is more important, renders the food wholesome and agreeable to young and old.

ROYAL BAKING POWDER CO., NEW YORK.

Waynesville District, at Horse Shoe, Aug. 3-6.

Asheville District at Barnardsville, July 20-23.

Morganton District at Forest City, August 3-6.

Charlotte District at Brevard Street, Charlotte, July 26-28.

Opening May 25, 1905.

The Hotel at Jackson Springs will be opened to guests on the 25th day of May 1905. The company dssires to thank the public for its liberal patronage in the past and to guerantee to them the same good service and attention accorded them in the past. Further assured that there is no other place in North Carolina where a person can realize the pleasures and benefits to be derived from a visit to the healing waters of Jackson Springs, now under the management of the experienced and efficient Robt. Irvin, late of the Hotel Guilford.

An Independent Young Woman.

NORFOLK, VA.

DEAR MR. PEELE:—I took hold of my work here with confidence; and the place is not easy, as three others before me failed to do satisfactory work. I suppose I am giving satisfaction, as my employers have raised my salary during the short time I have been here, and they gave me an excellent Christmas present.

I shall never forget your kindness to me, and the instruction is superb. You have made an independent girl out of a mendicant. You may be sure that I am doing and shall do everything in my power for your excellent school.

Sincerely,
LILLIE JONES.

Peele School of Commerce and English, Greensboro, N. C.

Not a single full graduate out of a position in four years. That is the record. The curriculum outlined by intelligent business men. This is all. No superlatives, no references, no guarantees.

Why is the letter O the most charitable letter in the alphabet? Because it is found oftener than any other in doing good.

In what month do men talk the last? In February, because it is the shortest month.

Why are fowls the most economical creatures that a farmer keeps? Because for every grain they eat they give a peck.

Why is an avaricious man like one with a short memory? Because he is always forgetting.

An old woman in a red cloak was crossing a field in which a goat was feeding; what strange transformation suddenly took place? The goat turned to butter, and the old woman became a scarlet runner.

Man's Unreasonableness

is often as great as woman's But Thos. S. Austin, Manager of the "Republican," of Leavenworth, Ind., was not unreasonable when he refused to allow the doctors to operate on his wife for female trouble. "Instead," he says, "we concluded to try Electric Bitters. My wife was then so sick she could hardly leave her bed, and five physicians had failed to relieve her. After taking Electric Bitters, she was perfectly cured, and can now perform all her household duties." Guaranteed by all druggists, price 50c.

The Quiet Hour.

Gems of Thought.

Blessed are they who know how to shine on one's gloom with their cheer. —Henry Ward Beecher.

There is no creature on earth that might not look noble to us, had we love's insight.—Charles Carroll Everett.

We shall one day forget all about duty, and do everything from the love of the loveliness of it, the satisfaction of the rightness of it.—George MacDonald.

It is when we feel all broken up and wasted, and that we can only bring the bits to God, that he says, "Come," and he will take us and mend us and make us whole again.—Mrs. A. D. T. Whitney.

What wa want is the clear eye to see the goodness there is among men, and the wise, skilled hand to draw it forth; for deep down in the recesses of the spirit is the angel of the Lord, cramped and chained indeed, but only needing the charmed word to invest it with authority and power.—John Page Hopps.

To be successful in life, we must make the best of every opportunity. We lately read of a man who made it the rule of his life to do the very best he could on every occasion, whether it were a business transaction, daily duty, or social affair. And by so doing he became a well-read, well-informed man, although his early education had been much neglected.—Exchange.

There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer. Then everything depends on whether the man turns to the lower or the higher helps. If he resorts to mere expedients and tricks, the opportunity is lost. He comes out no richer or greater—nay, he comes out harder, poorer, smaller, for his pain. But if he turns to God, the hour of suffering is the turning point of his life.—Phillips Brooks.

A Sunshiny Nature.

Enthusiasm in life is the great generator of sunshine. Without a living interest in the busy world, and that sympathy of feeling which connects us with every other living being, we cannot infuse any warmth into our manners or bring others into sympathy with us. Helen Keller, whose sunshiny soul is as sensitive to impressions as a delicate flower is to atmosphere, in her "Story of My Life," writes: "The touch of one hand may seem an impertinence, while that of another is like a benediction. I have met people so empty of joy that, when I clasped their frosty finger tips, it seemed as if I were shaking hands with a northeast storm. Others there are whose fingers have sunbeams in them; their grasp warms my heart."

It is as natural for us to be attracted toward sunshiny natures as it is for flowers to turn toward the sun. In spite of a life of almost constant illness, Robert Louis Stevenson charmed all who came under his influence by his spontaneous cheerfulness and absolute freedom from all shadow of bitterness or repining. He found the keynote of each day in this simple prayer, born of his own inspiration: "The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep."—Success.

The Secret of Greatness.

What is the secret of great men? Is it not this: that they have gone just a step further than their fellows? Is it not that they have put upon themselves and upon their task just that touch of consecration which their fellows lacked? They have dared to go a step further into the dark and more difficult places of achievement. You can find a hundred men of high intellectual competence for one man of genius, and you can find a hundred men of ordinary bravery for one hero, and the difference between the one and the other is this: In the great genius and in the great hero there is just that touch of daring temper, of abandonment of self, that makes them go a step further into some lonely and difficult place where others will not venture.—W. J. Dawson.

He Studied His Bible.

It is said that perhaps very few Bibles are more marked or thumbed than the Bible of Rear-Admiral Philip. The chapters most marked are the fourteenth chapter of John and the eighth of Romans. It was his custom to note the dates on the margin when he began either the Old or the New Testament in his readings by course. On the first page of the New Testament is pasted a card which bears these sentences:

"Put any burden upon me, only sustain me. Send me anywhere, only go with me. Sever any tie but this tie which binds me to thy service and thy heart."

No man who makes a study of his Bible will be an ignorant man. In fact, many of the world's most famous men had nothing to study in their youth but the Bible. It is inestimable for its literary value. Next to Shakespeare it contains the largest vocabulary. No book can touch it in its imagery, poetry and dramatic presentation. No man who wants to be a scholar should fail to study the Bible. Then to think that it is God's book to man; that it contains God's laws and his plan of man's salvation. It is the greatest love-story that was ever written. Every page tells of the love of God for every man.—Selected.

Program of the Shelby District Epworth League and Sunday School Conference.

The District Epworth League and Sunday School Conference for the Shelby District will be held in the Methodist Church at Cherryville, N C, embracing the 4th Sunday in May, 1905, beginning on Friday at 9:30 a m, with the following program:

Opening Session, Friday, May 26th, 1905.

9:30 a m Song and prayer services.

10 a m The Epworth League and the Christian Life, by Revs J F Armstrong and R M Courtney.

11 a m The Epworth League and Christian Service, by Revs G W Callaham and J B Tabor.

11:45 a m Enrollment of delegates and appointment of committees.

12 m Dinner.

1:45 p m Song service.

2 p m The Epworth League and Christian Culture, by Revs M H Vestal and M B Clegg.

3 p m The Epworth League and hri stian Missions, by Revs W P McGhee and G D Herman.

4 p m The Epworth League and Church Loyalty, by J A Anthony and C R Hoey.

Night Session.

8 p m The Young Life of Methodism—its status, and possibilities, by Revs E L Bain and J W Clegg.

Saturday Session.

9:30 a m Song and Prayer service, by Rev J W Ingle.

10 a m The Sunday School and the Pastor's duties and relations to the work, by Revs G D Herman and E L Bain.

11 a m The Sunday School and the Superintendent's duties and Relations to the work, by Supt Geo W Wilson, Esq, Rev J H Bennett and Dr R E Ware.

11:45 a m Enrollment of delegates, etc.

12 m Dinner.

1:45 p m Song service.

2 p m The Sunday School and the Teacher's Duties and Relations to the work, by Teacher R B Miller and Rev B Wilson.

3 p m The Sunday School and the Parent's or Guardian's Duties and Relations to the work, by Revs B A York, J W Ingle and Prof G T Heafner.

4 p m Report of Committees and Adjournment.

Night Session.

8 p m The relations of the Sunday School to the Future Church, by Rev R M Courtney and J A Anthony, Esq.

Sunday Session.

9:30 a m A model Sunday School —A practical Demonstration by the recitation of the Sunday School lesson for the 4th Sunday in May, subject "The Crucifixion," by the president and the Sunday School Superintendent of Cherryville. All superintendents and teachers will please take a part in this model Sunday School.

11 a m Sermon by the Presiding Elder, R M Hoyle.

12 m Dinner.

Afternoon Session.

1:45 p m A model Sunday School —Intermediate and Primary Work by reciting the lesson for the 1st Sunday in June, subject—"The Resurrection," by Geo W Wilson Esq and Primary Teacher at Cherryville.

2 p m Song service.

2:15 p m Recitations from the Rehobeth Sunday School and others.

3:30 p m Adjournment of the Conference.

Miss Lucy Baber will preside at the organ. The Young Peoples' Hymnal No. 1, will be the book used. All delegates, Sunday School Superintendents, Teachers and Speakers will please be present at the opening sessions and remain, if possible, to the closing session. Notify the pastor, Rev J B Tabor, Crouse, N. C., when he may expect your arrival.

Prof W O Rudisill, Sec'y S S C; J A Anthony, Pres S S C; Rev J F Armstrong, Sec's E L C; J W Clegg, Pres E L C; W R Newton, Treasurer; R L Magness, Vice Pres S S C.

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The Family Circle.

New Soil.

When John Dalton came back from the asylum where he had gone to place his wife, his neighbor, Perry, met him at the station and went home with him, that he might not enter the empty house alone. The old man was dazed and stunned.

"I don't know what ailed Mary," he said, dully. "You see how clean and snug this house is? She always kept things so. Up before dawn, milking and baking and washing. Same thing done at the same hour year in and year out. She hadn't complained of sickness for forty years. Then, all at once she began talking of an iron band around her jaws and queer pains in her head.

"She seldom went into town, did she?" asked Perry.

"Never, hardly. I'm not much of a hand for gadding about to no purpose. She used to want to go in to church Sundays, but I didn't just like to hitch up when there was no work to do. But I wish now I'd done that for Mary."

"She didn't visit much with the neighbors, either, did she?" asked Perry.

"No. That was my doing, too. When the day's work is done, I want to put on my slippers and rest, and then to bed, and not go skirmishing about or having a lot of company in."

He was silent awhile. "I don't know what ailed Mary," he said again. "She would sit looking at nothing, straight ahead of her, by the hour, and cry and cry, yet always saying she had no trouble. And she got weaker every day, and then her mind went altogether. She didn't know me, not even her own name."

"She will be cured in that sanitarium," said Perry, cheerfully, "and come home well in the spring." He watched his old neighbor furtively awhile, and then said:

"Do you know, Dalton, some years ago my wife and daughter got peevish and irritable. I thought the steady work and loneliness were telling on them. So I got that parlor organ and paid for a year's lessons for Susy. We had music and singing every evening, and the young folks would gather in with their reading clubs. Then I took two or three papers; my wife is a main hand for guessing the riddles. And once a year I took her and Susy up to town for a week."

"Yes," said Dalton, dryly. "You spent a lot of money, I've heard."

"It's bringing me in good interest."

They sat in silence a while. Then Perry put his hand on the old man's knee. "When she comes back, if she ever does come, I'd open up life for her a bit, Dalton. You know how it is with potatoes. You plant the best kind in good ground, and they yield splendid crops for a year or two, then they begin to dwindle and rot."

"Of course the ground runs out. They need new soil."

"Yes. You plant them in a different lot, and they yield big, healthy crops. Human beings are like them, Dalton. You've got to renew the soil, give them fresh food for their minds, or they'll dwindle and rot."

Dalton did not speak for a long time. "There's something in it," he said, finally. "I'll do different—if I ever have the chance." — Youth's Companion.

Education for Prisoners.

Socrates advanced the theory that crime is ignorance, and from his day to this no one has been able to refute it. The converse of the proposition—that ignorance is crime—is indeed illustrated in every prison, and is really the fundamental doctrine on which compulsory education is based.

Since this is the case, it seems strange that no general and whole-hearted effort has been made to educate the very persons who most need education—the men and women who illustrate the theory by being in confinement. It is a good sign that Superintendent Collins, of the Prison Department of the State of New York, has brought the matter forward in his annual report, and that Dr. Andrew S. Draper, the State Commissioner of Education, has announced his readiness to co-operate with him.

In the prisons of New York State there are always more than three hundred convicts who cannot even read or write. An effort has been made to give them at least the rudiments of an education, but it has been only on a small scale, in a desultory fashion, and with the aid of eonvict teachers. Yet the results have been so good that hereafter the work will be carried on more systematically and more generously by the State. Even the little that it has been possible to do has had the effect of increasing the reasoning powers of the men, of turning their thoughts into better channels, and, in general, of exercising a reformatory influence.

The movement is in accordance with other changes which Superintendent Collins has introduced, all of them in the direction of enlightened and therefore of human treatment. The lock-step and the close cropping of the hair has been abolished. The striped suits, introduced as a precautionary measure against escape when prisons were less secure and less well guarded, have given place to neat uniforms of gray, which impart a soldierly appearance to the wearers, and breed a spirit of self-respect and decency.

Such reforms as these are the wisest as well as the kindest philanthropy. So long as fortunes are made out of what were once called "waste products," society cannot afford to throw away all the precious human material which finds its unhappy way to prison. —Youth's Companion.

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Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 22, 1905.
Baltimore, Cumberland, Md., March 28, '06.

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05.
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05.
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

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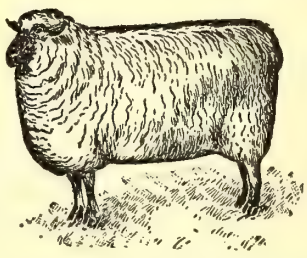
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THE ABERNETHY MONUMENT.

We expect to continue the call for contributions on the monument to Dr. R. L. Abernethy till we have a sufficient fund to purchase such a monument as the committee in charge sees fit to expend. It is a disappointment that the monument could not be unveiled at this commencement, but we shall surely be ready by the next. Let all those who have subscribed send the money either to Mr. H. W. Connelly, at Connelly Springs, or to Rev. H. M. Blair, Greensboro, and it will be acknowledged through the ADVOCATE.

Amount reported heretofore in cash and subscriptions,	$126 50
Rev. W. H. L. McLaurin,	1 00
Mrs. R. P. Daken,	1 00
Total,	$128.50

G. F. C. CHAPEL.

Work on Greensboro Female College Chapel is progressing satisfactorily, and will be completed before Commencement. But only about one-half of the money necessary is in sight, and the Trustees are anxiously awaiting new contributions. It ought to be a privilege and a great pleasure for the hosts of Methodists in North Carolina to give $100, $50, $25, $10, or $5 to this enterprise of the church. The property belongs to the Methodist church, is controlled by it, and is doing a great work for it. Will not the Methodists of the State complete and equip it? We believe they will. The subjoined report shows the present status of the subscription list:

Previously reported,	$ 366 00
Miss Bessie Gainey,	10.00
Master Wilbur Turrentine,	1.00
A Friend,	100.00
Miss Jackson,	5.00
Miss Gard,	5.00
A W E Capel,	25.00
W H Watkins,	25.00
C J Ogburn,	25.00
Students G. F. College,	200.00
McGehee Bros. Co.,	20.00
Rev W S Hales,	10.00
M W Norfleet,	25.00
Miss Lizzie Jones,	10.00
J. A. Odell,	50.00
Other Sources,	200.00
Total,	$1,077.00

The literary address of the commencement exercises of Norwood High School was delivered by Rev. D. Vance Price, of Albemarle; and the sermon was preached by Rev. S. T. Moyle, of the North Carolina Conference.

CONFERENCE PERSONALS.

Rev. D. W. Carter, D.D., Superintendent of our Cuban Mission, passed through the city last Saturday. He was on his way from Asheville to Randolph-Macon College to visit his son.

Rev. Frank Siler, the host of the Missionary Conference, and pastor of Central church, put all the members of the conference under obligations to him for the gracious and considerate manner in which he gave attention to the difficult task in hand. Few men could have handled such a crowd with half the ease.

The Holston trio, Brothers Orr, Blake and Hunter, thrilled the Conference with their songs. The average choir will seem tame and commonplace to one after hearing these men sing. The human voice is all sufficient when properly cultivated. We need no better music. It thrills and satisfies the soul.

We regret that Bishop A. Coke Smith has had to cancel all engagements and take a complete rest for some weeks past. He is now in our city of Asheville, and, we are glad to learn, improving in health. The members of the great Missionary Conference were glad to have a glimpse of his genial face on Friday when he was introduced to the Conference.

NOTES AND PERSONALS.

Rev. C. H. Caviness, we learn from a private source, is doing a fine work on West Randolph circuit.

Rev. W. A. Newell, of Elk Park circuit, writes that his work is in a prosperous condition.

Dr. G. H. Detwiler made an excellent address last week at the commencement of Bennett College, a college for colored people in this city.

We acknowledge an invitation to the A. & M. commencement, which takes place in Raleigh, May 28-31. Bishop W. A. Candler, of Georgia, and Professor John Hamilton, of Washington, are booked to speak.

Rev. W. M. Biles, paster at Spray, and Miss Ollie Allen, of Salem, were united in marriage, at the residence of the bride's parents at 3 p. m., May 16th. They left immediately for a week or ten day's stay at Asheville. We extend our felicitations to the happy young couple.

We acknowledge the courtesy of Rev. and Mrs. J. M. Rhodes in sending us an invitation to be present at the Commencement exercises of Littleton Female College this week. Bishop W. A. Candler and Hon. Thomas W. Mason are the chief speakers of the occasion.

The ministers and leading laymen of Greensboro have projected a revival meeting or rather revival meetings for this fall. The idea is that all the churches will hold meetings at or near the same time, independent in methods, but all concurring in time and object." We wish them great success in their contemplated move.

Rev. B. F. Fincher had the misfortune to lose a good horse last week. This is a calamity to a faithful Methodist preacher, and we trust there will be many who will sit down at once and send Brother Fincher a contribution to help him purchase another horse. We trust the people of his own charge will see to it that he is provided with another horse without having to purchase it out of the small alowance made him. Brother Fincher's post office address is Farmer, N. C.

The city schools in this city closed last week. There were twelve members of the Senior Class, ten girls and two boys. Mr. W. A. Self, of Hickory, delivered the annual address. We wish to call the attention of our readers to the preponderance in the number of the girls in the graduating class. This is usual not only in Greensboro, but in our other towns. In the mad rush for business and money getting, our boys leave school too early. This tendency ought to be discouraged in every possible way.

REV. L. B. ABERNETHY CHOSEN PRESIDENT OF WEAVERVILLE COLLEGE.

Commencement exercises at Weaverville College came to a close yesterday and the trustees of that institution feel greatly encouraged over the work accomplished and the future of the college. At a meeting of the trustees during the day, Rev. L. B. Abernethy, pastor of Biltmore Methodist church, was chosen president, vice, President Robinson, resigned. Two additional trustees, Prof. J. J. Reagan and J. B. Lotspeich were elected.

In speaking of the affairs of the institution today one of the trustees said that Weaverville College now presented a clean balance sheet; that the debt of several years' standing incurred when new buildings were erected had been removed and that the college work will start next fall under most favorable circumstances. The trustees are congratulating themselves on securing Mr. Abernethy as head of the institution. He is not only an able minister and enthusiast in the cause of Weaverville college, but a most successful business man. He is a son of Dr. R. L. Abernethy, president of Rutherford college; was for two years pastor of the Weaverville circuit; the past two years pastor at Biltmore, and before entering the ministry was a successful business man of McDowell county. The new president will leave the Biltmore pastorate shortly and devote his entire time to the upbuilding of Weaverville College and the affairs connected with that institution.

A vacancy in the chair of mathematics has been created at Weaverville College and this position will be filled by the trustees during the summer vacation. A number of applications have been received for the place.—Asheville Gazette-News.

THE CAROLINA SUMMER SCHOOL.

DEAR BROTHER:—I enclose a copy of the Wrightsville program. Recently I sent you a brief notice of the School which you kindly inserted. I would be greatly obliged for a further vigorous editorial notice of it by you in the columns of the Advocate. I do not wish to impose upon your kindness, but I know that you have at heart the interests of our Church. The proposition to hold this Training School came up more than a year ago and was passed upon by the Sunday-school Boards of North and South Carolina Conferences. They heartily favor the plan. We felt in our conference upon it that the time had come when our hosts of Sunday-school workers could afford to take a summer outing and combine with it study and recreation. We could find no better place than Wrightsville, with its beautiful beach, boating, fishing and hotel facilities. The next point was to secure low railroad and boarding rates, which has been done. The Southern, Atlantic Coast Line and Seaboard Air Line will carry students to the School at one fare, plus 25 cents, for the round trip. Baggage can be checked to the Beach Hotel at Wrightsville, the electric line conveying passengers and baggage from Wilmington to the Beach. The Wrightsville Hotel and cottages will give about a half rate, not to exceed $9 per week, to the school. Secretary G. W. Cooper, of Wilmington, will arrange board matters for any one who will apply to him in advance.

I have had printed and distributed 5,000 programs in North and South Carolina. We are to have Bishop Smith daily in Bible study, and very likely Bishop Duncan, who has promised to come. The program speaks for itself. It is a thoroughly practical setting forth of live Sunday-school subjects. I beg of you as editor of a most influential paper that goes into thousands of the homes of our Sunday-school workers to urge our people who need the help that comes from such a school to make an effort to get to it. If North and South Carolina Methodism will come together in an institution like this we can build up permanently a great Summer Training School for our Sunday-school workers.

Not a dollar of compensation comes to any one for service in this School. All that is done will be done

from sheer love of our church and Sunday-school work.

The Faculty will consist of myself and wife and Bishop Smith, and probably Bishop Duncan, together with picked local Sunday-school workers of the Carolina Conferences.

I should be greatly obliged if you would print this letter at an early day.

Yours sincerely,
H. M. HAMILL.

NOTICE OF ANNUAL MEETING.

In accordance with its by-laws, the annual meetings of the North Carolina Children's Home Society, Incorporated, are to be held on the first Thursday in June in each year; therefore notice is hereby given that the annual meeting for the year 1905 will be held at the Benbow Hotel in Greensboro, N. C., at 8 o'clock, p. m., on Thursday, June 1st, 1905.

All persons who have contributed a dollar, or more, to the support of the work of the Corporation during the past twelve months, and all life members are entitled to vote at this meeting.

All interested in the rescue of the needy children of the State are cordially invited to attend this meeting.

BY THE BOARD OF DIRECTORS.

North Carolina Methodism.

Dr. Cook, presiding elder of the Mt. Airy district, preached a most excellent sermon at the Methodist church last Sunday night.—Elkin Times.

Rev. M. H. Tuttle preached a good sermon to the congregation at Littlejohns yesterday. We are glad to know he will have a regular appointment there on the second Sunday of each month.—Hartland cor. Lenoir Topic.

Thursday night Dr. Edwin Mimms, of Trinity College, delivered the annual commencement address for the Graded School. The address was excellent and was greatly enjoyed by the large audience present.—Thomasville cor. Lexington Dispatch.

The Leaksville M. E. Sunday-school has recently added a handsome upright piano to its equipment, and the instrument is nearly paid for—only about $75.00 remaining due. This amount will be raised by class contributions within a week or two.—Leaksville Gazette.

The revival meeting is in progress at the Methodist church here and much good is being accomplished.———Rev. R. L. Ownby spent a day in the revival meeting at Elkin last week. Rev. B. F. Hargett preached for Mr. Ownby in his absence.—Wilkesboro Chronicle.

Bishop H. C. Morrison will preach the dedicatory sermon in Central Methodist church on the fourth Sunday, and will preach on Saturday before, May 27th, at 11 o'clock, for the benefit of those who cannot be present on Sunday. All people living out of town are especially invited. Bishop Morrison is one of the very finest pulpit orators in the South. A splendid program is being prepared for the occasion.—Monroe Journal.

Sunday was Children's Day at Sharon and was a fine success. The exercises of the forenoon consisted of music and recitations by the children and an impressive sermon by the pastor, Rev. B. A. York. A sumptuous dinner was served after which addresses were delivered by Messrs. J. A. Anthony and R. B. Miller. The exercises were a success from first to finish. The good peeple of this community never fail to make a success of anything.—Shelby Aurora.

The meeting in Central Methodist church closed last Sunday night after continuing two weeks. The interest kept up through the last service. Rev. J. P. Rodgers endeared himself to the people of Monroe by his gospel sermons. As a result of the meeting there were 45 accessions to the church at the afternoon service on Sunday, 38 on profession and seven by letter. Since Rev. W. R. Ware began his pastorate last November there have been 98 additions to his church, making a total membership of about 550.—Monroe Enquirer.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to May 23, 1905.

ASHEVILLE DISTRICT.		
Hendersonville ct., Rev. W. H. Perry,	38	
Marshall circuit, Rev. W. B. Lyda,	11	
Swannanoa ct., L. B. Abernethy,	25	
Burnsville ct., Rev. J. N. Somers,	16	
Bethel station, Jno. W. Moore,	9	
Weaverville sta., R H Parker,	10	
Ivy circuit, J. B. Hyder,	5	
Cane Creek cireuit, J J Brooks,	13	
Bald Creek ct., L R Huddletone,	21	
Weaverville circuit, T R Wolfe,	11	
—		159
CHARLOTTE DISTRICT.		
Matthews, R. G. Tuttle.	9	
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	12	
Derita ct., Rev. J. H. Bradley,	12	
Trinity, Charlotte, Rev. J. A. B. Fry,	12	
Clear Creek ct., Rev. E. G. Pusey,	15	
Pineville ct., Rev. C. M. Pickens,	1	
Morven circuit, M. T. Steele,	5	
Polkton circuit, J. C. Mock,	24	
Ansonville circuit, W S Hales,	7	
Chadwick, Charlotte, J A Baldwin,	13	
Calvary, Charlotte, D L Reid,	27	
Lilesville ct., A. E. Wiley,	10	
Waxhaw circuit, L E Stacy,	16	
Brevard street, L A Falls,	12	
—		189
FRANKLIN DISTRICT.		
Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	5½	
Hiawassee circuit, C. H. Curtis,	1	
Bryson City ct., F. B. Noblitt,	2	
Macon circuit, L P Bogle,	20	
Franklin station, F L Townsend,	10	
Glenville circuit, A G Loftin,	8	
Whittier, J J Edwards,	1	
Webster circuit, V L Marsh,	10	
Andrews circuit, J A Sronce,	10	
Hayesville ct., E. Myers,	19	
Franklin circuit, J H Moore,	9	
Murphy station, D P Tate,	4	
—		100½
GREENSBORO DISTRICT.		
Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	50	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	37½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	20	
E. Greensboro ct., P. J. Carraway,	10	
Reidsville, Main St., L W Crawford,	3	
Coleridge, J J Eads,	8	
Wentworth circuit, A S Raper,	9	
Ruffin circuit, J F England,	13	
West Randolph ct, C H Caviness,	21	
—		199½
MOUNT AIRY DISTRICT.		
Rockford circuit, Rev. J. W. Long,	13	
Elkin station, Rev. H. C. Sprinkle,	7	
Wilkesboro sta., Rev. R. L. Ownby,	4	
Pilot M't'n ct., Rev. J. M. Rowland,	42	
N. Wilkesboro sta., Rev. W. F. Elliott,	9	
Helton ct., Rev. S. W. Brown,	6	
Wilkes ct., Rev. B. F. Hargett,	15	
Stokes ct., Rev. J. A. Clarke,	2	
Laurel Springs ct., T. J. Houck,	6	
Yadkinville ct., A. W. Jacobs,	8	
Sparta circuit, W. T. Carner,	20	
Jefferson circuit, Seymour Taylor,	11	
Watauga circuit, O P Ader,	9	
Creston circuit, W L Dawson,	10	
Boone circuit, W T Albright,	16	
East Bend circuit, W L Hutchins,	5	
Mount Airy circuit, R L Fruit,	9	
Jonesville circuit, T H Stimpson,	10	
Mount Airy station, T E Winecoff,	3	
—		205
MORGANTON DISTRICT.		
Henrietta and Caroleen, Rev. N. R. Richardson,	18	
Cliffside ct., Rev. J. B. Carpenter,	16	
Morganton ct., W. G. Mallonee,	21	
Morganton station, R D Sherrill,	6	
Table Rock ct., Rev. N. M. Modlin,	43	
Marion, D. F. Carver,	13	
N. Catawba ct., D. S. Richardson,	16	
Connelly Springs, J. O. Shelley,	26	
Spruce Pine circuit, D. R. Proffit,	10	
Green River circuit, J. D. Gibson,	3	
Rutherfordton, J D Arnold,	20	
McDowell circuit, C P Goode.	2	
Forest City circuit, W O Goode,	14	
Thermal City, L E Peeler,	7½	
Bakersville station, R H Penland,	7	
Elk Park circuit, W A Newell,	1	
—		223½
SALISBURY DISTRICT.		
Central, Concord, E. K. McLarty,	2	
Spencer, J. E. Gay,	9	
Cottonville ct., Rev. T. T. Salyer,	7	
Big Lick ct., Rev. Joseph Fry,	5	
Linwood ct., Rev. S. T. Barber,	47	
Epworth, Rev. B. F. Carpenter,	25	
Mt. Pleasant ct., Rev. T. E. Wagg,	21	
Salisbury circuit, J. P. Davis,	16	
Gold Hill circuit, J. C. Postelle,	14	
Lexington Mission, A L Coburn,	5	
Jackson Hill circuit, J W Strider,	12	
Woodleaf circuit, J P Lanning,	8	
Main Street, J A J Farrington,	2	
China Grove circuit, A L Aycock,	13	
Forest Hill, Concord, G T Rowe,	20	
Albemarle circuit, J C Keever,	1	
Salisbury, First church, J C Rowe,	1	
Concord circuit, W V Honeycutt,	10	
—		218
SHELBY DISTRICT.		
Shelby sta., Rev. Geo. D. Herman,	8½	
Shelby circuit, B. A. York,	21	
Cherryville ct., J. B. Tabor,	13	
Lowell ct., Rev. J. H. Bennett,	8	
S. Fork ct., Rev. J. F. Armstrong,	32	
El Bethel sta., Rev. M. B. Clegg,	10	
Rock Springs ct., Rev. J. W. Clegg,	113	
Lincolnton circuit, B. Willson,	21	
Mount Holly, E. N. Crowder,	3	
King's Mountain, M. H. Vestal,	3	
Polkville circuit, J. W. Ingle,	24	
Lincolnton sta., R. M. Courtney,	6	
Belwood circuit, W P McGhee,	11	
Lowesville circuit, W M Boring,	3	
Stanley Creek circuit, E W Fox,	4	
—		280½
STATESVILLE DISTRICT.		
Statesville station, Rev H K Boyer,	2	
Mt. Zion sta., Rev W H Willis,	6	
Alexander ct., Rev E J Poe,	18	
Rev T L Triplett,	1	
Mooresville ct., Rev W S Cherry,	17	
Mooresville station, T J Rogers,	8	
Clarksbury ct., Rev W O Rudisill,	12	
Caldwell ct., Rev P L Terrell,	28	
Stony Point ct., Rev T E Weaver,	13	
Lenoir circuit, L T Cordell,	40	
Iredell circuit, T B Johnson,	16	
Newton circuit, W F Womble,	13	
Granite Falls and Rhodiss, W R Evans,	10	
Troutman circuit, A J Burrus,	3	
Catawba circuit, R. S. Howie,	19	
Hickory station, Parker Holmes,	3	
Statesville ct., R M Taylor,	24	
Lenoir station, L T Mann,	1	
Maiden circuit, H H Robbins,	8	
—		242
WAYNESVILLE DISTRICT.		
Leicester ct., Rev J W Campbell,	11	
Brevard station, C P Moore,	7	
Sulphur Springs ct., J H Brendall,	26	
Canton circuit, D C Ballard,	31	
Haywood circuit, P C Battle,	8	
Spring Creek ct., Z V Cordell,	7	
Waynesville, J E Abernethy,	8	
Mills River circuit, J W Kennedy,	20	
Clyde circuit, W E Abernethy,	21	
Jonathan circuit, C E Stedman,	8	
—		147
WINSTON DISTRICT.		
Lewisville ct., Rev A R Bell,	1	
Kernersville ct., Rev. James Willson,	29½	
Cooleemee, Rev H C Byrum,	9	
Mocksville sta., Rev J P Rodgers,	12	
Forsythe circuit, J F Totten,	1	
Burkhead, T W Watts,	1	
Davidson circuit, P E Parker,	18	
Farmington ct, L L Smith,	1	
Walkertown station, H H Jordan,	1	
Summerfield circuit, J. F Kirk,	8	
Advance, W M Curtis,	3	
Grace, Winston, J H Barnhardt,	1	
North Thomasville, R P Eubanks,	1	
—		86½
Total from districts,		2,050½
Secured by old subscribers,		60
Total,		2,110½

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

Men of the literary class in China are said to have spent last year $250,000 for books and papers which teach the wisdom of Christendom.—Selected.

The Sunday School Lesson.

LESSON FOR MAY 28, 1905.

The Crucifixion.
John 19:17 30.

GOLDEN TEXT.—Christ died for our sins according to the Scriptures —1 Cor. 15 3.

HOME READINGS.

M. The crucifixion,	John 19 17 30
T. The malefactors,	Luke 23.33-47.
W. Revilings,	Matt. 27:39-50
T. The burial,	Mark 15:39-47.
F. For our transgressions,	Isa 53.
S A sinless offering,	Heb 9:11 15.
S. Bearing our sins,	Heb. 9: 9-28

NOTES.

This lesson and our next give the very keystone of Christian faith. A book, many books, might be written of them, but no school can in one session grasp the whole event. It is enough if the Notes stay by the lesson; teachers must deal with the incidents as they choose. Here is Jesus at the lowest point of his career, yet if we are to get salvation from him—"nor is there salvation in any other"—we must take him here. Believers are "baptized into his death." His bleeding hand, his broken heart, the love which shrank from no pain, this mystery of suffering, were all for us.

The crosses, each bearing its victim, are before us. Two robbers end their rough career in company with Him who "hath done nothing amiss." One dies scoffing in his agony, as though harsh mocking diverted his thought from himself, a conduct sadly frequent. The other consents to his own death, but forgets his pain as he looks at Jesus. His thoughts move swiftly. He speaks for and to the Savior, and in him finds the life eternal. "Come unto me," unspoken, touches his heart, and in the death agony he finds rest.

Pilate meant it to mock the Jews, and possibly Jesus also. The chief priests so take it; it seems a thrust from his spiteful, cowardly temper. In the languages of culture, law and religion all may read that here dies a royal personage, and so the name given to the Wise Men at his birth is written over him at death. Pilate's only firmness is in this. Narrow as the title seemed, it widens, and the nations own the crucified King.

The victim's effects were the soldier's perquisite, and 5 articles given to four leave the fifth untaken. The thing notable is that David by prophetic search-light saw this small incident, and spoke of it a thousand years before. And it occurs naturally, and with no constraint. "We know not what shall be on the morrow." One Eye sees the end from the beginning, yet such vision compels nothing; the event comes freely.

Last at the cross are these three Marys and John. There were groups of onlookers, and not far off a cluster of those who had urged this death, feeding fat their grudge with "He saved others; himself he can not save!" They will find that he stoops to conquer death and "him that has the power of death, that is, the devil." Like a star in a break of cloud, gleams this act towards the mother. She died long after in John's home at Ephesus. The legend tells that ages later her tomb was opened, and it held but sweet perfumes; her body had been taken to heaven; hence the Festival of Assumption!

Of her even more may be fitly said. "Blessed art thou among women!" was her first congratulation from mortal lips; but "a sword shall pierce through thine own soul also," was said, and the words now come true. The doctrine that she herself was not of human fatherhood was sixty years ago adopted into the Romish creed, though it was earnestly resisted. The Greek and Romish churches, holding Assumption—August 15—when Christ and the angels sang her to the heavenly rest, make her nearly divine; yet she was but a woman honored highly.

"In my thirst they gave me vinegar to drink," says the Psalm. A wound's first and keenest pang is thirst, as men in battle well know, and this was the Saviour's feeling The soldiers rudely but kindly offer their sour wine, but it was drugged with pain-killing myrrh, and he refused it. He chose to be conscious, and taste the bitter dregs of suffering. He looked calmly upon a phase of the world which he was never again to see. His life sank slowly, and he felt its going.

"IT IS FINISHED"

This sixth utterance from the cross is one strong Greek word, and full of meaning. The Savior was on the border between life and death, and his career as mortal was done. At its completion many things were "finished." Chiefly, that personal display of Divine love, that deep, tender sympathy of the Divine with the human which touches every condition of ours, was now, like some work of art, made perfect by these last touches, by dying rather than weaken full-orbed love.

At three, the hour of evening sacrifice, the Victim dies. He commends his better part to his Father's hands, and thus beyond mortal vision the mystery of the day concludes. Joseph of Arimathaea lends his tomb for the mortal part, and Nicodemus provides against hasty decay. The stars with shining eyes look down on the grave, for he is dead, dying for us "according to the Scriptures."

The betrayer and the murderers have nothing more than they can do. Pilate has hung his name in history—and what a name! The disciples, weary yet surmising, sink from sight, and the women rest according to the commandment. Where was the spirit of Jesus? This is the end of Pass overs; the feast hereafter is but a phantom, decayed and ready to vanish away.—A. B. Hyde, D D, in Pittsburg Christian Advocate.

A Notre Dame Lady.

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There's more in it than the mere enjoyment;—its a good influence.

But in getting the piano you should look ahead, and make sure to get a good one—one which is *sweet toned and durable.*

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No matter what piano you are thinking of buying, it will pay you to sit down and write for the Epworth Piano Catalogue—*do it now.*

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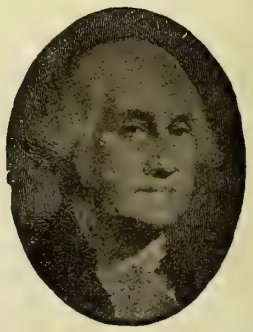
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Our Little Folks.

Violet's Tooth.

Violet was getting ready for school with tears in her eyes and distress in her heart. The family all looked troubled too. And the cause of it was Violet's tooth—a tiny tooth so loose that it was held in place only by a wee thread, but she could not get up the courage to have it taken out.

Papa and mamma had tried to buy the privilege of taking it out. They had offered a new doll-carriage and countless other things dear to Violet's heart, but she could not bear to even open her mouth.

So she started off for school, a forlorn little figure with her burden of sorrow, so small to grown-up folks, but so real and heavy to little ones.

"Miss Carey will be sorry for me," thought poor Violet. "I'll tell her first as soon as I get to school."

Now Miss Carey was the nicest kind of a teacher. Sometimes she could find a way out of troubles when even mothers had given up.

It was a very sad, tear-stained little face that Violet lifted to Miss Carey. "O teacher! I've got a loose tooth," she said.

"Let me see it, dear," said she, taking Violet on her lap. "Why, Violet, it's the cutest little tooth! And you haven't even seen it! Wait just a minute, and I'll get it for you." And in an instant Miss Carey was holding it up in her fingers.

"Isn't it cunning?" went on the teacher, opening her desk. "I'll wrap it up in this silver paper; and, after it teaches us a lesson this morning, you shall take it home in this little round box."

How interesting it seemed! Violet felt quite grand that her tooth was so important.

After school began, Miss Carey held up the tiny tooth and told a funny story of the little white workers who live in a red prison, and how they want to get out and make room for bigger ones.

At noon Violet hurried home with her little box, eager to tell how her tooth had "helped teach school."

"Why, why, were you brave enough to let Miss Carey pull it out when you didn't want me to touch it?" said mamma

Violet looked puzzled.

"Why, she did pull it out, didn't she?" she said slowly. "I never thought of that. Miss Carey said it was so cunning that I wanted to see it, and she got it, and I never thought that it was really out till now. Oh, how glad I am!"—Nellie R. Carroll, in Youth's Companion.

While Waiting for a Car.

A howling, piercing, winter wind blew a little woman into a niche between two great buildings one night last year, and she almost fell over a small boy.

"I beg pardon," she gasped.

"All right, mum," he said, cheerfully, and shifted his newspapers to his other arm. "I'm just swipin' a bit of warm from this here wall." He pressed his rough purple fingers against the bricks. "De chimily goes up here."

"O, I see," she said. "What a terrible night it is. I just couldn't stand in that wind till the car came."

"It's a cold time in de ole town to night," murmured the boy, beating time on the wall.

"Just the kind of a night for griddle cakes in the kitchen," said the woman to herself. "Say, my boy, did you ever eat griddle cakes at home, sitting right by the stove as they were cooked?"

"Ain't got no home," replied the boy.

"What! Where do you stay?"

"At de lodgin'."

"O, the newsboys' lodging house. I've heard of that. I guess it's a nice place."

"Yes'm, it's warm, an' you has a good bed."

"And lots of fun with the boys?"

"Yes'm, but we don't have no griddle cakes in de kitchen."

The woman sighed. "Mother always had griddle cakes for me such a night as this, and we'd sit right by the stove and bake our own cakes and eat them with hot thick syrup, and the tea-kettle would sing, and the wind outside might roar all it pleased." She had forgotten the boy.

"Be you goin' to have 'em tonight?" he asked, wistfully. She started.

"No, O no! Mother is gone, and brother is away tonight. There's no one in the house at all—say, boy, yon come home with me and we'll have cakes in the kitchen—you and I"

"Ma'm?" he gasped.

"Do you have to sell those papers? Can't you leave them for tonight?"

"No'm, yes'm. Does you really mean it?"

"Of course. Hurry up, the car'll be here." He stuffed the papers deep in the niche "But I ain't fitten," he said, hesitatingly.

She drew out a handkerchief. "Tie that about your neck and turn up your collar. Take my mittens; I'll keep my hands in my muff. Here, you take the car-fare and this bundle, so that I won't need to take my hands out. There's my car. Come along."

Out into the wind they went, the boy growing an inch with every step as he grasped the car-fare closely in his mittened hand, and held his head high, defying the storm.

Yes, that's all I know about them. I never saw either of them again, but there is probably more for some one to tell. Deeds like that often stretch out into eternity with their influence.—Epworth Herald.

Conundrums.

What ship has two mates and no captain? Courtship.

Why are tears like potatoes? Because they spring from the eyes

What is the keynote of good manners? B natural.

What is the difference between a child and an envelope? One you lick with a stick, and the other you stick with a lick.

What was the longest day of Adam's life? When there was no Eve.

Rheumacide

GETS AT THE JOINTS FROM THE INSIDE

CURES TO STAY CURED.

NOT the temporary improvement resulting from dangerous mercury, opiates, alcohol, or potash; not the momentary relief from sharp pain given by liniments; but a searching cleansing of the blood that clears the system of every vestige of the disease, and absolutely

CURES RHEUMATISM.

We know that it *should cure* because it is compounded in the most scientific manner, of purely vegetable drugs that cannot harm, but build up the entire system. We know that it *does cure* because hundreds of those cured have written us that it has

CURED AFTER ALL OTHERS FAILED.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

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Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Do You Believe This?

"The Church is the body of Christ." We say it so often that often we cease to think of it. Nevertheless, the church is the body of Christ. When He would walk among men today, as He walked to Bethany, or Emmaus, or Sychar, He must use your feet, or mine When He would speak, as He spoke in Capernaum, or in the Temple, or on Hattin, He must use your mouth, or mine. When He would take little children in His arms, or lay a cool touch on a fevered brow, or lift a wounded traveler from the Jericho road, He must use your hands and arms, or mine.

As the missionaries go forth and tell the glad tidings, teach in the schools, or heal in the hospitals, it is nothing less than the body of Christ doing those things as He did them in Galilee and Judea.

But can you imagine an eager spirit shut up in a crippled, half paralyzed body? The story of "The Wood Carver of 'Lympus" tells of a vigorous, ardent young minister, whose body was paralyzed by the falling of a tree. That keen, inquiring mind, those active, loving sympathies, the godly ambition to help mankind, were henceforth prisoned within the four walls of a little room.

Are we not imposing some such fate on the most eager, loving soul in the universe, the heart most anxious to help? How much He is longing to have done that His body does not do! Those that look widely see that the world is full of pitiful appeals to Christ for His wisdom, His strength, His comfort, His healing. For every call that we can hear, He hears thousands. And yet His body lies half dead!

The body is doing something; yes. A finger is moving, scarcely more. It is moving to good purpose; modern missions are the prime glory of the Church; but it is scarcely more than a finger. The body seems paralyzed. Oh, must there not be impatience even in heaven, dire disappointment, and distress of heart? Were not ten tenths of the body healed? But where are the nine?

Suppose that Christ, weary of the members we are affording Him, should come again in the body. Suppose that He should appear as a modern man in New York City ten days hence, and prove His deity by undoubted miracles. He enters Bellevue Hospital, and by a word sends all the patients home rejoicing. He crosses to Blackwell's Island, opens the cells, releases the prisoners, and transforms them into pure men; releases the insane, and dismisses them in their right minds. He gathers in Central Park all the city's hungry ones and feeds them bountifully with one loaf of bread. He goes up on Morningside Heights, and preaches a new and even more wonderful Sermon on the Mount. He treads the solemn paths of Greenwood cemetery, and calls back to life the saints and heroes there buried.

If all this should happen, the newspapers would speedily chronicle the marvels in the largest head lines. Telegraph wires would be charged with the great event, and, as never before, railroad trains and boats bound for New York would be crowded with passengers, while vast throngs would be compelled to trudge there on foot. Then, if the burden of His speech should simply take up His last words of nineteen hundred years ago, if He should repeat His command to go in His name and make disciples of all nations, how quickly would men offer their money and themselves, what fabulous sums and what armies of able workers would instantly be at the disposal of the mission boards! In city slums, in frontier mining camp, in the narrow lanes of Canton and the forests of Uganda, in the temples of Madura and on the plains of Patagonia, the great, glad news would speedily sound—"God so loved the world that He gave His Son!"

Can any one doubt that all this would happen, and happen in just this way, if Christ should come again in the flesh? But if that is true, where is our faith? Do we actually believe what we pretend to believe—that our Lord is here as really as ever He was in Jerusalem? Do we really believe that His last words from Olivet are His present eager desire? Is it belief, when the sight of the eye, the hearing of the ear, and headlines in the newspaper, would make so vast a difference? Do we really believe? Or do only a few believe—the few that are half sneeringly called "missionary enthusiasts"? When all the church believes, will not those things promptly and surely come to pass precisely as if our Lord were here again in the flesh?

O Christ of Calvary—my Redeemer, whose right it is to command—help Thou my unbelief! Help me not to wait for clearer orders. Help me not to wait for any one else. Help me to live as in Thy presence and as bearing Thy voice. That Thy will may be done, and Thy Kingdom come, over all Thy earth. Amen.—Amos R. Wells, in Missionary Review of the World.

The Possibilities in a Boy.

I have profound respect for boys, Grimy, ragged, tousled boys in the street often attract me strangely. A boy is a man in the cocoon—his life is big with possibilities. He may make or unmake kings, change boundary lines between States, write books that will mold characters, or invent machines that will revolutionize the commerce of the world. Wouldn't you like to turn time backward and see Abraham Lincoln at twelve, when he had never worn a pair of boots—the lank, lean, yellow, hungry boy, hungry for love, hungry for learning, tramping off through the woods for twenty miles to borrow a book, and spelling it out crouching before the glare of the burning logs?

Then, there was that Corsican boy, one of a goodly brood, who weighed only fifty pounds when ten years old, who was thin and pale and perverse, and had tantrums, and had to be sent supperless to bed or locked in a dark closet because he wouldn't "mind!" Who would have thought that he would have mastered every phase of warfare at twenty-six, and when the exchequer of France was in dire confusion, would say, "The finances? I will arrange them."

Be patient with the boys. You are dealing with soul-stuff. Destiny waits just around the corner.

Be patient with the boys.—The Philistine.

A Disastrous Calamity.

It is a disastrous calamity, when you lose your health, because indigestion and constipation have sapped it away. Prompt relief can be had in Dr. King's New Life Pills. They build up your digestive organs, and cure headache, dizziness, colic, constipation, etc. Guaranteed at all drug stores, 25c.

Quarterly Meetings.

ASHEVILLE DISTRICT—3RD ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel (a. m.)	May	14
Riverside and Weaverdam, (p. m.	"	14
Hendersonville ct., Moore's Grove	"	27 28
Hendersonville station	"	28 29
Marshall circuit, Rector's Chapel	June	3 4
Cane Creek circuit, Patty's Chapel	"	10 11
North Asheville (p m.)	"	11 12
Swannanoa ct., Black Mountain	"	17 18
Central	"	24 25
Haywood Street	"	25 26
Bald Creek circuit, Bald Creek	July	1 2
Burnsville circuit, Martin's Chap	"	4 5
Hot Springs ct., Antioch	"	8 9
Old Fort circuit, Bethlehem	"	15 16
Ivey circuit, Barnardsville	"	22
Weaverville ct., French Broad	"	29 30
Weaverville station	"	30 31

CHARLOTTE DISTRICT—3RD ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Epworth and Seversville	June	4 5
Calvary	"	4 5
Trinity	"	11 12
Brevard	"	11 12
Pineville, Harrison	"	17 18
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Hoskins	July	2 3
Tryon Street	"	2 3
Lilesville, Shady Grove	"	8 9
Morven circuit, Union	"	15 16
Wadesboro station	"	16 17
Ansonville, Concord	"	22 23
District Conference, Brevard St	"	26 28
Dilworth and Big Spring	"	30 31
Chadwick	"	30 31

Note that the District Conference will be held at Brevard Street, Charlotte, July 26-28.

FRANKLIN DISTRICT—3RD ROUND

J. E. Woosley, P. E., Franklin, N. C.

Webster circuit, John's Creek	May	27 28
Macon circuit, Pattoni	June	3 4
Dillsboro and Sylva, Willets, (Dedication of church	"	10 11
Franklin circuit, Bethel	"	17 18
Franklin station (night)	"	18 19
Glenville circuit, Cashier's	"	24 25
Andrews station	July	1 2
Murphy circuit, Boyle's Chapel	"	4 5
Hayesville circuit, Tutquittee	"	8 9
Robbinsville ct., Odom's Chapel	"	15 16
Bryson City, Maple Springs	"	22 23
Whittier circuit, Whittier (D. C.)	"	29 30
Hiawassee circuit	Aug.	5 6
Murphy station	"	12 13

GREENSBORO DISTRICT—3RD ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

High Point, S. Main Street	May	14
High Point, Washington St	"	14
Greensboro, West Market St	"	21
Greensboro, Centenary	"	21
West Greensboro, Friendship	"	27 28
Randolph, Trinity	June	3 4
East Greensboro, Holt's Chapel	"	10 11
Greensboro, Spring Garden	"	11
Randleman and Naomi	"	17 18
Greensboro, Walnut Street	"	25
Asheboro station	"	29
Asheboro circuit, Lebanon	"	30
Uwharrie, Concord	July	1 2
West Randolph, Mt. Shepherd	"	15 16
Ramseur and Franklinville, Ramseur	"	22 23
Coleridge, White's Chapel	"	23
Reidsville, Ware's Chapel	"	29
Reidsville, Main Street	"	30 31
Ruffin, Hickory Grove	Aug.	1
Wentworth, Wentworth	"	5 6
Pleasant Garden, Bethlehem	"	26 27

MT. AIRY DISTRICT—3RD ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	May	13 14
East Bend circuit, Huntsville	"	27 28
Stokes ct., Shiloh	"	30 31
Yadkinville ct., Longtown	June	3 4
Jonesville circuit, Maple Springs	"	6 7
Pilot Mountain ct., New Hope	"	10 11
Wilkes circuit, Lebanon	"	17 18
North Wilkesboro station	"	18 19
Wilkesboro station	"	18 19
Dooson circuit, Siloam	"	21 22
Mt. Airy circuit, Salem	"	24 25
Mt. Airy station	"	25 26
Creston circuit, Big Laurel	July	1 2
Watauga circuit, Union	"	8 9
Boone circuit, Fair View	"	16 17
Jefferson circuit, Bethany	"	20 21
Helton circuit, Baldwin	"	22 23
Laurel Springs ct., King's Creek	"	29 30
Sparta circuit	Aug.	5 6

There will be held during the 3rd and 4th Rounds a number of Bible Schools, in which important subjects will be discussed by the preachers and laymen of adjoining charges.

The first of these will be at Lebanon for the Wilkes circuit and the two stations. Programme and further announcements will be sent out soon.

MORGANTON DISTRICT—3RD ROUND.

J. H. West, P. E., Rutherford College, N. C.

Cliffside circuit, Hopewell	June	3 4
Henrietta and Caroleen, Henrietta	"	3 4
Connelly Springs ct., Warlick's	"	10 11
Rutherfordton sta., Mt. Hebron	"	17 18
Morganton circuit, Stamey's Chap	"	24 25
McDowell circuit, Pleasant Hill	July	1 2
Marion & Providence, Marion	"	2 3
Table Rock circuit, Arney's Chapel	"	8 9
Morganton station	"	9 10
Spruce Pine ct., Jonas Ridge	"	14
Elk Park circuit, Elk Park	"	15 16
Bakersville circuit, Snow Creek	"	15 16
Broad River ct., Wesley's Chapel	"	22 23
Thermal City circuit, Centennial	"	22 23
Green River circuit	"	29 30
Forest City circuit, at Dis. Conf	Aug.	5 6
North Catawba ct	"	11 12

SHELBY DISTRICF—5RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1 2
Gastonia, Main street	"	2 3
McAdensville station	"	8 9
Lowell at Bethesda	"	15 16
El Bethel and Salem at Salem	"	22 23
Bessemer City at Tate's Chapel	"	29 30
King's Mountain station	May	13 14
Cherryville at Laboratory	"	28 29
Mount Holly at Moore's Chapel	June	3 4
Lowesville at Snow Hill	"	10 11
Rock Springs at Rehobeth	"	17 18
Lincolnton circuit at McKendree	"	24 25
Lincolnton station	"	25 26
Stanly Creek at Dallas	July	1 2
South Fork at Bethel	"	8 9
Belwood	"	15 16
Shelby circuit at Sharon	"	22 23
Polkville at Casar	"	29 30
Shelby station	Aug.	5 6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—3RD ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	May	6 7
Mooresville station	"	7 8
Caldwell circuit at Grace Chapel	"	13 14
Granite Falls station	"	14 15
Troutman circuit at Knoxes Ch	"	27 28
Lenoir circuit at Harpers Chapel	June	2 3
Lenoir station	"	3 4
Mooresville station	"	10 11
Clarkesbury circuit at Clarkesbury	"	17 18
Iredell circuit at Turnersburg	"	18 19
Statesville circuit, Connelly's Chap	"	24 25
Statesville, First Church	"	24 25
" West End	"	24 25
Alexander circuit at Liberty	July	1 2
Stony Point circuit	"	2 3
Maiden circuit	"	8 9
Newton circuit	"	9 10
Hickory station	"	15 16
Catawba circuit	"	22 23

District Conference at Lenoir, July 13-16.

SALISBURY DISTRICT—3RD ROUND

D. Atkins, P. E., Salisbury, N. C.

Linwood, Macedonia	May	27 28
Lexington	"	28
Salisbury, Main Street	June	4
Salisbury, First Church	"	4
Salisbury, Holmes Memorial	"	7
Mt. Pleasant, St. Paul	"	10 11
Concord, Central	"	11
Concord, Epworth	"	11
West Lexington, Clarksbury	"	17 18
Salisbury circuit, Tabor	"	24 25
Spencer	"	25
Salem	July	8 9
Big Lick, Locust	"	9 10
Gold Hill, Wesley Chapel	"	15 16
New London, Palmerville	"	16 17
Jackson Hill circuit, Jackson Hill	"	18 19
Albemarle circuit, Pine Grove	"	22 23
Albemarle	"	23
Norwood, Randalls	"	29 30
Cottonville, Cedar Grove	"	30 31
Concord circuit, Center	Aug.	5 6
Concord, Forest Hill	"	6
China Grove ct	"	12 13
Woodleaf circuit	"	12 13

WAYNESVILLE DISTRICT—3RD ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Fincher's Chapel	June	3 4
Jonathan at Palmer's Chapel	"	10 11
Waynesville station	"	17 18
Sulphur Springs at Sardis	"	24 25
Leicester at Zion Hill	July	8 9
Canton station	"	22 23
Brevard station	"	29 30
Brevard circuit	"	30 31
Mills River at Horse Shoe (D. C.)	Aug.	3 6
Haywood circuit at Laurel Hill	"	12 13
Spring Creek	"	13 14
Canton circuit	"	19 20

District Conference at Horse Shoe, on Mills River circuit, 8 miles from Hendersonville, August 3-6.

WINSTON DISTRICT—3RD ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Burkhead	May	7
Winston, Centenary	"	14
Winston, Southside	"	14
North Thomasville, Unity	"	28 29
Thomasville, Thomasville	"	28 29
Walkertown, Walkertown	June	4 5
Winston, Grace	"	11
Danbury, Sandy Ridge	"	16
Madison, Bethesda	"	17 18
Stoneville, Price	"	18 19
Davie, Oak Grove	"	24 25
Mocksville, Mocksville	"	25 26
Advance, Mocks	July	1 2
Cooleemee, Cooleemee	"	2
Lewisville, Brookstown	"	8 9
Davidson, Olivet	"	15 16

Pain usually results from inflammation either external or internal. It would interest you to see the wonderful effects of Acid Iron Mineral on any form of inflammation. Stops flow of blood, drives out inflammation. A. I. M. is not a medicine, but merely a species of soft mineral dissolved in pure spring water. 50c. per bottle. Your druggist or by mail from ACID IRON MINERAL CO., Salem, Va., and Columbia, S. C.

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

Third Vice President—Mrs. C. H Robinson, Gastonia.

Treasurer—Mrs. F. E. Ross, Greensboro.

Recording Secretary—Mrs. E. C. Chambers, Asheville.

Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. F. L. Townsend, Franklin.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Annual Meeting.

The annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference will convene in Charlotte June 1-4.

All auxiliaries that have not already elected delegates to this meeting are requested to do so at once and forward names to Mrs. T. F. Marr, Charlotte, N. C.

Dr. Detwiler will preach the annual sermon June 4th.

MRS. M. J. BRANNER, Pres.
MRS E. C. CHAMBERS, Rec. Sec.

Woman's Place in the Early Church.

Woman occupies a conspicuous place in the primitive church. This will be evident if we simply mention some of the feminine names which appear in the New Testament records: Anna, Apphia, Chloe, Claudia, Damaris, Dorcas, Elizabeth, Eunice, Euodia, Joanna, Julia, Lois, Lydia, Martha, Mary of Bethany, Mary of Magdala, Mary of Nazareth, Mary of Rome, Mary the mother of Mark, Mary the wife of Cleopas, Persis, Phœbe, Priscilla, Rhoda, Salome, Susanna, Syntyche, Tryphœna, Tryphosa, etc. Moreover, there are many women on whom the Lord bestowed signal favors, but whose names have not now come down to us; for example, Peter's mother-in-law, the widow of Nain, the daughter of Jairus, the woman with the issue of blood, the Canaanite mother and daughter, the woman with the eighteen years' infirmity. Once more, there are the many anonymous women who tried, in one way or another to serve the Lord Jesus; for example, the woman at Jacob's well, the penitent adorer in Simon's house, the widow with her two mites, Pilate's wife, the wailing women on their way to Calvary, the praying women of the upper chamber, etc. Indeed, it may be doubted whether any secular history so small as the four gospels was ever written in which the womanly element so largely prevails as in the life of Jesus the Christ.

Nor is this surprising. For, first, woman's distinctive temperament makes her, if one may say so, a natural believer in Jesus Christ. He is emphatically 'the seed of the woman.'

"Not she with traitorous kiss her Savior stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at His cross, and earliest at his grave."

Secondly, woman owes an incalculable debt to Jesus Christ. His birth marks the turning-point in woman's history. Hitherto, as in heathen countries to this day, she had been the victim of man's caprice, cruelty, lust, scorn, and tyranny. Even the Hebrews themselves, although taught from the beginning to reverence woman, had been wont to regard her as man's handmaid rather than his equal; in fact, a Jewish morning prayer prescribes that a man shall bless God for three things, namely, that he was not born a Gentile, a slave, or a woman. But when the fullness of the time came, and God sent forth his Son to be born of a woman, as well as under the law, then was woman herself emancipated, and restored to her paradisal equality with men. Henceforth, at least in the realm of the spiritual life, there was to be neither Jew nor Greek, neither bond nor free, neither male nor female; for all are one in Christ Jesus. It has been so ever since; wherever Jesus Christ has been best known, there woman has been most honored. Woman owes everything to the Son of Mary.—Unknown.

Child-Saving in Chicago.

During the last five years Chicago has awakened to the necessity of caring for its truant, delinquent, and dependent children, and ranks in the fore of American cities in child-saving and a solution of the juvenile problem. Four new laws, governing respectively compulsory education, child labor, parental schools, and the Juvenile Court, have been enacted, with the result that the welfare of thousands of children has been immeasurably bettered. It has admittedly the best parental school in the United States, and also conducts more prosecutions of parents under the compulsory education law than any other city; its Juvenile Court has attracted the attention not only of America but Europe, with the result that the system of Juvenile Courts has been spread to almost every State in the Union. The child labor law has brought about a complete change in the conditions of working children, and with the enforcement of the compulsory education law has stopped the former practice of filling the factories of Chicago with children of premature age who should have been in school. The credit for this child-saving legislation is largely due to the public interest aroused in the subject by 25,000 organized women of Illinois, known as the members of women's clubs. Bands of earnest men and women of all creeds are constantly looking after the welfare of their wards. Among these are the probation officers of the Juvenile Court, the truant officers of the Board of Education, and many others connected with organizations for the relief and reform of juvenile life in a great city.

It is not to be supposed, however, that there is not still great suffering among the child population of the city. The unnatural life to which even the most favored are to a greater or less extent the victims is intensified to positive harmfulness among the teeming thousands of the crowded districts. The work for their salvation is only begun; it should advance steadily—Exchange.

BREVARD REPORT.

CASH.

Previously reported	$387.98
Gastonia Home Mission Soc	100.00
Rev. W. S. Hales	5.00
Mr. W. P. Hill	10.00
North Wilkesboro Jun. League	2.44
Biltmore Sunday School	3.14
Mrs. W. L. Abernathy	5.00
Rev. J. R. Brooks	1.00
Mr. S. C. Satterthwaite	1.00
Mr. J. R. Smothers	.50
Mrs. E. T. Wyche	.50
Nannie Bell Sherrill	.05
Frank Sherrill	.05
Olive Sherrill	.05
Delia Mock	.05
Robert Smothers	.06
Mr. J. H. Smothers	.50
Maj. W. W. Stringfield	1.00
Cash	3.80
Rev. C. P. Moore	5.00
Mrs. C. P. Moore	5.00
Mrs. Lula B. Carr	5.00
Mrs. W. S. Stevens	1.00
Total cash	$538.12

PLEDGES.

Previously reported	$14.50
Mr. J. K. Boone	1.00
Mr. J. Wesley Brown	1.60
Col. T. A. Jones	1.00
Mr. E. W. Miller	.50
Mrs. E. W. Miller	.50
Mrs. M. J. Branner	5.00
	24.10
Total	$562.22

Brother, sister, do what you are going to do. We need the money at once. I do pray you may come to the rescue. Send us a check; it will do you good. We need nearly $500 yet. Let us hear from you soon. All contributions to be sent to Mrs. F. E. Ross, Greensboro, N. C.

Extremely Low Rates Announced, Via Southern Railway.

Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Atlanta, Ga.—National Association of Manufacturers, May 16-18, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-Aug. 4, 1905.

Fort Worth, Tex.—General Assembly Southern Presbyterian Church, May 18-26, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6:9, 1905.

Kansas City, Mo.—Southern Baptist Convention, May 10-17, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

Savannah, Ga.—National Travelers' Protective Association of America, May 16-23, 1905.

Savannah, Ga.—Southern Golf Association, May 9-13, 1905.

St. Louis, Mo.—National Baptist Anniversary, May 16-24, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing the undersigned: R. L. Vernon, T. P. A., Charlotte, N. C.; J. H. Wood, D. P. A., Asheville, N. C.; S. H. Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Tayloe, Gen'l. Pass. Agent., Washington, D. C.

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mar 2.

The Farm and Garden.

The Good Roads Movement Growing.

It is hard to understand how any studious man can persuade himself that government aid to good roads is not a national necessity, affecting all sections of the country and all classes, and therefore demanded as good public policy. Many of the very foremost men of the country have declared in its favor, and the feeling is constantly growing that it should prevail. Of course, here and there we find it opposed by specious argument and strained interpretations of the Constitution, but this opposition cannot stand in the face of the practice of the government in road build ing many years ago, and at this day in Porto Rico, where we have constructed more highways in the past five years than did the Spaniards in four hundred years; and in the Philippines, where we are building highways every day in the year. There is more serious consideration being given to the subject of good roads today than any other that can be named, and as a question fraught with vital concern to the internal commerce of the country and to its religious, educational and social advancement, it is a sure thing that the call for national aid will have to be heard.

It is not the farmer alone who is affected by bad roads; trade conditions are disastrously affected wherever bad roads exist. Good roads are necessary to every vocation and every interest. The cost of bad roads has been so often presented that repetition would not strengthen argument. The main fact is the clear fact that bad roads are a curse to the nation and a disgrace to our boasted Americanism. There is necessity for government aid to better roads; and it ought to be extended with the least possible delay. In every civilized country but ours government has fostered improved highways Wherever improved highways have been built the people are happier and the country more prosperous. In the United States there has been marvelous progress notwithstanding bad roads. We would have progressed a thousand fold more under an improved system of highways. A change is needed here. The common roads should be made adequate to the necessities of the country. There is no special class in the discussion. It is a great economic discussion, raping loudly for recognition, and as all the people are involved, the government should step in and co operate with the State in its solution. While many prominent men are now active in support of the Brownlow-Latimer bills for national aid, the people in their primary capacity have a duty to themselves to perform in the matter. Every citizen knows how to press the question on his Congressman. The good roads camp-fires ought to be lighted in every constituency in the States. The proposition is strong in Congress. Let its friends get to work and make it stronger by direct communication with those we send to reflect the public will in Washington. If the people who have made the government what it is and upon whom it relies in every crisis cannot be heard in the national councils, then the Caesars of the day have grown too great on public meat, and we soon shall have fallen upon still evil times.—W. P. B. in Progressive Farmer.

The Future of American Cotton.

We are accustomed to count the iron and steel interests as the greatest of all industries, but cotton—King Cotton, it may justly be called—has a right to dispute their claim to supremacy. Few have ever quite understood or appreciated what it means for our Southern States to hold a practical monopoly of the world's cotton production. Destroy corn, and you could find a substitute. Destroy wheat, and other grains would furnish bread for mankind. But cut short the South's cotton crop by one-half, and the financial and commercial world stagger. Cotton, the South's crown of glory, is the one staple which enters into every civilized life; it is needed in the palace of the king as well as in the humblest hut of the peasant; it is the glistening sail alike of the royal pleasure yacht and the ship of commerce; it is the basis of the greatest manufacturing industry of the world, employing more than $2,000,000 000 of capital, and annually producing an equal amount of manufactured goods, or $300 000 000 more than the value of the primary forms of manufactured iron and steel; it is the dominant power in commerce; it brings to us from Europe an average of $1,000,000 every day in the year. And yet how little do we show our appreciation of it. We gin it with the gin made by Whitney more than 100 years ago; we compress it with machinery a century old; we waste its substance and destroy its vitality; we even sell its best seed to the oil mills and plant the inferior. Then we wonder why its virility has been weakened and its product lessened. But a better day is dawning. The ablest scientists are seeking to improve the quality of the seed and the method of cultivation, and experts are working on better machinery to gin and clean and compress cotton.—Richards H. Edmonds, in the Youth's Companion.

Hints for the Dairyman's Eye.

The progressive dairyman must now have a silo and grow suitable crops for filling it. Ensilage has done more than any other one thing to increase the profits in dairying. Good tools are necessary, and when we have a silo, corn harvester, ensilage cutter, etc., we must have a separator, either hand or power. All these are not yet found on the small dairy farms, but they will come as soon as the dairymen find out what increased profit they bring. This spring is a good time to build a silo if you have none.

Alfalfa is one of the best dairy feeds and should be employed as green forage, pasture and hay by every dairyman in sections where it will grow.

Infectious abortion is a disease that is much dreaded by dairymen. The spread of the disease in a herd usually is due to a contaminated male. A diseased female contaminates the male, and as she often fails to get with calf, is returned several times, causing serious trouble. In infection the foetus is usually without labor pains and this may serve as a guide to distinguish the contagious form from that caused by accident.—Chicago Farmer's Voice.

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OUR DEAD.

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☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

BOWLING.—Mrs. Sarah A. Bowling, a member of Oak Ridge church, died May 11, 1905. Mrs. Bowling was born in the year 1839 and was nearly sixty six years of age. She was converted at an early age and had been a member of the Methodist church for more than thirty-five years She led a consistent Christian life, loved her church, and was kind to her neighbors.

Mrs. Bowling will be missed at Oak Ridge.

JOHN F. KIRK, P. C.

McRARIE. — Samuel Vance McRarie was born September 14th, 1871, and died of tuberculosis April 6th, 1905. He united with the M. E. Church, South, in 1896, and has been a faithful worker in the Master's vineyard ever since. At the time of his death he was a steward of Epworth Church, Charlotte. As a man he was faithful in all his business relations, a man whom every one honored, and a man whose life was a living epistle of the gospel of Christ. He was a sufferer for several months before God took him, but during it all he bore himself with Christian patience, and was wholly resigned to the Father's will He leaves a wife and one son to mourn his loss.

PASTOR.

SUMMERS.—Nancy V. Summers was born Sept. 9, 1821, and died Feb. 11, 1905, aged 83 years, 5 months and 2 days. Perhaps for more than one year she was unable to attend church. She had been a member of the Methodist church for many years, holding her membership in a church that in the past few years has gone down, and possibly she had never transferred her name. She was a good woman as we have heard it said of her. May the blessings of God be upon those left behind.

T. B. JOHNSON.

Olin, N C.

JONES.—Mrs. Lousetta Jones was born March 28, 1847, and departed this life February 22, 1905.

She was married to Simon Jordan Jones when about 20 years old. This union was blessed by having born to them eleven children, seven of whom still live to mourn their great loss. She was left a widow when her oldest child was only 13 years old, but by hard work and the wisest frugality succeeded in rearing an excellent family of four sons and three daughters who are an honor to their mother and themselves. To the last her greatest care was for her children. Almost with her dying breath she was heard praying for her children. She was a good mother and there is nothing better this side of heaven. She was converted in 1886, and in 1890 she joined Love's M. E. Church, South, and remained a consistent member of the same until she was translated to the church triumphant. She was a good woman and bore with great patience and fortitude her great afflictions, expressing herself often as being entirely resigned to the will of the Lord, that she was ready to go, and was just waiting for that blessed sleep from which none ever wake to weep May the Lord bless and comfort the bereaved ones, and enable them by grace to meet her in that better country. Peace to her ashes.

H. H. JORDAN.

Tribute of Respect.

The following resolutions were adopted by the Sunday-school of the M. E Church of Walkertown, N. C:

Whereas, it has pleased our heavenly Father in His wise providence to remove from our Sunday school our friend and sister, Addie Mecum; therefore be it

Resolved 1st. That the Sunday-school and church have lost a faithful member.

Resolved 2nd. That we sincerely and deeply sympathize with her parents in their bereavement and commend them to that same benevolent Savior who wept on earth and called little children unto Him and blessed them, who will fold His arms of love and protection around those who put their trust in Him.

Resolved 3rd. That a copy of this resolution be spread on the minutes of our Sunday-school, that a copy be sent to the Advocate for publication, and that a copy be sent to the family of our deceased sister.

Mary Clemmons,
Mrs. L. L. Moir,
T. A. Crews,
Committee.

$100 Reward, $100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work.—The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Take Hall's Family Pills for constipation.

When boils begin or pimples appear on the face, it is proof that the blood is trying to throw off through the skin the impurities. You will find Vick's Tar Heel Sarsaparilla a pleasant, sure relief in such cases. It directs the impurities through the proper channels. Full size dollar bottle for fifty cents at druggists.

After the heavy winter diet, the whole family will be safeguarded against fevers, headaches and diarrhoea by using a few doses of Vick's Little Liver Pills—a purely vegetable laxative and tonic to liver, bowels, and kidneys. Twenty-five cents at Druggists.



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Eggs For Hatching 5c., 10c., 15c. 20c. and 25c. each. Young Chickens just hatched, 25c., 35c. and 50c. each. Grown Fowls $2.00 upward.

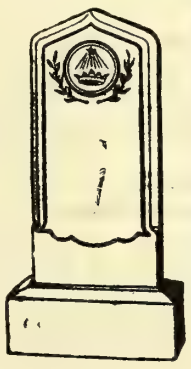
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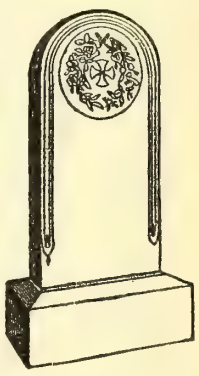
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NEWS NOTES.

The Catholics of Durham are building a church for themselves in Durham to cost about $3,500.

A dispatch from Vienna states that 17 tunnel workers were killed by an explosion in the Bosrick Tunnel.

Mr. John D. Biggs, of Williamson, president of the Board of Directors of the Central Hospital, died at his home last Monday.

Governor Glenn and a party of representative North Carolinians attended the sessions of the Southern Industrial Parliament, in Washington, D. C.

It is said that Secretary Morton of the cabinet, will resign his portfolio on July 1st. He has not decided definitely what pursuit he will follow.

Mr. H. C. Grubb, tried for the murder of his brother-in-law, Mr. Obe Davis, at Salisbury last week, was acquitted.

The North Carolina Bankers' Association met in Winston-Salem last week and elected Mr. C. N. Evans, of Charlotte, president for the ensuing year.

Hon. Albion W. Tourgee, a judge in this State during reconstruction times, died last week in Bordeaux, France. He was American Consul at that place.

Mr. W. J. Bryan and wife contemplate spending several months abroad in the near future. Mr. Bryan announces he will be in politics when he returns.

Twenty persons were injured by a clash between two trains on one of the elevated roads of New York last Monday. Six of these were seriously injured.

A would-be assassin in Warsaw, in trying to elude the detectives, stumbled, and a bomb in his pocket exploded, killing him and two detectives, and wounding 23 persons.

Gen. L. L. Lomax, of Virginia, has been appointed to the vacancy on the Gettysburg Battlefield Commission caused by the death of Hon. W. M. Robbins.

The tenth annual convention of the National Association of Manufacturers met in Atlanta last week. They adjourned last Saturday. D. M. Parry, of Indiana, was elected president.

Trustees have been appointed to look after the property of Mr. B. L. Duke for the term of one year. The trustees are Messrs. C. M. Edwards and R. B. Boone.

The plant of the Standard Oil Company at Raleigh was burned last Saturday night. The charred remains of the night watchman were found in the ruins. It is supposed that he was murdered and the buildings were then fired.

It is announced that Capt. R. P. Hobson, of Merrimac fame, will run for the nomination for Congress, in the sixth Alabama District, against the present representative, Mr. J. H. Bankhead.

The council in Philadelphia voted to lease the city's gas works to the United Gas Works for a term of 75 years at the sum of $25,000,000. The people of the city are very indignant over the matter and regard it as a big steal.

The stores of C. T. Stokes and Ferguson Bros., Louisburg, were destroyed by fire last Monday. This is the fifth destructive fire Louisburg has suffered in the last two years, the total fire loss in that time being about $200,000.

The Greensboro Life Insurance Company, with $100,000 capital, has been organized in Greensboro. The incorporators are J. W. Fry, Dr. J. T. J. Batte, A. B. Kimball, R. R. King, O. R. Cox, J. T. Pruden, W. E. Allen, J. S. Cox, J. A. Odell, and others.

A partw of 13 serenaders from Randolph Macon Academy, Bedford City, Va., were fired upon by persons in Jeter Female Institute in that place. No one seriously hurt. The boys had been previously ordered to keep away.

Mr. E. L. Hughes and Mr. E. S. Faucette were drowned in Efland mill pond, Orange County, one day last week. Hughes lost his life in trying to rescue Faucette and Miss Eloise Brown, who were out boat riding. He succeeded in saving Miss Brown.

The strike in Chicago is on the increase. At this writing 2,400 more teamsters are hourly expected to go on a strike. The probabilities for a settlement, which seemed good the latter part of last week, seem very remote now.

The General Assembly of the Northern Presbyterian Church voted to reunite with the Cumberland Presbyterian Church. The Assembly of the Cumberland Presbyterians is in session, but has not yet voted on the subject.

The State Board of Medical Examiners met in this city last week to examine applicants for license to practice medicine. There were about 120 applicants. The North Carolina Medical Society, which always meets immediately after the examination, met here last Tuesday. There was a large attendance upon its sessions.

Mr. H. Clay Grubb, who was recently acquitted of the charge of murdering Mr. Obe Davis, was waylaid and shot from ambush last Monday. Mr. Clarence Thompson, who was in the same buggy with him, was shot too. The men will probably recover. Grubb recognized one of his assailants, a negro by the name of Crump. At this writing the assailants are at large.

Married.

On May 7, 1905, at 3 o'clock in the afternoon, by Rev. John F. Kirk, at the Summerfield parsonage, George Williams of Guilford was married to Miss Minnie Hudson of Rockingham county.

Son Lost Mother.

"Consumption runs in our family, and through it I lost my Mother," writes E. B. Reid, of Harmony, Me. "For the past five years, however, on the slightest sign of a Cough or Cold, I have taken Dr. King's New Discovery for Consumption, which has saved me from serious lung trouble." His mother's death was a sad loss for Mr. Reid, but he learned that lung trouble must not be neglected, and how to cure it. Quickest relief and cure for coughs and colds. Price 50c and $1 00; guaranteed at all drug stores. Trial bottle free.

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You will never get well and strong, bright, happy, hearty and free from pain, until you build up your constitution with a nerve refreshing, blood-making tonic, like
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It is a pure, harmless, medicinal tonic, made from vegetable ingredients, which relieve female pain and distress, such as headache, backache, bowel ache, dizziness, chills, scanty or profuse menstruation, dragging down pains, etc.
It is a building, strength-making medicine for women, the only medicine that is certain to do you good. Try it.
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You will find it beneficial in Pneumonia by rubbing chest thoroughly and applying flannel cloth saturated to same.
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Don't take any substitute, as they are not as good.
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Chester.....Lv	9 00 am	4 30 am	
Yorkville.....Lv	9 48 am	5 57 am	
Gastonia.....Lv	10 38 am	7 50 am	
		9 00 am	
Lincolnton.....Lv	11 50 am	10 45 am	
Newton.....Lv	12 28 pm	1 00 pm	
Hickory Lv	12 57 pm	2 20 pm	2 20 pm
Lenoir.....Ar	2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir.....Lv	3 05 pm		9 45 am
Hickory Lv	3 57 pm	5 20 am	11 50 am
Newton.....Lv	4 24 pm	7 00 am	
Lincolnton.....Lv	5 02 pm	9 00 am	
		12 10 am	
Gastonia.....Lv	6 00 pm	1 30 pm	
Yorkville Lv	6 50 pm	3 05 pm	
Chester.....Ar	7 45 pm	4 45 pm	

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ESTABLISHED 1855. GREENSBORO, N. C., JUNE 1, 1905. VOL. L., NO. 22.

OUR CAMPAIGN FOR NEW SUBSCRIBERS.

IT will be seen, by reference to our report on the 9th page, that we have secured more than 2,100 new subscribers since December. Thus we have gone far beyond the number set by the Conference. While so many new subscribers have been secured, there has been fine work done in the matter of collecting renewals also, and we are more nearly on the cash basis than we have ever been. There are but few of the new subscribers that are not paid in advance, and the few who are not have been absolutely assumed by the preachers who sent them in.

A glance at the report will reveal some interesting facts: Every district has brought up the number assigned except three—Charlotte, Greensboro and Winston. Of these Charlotte lacks but 11; Greensboro lacks but one six months' subscriber, and Winston lacks 113. Shelby district has the largest excess, with several others a close second. The Statesville, Mt. Airy, Salisbury and Morganton districts seem to have been most thoroughly worked. While Shelby has the largest excess, yet reducing Rev. J. W. Clegg, of the Rock Spring circuit, to the average of those reporting anything, would leave that district in the delinquent list by some fifteen or more.

Another glance at the report reveals the fact that this has been a campaign mainly in the country churches. The movement was planned, we confess, with the view of rallying mainly in these places, for the reason that here we had the widest field for enlargement, and the best opportunity of increasing the usefulness of the paper. We feel now, however, that the time has come for rallying the stations. With this in view, we have decided to keep the campaign open indefinitely, and send a special circular letter to the charges that are behind; also to offer the following

PREMIUMS.

1. Counting from last December, including the report already standing, to the one securing the largest number of new subscribers before the meeting of the next Annual Conference, we will furnish transportation to the General Conference next year. Or, in case of failure for any reason to be able to use this transportation, we will pay the equivalent in cash to the successful competitor.

2. To the one securing the second largest list, exceeding 75, we will give a set of the Expositor's Bible, or $15.00 in cash.

3. To the one securing the third largest list, exceeding 60, we will give a copy of Webster's International Dictionary.

We must have 8,000 subscribers, and we believe the preachers and laymen who have stood so loyally by us heretofore, will rally again and give us these by the meeting of our Conference in November. It will only require that we hold the old list and secure 1,700 more. Who will say that it cannot be done?

The secretary of the state board of health of Indiana openly declares that sixty-five per cent. of deaths among very young children in this country are directly due to adulterated or poisoned food. This results from the immoral desire of men to enrich themselves by selling to the people impure and cheap food. Too severe condemnation can not be heaped on such foes of the public good. Prison is their proper place.—Pittsburg Christian Advocate.

VISIT OF MISS MARGARET FOSTER.

THE Woman's Foreign Missionary Society, of West Market Street church, had the pleasure of entertaining Miss Margaret Foster, of Mississippi, as their guest last week, and of hearing her deliver a very timely and appropriate talk on Sunday morning. The young ladies of the Golden Link Society were particularly interested in Miss Foster's visit, since they have been bearing a large portion of the expense of her education for the work of a medical missionary. She has spent two years in a medical college in Philadelphia, having previous to this taken her course of special Biblical training in the Scarritt Bible and Training School, at Kansas City.

Miss Foster is a young lady of engaging manner and impresses one as having the spirit of consecration, so essential in those undertaking such a life of self-sacrifice. Her talk on Sunday morning was along the line of voluntary sacrifice for the sake of Christ, and made quite a favorable impression upon all present.

The Golden Links, of West Market Street church, have decided to assume the entire support of Miss Foster in the future and make her their own representative in the foreign field. A noble example this, which should be followed by many other societies in our conference. The time is near at hand when many of our churches will feel that they cannot be discharged in conscience if they fail to support at least one representative in the mission field.

A GREAT NAVAL BATTLE.

THE latest reports confirm the news of a great naval battle in the straits of Korea, which began last Saturday, resulting in a complete route of the Russian squadron under Rojestvensky. It is claimed that the Japanese, under Admiral Togo, have sunk or captured nineteen of the Russian war vessels, and taken 3,000 prisoners. The only report as to losses on the Japanese side is the indefinite statement in the brief report of Admiral Togo, that their losses were insignificant. As at last report a running fight was still in progress, it will doubtless be several days before full details can be had and the final and full results known. There is hardly a doubt that this battle brings some hope of an early settlement of difficulties and a permanent peace.

BREVARD INDUSTRIAL SCHOOL.

THE time is almost out as we write these lines, and yet, as appears by the report of Mrs. F. E. Ross, the treasurer, the debt on this school is not all provided for. The Conference Home Mission Society holds its annual meeting in Charlotte this week, and we will venture one more exhortation to those who can help in this crisis. We feel sure these good sisters will arrange in some way to bridge the chasm, but we do not know how. It is not too late for a good many who read this paper to come to the rescue and help. A check mailed to Mrs. F. E. Ross, Charlotte, N. C., between this and Saturday would not be too late. Can the reader appreciate the importance of this and act at once?

Do all that you can to stand and then fear lest you may fall, and by the grace of God you are safe.—Edwards.

CONTRIBUTIONS.

GEORGIA MUSINGS.

GEO. G. SMITH.

I have been writing for the ADVOCATE a long time and reading it regularly for these twenty years, and this fact, with my frequent visits to the Old North State, have made me well acquainted with many of its people, and yet in my articles I have had little to say of myself, but now I propose to take my readers into my confidence, and this quiet Sunday, when I am enable to go to church, have a talk about my personal religion, as it has been manifest in my early and later experiences.

It will astonish most of my friends for me to say to them that I have, all my life long, been timid, shrinking, distrustful, and desponding, and have had a life-long battle with Giant Despair and his wife Diffidence. In my early childhood I was subject to these fits of depression and many a dark hour I had, even in merry childhood, from dread of calamity. I was intensely religious in my nature, and, alas, sadly weak in many moral features. I joined the church when I was eight years old and was a standing mourner at the mourner's bench till I was eighteen. I was afraid to refuse a call to penitents or to stay from the communion, but the tenor of my life was by no means consistently religious. I tried to do, as a seeker, all the preachers told me to do, but, alas, my goodness was like a morning cloud!

Fifty years ago, this very spring, a great change passed over my life. It has greatly interested me as a psychological study, and has been a precious benediction to me as a living experience. I was about as wretched as a sensitive, high-spirited young sinner could well be, for I had about despaired of ever becoming a Christian. My repeated failures had thrown me into the depths of despair. A little circumstance, simply the reading of a few pages in Adam Clarke's life, determined me to make another, and a life-long, effort to find rest and strength. It was in the middle of the week. No one had spoken to me except God's good Spirit, but I went to my room and to my knees. I made a full surrender—an entire consecration—and began a life of prayer. This was on Friday, in 1855. On Sunday afternoon, I believe, God, for Christ's sake, did then pardon and accept me. There was intense feeling, but no external emotion. I had no great joy, no positive sensations, but I believed in my Savior and that night called myself to myself a Christian.

I timidly told my pastor on Wednesday night that I had deserved expulsion from the church for a sinful life, of which he knew nothing, but if he would give me a new start I would try and do better, and that I wanted to be a Methodist preacher. He gave me license to exhort. I went to love feasts and spoke in them. I began to pray in public, to teach in Sunday-schools, and in 1857, nearly three years after, I began a life of prayer and faith, I went to my first circuit; but I began my ministerial work in 1855, just fifty years ago. I was led to these reflections by my study of the gospel and of Christ's sympathy for the weak and erring.

There were some lessons I learned then which I know better now, and yet which I value now as never before. One of these is the blessedness of a full and unreserved consecration to God; another, the blessedness of a life of religious principle, without regard to religious feeling; another, the blessedness of a full trust in the merit of Jesus Christ as my Savior; and the blessedness of a full trust in God's willingness to save even me. I did not know then much that I have learned since of the work of the Holy Spirit, but when in the second year of my religious life, I read Arthur's Tongue of Fire, I did learn what has been a life-long benediction to me.

I have studied those early days with intense interest. The new life begun so quietly was indeed a new one. My will, my tastes and my desires were now all toward the good. My inclinations and habits still moved me occasionally toward the life I had left, but I had a new power when I realized God was my friend and would help me conquer myself. I had never been profane or rebellious against God. I had always loved the church, and while I was a sinner, I was not an out-breaking one, and so few could mark the changed life, but I knew it. Books I had never read were now my companions. I loved the prayer-meeting, the love feast, the Sunday-school. I cannot say that I loved the class-meeting, but even in those days there was none regularly held. Thus my religious life began.

I have found it impossible to classify and label the experiences of fifty years, and number my blessings or graces. Many things in my life have perplexed me and many questions I have referred to the great future, but one thing I know, "Whereas I was blind I now see." It will not be long until I will be where we who know in part, will know perfectly, and as long as I know God and Jesus Christ whom he hath sent I am content to wait till I change worlds to know more. I hope I am a better man at 69 than I was a boy of 18, but I am sure I am not a more sincere one, nor any more in favor with God. I sing now as earnestly as I sang then

> "Jesus my all to heaven is gone,
> He whom I fix my hopes upon,
> His tracks I see, and I'll pursue
> The narrow way till him I view.
> Nothing but sin have I to give
> Nothing but love shall I receive."

THE PASTOR AND THE CHURCH PAPER.

REV. J. W. CLEGG.

At the request of the Editor of the ADVOCATE the undersigned submits some suggestions as to the pastor's opportunity and duty of increasing the circulation of the church paper.

The church conscience, first of all, needs to be recognized and vitalized. All men have conscience, especially Christian men. Down deep in all hearts is a predilection for right and duty. It is not so much the development as the exercise of this conscience that is so important. Nothing will secure this exercise like a faithful, and cheerful, and confident presentation by the pastor of one's individual obligation. The pastor is pre eminently the guardian and director of the consciences of his flock.

Next, there should be definiteness of conviction and aim. No one can present clearly what is not clear in his own mind. No one can convince another in a matter upon which he himself has no decided convictions. It is needful, therefore, that the pastor have clear, definite convictions upon the character and indispensableness of the church paper. As a Christian paper a true exponent of Christianity, it appeals to strong Christian sentiment. As a religious paper, a nourisher of the religious life, it appeals to the deep religious instincts of men. As a church paper, representing a great and victorious church, it appeals to a people's sense of church loyalty. As a family paper, a cheerful and entertaining guest in the family circle, it appeals to those delicate obligations arising from the family relation. The work must be direct, personal, pastoral. What opportunity or duty of the pastor has larger promise of abiding results?

And let there be also a triumphant confidence alike in the superior excellence of the paper and in the conscientiousness and loyalty of the people. Confidence will sometimes create loyalty where it is lacking. The pastor should aspire to be a living link between the claims of the church paper and the literary and religious needs of his pastoral charge. A spirit and manner of unfaith is fatal to any enterprise.

And then the cumulative influence of those already taking the paper will be found to be helpful. And it might be wise for the pastor rather than the layman to give direction to this influence. For, paradoxical as it may seem, some men can exert another's influence more advantageously than the possessor himself.

And lastly a first refusal is not always intended to be final. This is not unfrequently true of the masculine as well as of the feminine sex. A mind made up from insufficient knowledge should be open to conviction upon the acquisition of fuller and better knowledge. This is intellectual honesty. But there should be such exercise of tact as might prevent one's persistence from making unpleasant inroads into another's patience or his own. Constant agitation, or seed-sowing, should not be neglected. This writer has been informed that his immediate predecessor preached the ADVOCATE as faithfully and earnestly as he did the gospel. Such sowing and cultivation cannot fail of a harvest.

THE ONE CATHOLIC CHARACTER.

C. F. S.

Each race and generation has its characteristic. So has each age. The Occident is different from the Orient. The Latin and Teutonic races are very different in their line of thought. This century is different from the first. Christ suits all ages and races. He is not sectional, or racial, or temporal. He is the one Universal Character. Christ was born in the Orient; but the Occident accepts his cross. The West carries his gospel across the great waters, and the East receives it. Christ is the one complete and catholic character in history. The one Perfect Man receives the worship and love of universal man.

* * *

Christ lived his life without titles and earthly pomp. He wore none of Caesar's purple. He did not dine with princes and kings in the political and literary world. What then seemed His hindrance is now His glory. His greatness was not in purple and pageantry and pomp. Kings whose names were buried with them thus lived. Jesus' greatness was in his imperial nature and in the transcendence of His character. What was to the Jews a stumbling block and to the Greeks foolishness is now the world's glory. The Eternal King needed none of Caesar's purple. Without the fine linen of kings and the trap-

pings of earthly honor, the Christ has marched to the throne of the world's empire by the dignity of His imperial worth, borne there by willing hands and crowned there by loving hearts.

* * *

The Lamb of God is often called the "lowly Nazarene." Jesus could wash the disciple's feet and stoop to touch a leper. None so meek and lowly as Christ. Yet He never bowed his purity to the shrine of custom. His inflexible will never yielded a hair's breadth in the presence of corporate wealth and wrong. "Meekness" does not mean silence or concession in the presence of a great wrong. "Lowliness" with Him did not mean the muffling of His conscience before the evils of society. Nor did "humility" mean the prostration of his unbending integrity before sin. The Lamb of God was also the Lion of the tribe of Judah. He would heal a smitten one in the mob that came to arrest Him; but He would not turn from His well-chosen course. He would die on Golgatha; but He would not swerve from the right. The cross points to the loftiness of His character and the integrity of His will.

SELECTIONS.

CHRIST THE PERFECT MAN.

The human character of Christ is transcendently beautiful from any point we view him. The reason for this is found in the fact that he was the perfect man. Though he has been under the searchlight of analysis and criticism for two thousand years, yet there is no flaw found in him. Pilate even said: "I find no fault in the man." And Jesus said of himself: "Which of you convinceth me of sin?" The verdict of Pilate is universally accepted, and no man has ever successfully accepted the challege of Christ. There is no fault in him, much less anything akin to sin. He is without spot, or wrinkle, or any such thing. In his relation to men and women he was a model in his day. There was nothing rude, uncouth or offensive in his manner or conduct. He knew how to approach and how to treat those with whom he came into contact. There was nothing repellant in his style, nothing coarse in his speech, nothing improper in his demeanor. He was refinement itself, and yet his life was a perfectly natural life. There was nothing stiff or artificial in his manners. He had a supremely kind heart, a gentle disposition, and he loved all men. People who knew him loved and appreciated him. Women worshipped at his shrine. He imparted to them a dignity and a bearing unknown before his day. Little children flocked around him, and he often took them up in his arms and blessed them. He was a stranger to moroseness, and he was usually bright and cheerful. He saw great possibilities in humanity. He had faith in the ultimate triumph of righteousness. He even saw of the travail of his soul and was satisfied. He firmly believed in the divinity of his mission. He realized that he had a panacea for all human woe and human sorrow. His benignant eyes looked in sympathy upon the great struggling toward a better life. He had a warm heart for them and a strong hand to offer them. He helped the helpless, he lifted up the fallen, and he gave hope to the despairing. All these elements of character entered into his human life. Aside from his divinity, the worldwill never let him pass into forgetfulness. He is essential in his human nature to our welfare. We need his touch, his personality, his purity of spirit, the impress of his thought. Into whatever circle he comes there is the introduction of cheerful end helpful force. He imparts the wealth of his great heart to those who are in need. To know him is to know the greatest, the loftiest and the manliest man who ever lived in this old world, and to know him is to love and reverence and obey him. No good man or woman feels an ill-will toward him. Even those who are bad and impure are made good and holy by association with him. Behold the Man!—Texas Christian Advocate.

DECIDE FOR CHRIST.

There are two striking stories contained in the same chapter in the New Testament. One is the sad story of the young ruler who came to Jesus inquiring the way to eternal life. When the Master repeated to him the Commandments, the ruler glibly and confidently replied that he had kept them all! Then Christ—who knew his besetting sin—touched him on the sore spot; he bade him change his much loved wealth for treasure in heaven, and to "follow Me." That was the young man's chance. It was now or never. Poor rich man! He decided against Christ and went away sorrowful—or "frowning".

The other story is of the blind man who hears the shuffling of hundreds of feet crowding the road before him. He is told that Jesus of Nazareth passeth by. At once he bethinks him, Now is my chance. He cries aloud to the passing Savior for mercy and relief. All attempts to silence his clamors are in vain. He is in dead earnest, and if not healed now he never may be. So he grasps his golden opportunity, throws off his beggar's cloak, springs up, and hastens to Jesus. In five minutes faith has its reward; into his opened eyes pours the flood of light, and he marches along with his Divine Healer, "glorifying God."

These two stories stand side by side, as vivid object-lessons to scores of my readers. You are seriously thinking about the most momentous question that can agitate any mind, and that is, Shall I make a new departure and follow Christ? You have the power of choice, for you are a free moral agent. Every true Christian in this world is a Christian because he or she decided to be one. Every impenitent soul is such because he or she prefers, like the foolish young ruler, to say, "No," to Jesus Christ. If I had the gift of foreknowledge, and I could infallibly announce to you that you will be forever lost, you would not close your eyes tonight. Yet it is just as certain as that tomorrow's sun will rise, that you will be lost unless you say, "Yes," with heart and life, to Him who offers to save you. Decide now; it will be harder to do it tomorrow, and you are not sure that tomorrow will see you in this world. It was "now or never" with both the young ruler and with blind Bartimeus. You expect to be saved. You intend to be saved. You fully intend that at some time or other you shall become a Christian. Your sin against your own soul is procrastination, and your sin against the loving Son of God is that you are refusing Him. These two sins will send you to perdition, my friend, if you persist in them.

Then, too, remember that you can not become a Christian without the help of the Holy Spirit, and that Spirit is now pressing you to accept Jesus Christ. When you feel compunction for sin; whenever you feel that you ought to live a different life; when you have an aspiration towards something higher, nobler, and holier, it is the moving of the loving Spirit on your conscience. Open your Bible and read, "My Spirit shall always strive." Read again, "Now is the day of salvation." Read again, "Quench not the Holy Spirit." Heaven grant that you may not read these tender warnings by the light of the judgment scenes, and that your eternity may not be haunted by the ghost of a lost opportunity! For when you reject Christ, you lose not only heaven in the next world, but lose the best and purest and happiest and most useful life in this world. Even if there were no immortality for your soul, you ought to make the most of this life by becoming what Christ alone can make you.

Already you have decided against Christ more than once. You would not be an unconverted person now if you had not been refusing Jesus Crhist up to this hour. "Behold, I stand at the door and knock!" Then you have shut Him out of your heart. You may intend to open the door at some time, but remember that Jesus Christ gives last knocks!

During a season of awakening in Yale College two young men were awakened at the same time. They both agreed one evening that they would go and call upon one of the professors and ask his counsel. When they reached the professor's gate, one of them, an amiable young man, leaned over the fence and said, "I believe that I won't go in." His companion, who had been somewhat wild, replied, "You can do as you please; but as for myself, I feel that I need all the counsel that a man of experience can give me; I am resolved to go in." They parted at the gate, and they parted for eternity! The same chance came to both; the one flung it away, and the other grasped it. The student who went in and opened his heart to his kind teacher decided for Christ, and from being a frolicsome youth became a faithful Christian, and afterwards a successful minister. The other young man quenched the Holy Spirit, became hardened, fell into vicious ways, went off in after years to the West Indies, and died a miserable inebriate. Human life has its pivot hours when decisions reach into eternity. Those two young men made their decision that evening, and Jesus Christ took them at their word. It was the young ruler and beggar Bartimeus all over again. The judgment day will unfold millions of just such decisions as that youth made when he went back to his room and locked Christ out of his heart.

Lay down this paper and betake yourself to honest prayer. Ask Jesus Christ to let you follow Him, and to forgive your past sins, and to give you the transcendent and glorious gift of eternal life. Delay not one hour. Life and death, right and wrong, heaven and hell, are set before you. Decide for Christ. What thou doest, do quickly. If you shut your ears to the voice of the inviting Savior and to the voice of your own conscience, you may be deciding to be lost forever!

"Too late! too late! will be your cry,
Jesus of Nazareth has passed by!"

—Rev. Theodore L. Cuyler.

We shall be made truly wise if we be made content,—content, too, not only with what we can understand, but content with what we do not understand, the habit of mind which theologians call, and rightly, faith in God.—Sel.

Our Correspondents.

The South Atlantic Missionary Conference.

MRS. LUCY H. ROBERTSON.

[Written for the Foreign Missionary Deartment.]

Would that every missionary worker whose eyes may rest upon this column could have received the benefit and inspiration which the South Atlantic Missionary Conference held for those so fortunate as to attend its sessions! No mere brief account can convey a tithe of the information needed to enable one to form a just conception of this great Methodist gathering, representing the highest missionary sentiment of four great Conferences of Southern Methodism. This was the largest body of Methodists ever gathered at one time on North Carolina soil, and even the sight of this vast host of earnest men and women, animated by the one lofty purpose of advancing Christ's kingdom in the earth, could but make the pulse beat faster and the heart throb with deep emotion, as one realized the true significance of such a meeting, and the probable results that must flow from it in the quickening of spiritual life and ideals, and in the greater zeal which it must stir throughout the area represented for the great cause of missions, which is in a vital sense the cause of Christianity itself.

To one who has seen the very full and rich programme it is needless to say that nothing short of a volume could give any adequate account of the many and varied topics presented.

Indeed, were one to presume to offer any criticism at all it would be that the programme was so full that it taxed physical endurance to attempt to follow all the speakers in their masterly treatment of their several subjects. Each seemed a specialist in the particular line of work which he represented, and every worker was enabled to bring away valuable suggestions as to methods in whatever department he or she might be most interested, whether the regular missionary work of the church, or the Woman's Home and Foreign Societies, the Young People's or the Sunday School. How beautifully blended are the rays of light from all these organizations to form the pure white light of missions, which will bear the Light of the World to the ends of the earth!

No feature of the Conference was more delightful than the reports of returned missionaries, those pickets on the firing-line of our holy war against sin and the darkness of heathenism.

Dr. Carter from Cuba, Dr. Hardie from Korea, Rev. W. B Burke from China, and Rev. W. P. Turner from Japan, each brought a message of great interest and encouragement from their respective fields, making their hearers thankful that they had ever done anything however small to help send the blessed gospel to those afar off, in "the regions of darkness and in the shadow of death." And how it quickened the zeal and fervor of their hearers to learn how ripe is that great harvest for the thrusting in of the sickle for the ingathering of sheaves for the Master's kingdom "Pray ye, therefore, the Lord of the harvest that he would send forth more laborers into the harvest," for this, coupled with a richer outpouring of the hoarded wealth of the church, seems to be the great need of our mission fields; for truly "the harvest is great but the laborers are few."

The presence of a large number of our honored Bishops added great interest and power to the occasion. Each presented to the Conference some profound truth of christianity, or phase of missionary work, in his own masterly way. "The Far East of To-day, and the Church's Opportunity" was the subject of an address by Bishop Galloway. The timeliness of the subject, presented in his usual eloquent manner, made this a peculiarly interesting topic to those who have been following recent events in the East, in connection with the war between Japan and Russia, and who believe in an overruling Providence in the affairs of the nations of the earth. Oh! that our church may rise to the full measure of her responsibility at this crisis in sending a pure gospel to that land so rapidly emerging from the darkness of a heathen past, but is yet in such imminent danger of falling under the blighting curse of rationalism.

No one could have listened to the magnificent sermon of Bishop Hendrix on "Our Undiscouraged King; or, The Optimism of Christ," without feeling a great uplift of hope and faith in the final triumph of our Redeemer's kingdom; and as he depicted our Saviour in such beautiful language as never losing faith in humanity, despite its many faults and failures, the hearts of his hearers were drawn out in loving adoration of the sympathetic and tender Christ, who never despairs of his human brethren and sisters, but is ever ready to forgive and to restore the fallen.

Surely no artist's brush ever limned a more beautiful portrait than that of the compassionate Saviour which Bishop Hendrix, in glowing, life-breathing words, painted upon all hearts, causing them to beat in sympathy with His great heart of love, and to cry out in earnest aspiration that He might see of the travail of His soul and be satisfied. Oh! can we be content to fail to measure up to our Savior's confidence in us, and refuse to bear our part in bringing about the soul-satisfaction for which He yearns in the salvation of men?

I fear the sisters, who are supposed to be the principal readers of this column, would feel that they were defrauded of their rights were no mention made of the place given to "Woman's Work for Woman" in this great Conference. On the programme of Thursday afternoon was an address on "Woman's Work for the World's Evangelization," by Dr. F. D. Swindell, of the North Carolina Conference.

Could you, my sisters, have heard the polished sentences and the glowing eloquence of this ardent advocate of woman's work you would have felt that our cause was most nobly championed and ably represented; and you would have likewise been stimulated to greater zeal and earnestness in reaching up to the full measure of our opportunities, and the responsibility which they bring.

On Saturday afternoon departmental Conferences of the Woman's Home and Foreign Missionary Societies were held in the Sunday School Room of Central Methodist Church. Mrs. R. W. McDonald, Cor. Sec. of the Woman's Home Mission Board presided over that department in a most charming manner, and developed by her own well chosen remarks, and by brief talks from prominent workers, the very fine work that is being accomplished by the consecrated women of that society along all lines of home mission work.

Our own Mrs. L. W. Crawford had in charge the department of the Woman's Foreign Missionary Society, but, owing to sickness, she was unable to preside. We had, however, our beloved Mrs. Wightman, President of the Woman's Board of Foreign Missions, who led the devotional service, and afterwards gave us one of those earnest, tender, and uplifting talks characteristic of her sweet, christian womanliness.

Mrs. Humbert, Cor. Sec. of the South Carolina Conference Society, read a brief paper on the "Progress of our Work." It is manifestly impossible to give even a resume of this work, which covers more than twenty-five years of time, and which has sent out its ramifications to the uttermost parts of the earth. Besides, my readers are presumed to be fairly conversant with the principal facts.

A most welcome visitor on this occasion was Miss Margaret Foster, who is preparing for work as a medical missionary. Her name is doubtless familiar as that of the young woman whose medical education has been undertaken by the Golden Links of the Western North Carolina Conference. She has a charming personality, and in a brief talk impressed her hearers as eminently fitted, both by training and by consecration, for the great life-work she has adopted. Let us all take her into our hearts and constantly sustain her by our prayers and sympathetic interest.

A special treat of this occasion was a visit and talk from Dr. W. R. Lambuth, who is always heard with pleasure as one who is prepared to speak with authority on all questions pertaining to missions. As usual he was listened to with profound interest, and much inspiration was received from him.

A delightful social hour followed the programme so imperfectly presented to you by the writer, who regrets that the aroma which made this one of the most charming meetings of the Conference is dissipated by the attempt to reduce it to cold type, and in such limited space.

Very much of the influence of this great Conference will ever remain unwritten, except as it is recorded in the hearts and lives of the thousands who participated in its benefits. May they go forth with hearts pulsating with the new life and zeal drawn from the inspiration of that all too brief lingering upon the mountain-top of that intellectual and spiritual highland, to diffuse blessing and refreshment to the hearts and minds of all with whom they come in contact, even as the sparkling rills that spring from the summits of blue, cloud-kissed peaks bear fertility and refreshment to the plains below from the "Land of the Sky."

Mount Airy District.

To the preachers and members of the church of the District.

MY DEAR BRETHREN:—The great Missionary Conference is past, and only to those who did not attend need I say that it was a great Conference. I hope the Mt. Airy District will be greatly benefited by it, not only the charges that were represented but every charge in the District. We have now till the meeting of our Conference in Greensboro, only a little more than five months. We have very much to do. The reports last year were very encouraging; we must not fall behind in anything this year. I hope that no preacher or member of the church will be satisfied this year with less than a good revival in every charge, preachers' salaries paid in full and every collection in full, and at least a surplus for Missions. I think the time has come for the Mt. Airy District to raise enough above the assessment for missions, to support a missionary in the foreign field; one charge has agreed to pay $100 a year to this end. If we will pray and work earnestly, I believe we can raise enough above our assessment this year to put our missionary in the field by the first of next year.

I hope all the preachers will see that their Sunday Schools begin at once to do missionary work. All that is necessary is to set apart the first Sunday in each month as missionary day and let a collection be taken that day for missions. If all the preachers will begin this work at once, I will see that the Sunday School on a station that raises the largest amount, and also the Sunday School on a circuit that raises the largest amount each gets a nice library.

I will see also that the preacher who gets from each member of the church on his charge a contribution for missions has special mention on the conference floor at Greensboro in November. If you cannot see every member of your charge get interested persons to make contributions for those absent. I hope the preachers of the District will have frequent Conferences with their officials, call them together at each place after preaching and insist on faithful work by each one.

If we are doing the Lord's work, let us do it faithfully; if not, then let us put the whole thing aside at once.

Praying God's blessings on preachers and people in their homes as well as in their church work, I am

Truly your fellow helper,

J. A. COOK.

Mt. Airy, N. C., May 25th, 1905.

A Warm Reception.

About a month ago the Head Master, Prof. Henry, of Trinity High-school, Randolph County, was taken ill with appendicitis, and it became necessary for him to be taken at once to the hospital for an operation. He was taken to the Railway Station on a stretcher by a procession of kind friends, leaving the students in tears for the sad condition of their beloved teacher. It was all that the skill of two physicians could accomplish to save his life until he reached the Salisbury Hospital, and all during the night, until reaction took place—when an operation was decided on.

He was in a critical condition for days, while tidings were anxiously awaited here of a more favorable con-

dition from day to day, until good news came at last that there was hope for him, when the campus rang with cheers and an overflow of happiness.

The school had been left to the judicious and skillful management of Prof. Clark and Mrs. Henry, while their duties were doubled, as commencement was near. Prof. Henry was improving rapidly, when assurances were given that he would be able to return last Monday, to the delight of the students. They repaired to the Station to greet him with smiles of rejoicicing and hearty hand-clasps, which were voiced by his patrons and the citizens of Trinity. His carriage was decorated with flowers and he was escorted by glad hearts to his happy home.

Nor was Prof. Henry unmoved by this enthusiastic reception. Seldom, if ever, was the popularity of a teacher, and the attachment of students so beautifully illustrated, or so fully demonstrated.

A FRIEND.

Commencement of Brevard Industrial School.

The Commencement began on Saturday night May 20th and was continued until Tuesday night 23rd inst.

The programme for Saturday night consisted of Songs, Instrumental music, Drills, Quartettes and a Declamation Contest participated in by ten of the girls. In this contest the medal was awarded to Miss Leota Aiken of Brevard N. C. but it may be said of all, they acquitted themselves very creditably and deserve much praise for their good works.

On Sunday morning the Commencement sermon was preached by Rev. J. E. Underwood of Elizabeth City N. C. who took for his them "Honoring God" and who preached a very full clear and helpful sermon, edefying to all hearers.

On Monday at 11 a. m. Rev. C. P. Moore pastor of Brevard M. E Church South, preached the annual sermon in the School chapel upon the theme. "The beautiful life of service." Monday night was a general entertainment consisting of Music, Songs, Drills, Dialogues, Pantomime etc. at which a small admission fee was charged. And on Tuesday night there was the closing exercises, similar to those of Saturday night, with a declamation contest by the boys. The medal was awarded to Master Eugene Allison, and the same can be said of all the boys that we have already said of the girls, "they did well."

This ends a second most successful year of this school. The school is growing in favor and justly so, both locally and abroad and starts out on another year of usefulness with bright prospects before it. The faculty for the ensuing year will be. Prof. E. E. Bishop, Princepal Prof. W. T. Tyler, Miss Willie Davis, Miss Ruth Campbell, and Miss Edith Hackett, Faculty, and Miss Sadie Davis Matron.

This is an institution that North Carolina Methodism may well be proud of. The enrollment for the year has been over 130 of which 32 were boarding pupils.

C. P. MOORE.

The Supreme Court has declared the anti-bucket shop act constitutional.

Littleton Female College.

The commencement exercises of Littleton Female College began Tuesday evening of last week with a fine sermon by Rev. J. H. Shore, before the Y. W. C. A. of the institution.

On Wednesday morning Bishop Candler preached the Baccalaureate sermon before a large audience from Phil. 2:5-11 which made a profound impression. He is a very brilliant and versatile man, and easily held the attention of his audience throughout the entire discourse.

The Class Day Exercises Wednesday evening were witnessed by an enthusiastic audience of admiring friends and were of a very high order.

The young ladies taking part were Misses Betts, Bolick, Breedlove, Bryan, Buffaloe, Cordle, Evans, Foy, Harmon, Lee, Myrick, Bettie and Helen Perkins, Rose, Spivey, Spruill, Stallings and Stanfield.

GRADUATING DAY.—The climax of interest was reached on Thursday morning when, before a very large audience of cultured people, 29 diplomas and certificates were issued to young ladies completing the various courses of study. Miss Belle Evans, president of the class, Miss Emma Myrick, the valedictorian, and Miss Nora Foy, who had the salutatory, read essays. Then followed a polished and timely 15 minutes address by Col. W. H. S. Burgwyn, President First National Bank of Weldon, who presented the diplomas, after which the Bibles were presented by Rev. Dr. Swindell and the badges by President Rhodes, who immediately after this introduced Hon. T. W. Mason, the polished orator and distinguished speaker who had been chosen to deliver the Literary Address. Expectation was very high nor was the great audience disappointed. It was a magnificent oration well prepared, clothed in ornate language and splendidly delivered. His subject was "The Earnest Worker," which he said was suggested and the entire address inspsred by the marvelous achievements of the institution which he had watched with great interest as he had passed the campus on the train and which he had seen "rise up from the ground."

The Annual Concert on Thursday evening in the elegant Chapel packed as long as there was standing room, notwithstanding a general admission fee of 50 cts. closed the exercises of a very delightful commencement and marked the end of the most successful year in the history of this flourishing school, which now has a patronage of 250 pupils and which is equipped with all the modern conveniences of the best schools of its kind for young ladies.

Victory for Temperance.

Dear Brother Blair:—Please allow me space in THE ADVOCATE to say that the crowd who were trying to bring the whiskey still into North Wilkesboro has been defeated. At our District Conference I asked that body to join me in praying for their defeat in this effort, and it may still be news to some that temperance has won. The election to decide whether distilleries should operate in this town was called for July the 31st., but there was a "wet" and "dry" ticket in the municipal election May the 2nd., and the dry ticket was elected. This put the town government into the hands of men who oppose the manufacture and sale of whiskey and who will do everything they can to thwart the purpose of the distiller. The whiskey crowd seeing this and realizing that the town, with such a government, would not be a congenial place for a distillery withdrew the July election. Thus we are the victors, and the gratitude that fills our hearts knows no bounds. I want to thank every member of that Conference for the interest taken in our cause and for the prayers offered to Almighty God for our success. It was only by prayer and heroic effort we won.

I would have given you this sooner but I thought that all would get it through the secular press but I find that they did not and hence I submit this at this late date.

Fraternally yours,

W. F. ELLIOTT.

NEWS NOTES.

The strike in Chicago seems no nearer settlement than it has for some weeks.

Dr. E. C. Register, of Charlotte, has been elected President of the State Medical Society,

Gov. Myron T. Herrick has been renominated as Republican candidate for Governor of Ohio.

Dr. W. M. Dyer, president of Martha Washington and Sullins Colleges, Va., died last week.

The Insular Bureau of the War Department sold $1,000,000 of 4 per cent. Manila bonds at $1,095,625.

The State of North Carolina has now paid Schaffer Brothers the $215,864 due them for the bonds they held.

Capt. Richmond P. Hobson, of Merrimac fame, and Miss Griselda Hull were married at Tuxedo Park last week.

Mayor Weaver has opened fire upon the "grafting" aldermen of Philadelphia, and they are talking of impeaching him.

The Governor of Baku, Russian Caucasus, was slain by a bomb last week. A lieutenant and a bystander were slain at the same time.

The decision by which the Asheville Police Court was declared unconstitutional by the Superior Court, has been reversed in the Supreme Court.

Baron Alphonse de Rothschild died in Paris last week. He was a member of the richest family in the world and one of the richest men.

There were 129 applicants for license to practice medicine at the meeting of the State Medical Society. Of these one withdrew, 40 failed, and 88 passed.

Senator Tillman, while returning from the commencement exercises of a school near Edgefield, S. C., was thrown out of a carriage and badly hurt.

President Roosevelt has decided to visit Raleigh in October. He may stop in other towns in North Carolina, long enough to make a short address to the people.

The Southern Industrial Parliament passed resolutions calling on President Roosevelt to do something to relieve the present depressing condition surrounding the cotton industry.

The Supreme Court has sustained the decision in the lower court in the White case and the White brothers, who killed Sherrill, will have to go to the penitentiary for six years unless pardoned by the Governor.

The Trustees of Wake Forest College have decided that no fraternities shall exist at that College by a vote of two to one. This has been the past policy of the institution, but an effort has been made to open the way for fraternities.

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Every reader of this paper afflicted with any disease of a chronic nature should sit right down and write to Dr. J. Newton Hathaway, the eminent specialist of Atlanta, Ga., who is offering to counsel and advise, professionally, the afflicted free of all charges. Dr. Hathaway is without doubt the most skillful, reliable and the most successful specialist in the South today, and his long list of cured patients, his long years of establishment in Atlanta, and his reputation as an honest, conscientious physician is not equalled by any other two men. He has had over a quarter century of experience in hospitals and sanitariums, both in this and foreign countries, and his knowledge of disease is unsurpassed.

In addition to giving the afflicted the benefit of all these years of experience, he also offers to send each a very valuable book on their disease, of which he is the author. He has one for almost every disease and they should be in the hands of everyone afflicted, and especially of every head of a family. Do not delay, but write him right now and take advantage of this very liberal offer. Remember after he has given you his opinion of your case and advised you, you are not obligated to take treatment, unless your better judgment prompts you to do so. The address is J. Newton Hathaway, M. D., 93 Inman Building, Atlanta, Ga.

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It is a disastrous calamity, when you lose your health, because indigestion and constipation have sapped it away. Prompt relief can be had in Dr. King's New Life Pills. They build up your digestive organs, and cure headache, dizziness, colic, constipation, etc. Guaranteed at all drug stores, 25c.

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Are Found in Thee.

In finding Thee are all things round us found,
In losing Thee are all things lost beside;
Ears have we, but in vain sweet voices sound,
And to our eyes the vision is denied.
Open our eyes that we that world may see,
Open our ears that we Thy voice may hear,
And in the spirit land may ever be,
And feel Thy presence with us always near.

—Jones Very.

The Right Sort of Rest.

It is rest first, and after that all else that He holds for us. Our rest should be like our Sabbath, a beginning of the days. Under the law the order was, work at the first, and day after day until the seventh, when labor shall end in rest. But when Christ rose from the dead, that first day of the week became the hallowed one, consecrated to life and rest and joy. And from that living, joyful rest in him, the whole being energized and fitted for its task the soul can go on to serve him to the end. It has found rest because it has ceased from working in its own strength, ceased from its own will, and now God worketh in it to will and to do of his good pleasure. Practically, it makes the widest possible difference whether we work up to rest or from it. —Sarah F. Smiley.

Living in Christ.

Abiding in Christ does not mean that you must always be thinking about Christ. You are in a house, abiding in its inclosure or beneath its shelter, though you are not always thinking about the house itself; but you always know when you leave it. A man may not always be thinking of his sweet home circle; but he and they may nevertheless be abiding in each other's love. And he knows instantly when any of them are in danger of passing out of the warm tropic of love into the arctic regions of separation. So we may not always be sensible of the revealed presence of Jesus; we may be occupied with many things of necessary duty, but as soon as the heart is disengaged it will become aware that he has been standing near all the while; and there will be a bright flash of recognition, a repetition of the Psalmist's cry: "Thou art near, O Lord." Ah, life of bliss, lived under the thought of His presence, as dwellers in Alpine valleys live beneath the solemn splendor of some grand, snow-capped range of mountains!—F. B. Meyer.

"With Long Life will I Satisfy Thee."

"I get a good deal of comfort out of that promise. I don't think that means a short life down here—seventy years, eighty years, ninety years, or one hundred years. Do you think that any man living would be satisfied if he could live to be one hundred years old, and then have to die? Not by a good deal. Suppose Adam had lived until today, and had to die tonight; would he be satisfied? Not a bit of it! Not if he had lived a million years, and then had to die.

You know we are all the time coming to the end of things here—the end of the week, the end of the month, the end of the year, the end of school days. It is end, end, end all the time. But, thank God, he is going to satisfy us with long life, no end to it, an endless life.

Life is very sweet. I never liked death; I like life. It would be a pretty dark world if death were eternal, and when our loved ones die we were to be eternally separated from them. Thank God, it is not so; we shall be reunited. It is just moving out of this house into a better one; stepping up higher and living on and on forever.—Dwight L. Moody.

An Unbroken Promise.

Hear the pledge of Jesus Christ: "I will not leave you comfortless: I will come to you. Lo! I am with you alway, even unto the end of the world."

As long as God lives and our souls live, so long does this pledge stand. It is true, we can not always feel this presence. But we can always know that it is there, always think of it, so long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depth of sorrow and anguish when the presence is hidden from us. But it is not because God is absent. It is because we are stunned, unconscious. It is like passing through a surgical operation. The time comes for the ordeal. The anesthetic is ready. You are about to become unconscious. You stretch out your hand to your friend: "Don't leave me, don't forsake me." The last thing that you feel is the clasp of that hand; the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you feel is the hand; the first thing you see is the face of love again. So the angel of God's face stands by us, bends above us, and we may know that he will be there even when all else fails. Our friends die, our possessions take wings and fly away, our honors fade, our strength fails, but beside every moldering ruin and every open grave, in the fading light of every sunset, in the gathering gloom of every twilight, amid the mists that shroud the great oceans beyond the verge of mortal life, there is one sweet, mighty voice that says: "I will never leave thee, nor forsake thee. In all thy afflictions I will be with thee, and the angel of my face shall save thee."—Henry VanDyke.

"God's in His Heaven."

The Bible burns with the truth: "The Lord reigneth; let the earth rejoice." We cannot emphasize too much the doctrine of God's sovereignty. Some one meeting Dr. Lyman Beecher in his old age, said: "Doctor, how are you getting along?" Doctor Beecher replied: "Oh, I am getting along a great deal better than when I was a young man, for I have made up my mind to let God take care of His own world, to let God be responsible for His own universe." Doctor Beecher was asked to explain his answer, whereupon he said: "In other years I carried too heavy a load. I found myself overburdened with a sense of responsibility, worn and weary, as though I had the universe on my shoulders and must by and by give an account of the total results of its failure or success. Now I rest in God's soverignty. I feel the obligation that I am under, to do what little I can to help humanity; but after I have done what I can, I trust and leave all with God."

This doctrine of God's sovereignty is a doctrine to rebuke our impatience, to silence our murmuring, to sustain and brighten our hope, even when the darkness of the night is sevenfold. Abiding in the sanctuary of God's sovereignty, we can look out upon all the tumult and thunder of the world and believe that in the end all will be well. The ages are God's. The centuries are under His administration. He does not measure time according to our little scales. Our chronometers are not used in His economy. With God one day is as a thousand years and a thousand years as one day. All His decrees of righteousness shall at last be fulfilled.

In his earlier years Dr. Beecher worried about the affairs of the world until oftentimes he became over-weary, exhausted and completely disheartened. In later years he learned the better way of doing his own work as best he could and then, with cheerful, hopeful, optimistic spirit, resting calmly in God. Dr. Beecher's words echo the immortal song of Pippa:

"God's in His heaven—
All's right with the world."

(Or, the world is in the way of becoming right.) This world is as a great ship. God is at the helm, and, just as a ship in midocean sails on, no matter which way the wind blows, no matter which way the waves flow, no matter how the passengers feel, so this ship of the world, under the sovereignty of God's love and God's wisdom, will sail on to its destined harbor.

"He shall have dominion also from sea to sea, and from the river unto the end of the earth."

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—John Reid Shannon, D. D.

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The Family Circle.

The Message of Spring.

The spiritual-minded have always found in spring a message of hope. This is the way one of the greatest preachers of the nineteenth century puts it: "Let these be your thoughts in this spring season, when the whole face of nature is so rich and beautiful. Once only in the year, yet once, does the world which we see show forth its hidden powers and in a manner manifest itself. Then there is a sudden rush and burst outwardly of that hidden life which God has lodged In the material world. Well, that shows you, as by a sample, what it can do at his command, when he gives the word. This earth, which now buds forth in leaves and blossoms, will one day burst forth into a new world of light and glory. Who would think, except from his experience of former springs all through his life, who could conceive two or three months before that it is possible that the face of nature, which then seems so lifeless, should become so splendid and varied? How different the prospect when leaves are on it and off it! How unlikely it would seem before the event that the dry and naked branches should suddenly be clothed with what is so bright and refreshing! Yet in God's good time leaves come on the trees. So it is with the coming of that eternal spring for which all Christians are waiting. Come it will, though it delay. Therefore we pray day by day, 'Thy kingdom come,' which means, 'O Lord, show thyself!' Nature is full of parables, full of beautiful spiritual lessons, just because it comes from God and is pervaded by the life of God. Our Lord draws upon it for many of his finest lessons, and we should learn from him to discover its deep spiritual meaning. That is largely a matter of practice of the cultivation of the sixth sense, the spiritual sense. The earlier we begin this, the better. Indeed, only those who do begin early may hope, as a general rule, to attain clearness of spiritual vision; and to fail to do so is to incur an irreparable loss by reason of inability to discover the real beauty of the world about us."—Selected.

Melody in the Heart.

In music we have execution and interpretation. The former may be perfect, but devoid of the latter, the rendition is faulty. Likewise in prayer the performance may be mechanical, lacking genuine expression of the heart's melody.

But, O, the diminuendoes of self and self-will and the crescendoes of grateful love and Divine conformity in the prayer of the heart! In response the music of heaven steals into the soul, the vibrations producing sweetest harmony in the discords of life.

But not so with the prayer performed only in fear of the dread chidings of that inward monitor. This melody, lacking interpretation, finds no acceptance above. There is no response because none is sought; the motive prompting the performance being that of allaying the pain of conscience, the alleviation of that pain becomes our reward. We leave the throne of grace not more equipped than when we came, and yet we expect the interior life to thrive and develop on this dry bone! Do we wonder at our inconsistencies, our wanderings, and sins?

How essential to prayer is perseverance! We approach in expectancy, and until the expectation is satisfied, no place for permanent repose should be yielded. If we launch ahead without halting, repeating in a higher pitch if necessary, there will be a mighty response, and then shall the soul have found the honey in the rock.

Truly now are we making melody in the heart unto the Lord, and only such melody is wholly acceptable unto Him. —Selected.

How to Make Time Fly.

Bertie was very cross and miserable because he had to do his lessons. He had thrown his books pettishly on the table and had ruffled his hair in a fit of temper, and had stamped upon the floor and had done other foolish things, and now he was standing at the window looking out moodily upon the lawn. How slowly the time went by! Tick, tick, tick! What a slow, stupid old clock it was! Why did it not go faster? It seemed ages since ten o'clock, and yet it was only eleven now! Another hour and a half before lunch.

His father entered the room and looked at him sadly. "Tired of doing nothing, Bertie?" said he. "Come out on the lawn with me, and I will show you something."

They walked out together, and Bertie's father showed him the birds darting hither and thither, the sparrows and starlings in the eaves, and the rooks high up in the great trees, and the robins among the hedges. Then he asked Bertie to listen to Tom, the stable boy, whistling and singing merrily as he went about his work.

"Do you know why they are so happy, Bertie?" he asked.

Bertie shook his head.

"It is because they are busy doing something. The birds are building their nests. Tom is doing his duty in the stable. It is God's law that we cannot be happy unless we are at honest work. Now try it for one hour, and see how the time slips by.

Bertie's face brightened. He felt interested to see how the experiment would succeed. He went in and set himself to learn the second and third declensions in Latin, walking to and fro as he did so. By the time he had accomplished his task he looked up, expecting to see that half the time had gone. He could hardly believe his own eyes. The hands of the clock pointed to half-past twelve! He had been so busy that he had not even heard it strike the hour.—Sunday School Advocate.

A Lesson from the Sparrows.

Mrs. Whitney has written a beautiful little poem entitled "Sparrows." It is quite unpretentious, but full of suggestions. These little birds, as they sit on the telegraph lines, chitter and flitter and fold their wings, seem to think that for them and their sires were strung those wonderful strings. As these tiny creatures thus rest on those slender lines which stretch on either side far into the distance, the news of the world flashes under their feet, values rise and decline, and kings and armies meet in the shock of battle. Meanwhile they chirp their innocent gossip.

Human life is filled from day to day with the duties and pleasures allotted by a permissive and an ordaining Providence. To the worldling life is little more than the wire to the bird—only for the life of to-day. From a higher point of view, life is truly a line which stretches on either side into eternity. Through each human life, as through the ages, "one increasing purpose runs." Like the bird upon the slender line, man sees only the things which are visible, and does not catch "what the hidden lightnings say." He forgets that through the current of his life are flying the messages of God and eternity. Silent and unseen they are too vast aud deep to be fully understood by mortal powers. Thus God through men works out His gracious and eternal purpose.

Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Greensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 22, 1905.
Baltimore, Cumberland, Md., March 28, '06.

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05.
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo , Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1906.
Indian Mission, Lawton, Okla., Nov. 8, '05.
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

Many people have Incipient Catarrh, sore spots in the nose. A few applications of Vick's Catarrh Cream will cure the sores and relieve the catarrh. Try a twenty-five cent box Dat ruggists.

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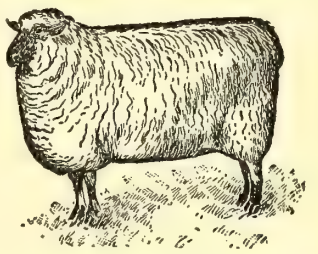
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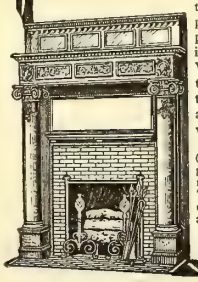
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North Carolina Christian Advocate

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Six Months - - - - - - - .75

To all preachers of the gospel at $1.00 a year.

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Office: 108½ West Washington Street.

TWO COMMENCEMENTS.

The Commencement exercises at Rutherford College were of unusual interest this year. The Annual Sermon was delivered on Tuesday by Rev. R. G. Waterhouse, D.D., president of Emory and Henry College, and the Literary Address by Professor Snyder, president of Wofford College, on Wednesday. Large crowds attended, and the exercises of the students were of a high order.

The Board of Trustees on Tuesday, took action on the question of enlargement and adopted plans by which large additions will be made to the boarding and dormitory accommodations before the opening of the school for another year.

The report of the president showed larger attendance and much more pleasing results than any former year since the re-opening of the school.

At Davenport College, Rev. George B. Winton, D.D., editor of the Nashville Christian Advocate, preached the Annual Sermon on Wednesday, and Rev. G. H. Detwiler, D.D., of West Market Street church, Greensboro, delivered the Literary Address on Thursday. The speakers delighted the audiences, and the college exercises were of a high order.

The Trustees held their meeting on Wednesday, and re-elected practically the same faculty, adding one more teacher in the English Department. Miss Jones, of Franklin, N. C., was chosen to fill this place. The teacher of elocution, Miss Smith, of Asheville, having resigned, the place was left open to be provided for by the president.

Six young ladies received diplomas as follows: Misses Rose K. Earnhardt, of Lenoir; Mary J. McGowan, of Elm City; Kate Wagg, of Mt. Pleasant; Margaret E. Umberger, of Mt. Ulla; Edith Alexander, of Asheville; and Eva D. Goforth, of Lenoir.

The concert on Thursday evening showed that exceptionally fine work had been done in the Department of Music, both vocal and instrumental.

There have been about 60 girls in the boarding department during the past year, and it is expected that the next year will register a large increase. With this in view, it is expected to complete a large annex, already enclosed, which will give a new chapel and about twenty or more additional rooms.

Having personal acquaintance with the faculties and personal knowledge of the work done in these institutions, we do not hesitate to say that Rutherford and Davenport Colleges are doing thorough and honest work, and at such moderate expense as to put themselves in touch with the rank and file of Methodists throughout this section.

MR. CARNEGIE AND THE COLLEGES.

There seems to be some confusion in the minds of the people with reference to the purpose of Mr. Carnegie in helping the colleges, especially the smaller colleges. Some think that his language is to be interpreted as excluding from the list of beneficiaries all denominational colleges, which, if correct, would almost inevitably doom all the smaller colleges in the South. This would result from the fact that already these Colleges find it difficult to maintain existence in competition with colleges largely endowed, either by individual bequests or State appropriation.

We think the language of Mr. Carnegie has been misinterpreted. He evidently intends a distinction between denominational and sectarian colleges. As proof of this we have the example of his recent gift to Guilford College, a strictly denominational, but not a sectarian school. Also his language seems to interpret itself, if we will keep in mind the fact that denominational does not necessarily mean sectarian. Here is what he says:

"No, not as sectarian foundations. As a matter of fact, however, most of the colleges which started as sectarian foundations have broadened their basis voluntarily, and while still sectarian in name, perhaps, admit students of all creeds and impose no hard-and-fast conditions. I do not object to a school conducted under the patronage of a denomination if it prospers by reason of such patronage. In the case of a school so strictly guarded that it made the acceptance of its tenets a condition of matriculation, I am free to say that it would not interest me."

We insist that those representing our colleges be not deterred by any bugaboos of alarmists, but proceed at once to get the claims of their institutions before Mr. Carnegie, and lose no chance of sharing in his benefactions because some are saying that Mr. Carnegie wishes to purchase control of the policy of these institutions. We have no idea that Mr. Carnegie ever thought of such a scheme, and only the mote hunters, whose eyes are bedimmed and vision blurred by beams of their own, would ever have thought of raising such an objection. It will be time enough to hesitate when a donation is offered as the price of denominational identity.

NOTES AND PERSONALS.

We regret to learn that Mrs. T. A. Boone, wife of Rev. T. A. Boone, is critically ill at the home of her daughter at Cornelius, N. C.

Rev. G. H. Detwiler, D.D., will preach the annual sermon before the Woman's Home Mission Society in Tryon Street church, Charlotte, next Sunday morning.

The church at Monroe was dedicated last Sunday by Bishop Morrison. The occasion was one of great interest. A full account of the services, which comes too late for this issue, will appear next week.

Rev. P. W. Tucker, of Salem station, Stanley county, was in the city Saturday and made the Advocate office a pleasant call. Brother Tucker serves one large country church in Stanley, having a membership of more than three hundred.

Rev. J. T. Gibbs, D.D., of the North Carolina Conference, announces through the Raleigh Christian Advocate that Bishop Wilson has, by request, changed the date of the meeting of the North Carolina Conference from November 22d to November 29th.

Rev. Parker Holmes, pastor of our church at Hickory, is still leading his people forward in the matter of church improvement. He is just finishing a church in West Hickory, and the congregation at the first church has just installed a beautiful pipe organ, costing nearly $2,000.00. Hickory Methodism is up to the front.

Rev. J. E. Underwood, P. E. of Elizabeth City district, North Carolina Conference, preached the Commencement sermon for the Brevard Industrial School, May 21st. His subject was "Honoring God" and it was a splendid effort. He handled the subject in a masterful and at the same time deeply spiritual manner, and his sermon will long be remembered by our people, who were very much uplifted by its blessed message of hope and promise.

Since writing our note on the first page referring to the great naval battle, we learn that Russia lost 22 ships instead of 19. It is also confirmed that the flagship of Rojesvensky went down. The admiral is reported wounded but to have been picked up by a torpedo boat. A dispatch states that he has arrived in Vladivostock and that he has telegraphed his wife at St. Petersburg, stating that he was severely wounded in the neck, back and abdomen. From the gist of news to date of going to press it seems certain that the Russian fleet is practically annihilated and that little damage was sustained by the Japanese fleet.

We have before us the special announcement of the Divinity School of Chicago University. The first term of the Summer Quarter begins June 17, the second on Friday, July 28. The school is open to students of all denominations and women are admitted on equal terms with men, but are not encouraged to enter on the work of public preaching. The instruction is intended for ministers, missionaries, theological students, Christian teachers, and others intending to take up some form of religious work. Each applicant for admission must present a Ministerial License, or a Certificate of Ordination, or a Letter of Approval from the church of which he is a member.

G. F. C. ALUMNAE.

The Alumnae of Greensboro Female College are cordially invited to attend the approaching Commencement, June 12-14. The Alumna re-union will be held on Tuesday afternoon, June 13th, and it is earnestly desired that as many of the former pupils as possible be in attendance upon that occasion, as well as upon all the exercises of the Commencement, which will be of unusual interest, being the first held in the new chapel, nearing completion. Let all who expect to attend send their names promptly to Mrs. Lucy H. Robertson, Greensboro, N. C., in order that entertainment may be provided for them.

Railroad rates have been applied for, and will be published in a few days.

COMMENCEMENT PROGRAM OF TRINITY COLLEGE.

Sunday, June 4, 11 a. m., Washington Duke Memorial Exercises, President John C. Kilgo.

Tuesday, June 6, 11 a. m., Baccalaureate Sermon, Rev. Richard Wilkinson, New Orleans, La.

Tuesday, June 6, 8:30 p. m., Graduating Orations.

Wednesday, June 7, 10:30 a. m., Commencement Address, Professor Francis Greenwood Peabody, Harvard University. Conferring of Degrees.

Wednesday, June 7, 1 p. m., Alumni Dinner Address, G. T. Rowe, '95, Concord, N. C.

THE CAROLINA SUMMER SCHOOL.

The Carolina Summer School for all Sunday-school workers will be held at Wrightsville Beach, near Wilmington, June 15th and 21st.

The purpose of this meeting is to hold a high grade training school for one full week, and to furnish a splendid opportunity for study, fellowship and pleasure to all who attend it.

Prof. H. M. Hamill, Mrs. Hamill, Bishop A. Coke Smith, and others will constitute the teaching force.

The railroads will sell to all who go round trip tickets for one fare, with twenty-five cents added. The Seashore and other hotels, will give board for $9.00 a week where two occupy the same room. It will be a rare privilege and all ought to avail themselves of it. For further particulars write to W. B. Cooper, Wilmington, N. C.

L. W. Crawford, Chm'n,
S. S. B'd W. N. C. Conf.

WEAVERVILLE COLLEGE.

Dear Brother Blair:—Please announce to any one having boys to send to college that we are putting our rates at Weaverville this year within the reach of all our Methodist people. My address will be Biltmore until August, and any information about our school will be most gladly given.

Sincerely yours,
L. B. Abernethy.

Biltmore, N. C., May 26, 1905.

TRINITY COLLEGE ALUMNI DINNER.

The Trinity College Alumni Dinner will be served by A. Dughi, Caterer, on June 7, at 1 o'clock, p. m., in the banquet hall of the New Dormitory. The price per plate has been fixed at one dollar. Women

graduates and wives of Alumni will be admitted. The principal address on the occasion will be by Rev. Gilbert T. Rowe, of Concord, N. C., and toasts will be given by prominent Alumni. As the capacity of the hall is quite limited those expecting to be present should reserve a cover at once.

C. W. EDWARDS,
Ch'mn Ex. Com.

DR. PELL TO BE AT WRIGHTSVILLE BEACH.

DEAR BROTHER:—I make haste to say that I am greatly gratified to be able to inform you that Dr. Edward Leigh Pell, of Richmond, Va., who is a most loyal servant of our church and a deservedly famous Sunday-school lecturer and writer throughout the Continent, has at last consented to become an additional member of my faculty at the Carolina Summer School at Wrightsville Beach, June 15-21. He will lecture daily. I am sure this will delight the many admirers of the editor of "Push."

Yours,
H. M. HAMILL.

TO THE PREACHERS OF THE ASHEVILLE DISTRICT.

The Asheville District League Conference will be held at Hendersonville, June 20-22. The delegation consists of all the preachers, the president, and 1st vice-president, and two delegates elected by each League, senior and junior, and one representative from every church that has no League. Let all our pastors see that these delegates are elected at once, and send their names to Rev. D. M. Litaker at Hendersonville. The program will be published next week.

A. T. BELL,
Dist. League President.

WINSTON DISTRICT NOTICE.

There are some changes in the Quarterly Conference appointments for the Winston District in this week's ADVOCATE. Let the preachers at once note these changes and govern themselves accordingly.

J. R. SCROGGS, P. E.

May 26, 1905.

North Carolina Methodism.

Rev. R. B. Hines, of Mount Airy, has been assisting Rev. W. H. Perry, of the Hendersonville circuit, in a meeting at Saluda.

Rev. H. F. Chrietzberg, of Centenary church, Winston-Salem, is holding revival services this week. Rev. Thomas Leitch, of Charleston, S. C., is doing the preaching.

Professor Durham, of the Trinity College faculty, delivered the address at the close of the Concord Graded Schools last week. The Concord Times gives a synopsis of the address and speaks of it in terms of high praise.

The Mount Airy Leader, for last week says: "The many friends of Mrs. T. E. Winecoff, will be pleased to learn that she has about recovered from a severe attack of scarlet fever. Miss Mary Winecoff, a trained nurse, is with her."

Rev. T. J. Eskridge, a member of the Holston Conference, and stationed at Wytheville, Va., has been visiting his parents in Shelby. He preached at the First Methodist church last Sunday morning and to all the churches in a union service at the Baptist church on Sunday evening. Brother Eskridge has made a fine record in Holston, and his home people hear him gladly.

The Lenoir Topic of last week says: "Rev. L. T. Cordell closed his meeting at Harper's Chapel Thursday, May 11. He is a man of deep thought and strong mind, and has won the affections of many hearts in the Valley. The meeting was greatly enjoyed—several conversions, and we trust the good seed that were sown have fallen in good ground, and will produce an abundant fruit in the coming day."

The Thomasville correspondent of the Davidson Dispatch, says: "News has just been received that Mr. Will A. Lambeth, son of Mr. Frank S. Lambeth, of this place, who is a graduate student in the Divinity Department of Harvard University, has been appointed speaker for commencement day—the only representative from the several different graduate departments. His subject will be "The Spirit of the Present South." We are indeed proud of the honor thus worthily bestowed. We feel sure he will do both himself and the State he represents honor."

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to May 30, 1905.

ASHEVILLE DISTRICT.		
Hendersonville ct., Rev. W. H. Perry,	38	
Marshall circuit, Rev. W. B. Lyda,	11	
Swannanoa ct., L. B. Abernethy,	25	
Burnsville ct., Rev. J. N. Somers,	16	
Bethel station, Jno. W. Moore,	9	
Weaverville sta., R H Parker,	10	
Ivy circuit, J. B. Hyder,	5	
Cane Creek circuit, J J Brooks,	13	
Bald Creek ct., L R Huddletone,	21	
Weaverville circuit, T R Wolfe,	11	
	—	159
CHARLOTTE DISTRICT.		
Matthews, R. G. Tuttle.	9	
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	12	
Derita ct., Rev. J. H. Bradley,	12	
Trinity, Charlotte, Rev. J. A. B. Fry,	12	
Clear Creek ct., Rev. E. G. Pusey,	15	
Pineville ct., Rev. C. M. Pickens,	1	
Morven circuit, M. T. Steele,	5	
Polkton circuit, J. C. Mock,	24	
Ansonville circuit, W S Hales,	7	
Chadwick, Charlotte, J A Baldwin,	13	
Calvary, Charlotte, D L Reid,	27	
Lilesville ct., A. E. Wiley,	10	
Waxhaw circuit, L E Stacy,	16	
Brevard street, L A Falls,	12	
	—	189
FRANKLIN DISTRICT.		
Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	5½	
Hiawassee circuit, C. H. Curtis,	1	
Bryson City ct., F. B. Noblitt,	2	
Macon circuit, L P Bogle,	20	
Franklin station, F L Townsend,	10	
Glenville circuit, A G Loftin,	8	
Whittier, J J Edwards,	1	
Webster circuit, V L Marsh,	10	
Andrews circuit, J A Sronce,	10	
Hayesville ct., E. Myers,	19	
Franklin circuit, J H Moore,	9	
Murphy station, D P Tate,	4	
	—	100½
GREENSBORO DISTRICT.		
Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	50	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	37½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	20	
E. Greensboro ct., P. J. Carraway,	10	
Reidsville, Main St., L W Crawford,	3	
Coleridge, J J Eads,	8	
Wentworth circuit, A S Raper,	9	
Ruffin circuit, J F England,	13	
West Randolph ct, C H Caviness,	21	
	—	199½
MOUNT AIRY DISTRICT.		
Rockford circuit, Rev. J. W. Long,	13	
Elkin station, Rev. H. C. Sprinkle,	7	
Wilkesboro sta., Rev. R. L. Ownby,	4	
Pilot M't'n ct., Rev. J. M. Rowland,	42	
N. Wilkesboro sta., Rev. W. F. Elliott,	9	
Helton ct., Rev. S. W. Brown,	6	
Wilkes ct., Rev. B. F. Hargett,	15	
Stokes ct., Rev. J. A. Clarke,	2	
Laurel Springs ct., T. J. Houck,	6	
Yadkinville ct., A. W. Jacobs,	8	
Sparta circuit, W. T. Carner,	20	
Jefferson circuit, Seymour Taylor,	11	
Watauga circuit, O P Ader,	9	
Creston circuit, W L Dawson,	10	
Boone circuit, W T Albright,	16	
East Bend circuit, W L Hutchins,	5	
Mount Airy circuit, R L Fruit,	9	
Jonesville circuit, T H Stimpson,	10	
Mount Airy station, T E Winecoff,	3	
	—	205
MORGANTON DISTRICT.		
Henrietta and Caroleen, Rev. N. R. Richardson,	18	
Cliffside ct , Rev. J. B. Carpenter,	16	
Morganton ct., W. G. Mallonee,	21	
Morganton station, R D Sherrill,	6	
Table Rock ct., Rev. N. M. Modlin,	43	
Marion, D. F. Carver,	13	
N. Catawba ct., D. S. Richardson,	16	
Connelly Springs, J. O. Shelley,	26	
Spruce Pine circuit, D. R. Proffit,	10	
Green River circuit, J. D. Gibson,	3	
Rutherfordton, J D Arnold,	21	
McDowell circuit, C P Goode.	2	
Forest City circuit, W O Goode,	14	
Thermal City, L E Peeler,	7½	
Bakersville station, R H Penland,	7	
Elk Park circuit, W A Newell,	1	
	—	224½
SALISBURY DISTRICT.		
Central, Concord, E. K. McLarty,	2	
Spencer, J. E. Gay,	9	
Cottonville ct., Rev. T. T. Salyer,	7	
Big Lick ct., Rev. Joseph Fry,	5	
Linwood ct., Rev. S. T. Barber,	47	
Epworth, Rev. B. F. Carpenter,	25	
Mt. Pleasant ct., Rev. T. E. Wagg,	21	
Salisbury circuit, J. P. Davis,	16	
Gold Hill circuit, J. C. Postelle,	14	
Lexington Mission, A L Coburn,	5	
Jackson Hill circuit, J W Strider,	12	
Woodleaf circuit, J P Lanning,	8	
Main Street, J A J Farrington,	2	
China Grove circuit, A L Aycock,	13	
Forest Hill, Concord, G T Rowe,	20	
Albemarle circuit, J C Keever,	1	
Salisbury, First church, J C Rowe,	1	
Concord circuit, W V Honeycutt,	10	
Salem station, P. W. Tucker,	2	
	—	220
SHELBY DISTRICT.		
Shelby sta., Rev. Geo. D. Herman,	8½	
Shelby circuit, B. A. York,	21	
Cherryville ct., J. B. Tabor,	13	
Lowell ct., Rev. J. H. Bennett,	8	
S. Fork ct., Rev. J. F. Armstrong,	32	
El Bethel sta., Rev. M. B. Clegg,	10	
Rock Springs ct., Rev. J. W. Clegg,	113	
Lincolnton circuit, B. Willson,	21	
Mount Holly, E. N. Crowder,	3	
King's Mountain, M. H. Vestal,	3	
Polkville circuit, J. W. Ingle,	24	
Lincolnton sta., R. M. Courtney,	6	
Belwood circuit, W P McGhee,	11	
Lowesville circuit, W M Boring,	3	
Stanley Creek circuit, E W Fox,	4	
Gastonia, E L Bain,	2	
	—	282½
STATESVILLE DISTRICT.		
Statesville station, Rev H K Boyer,	2	
Mt. Zion sta., Rev W H Willis,	6	
Alexander ct., Rev E J Poe,	18	
Rev T L Triplett,	1	
Mooresville ct., Rev W S Cherry,	17	
Mooresville station, T J Rogers,	8	
Clarksbury ct., Rev W O Rudisill,	12	
Caldwell ct., Rev P L Terrell,	28	
Stony Point ct., Rev T E Weaver,	13	
Lenoir circuit, L T Cordell,	40	
Iredell circuit, T B Johnson,	16	
Newton circuit, W F Womble,	13	
Granite Falls and Rhodiss, W R Evans,	10	
Troutman circuit, A J Burrus,	3	
Catawba circuit, R. S. Howie,	19	
Hickory station, Parker Holmes,	3	
Statesville ct., R M Taylor,	24	
Lenoir station, L T Mann,	1	
Maiden circuit, H H Robbins,	8	
	—	242
WAYNESVILLE DISTRICT.		
Leicester ct., Rev J W Campbell,	11	
Brevard station, C P Moore,	7	
Sulphur Springs ct., J H Brendall,	27	
Canton circuit, D C Ballard,	31	
Haywood circuit, P C Battle,	8	
Spring Creek ct., Z V Cordell,	7	
Waynesville, J E Abernethy,	8	
Mills River circuit, J W Kennedy,	20	
Clyde circuit, W E Abernethy,	21	
Jonathan circuit, C E Stedman,	8	
	—	148
WINSTON DISTRICT.		
Lewisville ct., Rev A R Bell,	1	
Kernersville ct., Rev. James Willson,	29½	
Cooleemee, Rev H C Byrum,	9	
Mocksville sta., Rev J P Rodgers,	12	
Forsythe circuit, J F Totten,	1	
Burkhead, T W Watts,	1	
Davidson circuit, P E Parker,	18	
Farmington ct, L L Smith,	1	
Walkertown station, H H Jordan,	1	
Summerfield circuit, J. F Kirk,	8	
Advance, W M Curtis,	3	
Grace, Winston, J H Barnhardt,	1	
North Thomasville, R P Eubanks,	1	
	—	86½
Total from districts,		2,060½
Secured by old subscribers,		61
Total,		2,121½

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

The Sunday School Lesson.

LESSON FOR JUNE 4, 1905.

The Resurrection.

John 20, 11 23

Golden Text.

But now is Christ risen from the dead, and become the first fruits of them that slept. I Cor 15:20

Home Readings.

M. The early visit, John 20: 1-10
T. The resurrection John 20: 11-23.
W The false report, Matt. 28: 9 20.
T The journey to Emmaus, Luke 24: 13 24.
F. Explaining the Scriptures Luke 24: 25 35
S. "Behold my hands," Luke 24: 36 48
S. According to Scripture, I Cor. 15: 1-11.

NOTES.

Life in Death

The greatest event in all the ages is given in this lesson. "If a man die, shall he live again?" Yes, our lesson proves it. The witnesses to our Saviour's rising bore pain and abuse for their testimony, but they died for it rather than change it. Testimony which competent men so maintain must be true, and all later events confirm it. Jesus rose from the dead, overcoming death with life, and giving the victory to be lievers. Had he not risen, his career, strange as it was, would have had a human end. His rising makes it effective, as to those who saw him, so to us today, and forever.

Mary's Vision

Earliest at the grave, but looking through a mist of tears in the dim and dewy morning. Well might she yearn over one who had freed her from the horror of "seven devils!" She peers into the empty tomb, and sees angels. Events are obscure and rapid, and there is no time or temper to ask who they are. She does not identify even Jesus himself. The incident is in every particular simple and natural, and shows her mind absorbed in the one object of her search.

The Voice

Experience with the blind shows how the voice marks the individual. Persons unseen and unexpected—being in another room—have after thirty years' absence been recognized by the voice. So "Mary!" in itself a tuneful utterance, comes rich in love's music, and calms a troubled ear. None but Jesus could speak like that. Her quick response—"My Master"—meets his voice, his face his heart, with a glow of relief, of reverence and joy.

Why "Touch Not?"

In psychology the reason is plain. The strain of the last three days has told on Mary's nerves. If she now gush forth her feelings, she will become exhausted and hysterical. The Good Physician restrains any gesture tending to this, and the errand that he gives her completes her relief. She goes at his word as serenely as a star. He will not for forty days ascend; she will have chances to see him.

The Message

It assures the disciples that he is risen from the dead, but not returned on high. They should calmly await his movements. Also his feeling and relation to them are the same as when he was, yet with them the warm, cordial family unity which will stay even in the eternities. "Beautiful are the feet" which carry such tidings!

The Evening

That room in Mark's home, where Jesus had spent his last precious evening with his own, was now dim and dreary. Facilities for lighting were poor enough, but the twilight of the disciples' minds, confidence struggling with grief and gloom, was prevailing The wrath which took off the Master might burst in upon the servants. The women were there, and those from Emmanus, and there was much to tell and much to conjecture. It was an anxious, perplexed company, yet not quite downcast.

The Presence

Noiseless, sudden, luminous, there is the Master! "My peace I give unto you," he had said; and he promptly, personally, brings it. Tunefully sweet must have sounded his "salaam" of greeting. His coming gave them rest, for at once he shows them the reality of his rising. Here comes hard questions. How did he enter? Do flesh and blood, the body which eats and drinks, the scars of suffering, enter the kingdom beyond death? Who knows? "Secret things belong to God; what is revealed belongs unto us."

Glad When They Saw

Peter had reason to be gladdest of them all, for to him special word had been sent. His eyes lately wet with shame now sparkle with joy. Yet he long after wrote: "Whom not having seen . . . yet believing, ye rejoice" That is to day the gladness of knowing Christ in us "the hope of glory." His own lips said: "Blessed are they that have not seen, and yet have believed." The disciples died sooner than deny this vision.

Incidents

Our Lord's rising is hung around with incidents not easy to reconcile. It is so with merely human doings. How many different accounts of Waterloo's battle are given! Five of the ten (or eleven) appearances crowd this one day. Each writer tells some things and omits others. We may read them all; they are not our lesson.

The Main Question

What does Easter mean to us? It this year so coincides with the day of that first Easter that we may think we hear the words, "He is risen!" as the angels spoke them "Them also that sleep in Jesus will God bring with him." Our faith is not vain, and believers are not "of all men most miserable." How look the risen, we do not know; but faith and hope rest sure on this lesson.—Rev. A. B. Hyde, D. D., in Pittsburg Christian Advocate.

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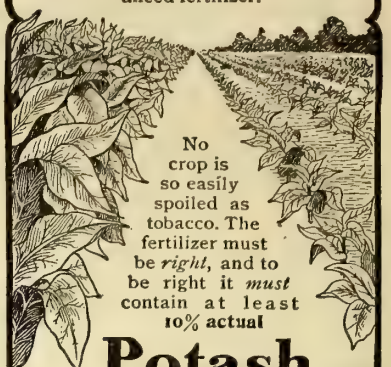
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Our Little Folks.

Little Jim.

He was coming down the street, a dainty little figure, in blue kilts, with his golden curls flying in the breeze, and the sunshine playing hide and-seek in the glittering, silken masses. Under a stately old oak, that stood on the corner and threw its long shadows across the road, lounged a group of idle men, whose conversation was of the kind usually heard among that class of loafers. But when one of the crowd said, "Here comes littie Jim," the oath and vulgar jest died on the lips ere it poisoned the pure air. These men were rough and thoughtless, yet, when Jim appeared, all unseemly talk was hushed at once. There are few men, we think, who will not bridle their tongues in the presence of a little child.

Little Jim was quite a figure in the small village where he lived, for there were few who did not know and love him. He would say that he loved everybody in the whole world, and his little heart seemed full to bursting with love to all those with whom he came in contact.

People used to talk to him for the sake of hearing him tell of heaven and Bessie, his baby sister, who had died, and, as Jim expressed it, "had gone to live in Jesus' house."

As he came down the street, his hands in his pockets, and his rosy mouth screwed up in a whistle, one of the loungers under the tree called to him:

"Hello, Jim! Where are you off to?"

"Oh, I've just come out for a walk," said Jim.

"Come over here and talk to us, we haven't seen you for an age. What have you been doing with yourself?"

"I've been minding baby; she's been sick, and I'm the only help mamma's got, since Bessie's gone away."

"Don't you wish Bessie hadn't gone away, Jim; you haven't anybody to play with now?" said one of the men in a softened voice.

"O yes, but Bessie has gone to live with Jesus, and that's a hundred times better than staying here My! she'll have such a lovely time, playing with the other little angels. Then, too, Jesus knows best, don't he?"

"I guess he does, Jim," and the men had a suspicious moisture in their eyes that they pretended was due to the dust. And Jim trudged down the street again.

"Jesus knows best." That was little Jim's watchword.

A sublime creed, that would be well for grown-ups to hear; what grand characters might be built on those simple words, characters with patience to endure, and courage to sustain the trials and difficulties of life.—New York Times.

The Apron-String.

Once upon a time a boy played about the house, running by his mother's side; and as he was little, his mother tied him to the strings of her apron.

"Now," she said, "when you stumble, you can pull yourself up by the apron-string so you will not fall.

The boy did that and all went well, and the mother sang at her work. By and by the boy grew so tall that his head came above the window-sill; and looking through the window, he saw far away green trees waving, and a flowing river that flashed in the sun, and rising above all, blue peaks of mountains.

"Oh, mother," he said, "untie the apron-string and let me go!"

But the mother said, "Not yet, my child! Only yesterday you stumbled and would have fallen, but for the apron-string. Wait yet a little, till you are stronger."

So the boy waited, and all went as before and the mother sang at her work.

But one day the boy found the door of the house standing open, for it was spring weather; and he stood on the threshold and looked across the valley, and saw the green trees waving, and the swift flowing river with the sun flashing on it, and the blue mountains rising beyond: and this time he heard a voice of the river calling, and it said "Come!"

Then the boy started forward, and as he started, the string of the apron broke.

"Oh, how weak my mother's apron-string is," cried the boy; he ran out into the world with the broken string hanging beside him.

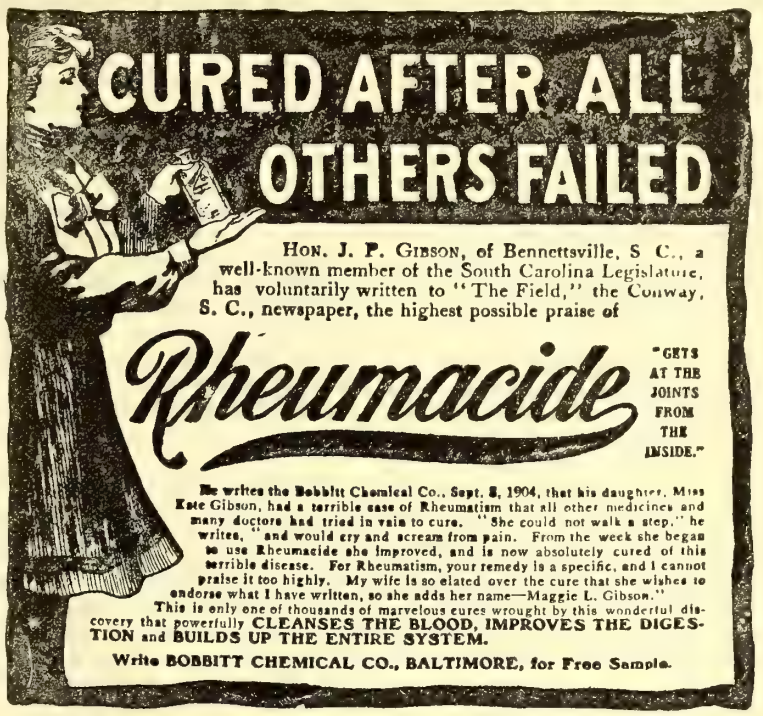
The mother gathered up the other end of the string and put it in her bosom, and went about her work again; but she sang no more.

The boy ran on and on, rejoicing in his freedom, and in the fresh air and the morning sun. He crossed the valley, and began to climb the foothills among which the river flowed swiftly, among the rocks and cliffs. Now it was easy climbing and again it was steep and craggy, but always he looked upward at the blue peaks beyond, and always the voice of the river was in his ears, saying, "Come!"

By and by he came to the brink of a precipice, over which the river dashed in a cataract, foaming and flashing, and sending up clouds of silver spray. The spray filled his eyes, so that he could not see his footing clearly; he grew dizzy, stumbled and fell. But as he fell, something above him caught on a point of rock at the precipice edge, and held him, so that he hung dangling over the abyss; and when he put up his hand to see what held him he found it was the broken string of the apron, which still hung by his side.

"Oh how strong my mother's apron string is!" said the boy; and he drew himself up by it, and stood firm on his feet, and went on climbing toward the blue peaks of the mountains.—Laura E. Richards, in The Golden Window.

Censure and criticism never hurt anybody. If false, they cannot hurt you, unless you are wanting in manly character; and if true, they show a man his weak points, and forewarn him against failure and trouble.—Gladstone.



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(Signed) Nannie Weatherly Caldwell.

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A Dream That Was Not All a Dream.

"What if our own were perishing," said the missionary speaker. "The same old story," thought Mrs. Marron. "I wonder if there is nothing for missionaries to talk about but the little widows of India The conditions which have existed for centuries may exist for centuries to come. We are not responsible; we did not make the customs of those countries, and I for one cannot see how we are going to change them." With this conclusion reached she dismissed the subject.

Mrs. Marron's family are three—her husband, her little daughter Lila, aged ten, and herself. Her home is all that taste and wealth can provide.

Quite unlike many another she is well content with her lot, and fully appreciates and enjoys her many blessings. In fact, is well satisfied in body, mind, and estate, or so she thought until, today, she accepted an invitation to a social missionary gathering where a returned missionary had spoken. Her earnest words and vivid description of the child-wives and the awful fate of the little widows made a deep impression on the hearers. Without seeming to do so, she plainly brought before them the many wasted opportunities and neglected duties of Christian mothers in a Christian land.

These things were again forced upon her attention when little Lila came in with eager haste to tell Mamma what she had heard at a children's meeting she had attended in a neighboring church.

"Is it so, Mamma, that those little girls can't be little girls, can't have dollies and nice dresses and go to school and to birthday parties, and play and walk out with their Mammas?"

Lila paused for breath, her eager eyes searching Mamma's face for a denial of these new and dreadful facts. "And, Mamma," she added, "she wanted us all to join the King's Heralds and help send teachers and things to them. May I, Mamma?"

"No, my child," Mamma had said, nor did she relent when tears filled the sweet blue eyes and ran down the rosy little face.

To be dissatisfied with herself was a new experience to Mrs. Marron, but she dismissed the subject or thought she had done so as was her way with all self condemnatory themes of thought.

Lying down on her couch presently her beautiful home and the familiar surroundings seemed to vanish, and she was carried forward by an irresistible power. How fast she seemed to travel. Trees, mountains, rivers and plains, and even vast oceans were left behind, and in a moment she was in a strange, new land.

The scorching sun beat down on fresh, bright verdue and desert plains, on rich palaces and temples, on wretched huts, on dazzling splendor and direst filth and poverty.

But all was heathen, ceremonies, processions, images and idols, all—all preaching the rites of heathenism save here and there a few worshiping her own true God

As she passed among these strange scenes her heart ached at the suffering, cruelty and disgrace inflicted upon innocent childhood, and especially girls. She seemed to be able to look beyond the dark walls of the homes where the gaze of strangers never penetrates, and behold in all its dreadful reality what before had been to her only an unreal imagination.

Weary and sick of all this, she entered a small, seemingly Christian chapel, thinking to rest and if possible to efface these new and terrible scenes after her own fashion of dismissal of disagreeable scenes.

There was a large company present, and she learned they were gathered to celebrate a wedding. Wishing to witness the ceremony she remained while the wedding party entered. With a strange heart throb she saw that the bride was a little girl less than twelve years old. She was dragged rather than led to the altar by her parents and a wicked old woman. She was covered with jewels and closely veiled. She could not understand the vows and made no response to the questions. They were answered for her by relatives, and when she refused to give her hand to the strange man they had made her husband, it was roughly taken by her father and placed in his, and they were pronounced man and wife. It was a strange conglomeration of Christian form and pagan ceremony.

As the party turned from the altar the little veil slipped aside and revealed, not the soft black hair and eyes of the little native bride, but the sad blue eyes and sunny curls of her own darling Lila.

The terrified mother sought to reach her child but could not move. She would have cried out but had no voice. The little procession moved down the aisle, out through the door and was lost to sight.

Would her own darling be of the hundreds of sufferers and pass through the horrible scenes she had witnessed in the short time she had been in this strange land? Yes, all, and she was powerless to rescue her. In the moments thus passed came that keenest of all suffering—self reproach. She had done nothing to save others and now could not save her own.

But one way was left, she would pray the Heavenly Father for the deliverance of her child, but no prayer rose to the dumb lips and deep from her own accusing heart came the words, "Not every one that saith unto me Lord, Lord, but he that doeth the will of my Father which is in Heaven."

How she longed to be back again in her own Christian land, that she might work for these unfortunate children, and do her part in the great work which she now saw plainly the Master intended her to do.

Her thought turned one more to her child, whom she believed lost forever. A keener, deeper sense of her loss seemed to bring back life and action, and she started up with the cry of "Oh! Lila!"

"Did you call me, Mamma? Why, dearest, you are crying. Did you have a bad dream?"

Never before was the little voice so sweet nor the little hands so comforting. Slowly the beautiful room and the sweet home comforts brought back the full realization that she was safe at home, and what was more blessed, her child was still her own. Pressing her to her heart, she answered, "No, darling, I've had a good dream." Her own was safe, but what of the suffering multitudes she had seen in the vision?

Their need was still as great, their call clearer than ever, and Mrs. Marron henceforward was not disobedient to her heavenly vision —Mrs. Belle Ewing, in Woman's Missionary Friend.

Quarterly Meetings.

ASHEVILLE DISTRICT—3RD ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel (a. m.)	May	14
Riverside and Weaverdam, (p. m.	"	14
Hendersonville ct., Moore's Grove	"	27 28
Hendersonville station	"	28 29
Marshall circuit, Rector's Chapel	June	3 4
Cane Creek circuit, Patty's Chapel	"	10 11
North Asheville (p m.)	"	11 12
Swannanoa ct., Black Mountain	"	17 18
Central	"	24 25
Haywood Street	"	25 26
Bald Creek circuit, Bald Creek	July	1 2
Burnsville circuit, Martin's Chap	"	4 5
Hot Springs ct., Antioch	"	8 9
Old Fort circuit, Bethlehem	"	15 16
Ivey circuit, Barnardsville	"	22
Weaverville ct., French Broad	"	29 30
Weaverville station	"	30 31

CHARLOTTE DISTRICT—3RD ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Epworth and Seversville	June	4 5
Calvary	"	4 5
Trinity	"	11 12
Brevard	"	11 12
Pineville, Harrison	"	17 18
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Hoskins	July	2 3
Tryon Street	"	2 3
Lilesville, Shady Grove	"	8 9
Morven circuit, Union	"	15 16
Wadesboro station	"	16 17
Ansonville, Concord	"	22 23
District Conference, Brevard St	"	26 28
Dilworth and Big Spring	"	30 31
Chadwick	"	30 31

Note that the District Conference will be held at Brevard Street, Charlotte, July 26-28.

FRANKLIN DISTRICT—3RD ROUND

J. E. Woosley, P. E., Franklin, N. C.

Webster circuit, John's Creek	May	27 28
Macon circuit, Pattoni	June	3 4
Dillsboro and Sylva, Willets, (Dedication of church	"	10 11
Franklin circuit, Bethel	"	17 18
Franklin station (night)	"	18 19
Glenville circuit, Cashier's	"	24 25
Andrews station	July	1 2
Murphy circuit, Boyle's Chapel	"	4 5
Hayesville circuit, Tutquittee	"	8 9
Robbinsville ct., Odom's Chapel	"	15 16
Bryson City, Maple Springs	"	22 23
Whittier circuit, Whittier (D. C.)	"	29 30
Hiawassee circuit	Aug.	5 6
Murphy station	"	12 13

GREENSBORO DISTRICT—3RD ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

High Point, S. Main Street	May	14
High Point, Washington St	"	14
Greensboro, West Market St	"	21
Greensboro, Centenary	"	21
West Greensboro, Friendship	"	27 28
Randolph, Trinity	June	3 4
East Greensboro, Holt's Chapel	"	10 11
Greensboro, Spring Garden	"	11
Randleman and Naomi	"	17 18
Greensboro, Walnut Street	"	25
Asheboro station	"	29
Asheboro circuit, Lebanon	"	30
Uwharrie, Concord	July	1 2
West Randolph, Mt. Shepherd	"	15 16
Ramseur and Franklinville, Ramseur	"	22 23
Coleridge, White's Chapel	"	23
Reidsville, Ware's Chapel	"	29
Reidsville, Main Street	"	30 31
Ruffin, Hickory Grove	Aug.	1
Wentworth, Wentworth	"	5 6
Pleasant Garden, Bethlehem	"	26 27

MT. AIRY DISTRICT—3RD ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	May	13 14
East Bend circuit, Huntsville	"	27 28
Stokes ct., Shiloh	"	30 31
Yadkinville ct., Longtown	June	3 4
Jonesville circuit, Maple Springs	"	6 7
Pilot Mountain ct., New Hope	"	10 11
Wilkes circuit, Lebanon	"	17 18
North Wilkesboro station	"	18 19
Wilkesboro station	"	18 19
Dobson circuit, Siloam	"	21 22
Mt. Airy circuit, Salem	"	24 25
Mt. Airy station	"	25 26
Creston circuit, Big Laurel	July	1 2
Watauga circuit, Union	"	8 9
Boone circuit, Fair View	"	16 17
Jefferson circuit, Bethany	"	20 21
Helton circuit, Baldwin	"	22 23
Laurel Springs ct., King's Creek	"	29 30
Sparta circuit	Aug.	5 6

There will be held during the 3rd and 4th Rounds a number of Bible Schools, in which important subjects will be discussed by the preachers and laymen of adjoining charges.

The first of these will be at Lebanon for the Wilkes circuit and the two stations. Programme and further announcements will be sent out soon.

MORGANTON DISTRICT—3RD ROUND.

J. H. West, P. E., Rutherford College, N. C.

Cliffside circuit, Hopewell	June	3 4
Henrietta and Caroleen, Henrietta	"	3 4
Connelly Springs ct., Warlick's	"	10 11
Rutherfordton sta., Mt. Hebron	"	17 18
Morganton circuit, Stamey's Chap	"	24 25
McDowell circuit, Pleasant Hill	July	1 2
Marion & Providence, Marion	"	2 3
Table Rock circuit, Arney's Chapel	"	8 9
Morganton station	"	9 10
Spruce Pine ct., Jonas Ridge	"	14
Elk Park circuit, Elk Park	"	15 16
Bakersville circuit, Snow Creek	"	15 16
Broad River ct., Wesley's Chapel	"	22 23
Thermal City circuit, Centennial	"	22 23
Green River circuit	"	29 30
Forest City circuit, at Dis. Conf	Aug.	5 6
North Catawba ct	"	11 12

SHELBY DISTRICF—5RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1 2
Gastonia, Main street	"	2 3
McAdensville station	"	8 9
Lowell at Bethesda	"	15 16
El Bethel and Salem at Salem	"	22 23
Bessemer City at Tate's Chapel	"	29 30
King's Mountain station	May	13 14
Cherryville at Laboratory	"	28 29
Mount Holly at Moore's Chapel	June	3 4
Lowesville at Snow Hill	"	10 11
Rock Springs at Rehobeth	"	17 18
Lincolnton circuit at McKendree	"	24 25
Lincolnton station	"	25 26
Stanly Creek at Dallas	July	1 2
South Fork at Bethel	"	8 9
Belwood	"	15 16
Shelby circuit at Sharon	"	22 23
Polkville at Casar	"	29 30
Shelby station	Aug.	5 6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—3RD ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	May	6 7
Mooresville station	"	7 8
Caldwell circuit at Grace Chapel	"	13 14
Granite Falls station	"	14 15
Troutman circuit at Knoxes Ch	"	27 28
Lenoir circuit at Harpers Chapel	June	2 3
Lenoir station	"	3 4
Mooresville station	"	10 11
Clarkesbury circuit at Clarkesbury	"	17 18
Iredell circuit at Turnersburg	"	18 19
Statesville circuit, Connelly's Chap	"	24 25
Statesville, First Church	"	24 25
" West End	"	24 25
Alexander circuit at Liberty	July	1 2
Stony Point circuit	"	2 3
Maiden circuit	"	8 9
Newton circuit	"	9 10
Hickory station	"	15 16
Catawba circuit	"	22 23

District Conference at Lenoir, July 13-16.

SALISBURY DISTRICT—3RD ROUND

D. Atkins, P. E., Salisbury, N. C.

Linwood, Macedonia	May	27 28
Lexington	"	28
Salisbury, Main Street	June	4
Salisbury, First Church	"	4
Salisbury, Holmes Memorial	"	7
Mt. Pleasant, St. Paul	"	10 11
Concord, Central	"	11
Concord, Epworth	"	11
West Lexington, Clarksbury	"	17 18
Salisbury circuit, Tabor	"	24 25
Spencer	"	25
Salem	July	8 9
Big Lick, Locust	"	9 10
Gold Hill, Wesley Chapel	"	15 16
New London, Palmerville	"	16 17
Jackson Hill circuit, Jackson Hill	"	18 19
Albemarle circuit, Pine Grove	"	22 23
Albemarle	"	23
Norwood, Randalls	"	29 30
Cottonville, Cedar Grove	"	30 31
Concord circuit, Center	Aug.	5 6
Concord, Forest Hill	"	6
China Grove ct	"	12 13
Woodleaf circuit	"	12 13

WAYNESVILLE DISTRICT—3RD ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Fincher's Chapel	June	3 4
Jonathan at Palmer's Chapel	"	10 11
Waynesville station	"	17 18
Sulphur Springs at Sardis	"	24 25
Leicester at Zion Hill	July	8 9
Canton station	"	22 23
Brevard station	"	29 30
Brevard circuit	"	30 31
Mills River at Horse Shoe (D. C.)	Aug.	3 6
Haywood circuit at Laurel Hill	"	12 13
Spring Creek	"	13 14
Canton circuit	"	19 20

District Conference at Horse Shoe, on Mills River circuit, 8 miles from Hendersonville, August 3-6.

WINSTON DISTRICT—3RD ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Walkertown, Walkertown	June	4 5
Winston, Grace	"	11
Advance, Mocks	"	17 18
Cooleemee, Cooleemee	"	18
Summerfield, Gethsemane	"	24 25
Danbury, Sandy Ridge	"	30
Madison, Bethesda	July	1 2
Stoneville, Price	"	2 3
Farmington, S. Grove	"	8
Davie, Oak Grove	"	9 10
Mocksville, Mocksville	"	9 10
Lewisville, Brookstown	"	14
Davidson, Olivet	"	15 16
Kernersville	"	22 23
Leaksville, Leaksville	"	30
Spray, Spray	"	30

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Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

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Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. F. L. Townsend, Franklin.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Annual Meeting.

The annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference will convene in Charlotte June 1-4.

All auxiliaries that have not already elected delegates to this meeting are requested to do so at once and forward names to Mrs. T. F. Marr, Charlotte, N. C.

Dr. Detwiler will preach the annual sermon June 4th.

MRS. M. J. BRANNER,
MRS E. C. CHAMBERS, Pres.
Rec. Sec.

Resolutions of Esteem.

"Blessed are the dead who die in the Lord." This thought dwells in every heart that knew Mrs. Sarah Neely Galloway, who passed into the promised rest May 7, 1905 On that Sunday morning when the religious world was preparing to worship God on earth she, being prepared, worshipped her Lord in his heavenly temple. There she saw his face; there she heard His "well done," and dwells forever where there is no need of the sun, for the Lord God is the light." Reverently and humbly we acknowledge Him as the Maker and Ruler of the universe who doeth all things well. Therefore be it

Resolved 1. That in the death of sister Galloway, we the Woman's Home Mission Society of the M. E. Church, South, have lost a faithful and much beloved member whose presence we always appreciated, and whose memory we will ever cherish, abiding in the hope of once again being reunited through the merits of Jesus blood in the glorious resurrection.

2 That we deeply sympathize with the bereaved husband and children in the great sorrow that has come into their home, depriving him of the gentle companionship of the devoted wife and the children of the beautiful love and tenderness of the mother.

3 That we commend them in this hour of deepest gloom to the only source of comfort, the all merciful Father who loves even while He afflicts, and pray that He will speak peace to their troubled hearts and enable them to say in the midst of distress, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

4. That a copy of these resolutions be sent to the bereaved family and published in the city paper, the N. C. Christian Advocate, and that they be recorded upon the minutes of our society.

MRS. C. P. MOORE, Pres
MRS. B. T. EDGERTON, Sec.
Mrs. W. L. Aiken,
Mrs. W. J. Puette,
Mrs. Nita Norton,
Committee.

A Japanese Letter From Manchuria.

(From Our Homes)

My Dear Miss Helm:—I inclose a letter written to Mrs. Adams, the teacher of our Japanese school in San Francisco, by Mr. Tayashima, a former member of our Japanese school at San Francisco, who united with our Church there; and, if alive, is probably now with General Oyama's army in Manchuria.

He was converted and united with the church while with us. His letter shows how our boys remember us, and also gives an insight into conditions existing at that time with the Japanese armies in Manchuria they will, I am sure, be interesting to th readers of Our Homes.

Yours sincerely,
C. F. REID.

My Dear Teacher —We were ordered at 8 P. M, the 26th of last month, to start for the left of our war line.

The climate that was favorable for our winter encampment turned colder and colder since the 25th last, especially the 27th, which was so cold that the thermometer showed twenty five degrees below freezing point at midday, and the dirty Manchurian scenery was changed to a spotless, silver world.

We started from our camps at Syrilca at 6 a. m., the 27th, and arrived at Lian-tow-kow, near Kon River, at 8 p. m. The march on this day was awfully difficult, I never experienced before. For the road was very slippery and chilly wind and snow attacked us continually.

On my way to march on my horseback, I could not help to think we are climbing up to the mountain of death, and our every pace is shattering our lives.

Our infantry and artillery commenced assault at 1 p. m. on the 27th, and continued till the 31st. It is said that our wounded and dead were about two thousand during the four days; and, besides this, many men hurted their hands and feet by cold so that they were obliged to be cut them off, because they fought lying on snow covered fields through the day and night during four days.

However, the victory had fallen upon us again. Fortunately I am still alive and pretty well.

We encamped at Snow-Covered Field night after night without any tent during the fighting. Whenever I woke up by cold at midnight my blanket was covered by heavy frost, and the end of the blanket that covered my mouth froze so stiff as a board with my breath.

Naturally this region is very poor; however, there are a few native villages, but most of them were used as our field hospitals. So we were obliged to encamp in field But now the wounded men are being sent back to the Native Hospital every day, so we begun to encamp in those houses.

When I drove to the battlefield on the 29th last, there were still many corpses lying, both ours and Russian brave men, and the snow around there was dyed with blood of human sin. I was struck big with some unspeakable emotion and could not help to shed tears of pity.

Our general assault, however, ceased on the 31st. Skirmishes are still going on day after day.

I wish you will present my kind regards to Miss Adams and your boys who are in the school.

Hoping your happiness,
I am your boy,
C. TAYASHINA.

Letter From Mrs. Branner.

Dear Sisters:—You all doubtless know that the fourth annual meeting for our Conference Home Mission Society convenes in Charlotte June 1-4, and ere this Advocate reaches you, many representatives of the work from different sections of Conference will be assembled there to review the work of the past year and plan for future effort.

We have reasons for thinking that this meeting will be one of the most interesting and profitable of any we have had in the history of our Society.

The presence and valuable assistance of our Gen. Sec. Mrs. MacDonell, of Nashville, Tenn. will add much to the interest of the occasion as will that of our own Miss Mabel Howell, teacher of Sociology in the Scarritt Bible and Training School, at Kansas City Mo.

Miss Howell will have charge of the noon, tide hour devotional exercises and otherwise assist in the work. Mrs. Frank Siler, of Asheville, the efficient Recording Secretary of our Woman's Board will conduct a Worker's Conference, which will prove helpful and uplifting to all.

We have invited and expect many of our preachers to be present and aid us with their prayers and counsel. It will be especially gratifying to have them, for by their interest and cooperation they have materially helped us to reach the goal of our endeavors, to present Brevard Industrial School to our Woman's Board at this meeting.

Dear sisters, may we all pray earnestly that we may have the power of the Holy Spirit, that our hearts and minds may be illumined to plan for more successful work in bringing the unsaved to Christ.

Yours faithfully,
M. J. BRANNER.

Brevard Report.

Previously reported,	$538.12
Chapel Hill S. S., Statesville circuit,	1.00
Mr. J. J. Stone,	5 00
Rev. W. H. Perry,	1.05
Rev. M. A. Smith,	3.10
Rev. T. F. Marr,	7.00
A Friend,	2.00
Webster Charge,	2.53
Rev. W. P. M. McGhee,	5.50
Mr. J. Wesley Brown,	1.60
Total cash,	566.90
Pledges,	12.50
Total,	$579.40

All contributions to be sent to Mrs. F. E. Ross, Greensboro, N. C.

Peace of mind depends more on comfortable feet than on a well dressed head. To keep the feet comfortable, ladies should wear

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CRADDOCK-TERRY COMPANY.

Leading Shoe Dealers of the South. See that the name is on the shoes before purchasing.

District Conference Directory.

Franklin District at Whittier, July 27 to 30.

Winston District at Leaksville, July 27-30.

Statesville District at Lenoir, July 13-16.

Salisbury District at Lexington, June 29-July 2.

Greensboro District at Ramseur, July 20-23.

Waynesville District, at Horse Shoe, Aug. 3-6.

Asheville District at Barnardsville, July 20-23.

Morganton District at Forest City, August 3-6.

Charlotte District at Brevard Street, Charlotte, July 26-28.

Man's Unreasonableness

is often as great as woman's. But Thos. S. Austin, Manager of the "Republican," of Leavenworth, Ind., was not unreasonable when he refused to allow the doctors to operate on his wife for female trouble. "Instead," he says, "we concluded to try Electric Bitters. My wife was then so sick she could hardly leave her bed, and five physicians had failed to relieve her. After taking Electric Bitters, she was perfectly cured, and can now perform all her household duties." Guaranteed by all druggists, price 50c.

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june 1-4t

"I Thank The Lord!"

cried Hannah Plant, of Little Rock, Ark., "for the relief I got from Bucklen's Arnica Salve. It cured my fearful running sores, which nothing else would heal, and from which I had suffered for 5 years." It is a marvelous healer for cuts, burns and wounds. Guaranteed at all drug stores; 25c.

The Farm and Garden.

Inoculating Soil With Nitrogen.

Prof. L. H Bailey delivers this authoritative dictum on the soil inoculation discussion in The Country Calendar for May, the first issue of the new outdoor magazine published by the Review of Reviews Book Company:

"The most recent development is the recrudescence of the idea of inoculation directly by means of pure cultures of the germs. This is the result of the work of Dr. George T. Moore, of our National Department of Agriculture. He has incorporated his cultivated germs, in a desiccated state, with absorbent cotton, so that they can be sent by mail and then be used for the inoculation either of the soil or of the seed. The cotton is thrown into water (which is prepared by treatment with certain chemicals) and when the germs have multiplied sufficiently to make the water cloudy, the seed or the soil is wet with the liquid. The process is exceedingly simple and is inexpensive. A large number of packages of the inoculating material were sent out by the Department of Agriculture last year; and the gratifying results of the work are reported in Bulletin 71 of the Bureau of Plant Industry, issued January 23, 1905. The subject, therefore, is only this year before the general public for information and discussion.

"It is yet too early to give an opinion as to the value of this new method of inoculation. The published results are most encouraging. On the other hand, other experiments with alfalfa have given no pronounced results, nothing like those secured from inoculation by means of soil. The question is yet in its experimental stage so far as general field results are concerned. It will not be a panacea, nor is the 'culture' a fertilizer. At best, the inoculation will constitute only one factor making for productiveness. All new developments, particularly those that have novel and striking features, are likely to be over-valued and sensationalized by undiscriminating persons, and this often results in injury to some of the best innovations. It is now to be determined what the possibilities of the new method are, under what exact conditions it may be expected to be successful, and how to eliminate the causes of failure. There is no indication that this new method will be revolutionary, but there is reason to believe that it will carry us one step further towards the realization of our quest for nitrogen to provide the food for mankind."

Study on the Farm.

I have frequently heard it said that the farm does not offer the opportunities for study that the city offers to the young man or young woman. I have thought about this a good deal. I have wondered if it were true. I went about the solution of the problem by asking some young men who have been brought up in the city and who have gone on the farm and have also asked young men who have gone from the country to the city, what their opinion of the question is. Invariably they say that the farm offers superior opportunities for study over the city. One young man said that he had studied in both city and country, and that he finds that his progress in the line of studying on the farm far exceeds the progress made in the city. There are so many kinds of temptations and so many forms of amusement in the city i is indeed difficult to do sober studying. While on the farm one has many a stormy day and long evenings at night during the winter season that can be devoted to study by the ambitious boy or girl, this could not be done in the city by the boy or girl behind the counter or desk. It is true that the city boy may get a higher salary on the average than the boy in the country, but after board is deducted, and car fares and room rent the saving is really below what the boy or girl can save in the country. And then the city is not a good place for health. The close offices and dark rooms and poor air have sent more young people to premature graves, than all of the undermining influences of the country combined.

I believe that reading and studying are as nearly in reach of the country boy or girl, as of the city boy or girl, and when the farmer devotes himself to study and improvement, he ever finds his place in the first circles in society, and he stands for a man wherever he goes. My greatest faith is in the country boy and the country girl. Let us quit talking about superior advantages in the city and look around the country home for them, and I am confident we will realize that country life cannot be compared with any other form of living so far as health and pleasure and comforts go. I believe in the farmer, in the country boy and in his future.—C. W. Burkett in Progressive Farmer.

Peculiarities of Tobacco.

A gentleman who is not engaged in the tobacco business, but whom we presume is a man of scientific inclinations, writes the Journal a letter of inquiry about the culture of tobacco. Among the questions propounded, the gentleman wants to know why it is that tobacco in the Piedmont sections make better chewing tobacco than that grown in other tobacco growing sections While it is an old story we will answer our friend through our columns. Certainly it is a fact that the weed grown in the piedmont country makes the best chewing tobacco in the world. This is now an established fact, and the weed grown in Stokes, Surry, Rockingham, Henry, Patrick, Guilford, Forsyth, Alamance and other counties in the two States sustain the same relation to plug that the tobaccos grown in Cuba does to cigars, and that the bright grades in Eastern North Carolina does to cigarettes and smoking. As to why these facts exist, our friend will have to analyze the soil and consider the climate. Tobacco is a peculiar plant. Cuban seed planted in this country will not make cigar tobacco. New England tobacco is unlike all other products of the weed. White burley is peculiar to the West, and is only good for the manufacture of navis. In fact, the history and peculiarities of the wonderful plant is interesting, and volumes would be required to tell the entire story.—Southern Tobacco Journal.

A delightful spring tonic containing the active principles of Cod Liver Oil, with malt, hypophosphate, wild cherry and sherry wine, will be found in Vick's Aromatic Wine of Cod Liver Oil—a perfect tonic and perfectly harmless. In pint bottles, $1.00; at Druggists.

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An excellent dairy: 350 acres of hill and dale: tennis courts and ball ground: the influence of cultured women in the dining hall: individual attention to each student: fifteen boys to each teacher. Do not some of these reasons appeal to you?

J. C. HORNER, Principal.

may 11-8t

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Jan 18-36t

Timely Hints.

Cover the top of the ice chest or refrigerator with white oilcloth, tacking it on with brass-headed tacks.

A deep jardiniere is suggested as a pleasing substitute for the waste-paper basket, and has the additional commendation of being washable.

Kerosene will cut the grease in the drain-pipe of a sink, and should be used at least once a month.

When Turkish towels grow thin from long usage, they may be made to serve better by dipping in thin starch, and using unironed.

The ability to decide at once which of several duties is most important and most worth while is a talent to be assiduously cultivated by every woman.

In sewing on buttons, have the knot of the thread on the right side, directly under the button, and see if the button does not stay on longer.

For quick baking with a small fire, the sheet-iron oven, such as is used for gasoline stoves, is very convenient set over the two hottest griddles of the range.

Prepared paste for paper hanging can now be bought dry. It is ready for use as soon as stirred into cold water, and does away with the trouble of boiling flour paste, which so often is lumpy.

A coat of prepared black varnish or spar varnish given to the screens every spring, will keep them looking bright and fresh, and make them last longer. Apply with a good paint brush, rubbing well into the mesh on both sides.

If the top of the stove or range has burned red, rub lard on when the stove is cold, and allow it to remain over night. In the morning rub well with a woolen cloth, apply a thin coat of blacking, and when nearly dry, polish with a good brush.

To prevent young tomato plants from cut-worms, set the plants into pasteboard boxes (from which the bottoms have been cut) about five inches deep, leaving the box an inch above the ground when planting. Worms cannot get at the roots when such protection is offered.

Instead of blacking the kitchen range, enamel it. This will make the ironwork as fresh as new, and further cleaning beyond the usual dusting and wiping off will be unnecessary for weeks. The enamel is odorless, is a preventive of rust, and does not rub off —The Pilgrim.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

ROGERS.—Mrs. Nancy Rogers, relict of the late Mr. Marshall Rogers, died recently at the home of her son, Mr. S. H. Rogers, one mile south of Monroe, of pneumonia.

Mrs. Rogers was a daughter of the late Capt. Darling Belk and was born and reared in Buford township. She was 82 years old and had been for many years a member of the Methodist church. She was a good woman, and was a most devoted wife and mother. Mrs. Rogers leaves four sons and two daughters. The sons are Messrs. J. G., J. P., S. H., and Rev T. J. Rogers of Mooresville. The daughters are Mrs. J. K. Carr of Mecklenburg county and Mrs. Jas. Laney of Gastonia. One sister, Mrs. Hannah Correll, of Monroe, survives.

Funeral services were conducted at Mr. S. H Rogers' residence by Rev. Messrs. W. R. Ware and J. P. Rogers.

GRAVES.—Mrs. Margaret N. Graves was born August the 9th, 1837, and died March the 6th, 1905. She leaves a husband and two children to mourn her death. Two of her children preceded her to the better land. Sister Graves was an excellent woman. She had been a member of the M. E. Church for a long time and appreciated her church privileges so much, especially protracted meetings. She was possessed of a firm abiding faith in God. She was an ideal mother. While she loved her children, yet she was firm in directing the course of their lives. Mrs. Graves was a great sufferer for two years, and often expressed herself as being ready and willing to go.

Her pastor visited her a short time before her death, and she seemed anxious to go, but would stay and suffer on if it was God's will. A trouble that seemed to press on her heart was leaving her devoted husband in his loneliness. They had walked together so long in faithfulness and love, that she dreaded to leave him. Like a true mother, her heart was bound up in her husband and children, but we trust they may all meet again in the home above.

J. D. ARNOLD.

Cancer Cured by Blood Balm.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

"One ounce of prevention is worth a pound of physic," is very true about Vick's Croup and Pneumonia Cure—the mother's comfort and child's friend in every household. Rub it in, and the disease is checked promptly. Twenty-five cents at Druggists.

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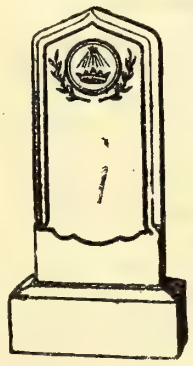
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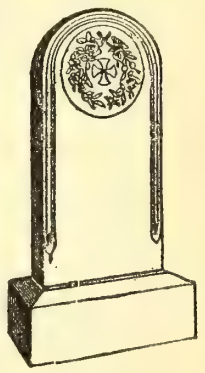
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Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-Aug. 4, 1905.

Fort Worth, Tex.—General Assembly Southern Presbyterian Church, May 18-26, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6:9, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

St. Louis, Mo.—National Baptist Anniversary, May 16-24, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

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neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmettona (Palmetto Berry Wine). Every reader of The Christian Advocate can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

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Yorkville	Lv 9 48 am	5 57 am	
Gastonia	Lv 10 38 am	7 50 am 9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am 1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

CONNECTIONS.

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Yorkville—Southern Railway.

Gastonia—Southern Railway.

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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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Reading Room
Trinity College N C

HOLD ON TO THE FUNDAMENTALS.

IT is never safe to loosen our hold upon things that are fundamental. Some things are settled. The function of revelation is to reveal, not to demonstrate. If we keep our feet in the plain and safe way, we must accept the great fundamental truths of divine revelation, and hold on to the witness of our own consciences in reference to the matter of personal experience.

It is a matter of no small import that one should believe something with all the intensity of a conviction. It gives him moral strength, and helps him to stand firm when otherwise he might faint by the way. Job was never stronger or more triumphant than when he said, "I know that my Redeemer liveth." This was really the note of victory in a soul hard-pressed and ready to faint. Without this his affliction would have been too much for him.

The Religious Telescope, referring to the importance of fundamentals in religious faith, says:

"Unfortunately there is today a growing disposition io slip away from the fundamental in religion. By some Christianity is reduced to a few of the maxims set forth in the Sermon on the Mount. The result is a lack of zeal on the part of many church members.

The maxims referred to above are all right. The Golden Rule cannot be improved upon; but these do not embrace all the essentials of Christianity. The doctrine that this life is man's probation, and that upon the manner in which he improves it hinges his eternal destiny, is a clear teaching of the gospel and is of most vital importance.

"That Christ Jesus came into the world to save sinners, and that he died upon the cross to redeem man from the curse of the law and reconcile him to God is a positive tenet of the Christian faith, to ignore which is to surrender one of the fundamentals.

"To surrender or be indifferent to the divinity of Christ is to be really without hope. There are non-essentials in Christianity about which men can afford to disagree, but to yield up a fundamental is to surrender all.

THE TYPE OF COURAGE WANTED.

PRESIDENT ROOSEVELT, on his recent trip through the West, made a notable address at Rifle, Colorado. Those who think of him only as a Rough Rider—a sort of Cow Boy prodigy—must revise their estimate. Roosevelt is a man of culture as well as a man of remarkable natural gifts, and he will live in the centuries to come because of his valuable contributions to the best thought and literature of this age.

In the address referred to, speaking of courage, he says:

"What we want is courage. The greater part of the courage needed in the world today is not of the military kind, but the courage to be honest, the courage to resist temptation, the courage to speak the truth. The patriot who fights an always losing battle for the right, the man who though in the minority always stands for the right, the martyr who goes to his death amidst the triumphant shouts of his enemies, the discoverer, like Columbus, whose heart remains undaunted through the bitter years of his wandering woe, are examples of courage and heroism sublime, and these excite a profounder interest in the hearts of men than the most complete and conspicuous success. Now, I do not want a timid good man. Not much! None of the kind, who when they meet evil face to face, say, "How dreadful!" and then run away. No, sir! I don't like the timid good. I like the man who wades in and tries to lick the wickedness."

MORE MEN NEEDED.

THE fields are white already to the harvest. The call of the Master is, by every token, to pray the Lord of the harvest to send forth more laborers into his harvest. Perhaps we forget in our anxiety to augment the force of laborers in the mission field, that the most essential thing is the call of God. If we had many millions at hand it would avail us nothing without men and women with a strong conviction that they are called to go.

Then the spirit of giving depends upon a like conviction. None are ready to give liberally to the cause of missions till they are moved to it by the Spirit of God. The answer to our prayer for the sending of more laborers, therefore, will be more made willing to go and larger liberality in sending. There is no doubt of the great need of more laborers. A recent letter to one of the American Boards from a missionary in China pleading for an increase in the working force there, says:

"We need the men, oh, so much! The field is vast, the people almost countless, the conditions urgent. Now is the opportune moment for China and the golden opportunity for the Christian church. We need more men of every kind—preachers, teachers, and physicians. . . . We are delighted to hear of the type of men who are offering for China. Send them along."

BAPTISTS GETTING TOGETHER.

SOME one may express surprise at our heading. As if the Baptists had not always been together! Be it said to their credit, they stand together as perhaps no other Protestant denomination. It is a fact, however, that the line of cleavage, North and South, affected the Baptist church as well as others in this country, and for more than sixty years there has been sectional separation. This has meant more or less of sectional alienation.

Happily, these lines of separation are fading away, and God's people will yet be one in spirit, if not in organic form. No one can serve truly the cause of Christ and at the same time engage in digging up the memory of those things that, years ago, caused heart-burnings and strife.

Referring to the action of the Baptists in St. Louis, an exchange says:

The Southern Baptist convention had been in session in Kansas City and that of the Baptists of North America in St. Louis. For the purpose of consulting upon the question of closer unity of action, about two thousand Baptists, from every State and Territory, representing both communions, met as brethren in St. Louis, prayed together, spoke freely, agreed that the old causes of separation no longer existed, formed and adopted a common Constitution to promote closer fellowship, increased efficiency and spirituality, and the evangelistic spirit in the churches. They will work together in all missionary, educational, and philanthropic enterprises, and it was expressly stated that no color, nationality, race, or condition should bar from communion.

CORRESPONDENCE.

A GLAD DAY FOR MONROE.

Although our handsome, commodious and well-appointed church building here was completed in 1902, before the Conference was held here in the fall of that year, it was never dedicated until yesterday, the 28th inst. It was encumbered by a debt of some $7,000 contracted in building, until early in last year, when Dr. J. C. Rowe, probably the most popular and influential pastor this church has ever had, set himself to the task of liquidating it, which was done in a surprisingly short time.

According to previous announcement, after a strong and eminently appropriate sermon, Bishop H. C. Morrison, D.D., of New Orleans, solemnly and in due form set it apart for the worship of Almighty God, being assisted by other ministers present. During his stay here, Bishop Morrison preached three times to the great gratification and edification of the large congregations who heard him, and made a most favorable impression on our people. The following preachers were present and took some part in the services of Saturday and Sunday: Revs. J. S. Nelson, J. Ed. Thompson, J. A. B. Fry, L. A. Falls, J. A. Baldwin, of Charlotte; R. H. Broome, of Carthage, and the writer.

Next to the devotion and liberality of the members of this church the success of this enterprise is due to the intelligent and well-directed efforts of the Revs. W. R. Ware, W. M. Bagby and J. C. Rowe during their efficient pastorates here. During Brother Ware's first pastorate the lot was purchased and a good subscription for building was received. While Brother Bagby was here the church was planned and built, and during Brother Rowe's second pastorate the debt on it was paid.

I would most heartily congratulate our liberal and enterprising people here on the completion of this important enterprise. It is one of the most desirable pieces of church property in the Conference. The plant—church and parsonage—is valued at some $30,000. Methodism is strong and hopeful here.

I am glad to find Brother Ware in much favor with his people. His former pastorate of three years while I was on this district was one of the most efficient and popular in the history of the charge.

Monroe is a growing and progressive town of some 4,000 population, and has a hopeful outlook for the future.

I append the following sketch of our church here taken from a town paper.

Fraternally yours,

JNO. R. BROOKS.

HISTORY OF CENTRAL METHODIST CHURCH, MONROE, N. C.

The individual history of this church dates from August 9th, 1844, to the present, with a steady, uninterrupted growth. From a very small financial and numerical beginning, it now has a living membership of 546 and ranks among the strong churches of the Western North Carolina Conference.

For twenty-one years this church formed a part of the circuit and was served by 17 pastors and six assistant pastors. November 25, 1865, it became a station and paid its pastor, Rev. A. J. Stafford, $500. Twenty-three pastors have served this station. Those still living are Dr. B. F. Dixon, Raleigh; P. J. Carraway, Greensboro; Dr. F. D. Swindell, Wilson; A. P. Tyer, Elizabeth City; Dr. J. C. Rowe (two terms), Salisbury; Dr. W. R. Barnett, Knoxville, Tenn.; R. M. Hoyle, Shelby; W. R. Ware (two terms), Monroe; Dr. J. J. Renn, Guilford College; W. M. Bagby, High Point; M. A. Smith, Wadesboro.

The presiding elders still living are: J. S. Nelson, Charlotte; Dr. Jno. R. Brooks, Reidsville; Dr. S. B. Turrentine, Greensboro; J. Ed. Thompson, Charlotte—Rev. Messrs. Carraway, Tyer, and Rowe having also served in this office.

Rev. Abel Hoyle was the first pastor (1844). Good revivals were held during the pastorates of Rev. Messrs. Louis Scarboro (two terms), B. G. Jones, Wm. M. Jones, M. V. Sherrill, C. M. Pepper, P. J. Carraway, W. R. Ware (two terms), and W. M. Bagby. All the others had more or less numerical and spiritual growth.

In 1871-72 (B. F. Dixon, pastor), the old church which stood on the lot now occupied by the Presbyterians, was sold and a committee was appointed to purchase a site and build a new church. The lot now occupied by the Piedmont Buggy Factory was bought, and on it the church was built which served the congregation until the present handsome structure was erected. H. M. Houston, Thos. D. Winchester, A. G. Stephens and E. A. Armfield were the building committee.

The first parsonage was built during the pastorate of Rev. F. D. Swindell, 1885-87. Pastors A. P. Tyer, R. M. Hoyle and J. C. Rowe paid off debts and did other most valuable service.

During the first pastorate of Rev. W. R. Ware, the church in north Monroe was built and an assistant pastor was employed—Rev. W. M. Robbins, who did excellent work; also the enterprise of building a new church for the present congregation was undertaken, and a subscription of some $7,000 or $8,000 was secured and the present site purchased from the representatives of the T. D. Winchester estate. A building committee was appointed with B. F. Houston as its chairman, at whose lamented death James H. Lee was elected in his stead.

In 1899, Rev. W. M. Bagby came as pastor, and during his first year plans were selected, contracts made and the work of building the new church entered upon, the first brick being laid June 31st, 1900. The building committee at this time was James H. Lee, chairman, W. H. Phifer, S. W. Parham, W. C. Heath, W. S. Lee, J. J. Crow, C. W. Bruner and J. R. English. To this pastor and to this committee too much credit cannot be given for faithful, untiring and efficient work done. The present and future generations owe them a debt of gratitude. The Western North Carolina Conference met in this church at the close of Mr. Bagby's quadrennium; and Bishop Smith, all the preachers, the laymen and visitors from different parts of Southern Methodism were gratified and delighted over the achievements of the Methodists of Monroe.

Rev. Dr. J. C. Rowe was the faithful and efficient pastor in 1904. No man was ever loved more and held in higher esteem than was Dr. Rowe by the people he served. This year he accomplished a most remarkable work, paying off at one effort a debt of more than $7,000, and making it possible for us now to give this house to the worship of Almighty God, unencumbered. The people showed their great appreciation of this marked service in many substantial ways. His memory and deeds will live on here.

Many faithful, self-denying men and women are worthy of honorable mention in this connection, but perhaps those who gave most of their time and means to make this new church possible, were the late B. F. Houston and H. M. Houston, also O. P. Heath and James H. Lee. B. D. Heath of Charlotte gave the pulpit and furniture.

The noble women, with willing hands and hearts devoted, wrought well and tastefully. Their handsome parlor with its splendid furniture, the carpets throughout the church, tiling in vestibules, cement walks, the lights and many other tasteful finishings show the labor of their hands and the devotion of their hearts. To these various purposes $1,000 or more were contributed by the ladies and children of the congregation and Sunday-school through the Aid Society.

Rev. W. R. Ware is now in the first year of his second pastorate. Already 95 members have been received into the church this year—41 on profession of faith and 54 by certificate; some $500 have been spent on repairs and improvements on the church and parsonage, and the good work goes on apace.

W. H. Phifer is the faithful and efficient Sunday-school superintendent and chairman of the board of stewards. He has held the former office for nearly thirty years and the latter for some fifteen years. There is no more faithful man in the church.

The dedication of this church will mark another epoch in its history, and is looked forward to with much interest by the whole town and community. Long may it stand and within its walls may the pure gospel of the Son of God ever be preached and around its altars may many sons and daughters be born into the kingdom of God.—Monroe Journal.

GO THOU AND DO LIKEWISE.

"She hath done what she could." Years ago when a woman from the fulness of her heart gave expression to her love by the sacrifice of her means a cold hearted body of men stood off and said that this might have been sold and the money given to the poor, and thus placed their condemnation upon liberality that the Son of Man approved, and made the act immortal as one of devotion on the part of the sex. And so it has ever been in the ages following, and so it is today. Its effect was shown by a little event which has taken place in the last year.

When the women of the State were making a rally in behalf of the institution to which they owe so much for their education, Greensboro Female College, they called upon the Alumnae, from the mountains to the sea, to stand by the old mother college, and to help to drive it through the breakers. The deeds of heroism and devotion exemplified by many of these women have been printed in the papers and have become matters of history in the affairs of the church. Many of them will possibly never be known, but at this time when we are on the last pull toward the consummation of all our plans we think it due the Alumnae of the College as well as the members of the church to whom this property belongs in fee simple now to recite one little instance to show what the devotion of one woman can do for the cause that she holds dear.

Miss Annie Miller, of Linwood, N. C., who graduated from this institution, loving it with

a devotion of a woman's heart, felt that she must do something to help the college. Her pastor, Rev. S. T. Barber, also having the spirit of sacrifice and devotion for the cause dear to his Church, spoke to her as to this and proposed to devise some plan by which they could pull together, and so these two devoted Methodists put their heads together with the determination to do something for the cause. As a result of their united effort they turned into the building fund of Greensboro Female College $330.00. They had no large city congregations to go to nor rich constituency to apply to, but in faith and devotion to the cause they loved they went forward to glean from the field which lay at their door that which lay within their grasp. The result was that the above sum was realized which went very largely towards tiding over some of the hard places through which the College was passing at that time. Not content with this, when the urgent appeal was sent forth notifying the church that we were making another step in the progress of the institution, the same young lady came forward and brought $10.00 more stating that it was given with the very best affection for the dear old institution.

If all the Alumnae of Greensboro Female College had this spirit and the pastors of the respective churches would co-operate with them the millenium days of opportunity would already have arrived in this year of our Lord, 1905, when every Methodist girl would have a college where she could secure an education at the exact cost of her Board. Now is it too late to dream of such a possibility as this? Wont the Alumnae who may chance to see this and the pastors who are so necessary for the success of any enterprise in the church, make a renewed effort during the next thirty days to raise what money they can and forward to the Treasurer of this college in order that we may finish up the building which we believe will be one of the best of any college in the Southern States? If so, we can all feel that this property which has been so long the servant of the church is at last fully in the possession of and owned and controlled by the Methodists and Alumnae of the State, and it is the hope and desire of those who have had its best welfare at heart to see the day come when there will not be such a thing as a Methodist girl who desires an education being unable to obtain it in her own church at the least possible cost.

C. H. Ireland.

PROGRAM

OF THE ASHEVILLE DISTRICT EPWORTH LEAGUE CONFERENCE, HENDERSONVILLE, N. C., JUNE 20-22, 1905.

TUESDAY, JUNE 20.

8:00 p m.—Sermon. A W Plyler. Introductions.

WEDNESDAY, JUNE 21.

9:00 a m.—Devotions, Rev A T Bell. Address of welcome, S T Hodges; Response, R M Wells. Appointment of Committees. Paper, "The League in Villages," Rev C H Neal. Reports from Leagues (from time to time during the conference). Paper, "The Council Meeting," E L Brown, Jr. "The League and Missions," Rev L B Abernethy.

11:00 a m.—Sermon, Rev J W Moore.

2:30 p m.—Devotions, Rev T R Wolfe. Paper, "The Junior League," Mrs Litaker. Recitation, Gladys Hodges. Recitation, Henry Litaker. Paper, "How to get members to take part in Devotional meetings," Miss Lottie De Tienne. Paper, "The Hands and Feet of the League," Miss E J Tiddy.

8:00 a m.—Address, "Our Cuban Mission," Rev Frank Siler.

THURSDAY, JUNE 22.

9:00 a m.—Devotions, Rev J J Brooks. "The Intermediate League," J C Orr. Address, "The Leaguer's duty to the church," Rev R H Parker. Paper, "The Attractions of the League," Mrs. H. A. Dunham.

11:00 a m.—Sermon, Rev G W Crutchfield.

2:30 a m.—Devotions, Rev W H Perry. Reports from District Officers. Reports from Committees. Election of officers for ensuing year. Selection of place for next District Conference. Question Box.

A. T. Bell,
Pres. Dis. League.

SELECTIONS.

NURSING OLD GRUDGES AND FEUDS

In nearly every community there are people who have had grievances and misunderstandings. The fault has not been altogether on one side. All parties concerned are to blame—some more than others. As a result, there are people living as neighbors who do not even speak to each other, much less have anything in common. Sometimes they attend the same church service, go to the same store, the same mill, pass each other in the common highway, and never greet each other with the common civilities of the day. And some of these very people have deceived themselves into the belief that they are Christians! If so, they are such only in name, not in reality. Real Christian people do not act that way. They can not act that way and have the spirit of the Master. Maybe you say, "Well, I would speak to my neighbor, but he will not reciprocate the courtesy. I have spoken to him time and again, and he won't even look at me." If that is true, then the fault is mostly his. But if you entertain any malice toward him, you are not faultless, even though you be willing to speak to him, and did speak to him last. Malice cannot abide in a genuinely converted heart. Either malice or Christ will have to depart from your spirit. Both cannot stay there in concord. And malice is usually at the bottom of grudges and feuds. When people hate one another, they will not speak, neither will they have any communication. And there are so many people who go through life nursing an old grudge. They neither forgive nor forget an injury, whether that injury be real or fancied. And the longer the grudge is harbored, the larger and more intense it becomes. It absorbs the heart and mind, and it permeates the life and the character. It also destroys the better nature, and it disturbs the whole tenor of the experience. No man can be a happy man who nurses an old grudge. Such things ought to be settled and buried. If the parties themselves can not do this, then they ought to get some disinterested person to step in and help settle it for them. Otherwise it will separate the children of the families involved and project itself through a generation. And often it will result in altercations and bodily harm. If you want to get on well in this world, and get to heaven when you die, you had better bury your grudges and feuds. Otherwise they will embitter life here, and consign you to hell hereafter.—Texas Christian Advocate.

THE WAR BACILLUS.

Whatever be the cause—whether necessarily or unnecessarily—the war bacillus has got into the American blood. Under its influence we are changing from a pacific people to a people under arms; are assuming to rival in fighting ability and readiness the great fighting States of Europe, and are bringing upon ourselves and our posterity the onerous taxation and all the other miseries inseparable from great and immediately effective military strength.

These preparations for war of some sort and somewhere are dangerous and ominous. King John in the play excuses himself to the hired murderer of the princes in the tower on the ground that the "sight of means to do ill deeds makes deeds ill done," and to have ready to hand the instrumentalities of war unquestionably works as a temptation to use them if only to justify their existence.

This tendency of our belligerent preparedness is intensified by much current preaching in high places of the doctrine that war is a good thing in itself—is a sort of "moral tonic" that mankind cannot be without. Such preaching is not by laymen only, but by official representatives of the Prince of Peace—and it is an eminent church dignitary who not only declares for war as a cure for the cankers of a long peace, but quotes, with seeming approbation, the lines:

> "That God's most dreaded instrument
> In working out a pure intent,
> Is man arrayed for mutual slaughter;
> Yea, Carnage is his daughter."

If this be sound doctrine, to promote war may be defended as a duty and to make war may be justified as a healthy surgical operation. From the savagery, the relapse into barbarism, which such sentiments portend, every good friend of the American people will pray that they may be delivered. The relations between England and this country are today of the friendliest—a condition for which both should be profoundly thankful and which promises well for the peace of the world! But the continuance of such relations is not inevitable—family quarrels are not infrequent and are noted for their bitterness—and among current notices of new publications I have observed one called "An Unpardonable War," which treats of an anticipated war between the two great English-speaking peoples. A direr calamity to both or the world is hardly conceivable.

The Hague tribunal and other like contrivances, however commendable in purpose and skillful in method, cannot reach the root of the matter. To abolish war, the war spirit must be exorcised. This is an end which may well inspire the best energies of all Christian men and Christian churches. Nothing can promote it so effectively as giving check to the rising tide of militarism in this country. And if our friend from over the seas shall contribute to that result by counsel and speech and the powerful influence he deservedly exerts on both sides of the Atlantic, his visit to this country will resolve itself into a mission the beneficence of which it would be difficult to exaggerate.—Hon. Richard Olney, in an address of welcome to the Archbishop of Canterbury.

Our Correspondents.

South Carolina Correspondence.

So near and yet so far. Here I am, living in Yorkville, within a half-a-day's ride by the dirt road of the North Carolina line, and yet I am practically as far away as if I lived in the center of our State. I never go to my dear old native State and know very little about it. I did have it in my heart at one time this spring to be present at the Shelby District Conference at Lincolnton. When the time for the meeting came it was impossible—or well-nigh impossible—for me to go, albeit a fair cousin of mine sent me a kind invitation to give her a visit on the occasion of the meeting. A visit to Lincolinton would have revived precious memories of the far distant past. The first sermon I remember ever to have heard was at the old Lincolntion Methodist Church. My venerable grandfather (Rev. Samuel Lander) was the preacher. This was the first time I ever saw a collection taken up. The hats (not bags nor plates) were handed round and I recall to this day how the small change rained into these improvised collection receptacles. It puzzled me very much at the time but I have got used to it since. The old fashion remains. It was small change then as it is frequently nickels and pennies now. "A penny a week and a shilling a quarter" has had a big meaning in Methodist finance.

But we here at our home have lately been made to feel our nearness to the "Old North State" and her Methodism by a visit to us by one of the elect ladies of Charlotte, who knows what she is talking about when her conversation turns to Western N. C. Methodism. It was surely a treat to have her with us for a short time—too short for our taste and desire—and the hope is (and the plan) to see more of each other as opportunity may suggest or occur. This short visit refreshed us no little. Personally (on the social side) and Methodistically, this visit was a real benediction to our dear home. How much the paterfamilias of an average Methodist home can learn about his church and especially the work of Missions in his church by sitting still and listening to the ladies of his home and their visitors talk. Why, the past quarter of a century has witnessed a revolution in our homes along the lines suggested here.

The fourth of May is hereafter to be a holiday at our Wofford College. It is the birthday of the venerable Dr. James H. Carlisle, the Emeritus President of the institution. It is touchingly beautiful to see the inter-relationship between President Snyder and Emeritus President Carlisle each in seeming rivalry with the other to be helpful and deferential. The old Doctor was eighty at his last birth-day. He is every day of it in wisdom and in mellow ripeness for Heaven. Wofford is closing its most successful year. We never had before as many students, nor as ample and able a faculty.

The recent death of the venerable Washington Duke, the munificent benefactor of Trinity College, leads me to remark sympathetically on the bereavement in his death of North Carolina Methodism. He certainly made a wise use of the money he invested in the promotion of Christian education. Wofford and Duke, the former, an humble local preacher and the latter, a quiet and unostentations layman of the Methodist Church, have done more in the wise and liberal use of their means for the public welfare, than any other two men that our beloved Carolina has yet produced. Their monuments will outlast the college edifices their money erected. Though dead and buried they live and will continue to live in the lives and characters of those whom their consecrated wealth has blessed with the opportunities and facilities of an education under the auspices of the church.

We have a North Carolinian down here who is calling marked attention to himself in the very great usefulness of his life and work in our midst. I refer to Mr. F. H. Hyatt. He is to the fore in many respects in South Carolina just now. Besides succeeding in his large private interests, he is a public-spirited citizen and is quite prominent in numerous enterprises looking to the public benefit. At this time he is specially useful and conspicious in the erection of a College building in the suberbs of Columbia, his adopted home, to take the place of the present Columbia (Female) College. This is a South Carolina Conference movement to be sure; but Mr. Hyatt, more than any other one man, is at its head. The hope and plan is to open this new structure to the accomodation of pupils at the approaching fall session. The building will be very handsome and commodious and will cost something more than $100,000. What with the Lander College at Greenwood and the new Columbia College, we will be easily at the fore-front in the work of female education. No other church in South Carolina and no other conference in our connection will be quite equal to us in this matter of educating the daughters of our Methodism. Mr. Hyatt—"Brother" Hyatt I would better say—came this way something more than a quater of a century ago, a poor but a plucky young man and under God has become and is the architect of his own fortune. He is a standard in the church, and a Sunday-school superintendent—has perhaps the finest Sunday-school of South Carolina Methodism. He seems to be in his early prime and gives good promise of many more useful years of service to the church and the country.

It seems to me that the man and the place met when Rev. R. A. Child of our Conference was appointed at our last Conference session the agent of Wofford College. Brother Child is just fifty-five years old; but has been a member of the Conference only 16 years. He practiced law for quite a number of years and made fine success. He didn't fail at the "law" and then go to the "gospel." He has succeeded at both, and is now one of our strongest men both physically and in whatever else constitutes true manhood. He is a stalwart. He is succeeding in his agency with the ultimate purpose of raising $100,000 for the further endowment of Wofford College. He has large capabilities of work and endurance, and he knows how. His experience in the business of secular life stands him well in hand in this great work he has undertaken.

And now on this last page, just a word of commendation of Mr. Editor and the good work he is doing so well. I feel something of a paternal interest in the two youthful (?) editors of our North Carolina Advocates. I knew each of you in your boyhood days and feel a loving interest in your growing success. God bless you.

SAMUEL A. WEBER.

Yorkville, S. C.

Shelby District League and Sunday School Conference.

Dear Advocate:—This meeting to give prominence and impetus to our young peoples' work within the district met with the Cherryville church last Friday morning.

President J. A. Anthony, of Shelby, was in the chair throughout and, as his customs is, put enough of his own optimism and enthusiasm mixed with common sense, into the sessions to make them intensely live and helpful.

The first day was given entirely to the Epworth League interest. This is the first time the League has had any recognition in the Shelby District except a hasty consideration at the District Conference; and the promptness with which it was decided to make permanent this arrangement to have a District League Conference in connection with the Sunday-school Conference, shows that our pastors and laymen are seeing more in the League than heretofore. "The League and its relation to the "Christian Life, Christian Service, Christian Culture, Christian Missions and Church Loyalty," were all discussed in their order and at the close many expressed themselves as surprised and delighted at the present work and future possibilities of this department of our church; but the climax of the day was reached at 8 p. m. when Revs. G. D. Herman, J. W. Clegg and R. M. Hoyle addressed the Conference on "The Young Life of Methodism—its status and possibilities." We have never heard so thoughtful and luminous a presentation of this, the greatest subject of Methodism.

Saturday was given to the Sunday-schools. The congregations were larger and the interest, if possible, was even greater than Friday.

"The Sunday-school and the duty and relation of the Pastor, Superintendent, Teacher, and Parent to it," were the topics for discusion and these duties and relations were clearly defined and forcefully argued by the pastors and several prominent laymen.

There were in attendance about sixty delegates, including ten pastors and twenty Sunday-school Teachers. Being compelled to leave Saturday afternoon before the committee on place reported we are not able to state where the next conference will meet. Unavoidably most of us were deprived of enjoying the programme of Saturday night and Sunday.

We feel sure real good was accomplished by this gathering and let every pastor and official of these societies of the church resolve now to attend the Conference next year.

Fraternally,

J. FRANK ARMSTRONG, Sec.

Letter from Ahoskie.

Dear Brother Blair:—I just did get to see you one time at Ashville, N. C. at the great missionary Conference. As I had to remain at home to marry a couple in our new church at Ahoskie on the 17, I did not leave with the rest of the delegates, consequently I did not arrive in Ashville till the big guns had been fired off, but at least some of the many things which I heard and saw pleased me right much. I left Ahoskie on Saturday 3:35 train with Rev. M. D. Giles, one of the most companionable companions that I ever had travelled with before. Our train was delayed owing to a wreck at Mud Cut near Old Fort, I began to reflect that I had never violated God's holy Sabbath law by traveling on a Sunday train and as it was getting late I thought of it in a serious manner, so I said to Rev. M. D. Giles, "I never rode on a Sunday train in my life and I don't want to do it now, join me in prayer to God that the wreck shall be cleared away so I will not be on this train when Sunday comes," and he said: "All right," and we were at Bridgewater Station about 11 p. m., but some one is ready to say: "Oh, it would have been just the same if we had not prayed," in reply, I would say that many times have I heard people make statements that they could not verify. How about: "If any two of you shall agree etc." Do you believe the Bible brother, or are you a semi-infidel? Answer please.

There was a good and faithful Caleb at the Station who took us to his home and his father's home, a courtley gentleman and a genial Christian. The next morning we went to Obeth Church on Table Rock ct., and such singing, without an organ too, one has rarely ever heard which was given us by that Sunday-school. They sing and beat time, and beat time and sing, get happy and, praise God,—they shout too. We tried to preach for them at 3 p. m. The Lord owned the word and we had a good time. As Rev. M. D. Giles' father is called "Uncle Kip" Giles, he'll pardon the phrase, he got happy, also "Grandpa Gibbs" will pardon. He is now close to the sunset of life and he was happy when I left him on Sunday evening. There are no clouds in his heavenly sky, his dear wife "is happy on the way" too. We spent one night with Allonah H. Giles, Fonta Flora, N. C., also one with Willoughby Giles, his brother who took Rev. M. D. Giles and myself in his two seated carriage up near Short-off Mt. on Monday, p. m. The Giles' and Gibbs' are all nice, well-to-do people, and we feel almost sure that we must be kin to them. Uncle Kip Giles said: "I'm sure we are kin." We fell in love both with the country and the people. Were we a member of the W. N. C. Conference and Brother Modlin's time was out, and we should be read out for Table Rock circuit we would not fail to report to that board of Stewards some of whom said kind words to us and gave us unstinted hospitality. God bless them all. While in Morganton, I met Hon. John H. Giles, I only regret that I did not have the opportunity to share his kindly proffered hospitality, but I'm not sure, the good Lord willing, that they will not see me again and all of us too at that—

it is a fine place to spend a few weeks to a fellow from the extreme eastern part of the State.

Yours in Christ,

J. H. M. GILLS.

Ahoskie, N. C.

A Trip Through the Great West.

Thinking that some of our ADVOCATE family are contemplating taking in the great International Epworth Convention to be held in Denver, Col. July 5-9, 1905 I thought I would say to such that there is being formed a party for this trip via of the Southern, Frisco and Rock Island systems of rail ways, with the privilege of going one way and returning another after passing through Memphis Tenn. This will pass through the finest farming section of the middle states, also will take you through the wonderful mountain scenery of Carolina, Tennessee, Colarado, and the Ozarks. Likewise will pass through the greatest cities of Central U. S. viz. Mempnis, Birmingham, St. Louis, Kansas City, and others.

The above montioned route has the official sanction of our Conference Epworth League chairman, Rev. J. A. B. Fry, also that of the South Carolina and the Holston Conferences.

I notice that very interesting side trips are advertised very cheaply, such points as Pike's Peak, Colarado Springs, The Yellowstone National Park, etc. The remarkably cheap rates $41.25 round trip from Carlotte N. C. and proportionately from other points, will doutless draw large crowds. 'Twill be a great trip and a greater occasion.

If you contemplate the trip drop a card to Rev. C. M. Pickens, Pineville N. C. who will furnish you with all desired information.

Very truly,

L. A. FALLS.

Help in a Great Work.

Dear Advocate Readers:—I have a little matter which I wish to present to the Advocate family. I hope every one will listen and act as suggested.

The Epworth Era has offered to one sending the largest list of subscribers a free ticket to the great International Epworth League Convention to be held in Denver Col. July 5-9 1905. There are seven of us competing for this prize. I am exceedingly anxious to have the privelege of so great a trip as this will be, and I had decided (by the permission of the editor) to ask the Advocate family to aid me. Will you, kind readers, assist me in your neighborhood to get a club of subscribers? The Era is the great young peoples' paper of the South. It stands next to the Youth's Companion which sells readily for $1.75 per year, while the Era is only $1 per year, and in clubs of 10, 75 cts per year. Send me your subscription (75 cts) or better still join with several of your friends whom you can easily induce to join you and send at the rates of 75 cts—take out your expense in remitting and aid me in getting up a large number. If you cannot get others do not forget to send your own. If every member of this family will thus act there will be no doubt of my capturing the prize. Think of getting more than one thousand pages of fresh, pure, religious reading matter for only 75cts. The Era has recently enlarged to 20 pages every week with a 24 page adition every month. It has reached the enormous circulation of nearly twenty thousand. Remember there remains but a few days to get this club. Please do all you can at once and I shall be grateful to you for your kindness. You get the worth of your money and help me to secure a much coveted prize—one that will be of great benefit to me. Can I depend upon hearing from you at once? Please do not disapponit me in this matter.

Very fraternally,

L. A. FALLS.

612 N Brevard St., Charlotte, N. C.

Tribute to a Noble Spirit.

Back again after fifteen long years! Today is decoration day, and tomorrow begins the commencement. The young folks are busy with flowers and wreaths, and laughing as gaily as in the long ago. The gravelled paths still wind among the leafy oaks, up and down the dear old hills and over to the "Glen." The breezes still blow from the near-by South Mountains bringing the breath of a thousand flowers, and later on the odor of the pine and muscadine. Oh, there's no air like that we breathe at Rutherford College; no place the birds sing sweeter; nowhere we get so hungry, or feel so glad?

The Lord plants in our hearts the love for the sweet and beautiful things of this world. Why?

Since I was here last many new buildings have gone up, and over the ashes of the old, stands another college, new and commodious.

The "President" as we all called him (Dr. R. L. Abernethy, founder, builder president) is sleeping near by and I sit here by his grave marked only by the old, rusty, burnt bell that used to call us all in. I think of the thousands who have gone out to fight life's battles, with the music and the influence of this old bell ringing in their hearts and lives; and I wonder how long it must keep its lonely vigil as the only mark beside the grave of him we loved so well.

I think of my school mates; some of them are sleeping too; while many, many are living brave, useful lives—braver and better for the days spent at old "R. C."

I think of the little boy studying at night by the light of "pine-knot," and of his being fitted for his life-work with the additional schooling of three whole weeks. That work was the building of Rutherford College which he began with no other help besides a heart full of love for mankind and faith in humanity's God. Nobly he wrought. The monument he wanted has long since been chiseled in the lives of worthy men and women.

Today we would have the old place back again just as it used to be. We would hear again that light, springy step, and the laughing of our friends and sweethearts as they go in and out and down the stairways.

Why do we so long "for the touch of a vanished hand, and the sound of a voice that is still," if, in that beautiful Country we are not to know and love our friends as on earth? Why?

ALICE DEAL HERMAN.

When writing advertisers mention Christian Advocate.

From Caroleen.

So say we all. What? Why, that the Advocate is stronger and more influential than ever in its history. Onward! Bro. West is with us magnifying his office by inognifying God's Word in the pulpit. His sermon yesterday were truly up-lifting and effective sifting. Brother Richardson and his most excellent family grow in favor with us and with our Master delightsome growth.

S. N. DAVIS.

A Sad Death.

The following sad note from Tar-Southerner, will interest many boro friends in Western North Carolina:

The sympathy of our entire community goes out to Rev. R. C. Craven and his most excellent wife in the sad bereavement which an inscrutable but allwise Providence has been fit to visit upon them, by summoning home their lovely and bright and sweet little daughter, Emma Lucile, a victim to appendicitis followed by blood poisoning. She was only thirteen, but so sweet in disposition, so gentle, so kind, so loving and yet so lively that she made as many friends as girls much older. The old adage that death loves a shining mark has been truly shown in her case. The consolation lies in the fact that of such is the Kingdom of Heaven.

The funeral will take place tomorrow morning in the Methodist church at 10:30. Afterwards her remains will be taken to Dunn for interment.

Friends are invited to assemble at the residence at 10 o'clock. Her classmates and playmates will meet there to pay their last sad tribute to their loving little friend.

The services at the church will be conducted by J. D. Bundy, presiding elder, assisted by Rev. R. W. Alexander, of the Presbyterian church.

The North Carolina Methodist Hand Book Prizes.

The Handbook for 1905, like its predecessors, was a great success. The large edition was exhausted before April 1st. We have not beenable to fill the orders. The book has gone into almost every State in the Union. Hundreds have spoken of its high value to them as a general reference book.

We propose to make the Handbook for 1906 fully as original, interesting, and comprehensive as the Handbook for 1905. We offer the following.

PRIZES.

To the one sending us the most striking humorous incident in the life of any dead or living North Carolina Methodist preacher, we will give $5.00.

To the one sending us the most thrilling adventure in the experience of any dead or living Methodist preacher, we will give a prize of $5.00.

No one may compete for more than one of these prizes. The humorous articles must not contain over 250 words. The serious one must not contain over 400 words. The articles must be in our hands by October 1st. The articles will be placed in the hands of a competent committee, and the power to amuse or interest will be the governing factor in awarding the prize.

FLORAL ORNAMENTATION.

There is nothing in a material way that is of greater importance to Methodist life than the development of an interest in the beautifying of the preacher's home. In order to stimulate and develop this interest, the Handbook offers the following prizes:

(1) Ten dollars to the one sending us by October 1 a photograph of the most tasty living floral decoration of the parsonage front which may include doorway, windows, piazza, and space immediately in front, or yard.

(2) Five dollars to the one sending us the photograph representing the front second in artistic taste.

Simple artistic effect is what is aimed at. Flowers, shrubs, vines, etc., to be used. Those who intend competing for the prize must send us their name and address by June 10.

Each of the prize pictures will occupy a whole page in the Handbook.

An Independent Young Woman.

NORFOLK, VA.

DEAR MR. PEELE:—I took hold of my work here with confidence; and the place is not easy, as three others before me failed to do satisfactory work. I suppose I am giving satisfaction, as my employers have raised my salary during the short time I have been here, and they gave me an excellent Christmas present.

I shall never forget your kindness to me, and the instruction is superb. You have made an independent girl out of a mendicant. You may be sure that I am doing and shall do everything in my power for your excellent school.

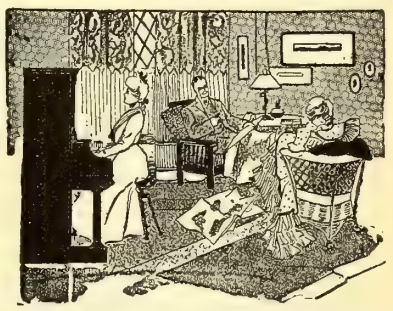
Sincerely,

LILLIE JONES.

Peele School of Commerce and English, Greensboro, N. C.

Not a single full graduate out of a position in four years. That is the record. The curriculum outlined by intelligent business men. This is all. No superlatives, no references, no guarantees.

Something extra rich in the Epworth tone



Epworth pianos possess that rich, sweet, sympathetic tone of the old-time German pianos.

Epworth sounding boards are made by hand after the time-tested German method.

This not only gives the piano greater resonance when new, — it insures the tone lasting.

You can depend on the Epworth. It is thoroughly well made throughout.

Our catalogue explains how to save the middle profit; also how to order on trial so you are sure to be suited.

Write for catalogue to-day. Mention this paper

WILLIAMS ORGAN & PIANO COMPANY
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McELREE'S ORPINGTON EGGS will hatch Live & Strong CHICKS. The "Orpington" is the Best General Purpose Chicken in the world to-day. Color Buff, White and Black. I also breed Buff and Partridge Wyandottes, Buff, White and Brown Leghorns, and Black Minorcas. Eggs For Hatching 5c., 10c., 15c. 20c. and 25c. each. Young Chickens just hatched, 25c., 35c. and 50c. each. Grown Fowls $2.00 upward.
McELREE'S POULTRY YARD, Columbia, S. C.
(Mention this paper.) may 11-13t.

The Quiet Hour.

The Song in the Heart.

MRS. EDA GREGG-CHUBBUCK.

There's a song in my heart that I never can sing
Till the angels in heaven can hear;
And it beats in those walls like a bird in its cage—
'Tis a song full of courage and cheer.

'Tis a song in the heart that is hidden,
I shall sing when this heart is set free,
In the mansions of light, where there cometh no night—
Will you join in that anthem with me?

There's a song in my heart praising Him that was slain,
And who bore all my guilt on the tree,
But my lips are so frail that they falter—and yet,
I shall sing when this heart is set free.

There's a song in my heart, for my soul is redeemed.
Jesus saves! and His blood is my plea.
But these mortal lips tremble and fail—yet I know
I shall sing when this heart is set free.

—Western Christian Advocate.

The Comforting Love of Christ.

If Jesus had walked in paths which were without stone or thorn, and with eyes which were never tear-stained, and a heart which was never grief-rent, He might be to us a vision of radiant beauty; but we would never understand Him, nor feel that He understood us. But the wound in the hand which He extends to us, and the sorrow underlying the smile of the face which He turns toward us, give us mutual understanding. Now we can believe that He understands our tears and our heartaches and our agonies. It is the deep-laid cable of sorrow which He runs under the great salt sea of tears, and along which throb flashes of pain that bind together the continents of life.—J. T. McFarland.

Loss By Irregularity.

No man can do his best work irregularly. Every man must allow for interruptions in his life and plans; life would not be worth living without interruptions. But the interruptions that God sends into our life are very different from the irregularities that we allow there. Physicians warn us against irregularity in our meal hours; the system will do better work and last longer if its needs are supplied regularly; so will a fine watch that is regularly wound. And if our physical bodies need food regularly, how mueh more does our spiritual life! A man cannot tuck in his morning or evening prayers haphazard—before breaktast, after breakfast, in bed or out of bed, and gain any such sustenance from them as God intends he shall have. If prayer is worth anything, it is worthy of its own regular place in our lives—and that place is supreme.—Selected.

Bible-Reading.

We who dwell in this enlightened land too often neglect our Bibles. Away over the sea there is a Chinese Christian, converted since he grew to manhood, who has already read the whole Bible through twice, and the New Testament three times. On the ridge-pole of his house this man has put the inscription, "Christ is here." Well would it be for us if the words, "Christ is here," were so written in our hearts that they might be fittingly put over the door of our homes. There are many Church members here in America who have not done what this Chinese convert has, in his daily study of the Word of Life.

A few verses hurriedly read at night, part of a chapter skimmed over in the morning, are not enough for the sustenance of robust Christian men and women. At least we should read our Bibles as earnestly and as diligently as we read the daily papers. The profit of reading the Bible through in course is very great. It gives us the freedom of a great library, the stamp of Christian intelligence.—Christian Herald.

Are We Ready?

Are we ready for the revival? What about the general standard of Christian experience amongst us as a Church? Instead of spontaneity and exuberance and jubilation—the special marks of ancient Methodism—is there not restraint, reluctance and uncertainty? What is the reason? Says one whose Christian character has never been challenged, who has always been ready and willing in Church service: "For at least eight years I am ashamed to say I have given up even the form of private prayer, and all my religion has been purely formal." Another, holding a position of great influence and responsibility in Church life, has confessed that, apart from public worship, prayer has been omitted from his daily life almost altogether. How far are these cases typical? Do they represent many among us, alike in the ministry and among the laity?

Great Emotions.

We live by great emotions more than we know. When we are stirred by these, the flats of life are obliterated. Our petty gains and losses count for naught. We are lifted out of littleness into the pure ether of God's ideals. Our growth is in noble instincts, when the selfish and the mean are consumed in passionate pity, admiration, or gratitude. These moments are as good for a nation as for an individual. The thrill that makes a whole people feel as one is the moment of greatest import. Chivalric souls still exist. They are in the next street, the next house, perhaps in our own home. How glorious when they are discovered by the glow of opportunity! Then we see that the commonplace, the literal side of life is not too broad to exclude the poetry that lies inherent in all, and will come forth in the heat of great occasions. The race waits for the highest possible achievement in the realm of the soul, the reaffirmation of sublime facts. Heroism is one of these; in its complex nature it defies analysis, but is recognized by the instant response of humanity. It throws itself without question into the gulf of necessity. No matter how costly the sacrifice, how noble the victim, it gives itself without stint or question, and the race is lifted up toward its star. A new step is gained. There is somethrng better to try for in this humdrum world. So we would celebrate that generous ardor of youth that stops not to quibble or debate, but, being of the soldiers of God and hearing the word of command, goes forth to victory or to death, which is perhaps a higher victory.—Christian Register.

Why Some are Indifferent.

The church is blamed in these days for almost everything—for the indifference of men to it, among other things. It would be well for those who so readily publish their criticisms of the church to attempt seriously the work of bringing men to a knowledge of and submission to God. They would soon find that others besides the church are at fault. The truth is that the more Christlike the church, the more unacceptable it is to some people. Many are indifferent to the church, and even hostile to it, because they are indifferent and hostile to Christianity, which they will not accept because it interferes with their manner of living.

Mr. Moody was once in conversation with a man who sold soap which he claimed would do remarkable things, one of which was to remove grease-spots. "The soap will do all that is claimed for it," said the man, "but the truth is it rots the clothes. If I become a Christian I must give up my business, and I can't afford to do that." Mr. Moody remarks that it was soap that kept that man out of the kingdom of heaven.—Northwestern Christian Advocate.

Son Lost Mother.

"Consumption runs in our family, and through it I lost my Mother," writes E. B. Reid, of Harmony, Me. "For the past five years, however, on the slightest sign of a Cough or Cold, I have taken Dr. King's New Discovery for Consumption, which has saved me from serious lung trouble." His mother's death was a sad loss for Mr. Reid, but he learned that lung trouble must not be neglected, and how to cure it. Quickest relief and cure for coughs and colds. Price 50c and $1 00; guaranteed at all drug stores. Trial bottle free.



Dropsy CURED Gives Quick Relief.

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The Family Circle.

How to Eat.

Don't bring worries to the table,
Don't bring anger, hate or scowls;
Banish everything unpleasant,
Talk and eat with smiling jowls.
It will aid your digestion,
If you wear a smiling face;
It will jolly up the others,
If you only set the pace;
Knowing something funny, tell it;
Something sad, forget to knell it;
Something hateful, quick dispel it
At the table.

Cares domestic, business troubles,
Ills of body, soul or brain;
Unkind thoughts and nagging tempers,
Speech that causes others pain,
Public woes and grim disasters,
Crimes and wrongs and right's defeat—
None of them are to be mentioned
When you sit you down to eat.
Knowing something funny, tell it;
Something sad, forget to knell it;
Something hateful, quick dispel it
At the table.

—What to Eat.

Soul-Music.

A musician was looking at a harp belonging to a friend; it had not been used for many months. The eye of the musician had discovered it in a corner, and asked permission to bring it out that he might try it. It proved to be out of tune, as might have been expected, two of the strings even were broken; and yet, as he touched the rest so gracefully, something of melody was evoked. Putting the instrument in order he began to play, and the music was winsome beyond measure. The harp had found the skillful hand to awaken its possibilities, and the owner wondered how he could have let it remain silent and dust-covered so long; for the harp was his soul, and the fingers of Divine love were stealing over the strings.—William Brunton.

To Keep Young.

Avoid fear in all its varied forms of expression. It is the greatest enemy of the human race.

Avoid excesses of all kinds; they are injurious. The long life must be a temperate, regular life.

Don't live to eat, but eat to live. Many of our ills are due to over-eating, to eating the wrong things, and to irregular eating.

Never look on the dark side; take sunny views of everything; a sunny thought drives away the shadows.

Be a child; live simply and naturally, and keep clear of entangling alliances and complications of all kinds.

Cultivate the spirit of contentment; all discontent and dissatisfaction bring age furrows prematurely to the face.

Form a habit of throwing off before going to bed at night all the cares and anxieties of the day—everything which can possibly cause mental wear and tear, or deprive you of rest.—Chicago News.

Things to Forget.

If you would increase your happiness and prolong your life, forget your neighbors' faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it.

Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are.

Blot out as far as possible the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for today, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.

Too Busy to Love.

"My mother'd love me a whole lot, too, if she wasn't too busy," loyally declared a small maiden, who had hungrily watched the home leave-taking of a little companion as they set off for school. "She has pretty much housework to do."

The "much housework" and other work seem to take precedence of love in many households where the members would be shocked if they fully recognized the fact. Love their own? Of course they do; and all the toil is for the sake of these beloved ones, they say and really believe. And yet the work has become a fetich—not something for the family comfort, but something before which all else must give way, to wihch everything else must be sacrificed.

Washing, ironing, sweeping, dusting, must take their appointed course, and be finished according to the appointed time, whatever becomes of life's higher needs. There is no elasticity in the system, no time for tenderness or sympathy; for the hour's talk that might clear away doubt and misgiving; for comforting sore hearts or binding up wounded spirits.

There are usually notable housekeepers in such households—women of whom neighbors speak admiringly, and account the wonders they accomplish—but there is seldom any deep home-spirit. Work counts for everything until some dreary day when the inevitable shadow falls across the threshold, and all things change values. The tasks that seemed so important yesterday—what do they matter?

"But, oh, for the touch of a vanished hand,
And the sound of a voice that is still."

—Selected.

Gems.

Every day that dawns brings something to do which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It was designed to be our life, our happiness. Instead of shirking it or hurrying over it, we should put our whole heart and soul into it.—James Reed.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best will breed you in temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.—Charles Kingsley.

At Easter-time, oh, who can doubt
That He who calls the violets out
Of their brown graves beneath the rime
Will wake us, too, in his good time?
Are we not more than many flowers?
Oh, sweet the lesson of the hours
At Easter-time.

—May Riley Smith.

"O my God, grant me" (so they are taught to pray in some monasteries in France), "grant me that today I may be of some use to some one." If God, for our good, sees fit to deny us all else, may he, as his best gift of all, grant us this,—to be of some real, of some deep use to our fellow-men before we go hence and are no more seen.—Canon Farrar.

Life is a business we are all apt to mismanage, either living recklessly from day to day or suffering ourselves to be gulled out of our moments by the inanities of custom. We should despise a man who gave as little activity and forethought to the conduct of any other business.—R. L. Stevenson.

Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905.
Baltimore, Cumberland, Md., March 28, '06.

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05.
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo , Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

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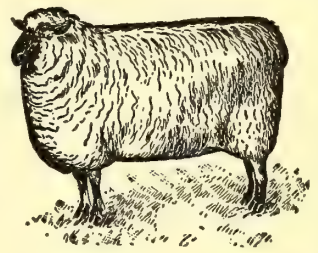
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TRINITY HIGH SCHOOL.

This is familiarly known as Old Trinity, and is one of the finest school properties belonging to the Methodists of North Carolina. We are glad to hear of the great prosperity of this school under the management of Prof. J. T. Henry. There is no reason why this should not become one of the largest and best fitting schools in the State.

The following account of the Commencement exercises is taken from the correspondence of the Charlotte Observer, under date of May 30:

"Trinity High School commencement came to a close tonight with the students' reception.

"Sunday morning, the sermon was delivered by Rev. P. T. Durham, of Trinity College. His subject was "The Sonship of Man," and his conception of the great theme was clear and its exposition forceful.

"This morning, Rev. Gilbert T. Rowe, of Concord, delivered the literary address on the subject of 'education the Road to Manhood,' and his strong and elegant discourse was much enjoyed by the large audience present.

"Monday evening the students grand concert was given and Tuesday evening were held the contests for the men's declaimer's medal and the girl's essayist's medal. In the absence of Professor Henry, on account of sickness, Mr. Bruce Craven presided over the exercises; and this morning, the medals were presented by Prof. N. C. English, to Miss Mamie Harris, of Thomasville, and Mr. Gaither Bouldin, of Trinity. Mr. Austin Finch, of Trinity, won the Trinity College scholarship. This closes a successful year's work and all are glad to know that Headmaster Henry is rapidly recovering his health."

A DREAM OF SWEET MEMORY.

In another column will be found a note of appreciation by a member of the Board of Trustees of Greensboro Female College, telling of the noble work of an Alumna of the College, Miss Annie Miller, of Davidson county, and her pastor, Rev. S. T. Barber. This note awakens tender memories in the heart of the editor, whose pathway fell across that of little Annie Miller in the tender days of her childhood, and gave him opportunity to know some things that make it easy for him to understand how it is that she so readily falls into line in the noble work of building up this great institution of her church.

It was in the twilight of a dreary day in December, 1884, that a timid circuit rider, on his way to his new appointment, called, a stranger, at the gate of Mr. Rice Miller, of Davidson county, and found a ready and hearty welcome to his beautiful and cosy country home. It had been a day of hard travel, amid rain and cold and storm; but in that Christian home, of which we had never heard before, we met with such good cheer and royal Methodist hospitality as made us forget the dreary and discouraging journey of the days preceding.

Among other things that interested us in that home, was a little tender child—a girl. We bade the family good-by the next morning and began the last day of a long journey. We have never seen that home since. Brother Miller has gone to heaven, but the little girl has grown to womanhood, and we had the pleasure of seeing her graduated at the old College that her mother loved, and we are not surprised that the daughter is bringing things to pass. Such homes are the bulwark of Methodism and Christianity. Any young Methodist preacher would do well to call at that home and linger longer than we did.

Rev. S. T. Barber, the pastor referred to, is also one of the elect ones who never fails to show the hand of an expert when an emergency is on.

LOVERS OF PEACE.

One who studies the writings of the Apostle and who enters carefully into a study of the life and spirit of Jesus, must always feel that one of the chief characteristics of Christians is that they are lovers of peace. Without making any ostentatious claims for themselves as being men of peace, Christians are ever demonstrating in life and conduct that they are called of God, as far as possible to live peaceably with all men.

St. Paul understood human nature. In his exhortation to live peaceably with all men he anticipates exceptional cases in which we are to deal with irreconcilable men. Hence he says, "As far as possible, live peaceably with all men." The fact that this injunction is thus modified, however, is not meant to lay down the gap for the incoming of all manner of malevolent feelings. The provoking conduct of an irreconcilable adversary is well calculated to lead one to give vent to feelings not at all brotherly. It furnishes occasion for us to nurture unbrotherly and wicked feelings, and at the same time persuade ourselves that we do God service in cultivating a dislike for a fellowman.

Perhaps here is one of the finest tests of genuine Christianity. "If ye love them that love you what reward have ye." So queries our Savior, reminding us that even a heathen is capable of as much. He would have us understand that Christianity is superior to the highest ethical teaching of men, and that by its power we are to rise above the selfish rule of "an eye for an eye and a tooth for a tooth." By this we are to enter into the secret place of the Most High, where it is revealed to one as the supremest joy to love his enemies and pray for them that despitefully use and persecute him.

The subtlest danger in the life of a Christian is a personal dislike. It is so easy to persuade ourselves that we are justifiable in nurturing a dislike, especially if there is provoking or unreasonable and unjust conduct on the part of our fellowman. But the Devil is in it all, and, sooner or later, such a ferment of feeling is sure to ensue as will pave the way for serious ruptures. Every altercation between men is almost sure to be easily traceable to a time when a little feeling of dislike sprang up. The constant agitation of some little grievance has resulted in a state of deep-seated animosity, and men calling themselves Christians are, by an unconscious process, prepared for open warfare.

Christ was revealed as the Prince of Peace and every Christian should strive to be a lover of peace and to exemplify it in his life and conduct.

THE CAROLINA SUMMER SCHOOL.

We call attention again to the meeting of the Carolina Summer School for Sunday-school workers, to be held at Wrightsville Beach, June 15-21. Professor Hamill and others have called frequent attention to this, and we understand that Mr. D. B. Coltrane, of our Sunday-school Board, has mailed programmes to all the pastors in this Conference. This summer school is designed to help the Sunday-school workers of the Conferences in the Carolinas, and we hope every superintendent and teacher who can will be on hand. It will be a fine outing to say nothing of the fine work to be done by Professor Hamill and his assistants.

Dr. C. W. Banner, one of the stewards of West Market Street church, this city, left Wednesday evening for New York, where, on June 3rd, he had arranged to sail for Europe. Dr. Banner has been remarkably successful in his special practice since locating in Greensboro, but he wishes to make himself still more proficient, and with this in view, will spend the summer attending the clinics in some of the larger European cities.

NOTES AND PERSONALS.

Rev. J. S. Nelson, of Charlotte, has been visiting his daughter and other friends in Monroe during the past week.

Mrs. J. M. Rowland, wife of Rev. J. M. Rowland, of Pilot Mountain, is visiting her parents, Dr. and Mrs. Lewis, at Farmer, N. C.

Rev. C. M. Short, pastor at Dilworth, Charlotte, was called home, near Greensboro, last week on account of the death of his niece.

The Charlotte News says: "Miss Annie Reid Fry, daughter of Rev. J. A. B. Fry, is quite sick at the home of her grandparents in McAdensville.

We regret that the report of the Woman's Home Mission Society held in Charlotte last week came too late for this issue. Same will appear next week.

We are prepared to furnish any church or individual an Epworth organ at 5 per cent. discount on the lowest cash price of the manufacturers. If interested write us today.

It is expected that Rev. W. M. Curtis will vacate his charge at Advance and remove to Greensboro about the 15th inst. His successor has not yet been named.

Rev. W. W. Bays, D.D., filled the pulpit at Main Street church, Gastonia, last Sunday, morning and night, in the absence of the pastor, Rev. E. L. Bain, who was called to Virginia.

A note from Rev. C. F. Sherrill, of Waynesville, says: "We are in the midst of a gracious revival at the Methodist church here. Brothor Glenn is helping Brother Abernethy."

We sympathize deeply with Brother David R. Dunlap and family in the sad death of his son, Mr. Craig Dunlap, which occurred at Durham last week. May the comfort of gcace sustain them.

Mr. J. P. Branch, a wealthy banker of Richmond, Va., and a prominent Methodist, has given $30,000 to Randolph-Macon College. The money will be devoted to the erection of a dormitory.

Rev. J. C. Kilgo, D.D., president of Trinity College, delivered the Baccalaureate address at Guilford College on Wednesday of last week. We regret that circumstances prevented us from hearing this address. On all sides we hear that he fully sustained his reputation as a speaker for such occasions.

We note with pleasure the success of Mr. John H. Squires, of this State, who graduated at the Virginia Polytechnic Institute with honors last week. Mr. Squires is a brother of Mrs. W. L. Nicholson, the wife of Rev. W. L. Nicholson, of the Western North Carolina Conference.

We are glad to observe that our good brother, Prof. W. M. Cundiff, of Siloam, is making himself useful and helpful by lecturing occasionally on his recent trip to the Holy Land. He lectured on a recent Sunday evening at the Methodist church in Wilkesboro.

Rev. E. C. Glenn has recently closed a meeting at Murphy, with Rev. D. P. Tate. We have no definite report as to results. Brother Glenn is now at Waynesville, holding a meeting with Rev. J. E. Abernethy. This meeting began on the first day of June.

The friends of Professor J. W. Parker, former musical director at Greensboro Female College, are glad to have him as a visitor for a short while. During the past year he has been director of music in Henderson College for Women, at Arkadelphia, Ark. Mrs. Parker is visiting at Mt. Gilead, Ohio.

The Twin-City Sentinel says: "Rev. Mr. Baker, missionary to Cuba, occupied the pulpit of the Burk-

head M. E. church, Sunday morning. His sermon was a most practical message. He spoke of his work and the success that had rewarded his efforts among the Cubans. Before announcing his text, and by request, Mr. Baker sang in Spanish to the delight of the entire congregation, 'What a Friend We Have in Jesus.' "

We have received the following invitation, and extend our congratulations in advance: "Rev. and Mrs. P. L. Groome invite you to be present at the marriage of their daughter, Mary Folk, and Mr. Frank Ramsay McNinch, on Wednesday afternoon, June the twenty-first, at five o'clock, Pomona Road, Greensboro, North Carolina."

We have before us the annual catalogue of Davenport College, Lenoir, N. C. The number of pupils in attendance last year was 126, of which sixty or more were boarding pupils. This college is destined to grow in public favor under the management of Dr. Chas. C. Weaver and his well trained faculty.

The annual commencement exercises of Emory and Henry College, Va., will be held June 11-13. The Baccalaureate Sermon will be delivered on Sunday, June 11th, by Rev. Walter R. Lambuth, D.D., of Nashville, Tenn. The Literary Address will be delivered on Tuesday, June 13, by Judge Graham, of Tazewell, Va.

We learn with deep regret of the death of Mr. H. W. Connelly, which occurred at his home at Connelly Springs last Saturday night, after an hour's illness, of apoplexy. Brother Connelly was one of the very best laymen of our church, and he will be greatly missed. We hope soon to be permitted to publish a full memoir of this good man.

Referring to the visit of Rev. T. J. Eskridge to his home people in Shelby, the correspondent of the Charlotte Observer says: "He preached two strong sermons on Sunday—one from the Methodist pulpit in the morning and the other at the Baptist church at night. At each of these services he was greeted by an overflowing congregation. His prayer-meeting lecture at the Presbyterian church on Wednesday evening was also much enjoyed. He is of the Methodist persuasion, but his popularity is confined to no denomination."

THE PRONUNCIATION OF "MISSIONARY."

Will the brethren who attended the Missionary Conference at Asheville be so kind as to consult some standard dictionary on the pronunciation of the word "Missionary?" It would be well for them to study all words ending in "ary" and "ery", such as, dictionary, stationary, primary, confectionery, etc. We did not hear the word "Missionary" correctedly pronounced during the entire Conference.

Yours in the spirit of helpfulness,

JUVENIS.

P. S.—Will the organs of the four Annual Conferences represented in the S. A. M. Conference please copy?

Methodist Benevolent and Fraternal Association. Nashville, Tenn.

NOTIFICATION—ASSESSMENT NO. 7. CALLED JUNE 1st TO JULY 1st.

Dear Brother: Assessment No. 7 is made today, June 1st, 1905, payable within 30 days promptly, lest you forget and some brother's loved ones miss your blessing. Assessment on your certificate $—.

Assessment 2 was made July, 1904; 3, August; 4 January, 1905; 5, February; 6, April; and 7, June—making six in twelve months, which is less by two than the estimated general average, and costing members on assessments $12 for $1,000 certificates and $6 for $500 certificates, and $1 on dues.

With Assessment No. 6, there has been paid the $600 claim of the widow of the late Rev. W. D. Burroughs, of the North Mississippi Conference, and over $600 on a $1,000 claim to be named in next call after paid in full. Collected and paid to date a total of $5,130, thanks to the gracious Father and the faithful comradeship bond.

J. H. SHUMAKER, Sec'y.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to June 6, 1905.

ASHEVILLE DISTRICT.		
Hendersonville ct., Rev. W. H. Perry,	38	
Marshall circuit, Rev. W. B. Lyda,	11	
Swannanoa ct., L. B. Abernethy,	25	
Burnsville ct., Rev. J. N. Somers,	16	
Bethel station, Jno. W. Moore,	9	
Weaverville sta., R H Parker,	10	
Ivy circuit, J. B. Hyder,	5	
Cane Creek circuit, J J Brooks,	14	
Bald Creek ct., L R Huddletone,	21	
Weaverville circuit, T R Wolfe,	11	
—		160
CHARLOTTE DISTRICT.		
Matthews, R. G. Tuttle.	9	
Monroe ct., Rev. F. W. Bradley,	14	
Monroe sta., Rev. W. R. Ware,	25	
Derita ct., Rev. J. H. Bradley,	12	
Trinity, Charlotte, Rev. J. A. B. Fry,	13	
Clear Creek ct., Rev. E. G. Pusey,	15	
Pineville ct., Rev. C. M. Pickens,	1	
Morven circuit, M. T. Steele,	5	
Polkton circuit, J. C. Mock,	24	
Ansonville circuit, W S Hales,	7	
Chadwick, Charlotte, J A Baldwin,	13	
Calvary, Charlotte, D L Reid,	27	
Lilesville ct., A. E. Wiley,	10	
Waxhaw circuit, L E Stacy,	16	
Brevard street, L A Falls,	12	
Charlotte, Tryon Street, T F Marr,	1	
—		204
FRANKLIN DISTRICT.		
Murphy ct., Rev. S. E. Richardson,	1	
Robbinsville ct., Rev. R. L. Doggett,	5½	
Hiawassee circuit, C. H. Curtis,	1	
Bryson City ct., F. B. Noblitt,	2	
Macon circuit, L P Bogle,	20	
Franklin station, F L Townsend,	10	
Glenville circuit, A G Loftin,	8	
Whittier, J J Edwards,	1	
Webster circuit, V L Marsh,	10	
Andrews circuit, J A Sronce,	10	
Hayesville ct., E. Myers,	19	
Franklin circuit, J H Moore,	9	
Murphy station, D P Tate,	4	
—		100½
GREENSBORO DISTRICT.		
Randolph ct., Rev. Albert Sherrill,	1	
Ramseur circuit, Rev. C. A. Wood,	3	
Uwharrie ct., Rev. B. F. Fincher,	50	
Walnut St. ch., Rev. J. A. Bowles,	21	
Pleasant Garden ct., Rev. J. T. Stover,	37½	
Spring Garden st., Rev. H. Turner,	3	
W. Greensboro ct., Rev. J. J. Renn,	20	
E. Greensboro ct., P. J. Carraway,	10	
Reidsville, Main St., L W Crawford,	3	
Coleridge, J J Eads,	8	
Wentworth circuit, A S Raper,	9	
Ruffin circuit, J F England,	13	
West Randolph ct, C H Caviness,	21	
—		199½
MOUNT AIRY DISTRICT.		
Rockford circuit, Rev. J. W. Long,	13	
Elkin station, Rev. H. C. Sprinkle,	7	
Wilkesboro sta., Rev. R. L. Ownby,	4	
Pilot M't'n ct., Rev. J. M. Rowland,	42	
N. Wilkesboro sta., Rev. W. F. Elliott,	9	
Helton ct., Rev. S. W. Brown,	7	
Wilkes ct., Rev. B. F. Hargett,	15	
Stokes ct., Rev. J. A. Clarke,	2	
Laurel Springs ct., T. J. Houck,	6	
Yadkinville ct., A. W. Jacobs,	8	
Sparta circuit, W. T. Carner,	20	
Jefferson circuit, Seymour Taylor,	11	
Watauga circuit, O P Ader,	9	
Creston circuit, W L Dawson,	10	
Boone circuit, W T Albright,	16	
East Bend circuit, W L Hutchins,	5	
Mount Airy circuit, R L Fruit,	9	
Jonesville circuit, T H Stimpson,	10	
Mount Airy station, T E Winecoff,	3	
—		206
MORGANTON DISTRICT.		
Henrietta and Caroleen, Rev. N. R. Richardson,	18	
Cliffside ct , Rev. J. B. Carpenter,	16	
Morganton ct., W. G. Mallonee,	21	
Morganton station, R D Sherrill,	6	
Table Rock ct., Rev. N. M. Modlin,	44	
Marion, D. F. Carver,	13	
N. Catawba ct., D. S. Richardson,	16	
Connelly Springs. J. O. Shelley,	26	
Spruce Pine circuit, D. R. Proffit,	10	
Green River circuit, J. D. Gibson,	3	
Rutherfordton, J D Arnold,	21	
McDowell circuit, C P Goode.	2	
Forest City circuit, W O Goode,	14	
Thermal City, L E Peeler,	7½	
Bakersville station, R H Penland,	7	
Elk Park circuit, W A Newell,	1	
—		225½
SALISBURY DISTRICT.		
Central, Concord, E. K. McLarty,	2	
Spencer, J. E. Gay,	9	
Cottonville ct., Rev. T. T. Salyer,	7	
Big Lick ct., Rev. Joseph Fry,	5	
Linwood ct., Rev. S. T. Barber,	47	
Epworth, Rev. B. F. Carpenter,	25	
Mt. Pleasant ct., Rev. T. E. Wagg,	21	
Salisbury circuit, J. P. Davis,	16	
Gold Hill circuit, J. C. Postelle,	14	
Lexington Mission, A L Coburn,	5	
Jackson Hill circuit, J W Strider,	12	
Woodleaf circuit, J P Lanning,	8	
Main Street, J A J Farrington,	2	
China Grove circuit, A L Aycock,	13	
Forest Hill, Concord, G T Rowe,	20	
Albemarle circuit, J C Keever,	1	
Salisbury, First church, J C Rowe,	1	
Concord circuit, W V Honeycutt,	10	
Salem station, P. W. Tucker,	2	
—		220
SHELBY DISTRICT.		
Shelby sta., Rev. Geo. D. Herman,	8½	
Shelby circuit, B. A. York,	21	
Cherryville ct., J. B. Tabor,	13	
Lowell ct., Rev. J. H. Bennett,	8	
S. Fork ct., Rev. J. F. Armstrong,	33	
El Bethel sta., Rev. M. B. Clegg,	10	
Rock Springs ct., Rev. J. W. Clegg,	113	
Lincolnton circuit, B. Willson,	21	
Mount Holly, E. N. Crowder,	3	
King's Mountain, M. H. Vestal,	3	
Polkville circuit, J. W. Ingle,	24	
Lincolnton sta., R. M. Courtney,	6	
Belwood circuit, W P McGhee,	11	
Lowesville circuit, W M Boring,	3	
Stanley Creek circuit, E W Fox,	4	
Gastonia, E L Bain,	3	
—		284½
STATESVILLE DISTRICT.		
Statesville station, Rev H K Boyer,	2	
Mt. Zion sta., Rev W H Willis,	6	
Alexander ct., Rev E J Poe,	18	
Rev T L Triplett,	1	
Mooresville ct., Rev W S Cherry,	17	
Mooresville station, T J Rogers,	8	
Clarksbury ct., Rev W O Rudisill,	12	
Caldwell ct., Rev P L Terrell,	30	
Stony Point ct., Rev T E Weaver,	13	
Lenoir circuit, L T Cordell,	40	
Iredell circuit, T B Johnson,	16	
Newton circuit, W F Womble,	13	
Granite Falls and Rhodiss, W R Evans,	10	
Troutman circuit, A J Burrus,	3	
Catawba circuit, R. S. Howie,	19	
Hickory station, Parker Holmes,	3	
Statesville ct., R M Taylor,	24	
Lenoir station, L T Mann,	1	
Maiden circuit, H H Robbins,	8	
—		244
WAYNESVILLE DISTRICT.		
Leicester ct., Rev J W Campbell,	11	
Brevard station, C P Moore,	7	
Sulphur Springs ct., J H Brendall,	27	
Canton circuit, D C Ballard,	31	
Canton station, W A Thomas,	3	
Haywood circuit, P C Battle,	8	
Spring Creek ct., Z V Cordell,	7	
Waynesville, J E Abernethy,	8	
Mills River circuit, J W Kennedy,	20	
Clyde circuit, W E Abernethy,	24	
Jonathan circuit, C E Stedman,	8	
—		154
WINSTON DISTRICT.		
Lewisville ct., Rev A R Bell,	1	
Kernersville ct., Rev. James Willson,	29½	
Cooleemee, Rev H C Byrum,	9	
Mocksville sta., Rev J P Rodgers,	12	
Forsythe circuit, J F Totten,	1	
Burkhead, T W Watts,	1	
Davidson circuit, P E Parker,	18	
Farmington ct, L L Smith,	1	
Walkertown station, H H Jordan,	1	
Summerfield circuit, J. F Kirk,	8	
Advance, W M Curtis,	3	
Grace, Winston, J H Barnhardt,	1	
North Thomasville, R P Eubanks,	1	
—		86½
Total from districts,		2,084½
Secured by old subscribers,		61
Total,		2,145½

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

The Sunday School Lesson.

LESSON FOR JUNE 11, 1905.

The Message of the Risen Christ.

Rev. 1: 10 20.

Golden Text.

I am he that liveth, and was dead; and, behold, I am alive for evermore. Rev 1: 18

Home Readings.

M. Alpha and Omega, Rev 1: 1 9.
T. Message of the risen Christ, Rev. 1: 10-20.
W. Over all, Col 1: 9 20
T. Forever and ever. Heb 1: 1 12.
F Daniel's vision, Dan. 10 1 9.
S. Death conquered, Rom 6: 1-10.
S Ever-living, Heb 7: 19 28

NOTES.

The Occasion.

The variety of view as to the date of Revelation comes from one Greek word—which to this writer seems clear—and these Notes set the date at 68 A. D. John's age marches with the century. Where stands the noblest building ever reared to the true God—St. Peter's, at Rome—were then Nero's gardens. One summer evening he here burned 5 000 Christians, himself with his guard strolling along to enjoy their agonies, Thus began the first persecution. Breathless fugitives report its horrors to the surviving apostle at Ephesus. Imperial Rome sets out to crush "the faith!" It was timely by this Book of Visions to reassure him, and all believers.

The Place

Patmos, not far from Ephesus, an island rude of shape and barren of soil, was chiefly a station for soldiers. In a hill a fourth of a mile from the barracks, is shown John's grotto, now, by chipping and removing stones for pilgrim memorials, twice its ancient size, not yet large. Here he wrote and prayed, and looked in the horizon back of Ephesus at the mountains which looked on the city, church, and home dear to his heart. On a Sunday morning, as he went to his cell from breakfast at the barracks (?), the event of our lesson comes, partly distinct, partly mysterious.

The Vision

Christian experiences are not suddenly sprung on men; they are given to those prepared for them. John, now far on in faith and service, being in compulsory leisure, was, like Moses and Elijah, in fellowship with the Divine On his mind, as on a prepared surface, could be printed views and sayings beyond mortal range. These, meant to relieve fear and revive hope, are now given him.

The Churches

Each had its far-reaching history, and, though now shorn of old splendors, were centers of Christian influence. Shabby under the Turk, and full of ruins, like dead men's bones, their place in church history is secure. These here named represent churches to which they were central, many more than seven; and the letters are for us today.

The Imagery

This is the Savior as last seen by mortal eyes, and the language labors to express the splendor of his appearance. The voice rings out Christ's eternal, changeless nature. The blaze of choice metal, the stars held aloft, the glow of his visage, and the word, sharper than a two edged sword—all these convey as much idea of a sublime, mighty and resplendent personage as human speech can express or mind conceive.

Self-Announcing

Verse 18 vividly recalls our lesson of the crucifixion and the resurrection The experiences had brought no change in Jesus' character, the same first and last, but in the human history of him. The "I am" spoken to Moses was the highest statement of the Divine nature; and, strangely enough, the one most easily understood, for within its range we can put all conceivable attributes. With this sublime utterance comes that gesture of relief from the ever helping hand, and the "Fear not," from the ever cheering voice. John knew that hand and voice.

The Keys

Hell (hades) is the world unseen which the dying enter, and death is its gate of entrance. The "keys" are emblems of authority and presidency over the matter of departure from this world. It is beyond human grasp of understanding, but the Son of man, our best friend, orders the swinging of the gate of exit from this world. We die by his providence, when it is good in his sight. Any other view darkens and perplexes us, and shuts him far away.

The Range of Revelation

It begins at once with telling the churches through their "angels," or chief pastors, their present character; and, holding the mirror up to them, it shows the varieties of piety and progress in all churches for all time. Then follows a series of doings strange and obscure, until the mystery of God is finished and heavenly peace comes on.

The Primal Meaning

It is couched in the last verse. These central churches under John's own eye stand for those of all lands and ages. "I pray for them," said Jesus. He now, by message of words and by brilliant, startling visions, shows his continuous care over them, and foreshadows his wondrous works on earth in their behalf. One's feeling of the sublime is aroused; the earth seems a bush burning with divine energy.

Why Given

"That man should not find out the work of God." We gaze, and wonder as we read, and "behold, we know not anything;" but in it all is the Eternal Majesty, overturning and ruling. Nations and devils are in collision, but "the voice of the Lord is above the waters"—A. B. Hyde, D. D, in Pittsburg Christian Advocate.

Is It Right?

Is it right that a property-owner should lose $4.20 to let a dealer make 50 cents? A dealer makes 50 cents more on fourteen gallons of ready-for use paint, at $1.50 per gallon, than our agent does on eight gallons of L. & M. paint and six gallons of linseed oil, which make fourteen gallons of the best paint in the world, at $1.20 per gallon; the property-owner loses just $4.20. Is it right?

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Some of Your Neighbors

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of Christian Advocate who writes for it, a trial bottle of Vernal Palmettona (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want everyone to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send to-day and check your disease at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.

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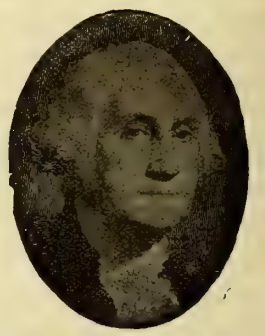
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Our Little Folks.

THE PUPILS.

A youthful teacher Mat'ie is,
But very quick and bright;
Two pupils busy here and there,
She always keeps in sight.

When need is found they're shut up close,
And "kept in" for awhile;
They like the kindly discipline,
And often wear a smile.

Like Mary's "little lamb" they go,
Just everywhere she goes;
And precept and example show,
She teaches them with care.

Their watchful glances search her heart,
And good is often wrought;
Small wonder that this teacher finds,
In teaching she is taught.

Who'll name the two in Mattie's school,
That look so bright and wise;
Now Johnny don't you guess they are,
The pupils of her eyes?

L. A. E. STIKELEATHER.

The Case of Susie Adam.

Betty is seven years old, says a writer in the Woman's Home Companion, dearly loves her school and teacher, and, when at home, talks extensively of the matters of her room.

"Lots of the boys and girls hate 'quotations,' but I like it awf'ly," she volunteered once.

"And what do you mean by 'quotations'?" asked an inquisitive elder.

"Why, don't you know? It's something the teacher writes on the blackboard, and you learn it, and it helps you all the week; and then the teacher asks you for it, and on Friday you go to the platform and say it."

"Oh! Well, make believe this is Friday, and do it for us now."

Quite charmed, Betty rose, mounted an imaginery platform, gripped her little dress, gave a serious courtesy, and said, with loud and elocutionary distinctness, "Susie Adam fotgets Susie Adam"

"What if she does? Let her. Give us the quotation"

"That's the quotation!"

"What! Say it again."

"Su-sie Adam forgets Su sie Adam," repeated Betty, worked up and threatening to become warlike.

Neither questioning nor expostulation availed against this statement concerning Susie, and not until the teacher herself was interviewed did the mystery resolve itself into "Enthusiasm begets enthusiasm."—Christian Register.

Henry's Mistake.

Henry was a bright little lad of about ten when this incident occurred.

Henry's mamma had some flowers in pots set up on a board and the board was balanced across a bench.

"Henry," said the mother, "I want all these flowers carried to the garden, and you can do it. Take one from one end of the board, and then one from the other, and so keep on until all are removed."

The little lad was willing and cheerful about work, but sometimes thought he knew better than his mother; and in this case he very soon said to his sister:

"Josie, I can't see any sense of walking back and forth so much. I'm just going to take all the pots from one end, and then all from the other end."

Josie said nothing, and the wise little boy proceeded to do the work in his own way. From one side only he took down the pots of flowers, consequently he had not worked long ere there was a great crash, the board, pots and flowers, all came tumbling down together. Pots were broken and valuable plants were destroyed. Out came the mother at the sound of the crashing pottery, and she soon discovered the cause of the noise.

"What does this mean?" she cried, pointing to the confused pile of debris.

"It all fell down together," answered guilty little Henry.

"Because you disobeyed me," said the mother, pointedly.

Henry could not say nay to this; he only stumbled out.

"I—I thought it—it would be just as good that—that way."

"You are a perverse and disobedient little boy!" exclaimed the mother, and she sent him away to her room.

The rod was not spared to the spoiling of the child that time, and happily, for Henry, he remembered this event. From that time he never forgot to obey his mother.—A. D. Walker.

The Little Sweep's Prayer.

One Sabbath a little boy of ten years came into a Sabbath school class. He led a very uncomfortable life as a chimney sweep in the service of a hard master. The teacher was talking about prayer, and, turning to the little fellow, asked him: "And do you ever pray?"

"O yes, sir."

"And when do yon do it? You go out early in the morning, do you not?"

"Yes, sir; and we are only half awake when we leave the house. I think about God, but cannot say I pray then."

"When, then?"

"You see, sir, our master orders us to climb the chimney quickly, but does not forbid us to rest a little when we are at the top. Then I sit on the top of the chimney and pray."

"And what do you say?"

"Ah, sir, very little. I know no grand words with which to speak to God I say, "God be merciful to me a sinner."—Selected.

Let us do our duty in our shop or our kitchen, the market, the street, the office, the school, the home, just as faithfully as if we stood in the front rank of some great battle, and we knew that victory for mankind depended on our bravery, strength, and skill When we do that, the humblest of us will be serving in that great army which achieves the welfare of the world.—Theodore Parker.

"You Have a Mother's Prayers"

Writes MRS. JANE PETTY, of Roaring River, N. C., Aug. 12, 1904. "My little boy could not walk a step from **RHEUMATISM**, and all other remedies had failed to do him any good. Rheumacide has cured him and made him sound and well." Hundreds of other letters give the same testimony.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

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Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

The Worker's Prayer.

Prepare us, Lord, for this great work of thine
By thine own process; we know not the way
To fit ourselves; we only grope, the day
Is thine; its light, a ray from thee divine,
Illumes the path where thou wouldst have it shine;
And in thy light our own poor, struggling ray
Get new encouragement, until we say
With longing hearts: "Thy will be done, not mine."
Then we are ready; then thou wilt use our powers
To spread thy kingdom and build up thy cause;
And thou wilt make our consecrated hours
Our sunniest; nor will the world's applause
Affect our service, for we look to thee
For all we have and all we hope to be.

—Selected.

The Annual Meeting.

The place? High Point. The date? July 5-10. Remember that the names of delegates should be sent promptly to Mrs. J. Ed. Kirkman, High Point, N. C.

Past, Present, and Future.

MRS. BULTER IN WOMAN'S MISSION ARY ADVOCATE.

In the beginning of a new fiscal year for the Woman's Board of Foreign Missions there is abundant cause for gratitude to God for the overflowing mercies and blessings that have crowned each mission field in the past.

The letters from the Associate Secretary, Mrs. Alice Cobb, written while traveling through Mexico and Cuba and visiting each station and school, give an ideal view of mission work in these countries. At the same time the portrayal of the work of the missionaries and teachers of our own Board, while not exaggerated, is most satisfactory. It is regretted that the publication of some of Mrs. Cobb's letters has been delayed, making the series irregular; but the truth is always fresh, and ten years hence these letters will furnish a correct history of the time.

The greatest embarrassment in earnest missionary work in heathen lands in the last fifty years has been the unlimited opportunities in the great awakening of the people and their desire for the gospel, and the utterly insufficient means for grasping the work presented. Think of the millions in China alone, and less than twenty of our missionaries struggling with the problems constantly arising, and this but one of the six fields occupied by our missionaries. Any one can see at a glance the lack of a full equipment, and yet there must be a beginning, and we should not despise the day of small things.

Every boarding school established should have its own buildings and a permanent home for the missionaries. These are supplied by the Woman's Board as soon as land can be purchased and the building erected; but innumerable difficulties usually crowd around such undertakings, and several years sometimes elapse before suitable arrangements can be completed.

In the meantime, while doors are opening and opportunities are crowding upon our missionaries, what are Christian women doing at home? How many are enlisted in this foreign work? Are the methods adopted adequate to secure the ends desired? If the means are adequate, have they been used with discretion and good judgment, or in a half-hearted, haphazard manner? These questions must be answered by each Auxiliary, as they are the foundation stones of the whole work. Let each society, then, perfect its own organization and work and secure each member of the church as a member of the society, who will bring in not only gifts of money, but the greater gifts of zeal according to knowledge, and of intelligent faith.

The promises of God are always available for humanity. He is the Father of all who cry unto him, the Father of the heathen, and is full of tender sympathy for them. The proof of this divine love is found in the command: Go ye into all the world and preach my gospel to every creature.

It may be that

"The night wears slowly to the waiting day,
The world wheels slowly to its crowning time,
And slowly Truth moves on her stately way,
But not a hope shall fail!"

Extremely Low Rates Announced, Via Southern Railway.

Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-Aug. 4, 1905.

Fort Worth, Tex.—General Assembly Southern Presbyterian Church, May 18-26, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6:9, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

St. Louis, Mo.—National Baptist Anniversary, May 16-24, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing the undersigned: R. L. Vernon, T. P. A., Charlotte, N. C.; J. H. Wood, D. P. A., Asheville, N. C.; S. H. Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Tayloe, Gen'l. Pass. Agent., Washington, D. C.

The retail district of Knoxville has had another destructive fire. The loss is estimated at $175,000.

Quarterly Meetings.

ASHEVILLE DISTRICT—3RD ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel (a. m.)	May	14
Riverside and Weaverdam, (p. m.	"	14
Hendersonville ct., Moore's Grove	"	27 28
Hendersonville station	"	28 29
Marshall circuit, Rector's Chapel	June	3 4
Cane Creek circuit, Patty's Chapel	"	10 11
North Asheville (p m.)	"	11 12
Swannanoa ct., Black Mountain	"	17 18
Central	"	24 25
Haywood Street	"	25 26
Bald Creek circuit, Bald Creek	July	1 2
Burnsville circuit, Martin's Chap	"	2 3
Hot Springs ct., Antioch	"	8 9
Old Fort circuit, Bethlehem	"	15 16
Ivey circuit, Barnardsville	"	22
Weaverville ct., French Broad	"	29 30
Weaverville station	"	30 31

CHARLOTTE DISTRICT—3RD ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Epworth and Seversville	June	4 5
Calvary	"	4 5
Trinity	"	11 12
Brevard	"	11 12
Pineville, Harrison	"	17 18
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Hoskins	July	2 3
Tryon Street	"	2 3
Lilesville, Shady Grove	"	8 9
Morven circuit, Union	"	15 16
Wadesboro station	"	16 17
Ansonville, Concord	"	22 23
District Conference, Brevard St	"	26 28
Dilworth and Big Spring	"	30 31
Chadwick	"	30 31

Note that the District Conference will be held at Brevard Street, Charlotte, July 26-28.

FRANKLIN DISTRICT—3RD ROUND

J. E. Woosley, P. E., Franklin, N. C.

Webster circuit, John's Creek	May	27 28
Macon circuit, Pattoni	June	3 4
Dillsboro and Sylva, Willets, (Dedication of church	"	10 11
Franklin circuit, Bethel	"	17 18
Franklin station (night)	"	18 19
Glenville circuit, Cashier's	"	24 25
Andrews station	July	1 2
Murphy circuit, Boyle's Chapel	"	4 5
Hayesville circuit, Tutquittee	"	8 9
Robbinsville ct., Odom's Chapel	"	15 16
Bryson City, Maple Springs	"	22 23
Whittier circuit, Whittier (D. C.)	"	29 30
Hiawassee circuit	Aug.	5 6
Murphy station	"	12 13

GREENSBORO DISTRICT—3RD ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

High Point, S. Main Street	May	14
High Point, Washington St	"	14
Greensboro, West Market St	"	21
Greensboro, Centenary	"	21
West Greensboro, Friendship	"	27 28
Randolph, Trinity	June	3 4
East Greensboro, Holt's Chapel	"	10 11
Greensboro, Spring Garden	"	11
Randleman and Naomi	"	17 18
Greensboro, Walnut Street	"	25
Asheboro station	"	29
Asheboro circuit, Lebanon	"	30
Uwharrie, Concord	July	1 2
West Randolph, Mt. Shepherd	"	15 16
Ramseur and Franklinville, Ramseur	"	22 23
Coleridge, White's Chapel	"	23
Reidsville, Ware's Chapel	"	29
Reidsville, Main Street	"	30 31
Ruffin, Hickory Grove	Aug.	1
Wentworth, Wentworth	"	5 6
Pleasant Garden, Bethlehem	"	26 27

MT. AIRY DISTRICT—3RD ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	May	13 14
East Bend circuit, Huntsville	"	27 28
Stokes ct., Shiloh	"	30 31
Yadkinville ct., Longtown	June	3 4
Jonesville circuit, Maple Springs	"	6 7
Pilot Mountain ct., New Hope	"	10 11
Wilkes circuit, Lebanon	"	17 18
North Wilkesboro station	"	18 19
Wilkesboro station	"	18 19
Dooson circuit, Siloam	"	21 22
Mt. Airy circuit, Salem	"	24 25
Mt. Airy station	"	25 26
Creston circuit, Big Laurel	July	1 2
Watauga circuit, Union	"	8 9
Boone circuit, Fair View	"	16 17
Jefferson circuit, Bethany	"	20 21
Helton circuit, Baldwin	"	22 23
Laurel Springs ct., King's Creek	"	29 30
Sparta circuit	Aug.	5 6

There will be held during the 3rd and 4th Rounds a number of Bible Schools, in which important subjects will be discussed by the preachers and laymen of adjoining charges. The first of these will be at Lebanon for the Wilkes circuit and the two stations. Programme and further announcements will be sent out soon.

MORGANTON DISTRICT—3RD ROUND.

J. H. West, P. E., Rutherford College, N. C.

Cliffside circuit, Hopewell	June	3 4
Henrietta and Caroleen, Henrietta	"	3 4
Connelly Springs ct., Warlick's	"	10 11
Rutherfordton sta., Mt. Hebron	"	17 18
Morganton circuit, Stamey's Chap	"	24 25
McDowell circuit, Pleasant Hill	July	1 2
Marion & Providence, Marion	"	2 3
Table Rock circuit, Arney's Chapel	"	8 9
Morganton station	"	9 10
Spruce Pine ct., Jonas Ridge	"	14
Elk Park circuit, Elk Park	"	15 16
Bakersville circuit, Snow Creek	"	15 16
Broad River ct., Wesley's Chapel	"	22 23
Thermal City circuit, Centennial	"	22 23
Green River circuit	"	29 30
Forest City circuit, at Dis. Conf	Aug.	5 6
North Catawba ct	"	11 12

SHELBY DISTRICF—5RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1 2
Gastonia, Main street	"	2 3
McAdensville station	"	8 9
Lowell at Bethesda	"	15 16
El Bethel and Salem at Salem	"	22 23
Bessemer City at Tate's Chapel	"	29 30
King's Mountain station	May	13 14
Cherryville at Laboratory	"	28 29
Mount Holly at Moore's Chapel	June	3 4
Lowesville at Snow Hill	"	10 11
Rock Springs at Rehobeth	"	17 18
Lincolnton circuit at McKendree	"	24 25
Lincolnton station	"	25 26
Stanly Creek at Dallas	July	1 2
South Fork at Bethel	"	8 9
Belwood	"	15 16
Shelby circuit at Sharon	"	22 23
Polkville at Casar	"	29 30
Shelby station	Aug.	5 6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—3RD ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	May	6 7
Mooresville station	"	7 8
Caldwell circuit at Grace Chapel	"	13 14
Granite Falls station	"	14 15
Troutman circuit at Knoxes Ch	"	27 28
Lenoir circuit at Harpers Chapel	June	2 3
Lenoir station	"	3 4
Mooresville station	"	10 11
Clarkesbury circuit at Clarkesbury	"	17 18
Iredell circuit at Turnersburg	"	18 19
Statesville circuit, Connelly's Chap	"	24 25
Statesville, First Church	"	24 25
" West End	"	24 25
Alexander circuit at Hiddenite	July	1 2
Stony Point circuit	"	2 3
Maiden circuit	"	8 9
Newton circuit	"	9 10
Hickory station	"	15 16
Catawba circuit	"	22 23

District Conference at Lenoir, July 13-16.

SALISBURY DISTRICT—3RD ROUND

D. Atkins, P. E., Salisbury, N. C.

Linwood, Macedonia	May	27 28
Lexington	"	28
Salisbury, Main Street	June	4
Salisbury, First Church	"	4
Salisbury, Holmes Memorial	"	7
Mt. Pleasant, St. Paul	"	10 11
Concord, Central	"	11
Concord, Epworth	"	11
West Lexington, Clarksbury	"	17 18
Salisbury circuit, Tabor	"	24 25
Spencer	"	25
Salem	July	8 9
Big Lick, Locust	"	9 10
Gold Hill, Wesley Chapel	"	15 16
New London, Palmerville	"	16 17
Jackson Hill circuit, Jackson Hill	"	18 19
Albemarle circuit, Pine Grove	"	22 23
Albemarle	"	23
Norwood, Randalls	"	29 30
Cottonville, Cedar Grove	"	30 31
Concord circuit, Center	Aug.	5 6
Concord, Forest Hill	"	6
Woodleaf circuit	"	12 13
China Grove, Shiloh	"	30

WAYNESVILLE DISTRICT—3RD ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Fincher's Chapel	June	3 4
Jonathan at Palmer's Chapel	"	10 11
Waynesville station	"	17 18
Sulphur Springs at Sardis	"	24 25
Leicester at Zion Hill	July	8 9
Canton station	"	22 23
Brevard station	"	29 30
Brevard circuit	"	30 31
Mills River at Horse Shoe (D. C.)	Aug.	3 6
Haywood circuit at Laurel Hill	"	12 13
Spring Creek	"	13 14
Canton circuit	"	19 20

District Conference at Horse Shoe, on Mills River circuit, 8 miles from Hendersonville, August 3-6.

WINSTON DISTRICT—3RD ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Walkertown, Walkertown	June	4 5
Winston, Grace	"	11
Advance, Mocks	"	17 18
Cooleemee, Cooleemee	"	18
Summerfield, Gethsemane	"	24 25
Danbury, Sandy Ridge	"	30
Madison, Bethesda	July	1 2
Stoneville, Price	"	2 3
Farmington, S. Grove	"	8
Davie, Oak Grove	"	9 10
Mocksville, Mocksville	"	9 10
Lewisville, Brookstown	"	14
Davidson, Olivet	"	15 16
Kernersville	"	22 23
Leaksville, Leaksville	"	30
Spray, Spray	"	30

A Rainless City.

Rain seldom falls at Copiapo, Chili, only a sprinkle or so in two years. Instead of rain they have heavy dews at night, so that they have no need for umbrellas, overshoes, or rubber coats. The houses look like prisons, because they have barred windows and a heavy bar of iron behind the street door.

Woman's Home Mission Society.

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Editor of Column in Advocate—Mrs. F. L. Townsend, Franklin.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Increased Cost of Living.

The United States Labor Bureau has lately made investigations of great importance to ministers, official boards, and churches It has obtained statistics from 25,440 families of 124,108 persons, the income of none of which exceeded $1,200 a year, the average being $637 22, as to cost of living and its increase from 1890 to 1900. This increase is found to be about 25 per cent on all that is needed to keep a family. That is, an income of $700 in 1890 needs to be raised to $875 in 1900 to give the same support.

This does not matter particularly to farmers and laborers in general, for the price of farm products and of wages has advanced still more. But to the minister and all salaried workers it matters a great deal. Their incomes have not proportionately advanced.

The Methodist Episcopal Church advanced in members from 1890 to 1900 28 per cent. Advance the ministerial support paid in 1890 28 per cent and it becomes $11,989 322 But what did it advance for the 25 per cent. increased cost of living, and the greatly increased ability of the members? Comparatively little.

Each church should consider this question for itself, with the fact clearly in mind that a salary of $700 ten years ago should be $850 now; one of $1,200 should be $1,500 now, in order that a church should barely hold its rank without any increase for the advanced ability of the church or its members. So a church member paying $50 for the religious influences for his family ten years ago should pay $63 50 now.

The following per cents of the expenditure of these 25,440 families are exceedingly interesting: food, 45 per cent. more if the children are growing; clothes, 14; rent, 13; fuel and light, 5; furniture and utensils, 4; liquor and tobacco, 3; sickness and death, 3; religion, 1; savings, 7.

The large item for food will require the thoughtful consideration of the economical housewife. The great number of breakfast foods indicates the great profit there is to the maker of them. Twenty-five cents worth of one kind has been found to contain just two and a half cents' worth of wheat, which the housewfe might have cracked herself in a coffee mill or in Indian fashion, and saved the twenty-two and a half cents.

The reasons for this increase of the necessities of life are two: First, the great increase of the wages of laborers. A house costing $5,800 half a dozen years ago would cost at least $7,200 now—a quarter more. I have been where men toiled through ten long days to get the wages received by a mason or carpenter in New York in one hour. Secondly, something is chargeable to combinations of various sorts besides the combinations of union labor. It is impossible to tell how much, but certainly much less than some would have us suppose.

It is impossible to prophesy as to the future; seasons and crops, and a possible national supervision of the rate of transportation enter into it. The cost of living is not likely to fall, and the combined judgment of experts inclines to the opinion that it will not rise.—Bishop Warren.

Boys and Girls as God's Ravens.

On a recent Sunday Dr. Horton, of London, used this subject in a little sermon to boys and girls. Speaking from the account of Elijah being fed by the ravens, he said that, beautiful as the Old Testament story was, it was even more beautiful still when boys and girls and men and women became God's ravens to feed the hungry. He illustrated his point by three striking instances. Thomas Carlyle, as a small boy, was left alone in the house, and there came a poor, hungry man to the door. The boy searched for food, but could not find any. Then he bethought of his money box, and, climbing, took it down from the shelf and poured its contents into the man's hands—"Then," said Carlyle, long afterwards, "I felt what the joy of heaven meant." Next Dr. Horton told of the crossing sweeper at Charingcross who fell ill; and when the clergyman visiting him asked him if any one came to see him, he replied: "Mr. Gladstone." "What Mr. Gladstone?" was the wondering inquiry. And then it turned out that the great statesman had missed the man at his crossing, found out where he was, and used to come and see the sick man and read the Bible to him. The third instance was Gen. Gordon, who so devoted himself to the care of the poor that the little street boy came and chalked on his gatepost: "God bless the Kernel."—Advance.

A Sample Preacher.

"I knew he was a preacher by his coat and collar," said Nels Rylander, the Scandinavian, speaking in Willard Hall yesterday at noon. "I was walking on Van Buren Street, over back of the Board of Trade, yesterday. I saw a poor woman there—an Italian—trying to lift a heavy lot of boards to put on the top of her head. They were too heavy for her.

"Just as I was about to help, this preacher stepped up and tried to lift them. He was not used to hard work; he was a preacher. He stepped aside, and I thought, 'Now it is your business,' but he only went to call a boy to get a cab. I never was so pleased over anything.

"That woman she never rode in a cab perhaps before. He held open the door as if she was the biggest lady in the land, and the driver lifted those old boards up in front of the cab, and the horses trotted off to her home. The preacher pays the cabman, and then he lifts his hat as she drives away.

"My friends, I am glad I see that action. It makes me happy there are men in God's ministry like that It is a good deed like that, somebody says, shines as a candle in a wicked world."—Chicago Tribune.

District Conference Directory.

Franklin District at Whittier, July 27 to 30.

Winston District at Leaksville, July 27-30.

Statesville District at Lenoir, July 13-16.

Salisbury District at Lexington, June 29-July 2.

Greensboro District at Ramseur, July 20-23.

Waynesville District, at Horse Shoe, Aug. 3-6.

Asheville District at Barnardsville, July 20-23.

Morganton District at Forest City, August 3-6.

Charlotte District at Brevard Street, Charlotte, July 26-28.

Mr. J. P. Branch, a wealthy banker of Richmond, Va., has given $30,000 to Randolph Macon College, the leading Methodist College of Virginia. The money will be used in building a dormitory.

Man's Unreasonableness

is often as great as woman's But Thos. S. Austin, Manager of the "Republican," of Leavenworth, Ind., was not unreasonable when he refused to allow the doctors to operate on his wife for female trouble. "Instead," he says, "we concluded to try Electric Bitters. My wife was then so sick she could hardly leave her bed, and five physicians had failed to relieve her. After taking Electric Bitters, she was perfectly cured, and can now perform all her household duties." Guaranteed by all druggists, price 50c.

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The Farm and Garden.

Alfalfa Growing.

In the past several years there has been a marked tendency on the part of local sugar planters to a more general growing of alfalfa, they feed the hay to their work stock perhaps some six or seven months in the year, dependent on the number of cuttings secured, and the Sugar Planters' Journal has all along lent encouragement to new venturers in alfalfa sowings, feeling assured that where alfalfa is successfully grown it will thereafter be a regular provider for the stable, for there is no hay better adapted to work stock generally. A prejudice existed several years ago against the feeding of alfalfa to horses, but experiments made at the Utah experiment station showed the prejudice to be without foundation, for the investigation, covering months, during which the teams did the same work, resulted in an unqualified victory for alfalfa against timothy hay.

In all the sugar parishes of Louisiana, alfalfa is annually planted, though not on every large plantation by any means Some planters have given it a trial on land unsuited to its growth, or on good land imperfectly prepared, and because success was not attained the first time, have not tried it again.

On the other hand, there are sugar planters who have been planting alfalfa for years, and who expect to keep up the practice indefinitely, even though, as they say, it requires their best land. It may be stated that, as an average, alfalfa in the sugar districts requires replanting each year, owing to other grasses crowding it out, but the fact remains that with three to six cuttings annually it pays to sow each year.

One of our upper coast readers has a patch of alfalfa that is four years old, and we consider the reason he has been able to keep it so long is his careful method of seedbed preparation. He gets the best results when planting in black or buck-shot soil which has a sandy subsoil and good drainage, finding that better for alfalfa than either mixed or sand lands. He sows in October, a half bushel of seed to the acre, in land covered during the summer with a thick growth of pea vines. With soil of this character only, it is his custom, after taking off the pea vines, to plow, harrow, plow again, roll, re harrow, it then being in fine condition to receive the alfalfa seed. The seed are sowed broadcast, and swept in the soil by a dragging tree branch, he finding this preferable to harrowing, for the latter course is liable to put the seed too deep for quick germination.

The above outline of alfalfa planting being that pursued by one of our most successful planters, it may with profit be followed by those who have not yet gone into its raising or who have been unsuccessful in past attempts.—Sugar Planters' Journal.

Mixed Orchards a Mistake.

John H., Calhoun, Tenn.: My experience in growing fruit has convinced me that it is a great mistake to plant a mixed orchard, especially of peaches and apples. In the first place, the soil and location that is best for peaches will not give the best results with apples.

The ideal location for a peach orchard is the north or northwest slopes of high ridges, where the soil is dry and only moderately fertile Because if planted in rich soil the trees will make a good growth, but the fruit is almost sure to rot. A warm southern exposure means the frequent loss of the crop by late frosts.

Apples require a rich soil, with more moisture, and my experience is they do best in locations at least practically protected from the north winds.

A second objection to a mixed orchard is the peach trees grow so much faster than the apple trees. When planted together they make it much more difficult to give the apple trees the proper care and cultivation, to say nothing of the injury caused by the shade. Then a crop of small fruit or vegetables can be grown between the rows of apple trees for about five or six years without injuring them, while I think peaches should have the entire strength of the land after the second or third year.

If peach trees are set in rows with the apple trees; that is, a peach tree and an apple tree alternately in the same row, the peach trees take so much potash from the soil that the apples will be greatly injured and can never produce first-class fruit. I have known several mixed orchards planted, but haven't known one to be really successful. The peaches may do fairly well, but the apples have always been a failure or nearly so — Southern Fruit Grower.

A Man Who Started With Eggs.

We went out the other day to see a new poultry place—a series of yards just fitted up by a gentleman who had come into possession of a fine lot of fowls at a very small cost. He was proud of his "luck" as he termed it, and when we last saw him he was still smiling over the thought of what a good thing he had gotten for his money.

Last spring he invested $7 in a chosen variety of eggs from pure-bred fowls, and from the eggs thus purchased, he raised forty fine pullets and several cockerels, of which latter he had selected four of the best ones for breeders, and he had just finished his four breeding yards and houses a day or two before we saw them.

Of course, he is pleased with his investment in eggs last spring, and he has outlined big plans for increasing his flocks this season from his matings.

Another thing he did—which was a little more steep than his previous investment; he sent off to a noted breeder and bought a trio of another variety of fowls, for which he paid $15. They were pure white in plumage and certainly beautiful. Our friend figures that he will get at least forty-five eggs from each of the two hens during the hatching season, and that he will make a good thing out of it, even if he should raise only thirty chickens from them. This would give him a splendid start in the second variety next season.

Either plan is a good one, but right now the quickest and cheapest one, is to start with eggs which are now as the seeds of the earth—developed and ready to sprout into things of life and beauty.—H. B. Geer.

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may 11-8t

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Jan 18-36t

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

PORTER —Theresa Frances Porter was born in Franklin county, N. C., Nov 7, 1854 She was the daughter of Dr. Wm. R. and Priscilla A. Debnam, and was married to Mr. J. A Porter Feb. 7, 1875, who with seven children survive her. Sister Porter was converted when about ten years of age and united with the Methodist Episcopal Church, South, under the pastorate of Rev. Joseph Wheeler. Endowed by nature with a strong personality and an affectionate disposition, she was especially fitted for the duties and responsibilities of a wife and mother. Providence having decided the sphere of her life's activities in the gift of a large family, to them she devoted the forces of a richly endowed mind and heart in a patient and untiring service. In testimony to the faithfulness of this service her children now rise up to call her blessed, and in their own character bear witness that she did not live in vain. Sister Porter had been an invalid for more than a year previous to her death. During this period she was confined moss of the time to her bed and her hours were filled with great suffering Sustained by the grace which had grown strong through the long years of her Christian life, she bore her affliction with patience and cheerfulness. Her mind was unclouded to the last, and with the entire family gathered about her couch, she gave to each a parting admonition and tender farewell, and went with a great joy on into the larger life The surviving husband wishes these lines added as his personal tribute to her love and devotion :

I miss thee, my wife, thy image is still
The deepest impressed on my heart;
And the tablet so faithful, in death must chill,
Ere a line of that image depart.
Thou wilt turn from my side when I cherished thee most,
When my reason could measure thy worth;
When I knew but too well the treasure I lost,
Could ne'er be replaced upon earth.
Greensboro, N. C.

BLACK — Alexander Black was born March 28, 1828, and died April 18, 1905, aged 77 years and 20 days.

He joined the M. E. Church, South, in 1855, having experienced a change of life previous to that time. His Christian life was simple, sweet and exemplary. He always attended Church when it was possible for him to do so. I have never known a man who was better to attend church than he was. His home life was exceedingly beautiful, his temper and disposition so even and agreeable. He was a true husband, an affectionate father, an honorable and respectable citizen, and I think I can truthfully say one among the best men I have ever known.

He was a friend to the poor and needy; he had a kind word for all, and had a host of warm and admiring friends His home was always open to the preacher. How often have God's humble ministers, when weary and tired, found rest, and received encouragement in his pleasant and hospitable home, and the stranger was never turned from his door. The great concourse of people who attended his funeral, which was conducted at Mt. Zion church where he had been a faithful member for fifty years, attested the very high esteem in which he was held by the people of all ages, and all denominations. His faithful Christian wife, and his son and only child, Prof O R Black, survive him, and are well and favorably known all over this part of the country. They now compose the little family which has been such a happy family, and such a delightful home so long, but now so lonely. May a gracious heavenly Father comfort their hearts, and bless them and the dear sisters of brother Black and all the relatives.

The ties that now bind them to heaven are greatly strengthened—earth's ties are loosening. May we all meet him in heaven.

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cried Hannah Plant, of Little Rock, Ark., "for the relief I got from Bucklen's Arnica Salve. It cured my fearful running sores, which nothing else would heal, and from which I had suffered for 5 years." It is a marvelous healer for cuts, burns and wounds. Guaranteed at all drug stores; 25c.

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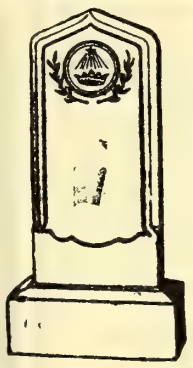
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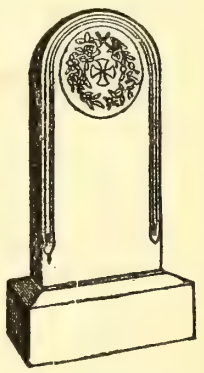
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NEWS NOTES.

The birthday of Jefferson Davis was appropriately observed in several Southern cities last week.

The Seaboard Air Line has increased its capital stock to $72,000,000. The amended charter was filed in New Jersey.

President Roosevelt has set the 18th of October as the time he will visit Raleigh; he will speak in Charlotte on the same trip.

The home of Mr. G. I. Smith, of Kinston, was destroyed by fire last week; the loss was $2500.00; insurance, $1500.00.

Two Seaboard Air Line trains had a collision near Fairfax, S. C., last week. No one was killed, but three were seriously injured.

President Roosevelt has had a consultation with Count Cassini, the Russian Minister, and has urged upon him the necessity of peace with Japan.

Mr. Calvin Upchurch, an aged Confederate Veteran of Wayne county, was robbed and killed near his home near Goldsboro by unknown parties.

Hail and wind storms were reported in various sections of the state last week. Considerable damage was done to the crops and other property, but no fatalities were reported.

Charters for two new papers, both to be republican in politics and to be published in this city, were chartered in Raleigh last week. The papers are to be dailies.

The Milwaukee Exposition Building, valued at $300,000, was destroyed by fire last Sunday. The insurance was $75,000. The fire was caused by defective electric wiring.

The government's first monthly cotton report is in, giving the average condition of the crop at 77.2 and the percentage of decrease at 11.4. The report was followed by a sharp decrease in the price of cotton.

Messrs. Hoke Smith, Clarke Howell and J. H. Estill are candidates for governor of Georgia before the Democratic State Convention. The two last named are editors and the first named is an ex-editor.

The legislative committee on the code of North Carolina has held a conference with the code commission, and has accepted the code. The Revisal of 1905, the new name for the code, will be ready for distribution by August 1.

The Lewis and Clark Centennial Exposition was formally opened at Portland last week by President Roosevelt, who set the machinery in motion by touching a button in the White House. Vice-President Fairbanks was the guest of honor.

Hon. Paul Morton, Secretary of the Navy, will retire on July 1st, and will be succeeded by Mr. Charles J. Bonaparte, an eminent lawyer of Baltimore. Mr. Bonaparte is a collateral descendant of Napoleon Bonaparte, the great soldier of fortune.

At Elon commencement last week, Prof. E. L. Moffitt was elected president, vice Dr. W. W. Staley, resigned; and it was resolved to erect a dormitory to cost $20,000; and Prof. W. P. Lawrence was given leave of absence to spend a year at Yale.

In the great naval battle fought off the coast of Japan by Russia and Japan, the Russians lost 22 ships, 4,000 prisoners, and 7,000 to 9,000 dead; the Japs lost about 800 men killed and wounded. It is, perhaps, the greatest naval battle in the history of the world.

The annual meeting of the North Carolina Children's Home Society met in this city last week. The report of Supt. Streeter showed that 89 children had been received, 82 children placed; application for children 230. Rev. W. B. Streeter was re-elected superintendent.

Remorse will sting some boys for not attending the famous Commercial College of Kentucky University this Summer in the Bookkeeping, Shorthand or Telegraphic departments and being qualified for a position. This honored and reliable college has students from fifteen states in attendance this Summer. Lexington is a beautiful and healthful city and reached by leading railroads. For particulars address, Wilbur R. Smith, Lexington, Ky.

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It is a disastrous calamity, when you lose your health, because indigestion and constipation have sapped it away. Prompt relief can be had in Dr. King's New Life Pills. They build up your digestive organs, and cure headache, dizziness, colic, constipation, etc. Guaranteed at all drug stores, 25c.

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You will find it beneficial in Pneumonia by rubbing chest thoroughly and applying flannel cloth saturated to same.

Physicians recommend it and get the best of results.

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june 1-4m

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Yorkville.....Lv	9 48 am	5 57 am	
Gastonia.....Lv	10 38 am	7 50 am 9 00 am	
Lincolnton.....Lv	11 50 am	10 45 am	
Newton.....Lv	12 28 pm	1 00 pm	
Hickory Lv	12 57 pm	2 20 pm	2 20 pm
Lenoir.....Ar	2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir.....Lv	3 05 pm		9 45 am
Hickory Lv	3 57 pm	5 20 am	11 50 am
Newton Lv	4 24 pm	7 00 am	
Lincolnton.....Lv	5 02 pm	9 00 am	
Gastonia.....Lv	6 00 pm	12 10 am 1 30 pm	
Yorkville Lv	6 50 pm	3 05 pm	
Chester.....Ar	7 45 pm	4 45 pm	

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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., JUNE 15, 1905. VOL. L., NO. 24.

Reading Room
Trinity College N C

HOW SHALL WE REACH THEM?

THE poor have the gospel preached unto them, but what of the rich? Among the many problems ushered in by a prosperous age, and originating in the industrial changes of our time, there is this one also of knowing how to find access with the gospel message to the rich. Many men who were pillars in the church are passing away, leaving their families in affluence and many of them indisposed to piety. Some of them respect and revere the church of their fathers, but it is evident that this respect is owing more to a sort of feeling of deference for the faith of their fathers than to any feelings of personal interest in the matter of salvation. These families are in possession of wealth largely as the result of the moral and industrious habits of Christian parents, and in a sense they are in the circle of church influences, but they are unsaved.

What to do with them—how to get at them so as to minister to their spiritual wants—are questions that suggest themselves to the mind of every conscientious pastor. They are near to us. We come in contact with them every day, and yet it is difficult to make any impression on them. The god of this world hath blinded them so that they cannot see, and in a very short time they will slip away from us if we are not diligent.

There is strong temptation to let them drift away, and thus many families are not only lost to the church but many individuals lose their souls for lack of a ministry conscientious enough to preach a gospel which makes no compromise and courts no bribe.

When we come to examine the matter closely there is little comfort for the rich in the gospel. Almost all that Jesus said of such was to point out the extreme difficulty that is encountered by them in entering into the kingdom of God. He gives us but a glimpse of a young man who came to him as an inquirer, but whose wealth operated as an effectual bar to his salvation. Despite the many attractive qualities and moral excellencies of this young man, his wealth hung like a millstone about his neck. He went away from the interview with Christ, still hungry for life, but hopelessly hampered by his wealth.

If it is difficult to reach and save many of the poor because of their ignorance and prejudice, it is doubly difficult to reach and save the rich because of their self-conceit and vanity. Too often they are so full of the good things of life as to feel no need of salvation, but even though feeling the need of salvation, few are willing to pay the price—to meet the conditions of discipleship. Nothing but frank and straight-forward dealing will avail anything. We must not abandon them. We must not, with cringing, cowardly spirit accept their hospitality and then leave them undisturbed to go on their way to perdition. Let every minister take Paul's injunction to Timothy as addressed to him personally, and "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life."—(1 Tim. 6:17-19.)

Paul did not look upon a man as necessarily a hopeless reprobate because of his wealth, but he saw the dangers of wealth, and gave Timothy this special charge lest, through timidity, if for no other cause, he might neglect to deal honestly with them in his ministry. If there is a field in which a preacher needs the special enduement of heavenly wisdom more than another it is in preaching the gospel to the rich.

THE PARDONING PREROGATIVE.

THERE ought never to be conditions under which pardon may not, for satisfactory reasons, be extended to a criminal serving his sentence. Nevertheless, the pardoning prerogative is the peril of those who bear rule among us. We doubt if this fearful prerogative should be lodged in the discretion of the Governor or of any one individual. It makes it possible on the one hand for this man to undo the work of the court of justice and thwart the people in their purpose to uphold the law and protect society against lawlessness; on the other hand it may put the destiny of an innocent victim in the hands of a purblind and corrupt partizan. In either case such a system is open to serious objection, and, to be sure, no wise man will covet the responsibility of such a position.

Just now the Governor of our State is confronted with this phase of official responsibility in some cases of great notoriety, and the public mind is almost nervous as to what shall be the outcome. Various pleas will be made and every possible influence will be brought to bear by the friends of the unfortunate victims of crime. Perhaps few violators of law are so criminal as not to be able to present some extenuating circumstances; nevertheless, it will be well for the Governor and even the friends of those under sentence, to remember that the integrity of society and the preservation of public order, as well as the security and protection of life and property are of far more importance than the saving of an individual from the discomforts of even a few years penal service. We say discomforts for the reason that even a prompt pardon cannot save one from the disgrace.

We must enter our protest specifically against the validity of the plea made by the friends of Utley, who is under sentence for the killing of Hollingsworth, and whose case is now under consideration for pardon by the Governor. The plea is that the prisoner was in a state of intoxication, and that there is ground for belief that the killing was in self-defense. Can there be extenuation of the crime of murder or manslaughter by pleading guilty of the crime of intoxication? If men are to go unpunished for taking the life of a fellow-man on this plea, it will be sufficient for one to fill up with whiskey and wreak vengeance on his fellow, assured that the fact of being intoxicated will open the door of justice and let him walk out unpunished. We do not believe that our Governor will be swayed by such a plea.

It may be well enough to remind the Governor and all concerned that the public mind in the Commonwealth of North Carolina is exceedingly nervous at the present time about the apparent failure of justice in the courts in notorious capital cases. That from the noted Bishop case down to the present there has been a series of disappointments in the results of the trial of capital cases, and there will be reason for the exhibition of impatience on the part of the public, if the few cases convicted in the courts are carelessly tampered with by the executive. Sober and sensible people are alarmed at the prevalent mania for assassination. Killing is getting to be almost a past time, and we stand appalled at the sight of a land full of violence. Whither shall we turn for security to life, if the

[Concluded on 8th Page.]

CONTRIBUTIONS.

MUSINGS OF AN OLD PREACHER.

REV. G. G. SMITH.

The same thing is right at one time, and wrong at another despite the inflexible law of morals. When the Judaizers wished to force Jewish ceremonial law on the Gentiles, Paul and Barnabas both withstood them. Paul told the Gentiles plainly, if they were circumcised Christ would profit them nothing, and yet when Paul was going on his evangelistic tour, and decided to take Timothy, who was half a Gentile, because of the Jews he circumcised him. There is a concession to be made to honest ignorance or even to innocent prejudice which is called for when no principle is sacrificed. This rule is good for these days as it was good for those. Consistency is not obstinacy. We may yield as a matter of form when no rigid rule of right requires us to do so.

In matters of Christian faith it is not always necessary to obtrude our own convictions when we know those with whom we are brought in contact do not agree with us, and it is no cowardice which avoids needless conflicts of view. Very many grave troubles arise from a want of the conciliatory spirit. My Baptist and Presbyterian brethren have a nominal faith in the teachings of Calvin. I will not lead them to believe I agree with them, but when I minister in their pulpits, I will say nothing disparaging of Calvin or Calvinism. I will use their forms of public worship as though they were those I preferred. Timothy knew that there were good Christian Jews to whom he could be of no service if he adhered rigidly to his privileges as a Gentile, so he yielded. If I obtrude my Arminian views specially on final Apostacy, I will offend certain brethren, so I will confine myself to those vital doctrines upon which we both agree. I prefer our mode of public worship, to that of the Episcopalians, but if I am in their church I will conform as far as I can to their customs. There are demands I will not comply with for they are arbitrary and unscriptural, but I will as a Christian gentleman of my own will avoid everything which would be offensive.

In matters of personal conduct when I find on the part of good people an undue stress laid on certain things I think are unimportant as far as possible I will yield my opinions to their strong convictions. When I was a young preacher I found old uncle Aleck Perkins, one of my best members, had a great aversion to a preacher wearing a beard, and I never let mine grow while I was his pastor. I would not as a city pastor do violence to the wishes of my people by wearing a shockingly bad hat or a ragged coat. I would not, however, to gratify some exquisites, don a regulation ministerial cassock. I would not offend a congregation by appearing in the pulpit with a boy's sack coat or a colored cravat, nor would I go among plain workingmen with kid gloves on.

I would not in deference to the wishes of arbitrary faddists give up my cup of coffee and drink postum, and I would not demand coffee when postum was served. I would not refuse to eat my dinner because it was hot and I would as little show my displeasure if it was cold. I would not, if I honestly believed smoking a pipe was good for me, smoke the pipe where it would annoy another. Nor if I dislike tobacco be rude to those who use it. In these matters there is no conscience involved. It is merely a question of taste, and my access to people must not be prevented by my refusing to surrender any of my tastes or preferences.

There are concessions which only call for other demands. Like spoiled children the more one does sometimes, the greater the cry for further favor. We cannot go too far. We cannot encourage an exacting or querelous spirit, but just as far as we can yield without a sacrifice of principle we will yield.

THE GREAT TEACHER.

C. F. S.

The great Teacher is unlike any earthly teacher. We send our children to school not for the teacher to tell of himself but to point to the realm of truth. Jesus tells of himself. From him, and from his own teachings of himself, have come all our creeds and theologies. He is "the Teacher come from God," as Nicodemus said, and as millions believe in their hearts.

* * *

The greatest teachers have been content to point to the realm of truth. Christ never did this. He revealed truth as one come out from God. The Socrates and Platos and Arnolds have sought to pull aside the veil to the great domain of truth that the children of men might peep and peer in. Christ was the Truth. The truth in him was incarnate.

* * *

Men are pleased to fortify their teachings with quotations from eminent authors. Christ never thus propped up the eternal truth. He spoke with authority; and on this authority the faith of man can rest, as a vessel on the bosom of the deep, or a child on its mother's bosom.

* * *

Truth limpid flowed from the lips of Jesus. The sunbeams need no moonlight to prove that they are the sunshine. Christ never rested his word on the word of man. What accords with his teaching is eternal truth. All else is vain and false.

* * *

The truest teachers have a message. Christ is both message and messenger. Men at best hold a torch to light the way for the searcher after truth. Christ is the Light of the world.

* * *

The holiest men have pointed out the way to God. Christ says, "I am the Way." The wisest men have said, "this or that is the truth." Christ said, "I am the Truth."

* * *

Two things mark and measure a man's greatness and goodness: the loftiness of his character, and the domain and dominion of his influence. By this test, Jesus exceeds and excels all men. Christ taught us much and more by his life than by his revelations. His character was as lofty as his teachings. The circling centuries but increase the reach and realm of his influence.

* * *

Only three fast flying years did Jesus teach. All his recorded sayings could be read in a few hours. He wrote no books. Yet from his teachings all libraries have come. His revelations out-weigh, out-reach, and out-rank all the philosophies of all the schools. Many philosophies and creeds and vagaries have vanished on the thin air. The words of the great Teacher abide.

CORRESPONDENCE.

LETTER FROM BRAZIL.

My Dear Bro. Blair:—Our city has just passed through a series of very pompous festivities, in honor of the new saint, Geraldo, who was a member of the Redemptorist order of monks. This order has a convent here. All the monks are foreigners, I believe, and mostly Germans. The same order exists in the United States and stands for exactly the same thing there that it does here. The new saint is their saint, and as good Catholics, all Americans, who belong to that church ought to hold him in high esteem, and for the same reason as do our people here. I want the readers of the Advocate to see the unspeakable blindness that exists in the Romanist church even at this good hour, not among the grossly ignorant, but at its fountain head. The fact that some foxy priests in America characterize these outrageous stories about images, relics, and saints, as Protestant lies, has weight with a large class of American people, but it does not get rid of the stories, or save the people from their paganizing effects.

I give you below a sample of the kind of stuff the Redemptorists have been scattering here to introduce the people to the new saint:

"To deepen the devotion to, and the confidence of the Catholic people of our city in the new saint, we give a short sketch of the wonderful life of the humble Thaumaturgo. He was born on the 6th of April, 1726, in Murs, Italy, of poor but religious parents. His mother, Benedicta, used to say, 'My son was born for heaven only,' so great was his meekness and spirit of prayer. He was six years old, when one day on entering a little chapel of Our Lady, he saw the Divine Child come down from the arms of the image of his Divine Mother and invite him to play with Him. After some time had passed, the child Jesus took leave of him and gave him a small, white loaf of very fine bread. This miracle was repeated a number of times and was seen by the mother and sister of Geraldo. When he was seven years old, moved by his fervor of spirit, he went to the sacred table, along with the others, to receive his beloved Jesus, but being forgotten by the priest, he went away very sad, and that night the archangel, St. Michal, came and gave him the sacrament. It was only after he had entered the Redemptorist Order that he told this mysterious fact. When later on he set up in business for himself, his best customers were the poor. And it was not an uncommon thing for cloth to increase in size as he worked upon it making the garments of these poor people. . . . . He often passed hours at a time, in the night, before the Holy Sacrament, and he would hear Jesus say to him with stupendous familiarity, 'Crazy little thing, crazy little thing,' and he would answer, 'You are crazier than I, Lord, to allow yourself to be imprisoned in the sacrario for our sakes.' (The sacrario is the little box where the sacrament is kept.) When his time to cook came, he would spend all morning in the church, and at dinner time the monks would find the kitchen and dining room shut. The superior would reprove him for neglecting his duty and, smiling, he would reply, 'And what have the angels been doing.' He would then open the doors, and dinner would be ready and waiting. Once while he was talking about the Most Holy Virgin, he was snatched away through the

air, and at another time as he was coming out of a little chapel dedicated to Our Lady, he was caught up and carried through the air for the space of a mile."

These are fair samples of the miracles that followed the saint during his short life of 26 years, and that have continued ever since. These miracles must not be understood as the idle prattle of ignorant and superstitious monks of the middle ages. Not at all. They have had to pass muster before the lynx-eyed Leo XIII, who beatified St. Geraldo on the 29th of January, 1893. All his miracles had to undergo another very severe examination before he could be canonized, which took place on the 11th of December, 1904. In short, since 1843, the highest tribunal of the Roman church, with great care and the most exhaustive examinations, has been studying these alleged miracles which took place both before and after his death, and now she solemnly turns to civilized, thinking men, in broad open day light, in these days of this 20th century, and tells them that these childish stories are true.

May the good Lord save my people from the blighting influence of such an institution.

Our work here goes on well. This has been the most successful year of the Granbery College in its history of fifteen years. All our schools are prospering this year, notwithstanding the unparalled financial depression of the country.

Special services are being held in some of our churches sn which the believers are crying out to God for an outpouring of the spirit of power for service.

Please remember us when you prry.

Yours truly,

W. B. Lee.

Juiz de Fora, Minas Geraes, Brazil.

HOW MANY AND GREAT THE BLESSINGS REALIZED.

The management of the Methodist Benevolent and Fraternal Association rejoice to announce such an increase in its connectional brotherhood membership as to be able to pay all benefit certificates in full.

It has settled since December 1, 1904, claims resulting from the deaths of Revs. B. A. Hays, of the Memphis Conference (benefit, $250), F. M. Moore, of the Indian Mission Conference (benefit, $500), and C. D. Cecil, of the Mississippi Conference (benefit, $1,000); and will be prepared by the assessment to be called in a few days to settle the claims in full resulting from the deaths of Revs. E. F. Edgar, of the Mississippi Conference (benefit, $500); D. M. Evans, of the Memphis Conference (benefit, $500), and J. W. Bowman, of the Western North Carolina Conference (benefit, $500).

So far it has cost the members but little—much less than the average cost for an equal benefit in any Conference Brotherhood, and the protection has been greater and far more certain.

The hearts of many bereaved widows and orphans of our deceased itinerant comrades are looking to this Association confidently for the larger and definite benefits to be realized. It is composed of a kind-hearted itinerant band, who rejoice to contribute to the sacred fund which is to bless the largest number possible of their bereaved loved ones.

The following letter from Dr. Du Bose contains a fair statement of the practical benefits to be derived from the Association and the work it is doing:

Rev. J. H. Shumaker, Secretary.

Dear Brother:—Since I became insured in the Methodist Benevolent and Fraternal Association I have paid out exactly ten dollars in fees and assessments to the Association for a protection of $1,000. This for fifteen months.

During that time I have been thus able to assist in paying to the families of deceased brethren benefits aggregrating $3,000.

Had the Mississippi Conference Brotherhood, of which I was a member, remained out of the Association, the deaths of Brothers Cecil and Edgar would have required two assessments of five dollars each to be made on the members of the Brotherhood. This would have cost me exactly what I have paid during fifteen months in the Association, and would have yielded the families of these brethren but $250 to $300 each; whereas the benefits to the families of Brothers Cecil and Edgar from the Association are $1,000 and $500, respectively; total, $1,500.

H. M. Du Bose.

Come, itinerant brethren; join the band and help the Association, thereby helping the many dependent loved ones, and thus prepare for similar help to be rendered your own when you have fallen at your post.

J. H. Shumaker, Sec.

—Christian Advocate, Nashville, Feb. 23, '05.

SELECTIONS.

CHURCH FINANCES.

An old subject, yes. We have been hearing something of the sort for a long time. We shall be hearing for some time to come. A church cannot run without finances, therefore discussion of the matter is pertinent. Some sensitive souls think it is impertinent; but they are mistaken, if the discussion is in the right spirit. Fussing about money, or anything else, is a failure. Fair and frank agitation is not only apropos but necessary.

The support of a Church must come from its members. Outside help is gladly received, but it is not to be depended on. The members are stockholders in the enterprise, and as such are under the necessity of giving over-sight and of furnishing the working capital. If they get tired of the investment and want to sell out or give shares away, that is their privilege—a privilege which, we are sorry to say, some of them take advantage of. But as long as they remain stockholders, it is theirs to take a lively interest in the same. Like every other investment of earth, the dividends add much to the stock's value, or the stock's value adds much to the dividends. It is the same. A profitless Church membership is as unattractive as a cold batter cake. But a membership that brings comfort and peace and conscious strength is an investment that declares dividends every day.

Church finances cannot be managed in a haphazard fashion any more than can the banking business or a railroad corporation. Thought and watchful attention must be given if there is to be success. Definite and systematic plans must be put into execution, and followed up until they have at least had a fair trial. To launch a "plan" and then not even watch closely to see how it works is failure. How could it be otherwise? That is the trouble with most of the oversight of Methodist boards of stewards. The breath used in making a plan is wasted in immediately banishing it from the mind. The wonder is that the church has managed to exist through it all.

About the best plan that we know of is the printed quarterly statement of the assessments and payments from the entire membership of a charge. Usually enough advertising can be secured to pay for the printing. But it will pay without advertising. The plan is objected to by some on the score that it gives too much publicity to private money matters. These objectors should remember that such printed pamphlets are not for the general public, but for the members. It is a business statement, such as the members can get before their eyes in no other way. It works like a charm where given anything like a fair chance. Circuits have used it as well as city charges. But it has to be followed up, kept up, looked after, and persisted in. So will any other plan. Some charges employ a good man or woman in the church to collect quarterage. Such person must be discreet, consistent, well-liked, and firm. Church conferences can be made to take a prominent part in working out these perplexing financial problems.

The folly of postponement is a worm that cuts down the stalk of Church finances. Individual members postpone paying their own assessments. Everything else comes first; and if anything is left, the church may get a little the last minute of the last hour. If every member should thus hold on to his dollar, what a fix Zion would be in! Then the stewards postpone their hypodermic injection of a little business into the body ecclesiastic. Procrastination rules until the last quarter is rapidly running itself to death. Then there is as the old darky would say, "a great miration." Night sessions are held, bushes are beaten, collectors sent on the double-quick, money is borrowed from a bank, and the next preacher bears the additional burden. Shall we always live "at this poor dying rate?"

The tithing system is the financial Moses to lead the church out of bondage—a certain part of one's income, whether it be half, a fifth, a tenth, a twentieth or even less, to be put aside for the cause divine. A tenth should be the minimum; but some members could well afford to begin on the half of that, and work up their stock of liberality. The old way of having money corkscrewed out of pockets for worthy causes is a painful failure. The tithing band is growing, and will continue to grow. In the meantime, however, boards of stewards will do well to call a caucus and get busy. The year is running, like a scared rabbit, toward the October brier patch.—Midland Methodist.

It doesn't pay to lie, for your lies must all be kept on file mentally, and in the course of time some of them are pretty apt to get on the wrong book. A liar needs a better memory than any one is apt to possess.—Sel.

"How can I." cries the poor, bereaved heart, sitting in the darkened room alone, "how can I live my dreary life alone?" "Go and live it," is the answer. And as he goes on it is not dreary, and he can live it bravely in Christ's strength.—Phillips Brooks.

O God, Thou knowest what is the battle with each one. Wilt Thou help every one of us to gain victories in his own place and over his own nature. May we not be weary in well-doing; may none of us feel as though it were too long a strife, or too hard to bear.—Beecher.

An automobilist of this city of wide experience stated recently that if the facts were known it would be found that the vast majority of accidents could be traced directly to drink. And this was so not only when the chauffeurs took out the cars of their masters on the sly, but even when the owners were present.—New York Sun.

Our Correspondents.

Hendersonville Circuit.

Dear Advocate:—We are having a good meeting in Saluda. Brother R. B. Hines, of Mt. Airy was with us up till Sunday, June the 4th, and did most of the preaching while here. He is earnest, zealous and braces up well under discouraging circumstances looking on the bright side. While he has not had the advantages of a scholastic education that many others have had, yet his preaching was generally acceptable. He made many friends here, and so far as I know was generally liked by all who attended the services.

The church which was in great need of a revival was generally revived and unified under the gracious influence of the Holy Spirit which pervaded the services and the work. The meeting continues this week with increasing interest. There were 11 penitents at the alter last night, three of whom made profession. To God be all the praise for what he has done through his servants, under the gracious influence of the Holy Spirit. We hope to give fuller report later. Rev. W. D. Branon, of Greensboro, who presided at the organ and conducted the song service, continues with us in the meeting. He is a very valuable co-worker, and assistant. He is not only an excellent singer and performer, but he also has great tact in conducting alter work as well as other services, and preaches well for a young man. He is an ordained Quaker minister, and has charge of two Mission churches. Having had him in meetings before, and having known him and having been associated with him from the first of his public ministry, I have found him very valuable help in revival work.

In His name,

W. H. Perry, P. C.

Cheryville N. C.

May has been a Month full of conferences. Our District Conference embraced the first Sunday in May, the Ashville Conference the third Sunday in May, and the Sunday-school and Epworth League Conference the fourth Sunday. Monday following the fourth Sunday was the time of our third Quarterly Conference, so you see our time has been taken up in attending conferences. Now we will have time to visit our people, hold our special meetings and raise our conference collections.

As the Missionary Conference at Ashville has already been so well written up, by our able editor, I will not undertake a description of that noble gathering, of the Methodist host, representing four of the best conferences of our great church, but will only say to me personally it was one of the happiest events of my life, to mingle with friends of my boyhood and young manhood day's from the Holston hills, to hear their familliar voices saying, "John come back home," to listen to the music of Orr, Blake and Hunter again, that inimitable trio, to hear the soul stiring addresses of the leaders of our church, is an epoch in the life of at least one poor itinerant Methodist preacher. Asheville itself has many attractions, an ideal place for such a gathering, with its large auditorium, its hotel and boarding house facilities, its genial people, its strong Methodist following, with its handsome residences and magnificent public buildings and business houses, with its beautiful paved streets and elegant side walk's and all this surrounded by a background of as fine mountain seenery as the world affords, and with its central location, where could we have done better.

Two days and nights were all I could give to the Conference. Saturday morning I had to leave for home to preach on Sunday and get ready for the Shelby Sunday School and Epworth League Conference, which convened at Cheryville Friday morning, May 26th, at 9:30 and continued over the 4th Sunday. The conference was well attended considering the busy season and the rainey weather. The speeches and sermons were all good to edefying. The music under the direction of Miss Lucy Baber, of Belwood, was excellent. Hon. J. A. Anthony, of Shelby, presided over the conference. His presidency, his talks and addresses added much to the interest of the occasion. The pratical illustration of the model Sunday-school Sunday morning conducted by J. A. Anthony was very helpful. Rev. R. M. Hoyle, presiding elder, was present at all the sessions, taking a deep interest in all the proceedings. His addresses Friday night and Saturday night and his sermon Sunday, at 11, a. m., were instructive and edifying. Sunday night he preached at Laboratory, and Monday, at 11 a. m., this being the time and place of our third Quarterly meeting.

J. B. Tabor.

Crouse, N. C.

Saint John's Day Celebration.

The annual celebration of St. John's Day by the Masons of North Carolina on the grounds of the Oxford Orphan Asylum will be held.

SATURDAY, JUNE 24TH, 1905.

Special, brief communication of the Grand Lodge of Masons at Oxford on that day.

Hon. John S. Cunningham will be orator of the occasion.

The children of the Oxford Orphan Asylum will, during the day, sing some of their sweet songs.

Many will take baskets and enjoy an oldfashioned picnic dinner. Tables will be provided for them in the big oak grove.

Barbecue dinner and refreshments will be sold on the grounds.

Plenty of pure, cool water will be furnished at accessible places.

A large crowd always attend these celebrations and the people always seem to spend the day most pleasantly and profitably.

The Seaboard Air Line Railway announces that it will run excursion trains from Weldon, Raleigh and Durham to Oxford for St. John's Day.

The great oak grove of this institution is an admirable place for the celebration.

The Oxford Orphan Asylum has now under its care two hundred and seventy-five of the homeless boys and girls of the State.

A visit to the institution will be of value to those who attend, and it can not fail to deepen interest in the orphan cause.

Announcement.

Dear Brother Blair:—We are now prepared to do the best years work at Bald Creek College that has ever been done. The building will be nicely painted and every thing put in first class shape before school opens in August. We take pleasure in calling the attention of our pastors and people to our work here and ask their earnest cooperation. The school property here belongs to the church and we are going to try to serve the church in this school during the next year, and we hope to have the support of our people by putting their boys and girls in school.

I will remain in charge of the Bald Creek circuit until Conference. We will be glad to give any information in regard to our school work.

My post office will still be Bald Creek.

Yery truly,

L. R. Huddleston.

BREVARD REPORT.

CASH.

Previously reported,	$566 90
Wilmington, Grace Auxiliary,	28 00
Mrs. Rodger Moore,	5 00
Mr. Walter Bandy,	5 00
Mrs. R. W. Haywood,	50
Cash,	2 13
N. C. H. M. Conf. Society,	12 80
Mr. J. V. Burleyson,	1 00
Rev. S. E. Mercer,	2 40
Valle Crucis Sunday-school,	1 00
Mr. Wm. Lindsey, Los Angeles, Cal.,	7 50
Collections Annual Meeting in Charlotte,	65 56
Total Cash,	697 79
Pledges,	17 50
	$715 29

Remember all contributions to be sent to Mrs. F. E. Ross, Treasurer, Greensboro, N. C.

NEWS NOTES.

Durham is preparing to erect a $50,000 school building. Their present facilities are crowded.

The salary of the postmaster at Raleigh has been increased from $3,100 to $3,200.

In a pinch, use Allen's Foot Ease. A powder for tired, aching feet. At druggists, 25c.

It is said that peace negotiations between Japan and Russia are likely to result from the efforts of President Roosevelt.

Norway has seceded from Sweden, and is now looking for a king. It is said that if they cannot get a king, they will organize a republic.

It is said that the outfit for the Industrial News, one of the Republican papers to be published in Greensboro, has been purchased.

A handsome granite shaft has been erected at Big Bethel to mark the spot where the first battle of the Civil War occurred. It was unveiled last Saturday with appropriate ceremonies.

The Ryder-Cramer Wagon Works, of Thomasville, has been put into the hands of a receiver. The plant has been lying idle some time. The liabilities are about $21,000, while the capital stock is about $40,000.

Mr. Frank G. Bigelow, the president of the First National Bank of Milwaukee, who defaulted for $1,450,000, has been sentenced to ten year's imprisonment in the penitentiary.

Mr. W. S. Wallace, foreman of the sewer and water connection force in Kinston, was killed Saturday by the cavein of a ditch, while tapping the water main for the Imperial Tobacco Co.

Hon. Leslie M. Shaw, Secretary of the Treasury, in passing through North Carolina, stopped over in Greensboro, last week and was given an informal banquet by the bankers and chamber of commerce.

Hon. Paul Morton, Secretary of the Navy, and who will retire from that position on the first of July, has been elected chairman of the Board of Directors of the Equitable Life Assurance Company.

Application has been made to Gov. Glenn to pardon Mr. Ed. Utley for the killing of Hotel Clerk Hollingsworth of Fayetteville. The pardon was asked for on the ground of insanity and intoxication of Utley and on account of newly discovered evidence.

Three persons were drowned and two others narrowly escaped drowning last Saturday in Chicago on account of the carelessness of the chauffeur of the automobile in which they were riding. In trying to pass another automobile, he ran into the Chicago River, not noticing that the draw was up.

A. and M. College.

The Catalogue of the North Carolina College of Agriculture and Mechanic Arts show 130 students of Agriculture, 93 of Civil Engineering, 60 of Electrial Engineering, 73 of Mechanical Engineering, 25 of Cotton Manufacturing, 33 of Chemistry and Mining, and 58 of Mechanic Arts. Young men desiring practical industrial training would do well to write for catalogue to President Winston, West Raleigh, N. C.

A Fearful Fate.

It is a fearful fate to have to endure the terrible torture of Piles "I can truthfully say," writes Harry Colson, of Masonville, Ia., "that for Blind, Bleeding, Itching and Protruding Piles, Bucklen's Arnica Salve, is the best cure made." Also best for cuts, burns and injuries. 25 at all druggists.

To live in love is to live an everlasting youth. Whoever enters old age by this royal road will find the last of life to be the very best of life- Instead of finding himself descending the hill of life, he will find it uphill all the way into clearer air. There the vision reaches further; here the sunsets are more golden and the twilight lasts longer.—Mary A. Livermore.

LADIES CAN WEAR SHOES

one size smaller after using Allen's Foot Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, callous and sore spots. Allen's Foot-Ease is a certain cure for sweating, hot, aching feet. At all druggists and shoe stores, 25c. Don't accept any substitute. Trial package FREE by mail. Address, Allen S. Olmsted, Le Roy, N. Y.

District Conference Directory.

Franklin District at Whittier, July 27 to 30.

Winston District at Leaksville, July 27-30.

Statesville District at Lenoir, July 13-16.

Salisbury District at Lexington, June 29-July 2.

Greensboro District at Ramseur, July 20-23.

Waynesville District, at Horse Shoe, Aug. 3-6.

Asheville District at Barnardsville, July 20-23.

Morganton District at Forest City, August 3-6.

Charlotte District at Brevard Street, Charlotte, July 26-28.

Beriah Wilkins, owner and publisher of the Washington Post, died suddenly in Washington last week of heart failure. He was formerly a representative in Congress from Ohio.

In Mad Chase.

Millions rush in mad chase after health, from one extreme of faddism to another, when, if they would only eat good food, and keep their bowels regular with Dr. King's New Life Pills, their troubles would all pass away. Prompt relief and quick cure for liver and stomach trouble, 25c at all drug stores, guaranteed.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to June 13, 1905.

ASHEVILLE DISTRICT.

Rev. W. H. Perry,	45
Rev. W. B. Lyda,	11
L. B. Abernethy,	25
Rev. J. N. Somers,	16
Jno. W. Moore,	9
R. H Parker,	10
J. B. Hyder,	5
J J Brooks,	14
L R Huddlestone,	21
T R Wolfe,	11
	— 167

CHARLOTTE DISTRICT.

R. G. Tuttle.	9
Rev. F. W. Bradley,	14
Rev. W. R. Ware,	25
Rev. J. H. Bradley,	12
Rev. J. A. B. Fry,	13
Rev. E. G. Pusey,	15
Rev. C. M. Pickens,	1
M. T. Steele,	5
J. C. Mock,	24
W S Hales,	9
J A Baldwin,	13
D L Reid,	27
A. E. Wiley,	10
L E Stacy,	16
A Falls,	12
F Marr,	1
	— 206

FRANKLIN DISTRICT.

Rev. S. E. Richardson,	1
Rev. R. L. Doggett,	5½
H. Curtis,	1
B. Noblitt,	2
P Bogle,	20
L Townsend,	10
G Loftin,	8
J Edwards,	1
L Marsh,	10
A Sronce,	10
Myers,	19
H Moore,	9
P Tate,	4
	—100½

GREENSBORO DISTRICT.

Albert Sherrill,	1
C. A. Wood,	3
B. F. Fincher,	50
J. A. Bowles,	21
J. T. Stover,	37½
H. Turner,	8
J. J. Renn,	20
Carraway,	10
Crawford,	3
Eads,	8

A S Raper,	9
J F England,	13
C H Caviness,	21
	—199½

MOUNT AIRY DISTRICT.

Rev. J. W. Long,	13
Rev. H. C. Sprinkle,	7
Rev. R. L. Ownby,	4
Rev. J. M. Rowland,	42
Rev. W. F. Elliott,	9
Rev. S. W. Brown,	7
Rev. B. F. Hargett,	15
Rev. J. A. Clarke,	2
T. J. Houck,	6
A. W. Jacobs,	8
W. T. Carner,	20
Seymour Taylor,	11
O P Ader,	9
W L Dawson,	10
W T Albright,	16
W L Hutchins,	5
R L Fruit,	9
T H Stimpson,	10
T E Winecoff,	3
	— 206

MORGANTON DISTRICT.

Rev. N. R. Richardson,	18
Rev. J. B. Carpenter,	16
W. G. Mallonee,	21
R D Sherrill,	6
Rev. N. M. Modlin,	14
D. F. Carver,	13
D. S. Richardson,	16
J. O. Shelley,	26
D. R. Proffit,	10
J. D. Gibson,	3
J D Arnold,	21
C P Goode.	2
W O Goode,	14
L E Peeler,	7½
R H Penland,	7
W A Newell,	1
	—225½

SALISBURY DISTRICT.

E. K. McLarty,	2
J. E. Gay,	9
Rev. T. T. Salyer,	7
Rev. Joseph Fry,	5
Rev. S. T. Barber,	47
Rev. B. F. Carpenter,	25
Rev. T. E. Wagg,	21
J. P. Davis,	16
J. C. Postelle,	14
A L Coburn,	5
J W Strider,	12
J P Lanning,	8
J A J Farrington,	2
A L Aycock,	13
G T Rowe,	20
J C Keever,	1
J C Rowe,	1
W V Honeycutt,	10
P. W. Tucker,	2
	— 220

SHELBY DISTRICT.

Rev. Geo. D. Herman,	8½
B. A. York,	21
J. B. Tabor,	13
Rev. J. H. Bennett,	8
Rev. J. F. Armstrong,	33
Rev. M. B. Clegg,	10
Rev. J. W. Clegg,	113
B. Willson,	21
E. N. Crowder,	3
M. H. Vestal,	3
J. W. Ingle,	24
R. M. Courtney,	6
W P McGhee,	11
W M Boring,	3
E W Fox,	4
E L Bain,	3
	—284½

STATESVILLE DISTRICT.

Rev H K Boyer,	2
Rev W H Willis,	6
Rev E J Poe,	18
Rev T L Triplett,	1
Rev W S Cherry,	17
T J Rogers,	8
Rev W O Rudisill,	12
Rev P L Terrell,	30
Rev T E Weaver,	13
L T Cordell,	40
T B Johnson,	16
W F Womble,	15
W R Evans,	10
A J Burrus,	3
R. S. Howie,	19
Parker Holmes,	3
R M Taylor,	24
L T Mann,	1
H H Robbins,	8
	— 246

WAYNESVILLE DISTRICT.

Rev J W Campbell,	11
C P Moore,	7
J H Brendall,	27
D C Ballard,	31
W A Thomas,	3
P C Battle,	8
Z V Cordell,	7
J E Abernethy,	8
J W Kennedy,	20
W E Abernethy,	24
C E Stedman,	8
	— 154

WINSTON DISTRICT.

Rev A R Bell,	1
Rev. James Willson,	30½
Rev H C Byrum,	9
Rev J P Rodgers,	12
J F Totten,	1
T W Watts,	1
P E Parker,	18
L L Smith,	1
H H Jordan,	1
J F Kirk,	8
W M Curtis,	3
J H Barnhardt,	1
R P Eubanks,	1
	— 86½

Total from districts,	2,096½
Secured by old subscribers,	61
Total,	2,157½

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

Extremely Low Rates Announced, Via Southern Railway.

Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-Aug. 4, 1905.

Fort Worth, Tex.—General Assembly Southern Presbyterian Church, May 18-26, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6:9, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

St. Louis, Mo.—National Baptist Anniversary, May 16-24, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing the undersigned: R. L. Vernon, T. P. A., Charlotte, N. C.; J. H. Wood, D. P. A., Asheville, N. C.; S. H. Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Tayloe, Gen'l. Pass. Agent, Washington, D. C.

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I shall never forget your kindness to me, and the instruction is superb. You have made an independent girl out of a mendicant. You may be sure that I am doing and shall do everything in my power for your excellent school.

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Outline of Alumni Address.

GILBERT T. ROWE.

As you all know, the Alumni address in connection with the banquet is an experiment. The speaker is also an experiment, as so also is the speech. It therefore remains to be seen whether all three, or any one of the three shall be a success.

Ten years ago, I walked the race-track in company with another member of the class of '95 who is now before me, in the quiet of mednight after the reception was over, and we agreed to go out and set the river on fire. Our ways separated, and each has been looking over in the direction of the other to see the smoke. We have come back to-day to the scene of our college contests and conquests. The river did not burn, but we have been out in the wide world, and the smell of the field is upon our garments.

It seems the fitting thing to dismiss any thought of a set speech and to turn this occasion into an hour of jubilation. When I was invited to make this speech, certain defects in our college life came up before my mind, and I determined to talk among ourselves about our weakness. But after being here for four days, I find that every weakness has been put aside and every defect has been remedied. You at the college have been working nobly and advancing so rapidly that one who has been out ten years can not realize the changes that have taken place. You have been faithful, and did not modesty forbid, I would say that we who have gone out have made changes no less remarkable.

The danger in all college life arises from a tendency to smother and obscure real values under theory, technicality and speculation. Two ideals have been calling mighty to young men of this age,—technical scholarship for scholarship's sake and material wealth for wealth's sake. These are good and in a sense necessary, but the only permanent product of the world's activity is character. All things culminate in this and get their valuation from it. The unconscious processes of nature, moving up from the amorphous rock, through the vegetable and the animal, have been working through ages toward man, and man comes to himself and his real purpose only in character.

Education is therefore the process of character-making. But character is more than habitual moral earnestness just as education is more than the attainment of intellectual acumen. Education means the development of every faculty of the person, and any system which allows any faculty to become atrophied is a wrong one. Without attempting an accurate definition, I would say that education is such a development of the faculties and such a mastery of general knowledge as will insure the proper handling of any situation. The man who knows, appreciates, and does is the educated man, whether he got his training in the school or in the field. What one thinks is important, but it is equally important that he think and that he think for himself.

First in the order of acquirement of general knowledge, I would place those eternal principles, which are true for all time, which have been known by a few in every age, and which have survived every catastrophe. They are God's perpetual and universal laws, the laws of being and of well-being which govern the divine ideal of human life. Next in order, I would place a knowledge of one's own age. An air-rifle in the hands of a neighbor boy is of more significance to me than a 12 inch gun on a ship under Togo. It is well to learn of the eloquence of Cicero and the prowess of Caesar, but it is just as necessary to keep up with the leaders of this age. How many poor, helpless souls come out of our colleges and become failures in the world just because they are out of touch!

You may think it strange that I am discussing so old a subject as education before men whose business it is to educate. It would seem like carrying coal to New Castle or tobacco to Durham. My apology is that education has never been clearly defined in practice. A quarrel of the duration of two millieniums has even waged between the intellect and conscience. Neither has understood the other, and perpetual strife has ensued. Happily, however, there are signs of an early place, and in the light of the cold facts, without any thought of boasting. I say that Trinity College is doing more to bring about that peace than any other factor upon the American continent, and this, of course, means, in the whole world.

During the middle ages learning was confined to the church. Great barons made their marks and even Kings were unlearned. Great is our debt to the Catholic church for preserving learning in a barbarous age. But as in most cases, absolute power led to tyranny and intolerance. The church, having had a monopoly upon thinking for so long a time, began to say that no one should think except according to a narrow interpretation of the Bible, as that book was explained according to the logic of Aristotle. From narrow premises, the schoolmen reached impossible conclusions.

It was out of such conditions that the Renaissance arose. The era of awakening was an assertion of the mind's right to search for new facts forever and a declaration of independence from intolerance. The revival of heathen literature was so great as to obscure sacred literature, and in throwing off the chains of bondage, men went to the extreme of lawlessness, becoming unmoral and immoral. Dearly has the church paid for allowing the intolerant spirit of human nature to supplant the generous mind of its Supreme Teacher. We have not fully recovered after five-hundred years, for even to-day the intellectual world has a feeling that religion smacks of bondage.

But a better day is dawning. The college world now realizes that all true education cultivates, first of all, a love of eternal principles. Moral earnestness is the basis of all true intellectual effort, and learning without integrity is mere shrewdness. It is well to be cultured, but it is better to be right. Education has never attained its end until it has produced a type of individual character worthy to endure forever.

Old Dr. Johnson, the dictionary man, said to a man, who was smuggling goods into England, "you must quit that, it is wrong." "But, sir," replied the smuggler, "I am obliged to live." "I don't see any necessity for it, sir!" came the gruff retort.

That college is greatest, which together with learning so exalts righteousness as to make a student feel that it is better to starve than to steal. Trinity has become such a college, and to the President we owe more than to any other man for the realization of this ideal. His comprehensive intellect has mastered the needs of American colleges, and his blazing eloquence has burned into our hearts and made us understand them, but during the whole of his career as our leader, we have felt that greater than his intellect is his character and mightier than his eloquence is his manhood.

Mother's Love.

Mother's love is proverbial. It always existed. It always will exist. Give expression to that love—not in kisses—nor embraces, nor other transitory forms of demonstration, but in substantial deeds—deeds that speak louder than words—deeds that surely provide for the future—for the happiness and welfare of the child, and do it now.—Selected.

Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905.
Baltimore, Cumberland, Md., March 28, '06.

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo , Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

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The Quiet Hour.

The Religious Awakening.

JESSE BOWMAN YOUNG, D. D.

The time of religious awakening in a community is in the highest sense a call from God for us to bestir ourselves. There are seasons for sowing and reaping in which labor counts and tells in the world of agriculture. Seed sown in the spring, grain gathered in the harvest—this is the rule from which there is no escape. So there are special, opportune seasons for religious ingathering. We are indeed to work in season and out of season, we are not to get weary of well-doing; but in the hour when in a special way God moves among the people, when unusual interest is taken in the services, when sinners become awakened, and careless men and women are alarmed, and the Word of God takes hold with power upon the hearts of those who hear it—in such signs of divine activity we may hear the sound of marching in the top of the mulberry trees. God is working among men and calling anew to saint and sinner, "Bestir thyself!"

And now, brother man, let me urge you this final truth, and that the hour when the gospel message comes home to you, singling you out from others, individualizing you from your fellows, is a turning point in your life. When the Scripture, read in solitude, searches you with its commands, its warnings, and its examples; when in the sanctuary the words of the preacher reach your conscience, disturb your ease, induce a longing for pardon, extort from your broken heart the low, faint, hungry cry, "O, that I knew where I might find Him," bring you face to face with your sins, with all the wastes and follies of your past life, and make you realize your wretchedness and danger—that to you is an hour fraught with momentous issues of life or death. "The sound of marching in the tops of the mulberry trees" comes to thy soul, and cries "Bestir thyself! This is the accepted time; this is the day of salvation; this is the proffer of reconciliation through Christ!"—From "The Hungry Christ."

An Undivided Heart.

If God has set you to win souls, O my brother, make no provision for the flesh, to fulfill the lusts therof. Cut the bridge down behind you. Remember Paul's words to Timothy: "Give thyself wholly to them, that thy profiting may appear to all."

Let your eye be single, make no plan for retreat, allow no thought of it. Remember Paul's "Woe is me, if I preach not the Gospel."

Like Jesus, set your face steadfastly toward your Jerusalem, your cross, your kingdom, your glory, when, having turned many to righteousness, you "shall shine as the stars for ever and ever." (Dan. 12:3.)

You may be ignorant and illiterate, your abilities may be very limited, you may have a stammering tongue, and may be utterly lacking in culture, but you can have an undivided, a perfect heart toward God and the work He has set you to do, and this is more than all culture and all education, all gifts and graces of person and brain. If God has bestowed any of these upon you, see to it that they are sanctified, and that your trust is not in them. But if He has denied them to you, He yet hath called you to the fellowship of His Son, and to His service. Be not dismayed; it is not the perfect head, but the perfect heart which God blesses. For has He not said, "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in behalf of them whose heart is perfect toward Him?"

At this point none need fail, and yet, what an awful thing!—some will fail, and after having, as they say, prophesied in His name, and in His name cast out devils, and in His name done many wondrous works, shall hear Him profess, "I never knew you; depart from Me, ye that work iniquity."—Lieutenant-Colonel S. L. Brengle.

A Well of Living Water.

Dr. John G. Paton, who for forty years has been a missionary to the South Sea Islands, has been relating many of his experiences. One of the most interesting is the story of the well he dug, and the effect on the natives. These heathen, it must be remembered, were on a small island where no fresh water was accessible. All they had to depend upon for supporting life was rain, and during the dry season they drank the milk of the cocoanuts—as long as it lasted. When the "rain god" delayed his answer to their prayers, there was much suffering. After examining the ground carefully, Doctor Paton believed a well might be sunk that would yield fresh water. With much prayerful thought, and many misgivings lest the water, if he found any, should prove to be salt, Doctor Paton chose a spot, and began to dig. The savages supposed he was crazy. His unheard of way of searching for water aroused their superstitious fears. All he could persuade or hire native hands to do was to pull a windlass rope, and draw up the loosened earth as he sank the well deeper and deeper. He dug the earth with his own hands. After going down thirty feet he struck a spring. Hesitatingly he tasted it. It was pure, fresh water. The effect was magical. The man who had been disbelieved and jeered at was now a "prophet." He had said he would go down into the ground to "find rain"; and now the people believed that all he told them about Jehovah and Jesus Christ was true. Then follows a wonderful story of success; of the destruction of idols, the establishment of schools, the framing of a code of enlightened laws, the transformation of a tribe of cannibals into a well-ordered community.—Unidentified.

Tell Me.

Tell me all the good you can about the people that you know.

Tell me only the good about the people of whom you speak.

Tell me things which will make me think well of people and of life.

Tell me the things which will straighten up my thinking, and give me the right principles of work and of play and of thought.

Tell me the things which make me ashamed of compromise and pretense.

Tell me the things which will make it easier for me to believe in the religion of Jesus Christ as a working theory of life.

Tell me the things which will harden into a steady conviction of my belief in the Christianity of the Son of God.

Tell me the things which will fortify my faith in man, in God, and in heaven.

Tell me the things which make you cheerless and needy, and I will tell you of the Man who understands, and who says sweetly, seriously, and savingly to you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest!"—New York Observer.

The gift of Jesus to mankind has been his faith in the never-failing presence of an infinite love. He, first of all human beings rose to this perfect and unfailing confidence.—James Freeman Clarke.

As seed laid in the earth must rise,
And seek the light and find its flower,
So to our lives in like surprise
Comes love's sweet resurrection hour!

—William Brunton.

To live in love is to live an everlasting youth. Whoever enters old age by this royal road will find the last of life to be the very best of life- Instead of finding himself descending the hills of life, he will find it uphill all the way, into clearer air. There the vision reaches further; here the sunsets are more golden and the twilight lasts longer.—Mary A. Livermore.

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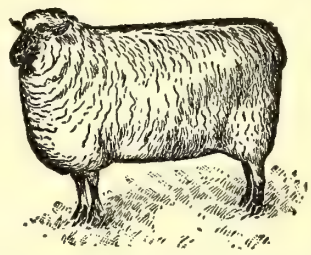
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THE PARDONING PREROGATIVE.

[Concluded from 1st page.]

judicial and executive branches of our Commonwealth co-operate in the defeat of justice? If Cain be willing to rise up and slay his brother he should complain only at himself if the mark of public displeasure is set upon him. Neither he nor his friends can save him from being, ever after the dreadful act, a fugitive and a vagabond in the earth. Why then should we imperil the public safety in a vain effort to rescue such from the awful penalty of a crime the bloody marks of which will attach to them in spite of all the pardons of men or mercies of God. We should be truly sorry for those who, in an evil hour, have imbrued their hands in the blood of their fellows; but our sympathy should not lead us to forget their victims, on the other hand, or the moral integrity of society against which they have sinned.

It will be a very safe rule for one charged with the responsibility of exercising the pardoning power, to presume that one whose case, in the hands of able counsel, has been fought through the courts, should be exceedingly thankful to escape the gallows and make scant atonement for his crime by a few years of imprisonment, even at hard labor. It will be a happy day for our State when we have rulers who make scant use of the pardoning power.

THE STATE NORMAL COLLEGE.

The commencement exercises of the State Normal and Industrial College took place last week, on Wednesday and Thursday. These exercises were of unusual interest. The sermon was delivered on Wednesday morning by Rev. J. I. Vance, D.D., of Jersey City, N. J. Dr. Vance is a very forcible and attractive speaker, and, withal, free from all semblance of mere scholasticism. His sermon was plain, practical, and highly appropriate for such an occasion.

The address was delivered on Wednesday evening, by Dr. Francis G. Peabody, of Harvard University. The address was short and simple, not what the public naturally expected, but appropriate and entertaining.

There were 39 in the graduating class. These received their diplomas on Thursday at eleven o'clock, the principal address being delivered by Hon. W. A. Hoke, Associate Justice of the North Carolina Supreme Court.

There were more than five hundred young ladies in attendance the past year. This school is doing a great work for the womanhood of the State, and Dr. McIver, the president, has already built for himself an enduring monument in the work he has accomplished here.

GREENSBORO FEMALE COLLEGE.

We go to press too early to give a full account of this interesting occasion. The exercises proper began with a sermon before the College Y. W. C. A. on Sunday evening by Rev. G. H. Detwiler, D.D. The sermon was preached in West Market Street church. It goes without saying that the young ladies were greatly edified by the sermon.

There were exercises by the students on Monday evening, concluding a series of musical and elocutionary recitals which began last week.

Dr. W. V. Tudor, of Richmond, Va., was the College preacher on Tuesday morning in the college chapel. He referred to the fact that he preached the baccalaureate sermon in 1887, when the College was under the presidency of that faithful man of God, Dr. T. M. Jones. In appearance, Dr. Tudor was venerable; in manner, impressive. His voice was clear and his annunciation distinct; his diction was forcible as well as elegant. His thought was masterful.

His text was taken from the 27th verse of the 1st chapter of the Epistle of James, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widow in their affliction, and to keep himself unspotted from the world." His theme was the relation of Christian life to society. His treatment of the theme was practical, and was a delight to the audience.

There was quite a number of visiting alumnae and ministers in attendance upon commencement. Among the visiting preachers might be mentioned Dr. L. W. Crawford and Rev. J. T. Stover. A supplementary account will appear next week.

THE NORTH CAROLINA TEACHERS' ASSEMBLY.

Our city is full of guests this week on account of this great gathering, and is trying to give some adequate expression of appreciation of having so many distinguished and worthy guests. No class or profession deserves more at the hands of this or any other community than those who teach in our public schools, academies, high schools and colleges. These men and women are, as a rule, among the most self-sacrificing and hard worked of all those who serve the public in any capacity. They are indeed overworked and underpaid.

Our State has made fine progress in the matter of increased zeal and interest generally in the matter of education. While perhaps the average intelligence of the State has not risen many degrees, yet it is something very encouraging to know that fewer people are now content to undertake life's responsibilities without thorough preparation, and there is almost universal inquiry among the masses for the best method of solving the problem of education.

The public school is the foundation of our educational system and must remain so. Those who are engaged as teachers in these schools are in charge of the destiny of the nation. How important that they be men and women who not only love their country, but who fear God and keep his commandments. As a rule we believe they are such. There has, so far, been little tendency to banish from the free schools in North Carolina wholesome moral and religious influences. The strong religious sentiment of the country has safe-guarded us at this point, and we trust it may ever remain so.

We bespeak for those in attendance a pleasant stay in our beautiful city, and trust the Assembly may plan larger and better things for education in the State.

TRINITY COMMENCEMENT.

Trinity Park is the Mecca of North Carolina Methodists and Commencement is the favorite time for the pilgrimage; and so for several days last week if you wanted to find a representative North Carolina Methodist, the most likely place to look for him was at Durham.

Commencement began last Sunday at 11 o'clock with the memorial exercises in honor of the late Mr. Washington Duke, the great friend and benefactor of the college. The main feature of the exercises was the memorial address of Dr. John C. Kilgo, the eloquent president of the institution, but prior to this address, Dr. W. P. Few read a memorial expressive of the appreciation of the faculty for Mr. Duke. Dr. Kilgo was at his best in this address, and when we have said this, it is not necessary to say more to the reading public of North Carolina. We are sorry that we have not space to give the entire address.

On Monday afternoon at 4 p. m., the Board of Trustees met with the following members present: V. Ballard, Durham; Col. J. F. Bruton, Wilson; J. A. Long, Roxboro; Rev. T. F. Marr, D.D., Charlotte; Rev. S. B. Turrentine, D.D., Greensboro; Dr. W. G. Bradshaw, High Point; Dr. E. T. White, Oxford; Rev. F. A. Bishop, Raleigh; J. G. Brown, Raleigh; Rev. J. N. Cole, Rockingham; Rev. M. A. Smith, Wadesboro; C. W. Toms, Durham; H. B. Adams, Monroe; Rev. J. B. Hurley, Fayetteville; R. L. Durham, Charlotte; Rev. T. N. Ivey, Raleigh; B. N. Duke, Durham; H. A. Page, Aberdeen; W. R. Odell, Concord; J. H. Southgate, Durham; F. Stikeleather, Asheville; Rev. A. P. Tyer, Elizabeth City; R. A. Mayer, Charlotte; Hon. F. M. Simmons, Raleigh.

The president made his report which showed the substantial character of Trinity's growth. The following facts have been culled from the report of the president and from what has been given out from the different meetings of the Board: During the year there have been matriculated in the College 245 students; in Trinity Park School, 206; total, 451. Total last year, 402. Net gain, 49. The college has been showing a net increase in numbers of about 10 per cent. for several years past. During the year, the college has lost by death Revs. N. M. Jurney and G. A. Oglesby from the Board of Trustees; Rev. J. F. Bivins, headmaster of Trinity Park school; and its great friend and benefactor, Washington Duke, who sustained no official relation to the college. The school of law was founded during the last session, and is supported by an annual contribution of $6,000 from J. B. and B. N. Duke. Mr. B. N. Duke has given $25,000 to the improvement of Trinity Park school. Mr. C. W. Toms has endowed a scholarship. During the year, 1,593 books and 810 pamphlets were added to the library, making a total of 30,004 books and 12,815 pamphlets. Dr. Kilgo and the entire faculty were re-elected. The following new members of the Board of Trustees were elected: Dr. Oscar McMullen, of Elizabeth City; Rev. W. L. Cuninggim, of Goldsboro; Dr. E. C. Register, of Charlotte; and Rev. J. R Scroggs, of Winston.

During the year there has been a very gracious and notable revival of religion among the student body.

On Tuesday morning, at 11 a. m., Rev. Richard Wilkerson, of the Rayne Memorial church, New Orleans, preached the annual sermon. His text was "Whom will ye that I shall release unto you? Barabbas or Jesus that is called the Christ?" His theme was Pilate and Pilateism. It was agreed by every body to be a masterly effort.

On Tuesday evening at 8:30 o'clock, there was a contest for the Wiley Gray medal. This medal is awarded to that member of the Senior class who delivers the best Commencement address, and is an honor eagerly sought after. There were four contestants this year for the honor, namely, E. R. Franklin, Raleigh, N. C., subject, "Another View of History;" O. I. Hinson, Monroe, N. C., subject, "An Application of the National Point of View;" E. F. Lee, Newton Grove, N. C., subject, "The Triumph of American Democracy; M. E. Newson, Jr., Littleton, N. C., subject, "The Moral Element in Politics." The medal was won by Mr. Lee.

Other medals and honors bestowed that night were: The Braxton Craven Medal for the best average scholarship in college, to Holland Holton. Columbian Society Medals: Orator's medal to E. F. Lee, Debator's medal to H. E. Spense, Declaimer's medal to V. C. Matthews. Hesperian Society medals: Orator's medal to Z. E. Barnhardt, Debator's medal to W. F. Jerome, Declaimer's medal to E. O. Cole. The $25 prize for the best piece of fiction published in the Archive during the session was won by A. G. Moore, of the Senior class.

Wednesday was commencement day. The Commencement address was delivered by Dr. Francis Greenwood Peabody, of Harvard. His theme was the Duty of the College Man to Modern Democracy. He made no attempt at oratory and spoke in a conversational tone; but his address was very scholarly and was well received by the audience. It was characterized by great sanity and saving common sense.

After the address, the diplomas were presented. There were sixteen members of the graduating class, each receiving the degree of Bachelor of Arts, as follows: Paul E. Beachboard, Julian Blanchard, Arthur V. Cole, Alice C. Craft, Angier B. Duke, Earl R. Franklin, Daisy L. Freeland, Charles T. Hancock, Obed I. Hinson, Eli F. Lee, James A. Long, Jr., Augusta N. Micheals, Alonzo G. Moore, Marion E. Newsom, Jr., Nicholas S. Ogburn, Jr.,

and John C. Richardson. There were six graduate students, receiving the degree of Master of Arts as follows: Arthur B. Bradsher, Garland Greever, Zensky Hinohara, Leslie P. Howard, Edna C. Kilgo, and Eber C. Perrow. Julian Blanchard was the first honor man of the graduating class. The degree of D.D. was conferred upon Rev. Richard Wilkerson, who delivered the annual sermon.

In the afternoon of Wednesday, the Alumni held their annual meeting in connection with the annual dinner. That was one of the most pleasant occasions connected with the commencement. Rev. G. T. Rowe, a gifted son of a gifted sire, delivered the annual Alumni Address. The toast, "A Free Press and a Free Pass," was responded to by J. R. McCrary, Esq., of the Lexington Bar. Prof. Jerome Dowd, formerly of Trinity's faculty, but now of the faculty of the University of Wisconsin, was called upon and made an impromptu speech abounding in wit and humor.

The commencement closed with the usual reception Wednesday evening. The beauty and chivalry, not only of Durham, but of North Carolina were present, and the occasion was a very enjoyable one. Thus closed a most successful year for Trinity College.

NOTES AND PERSONALS.

It is reported that Main Street church, Durham, is soon to be replaced by an elegant new structure, memorial to Mr. Washington Duke.

The honorary degree of LL.D. was recently conferred upon Bishop A. Coke Smith and Postmaster-General George B. Cortelyou, by the Kentucky Wesleyan College.

Messrs. Stone & Barringer, of Charlotte, announce that they are ready to furnish Sunday-school supplies and other books from the publishing house of the M. E. church, South.

Rev. E. C. Glenn is conducting a meeting this week with Rev. J. D. Arnold and his congregation at Rutherfordton. The meeting began last Sunday, and will continue ten days.

Our Central congregation in Concord closed up and joined the congregation of the First Presbyterian church in the celebration of their centennial last Sunday.

Rev. T. L. Triplett, a superannuated member of our Conference, died at his home in Mooresville last Friday night. We have no particulars. A full memoir will appear later.

There will be a Sunday-school picnic at Roaring River, on the Wilkes circuit on Saturday, June 24. Pastor Hargett calls on the people to come and bring their baskets.

Rev. O. I. Hinson, of Union county, a Trinity gradate, will assist Rev. Albright in his work on the Boone circuit this summer as junior preacher. We are told that he will live at Blowing Rock.—Watauga Democrat.

Rev. Jno. R. Brooks, D.D., traveling agent for the North Carolina Christian Advocate, is spending some time at home. Traveling evidently agrees with the Doctor, as he is looking unusually well.—Webster's Weekly.

The annual meeting of the Woman's Foreign Missionary Society of the Western North Carolina Conference will be held in Washington Street church, High Point, July 5-10. Dr. John Hannon, of Danville, Va., will preach the annual sermon.

A large circle of friends and acquaintances will regret to learn that Mr. John R. Webster suffered a stroke of paralysis last week at his home in Reidsville, and that he is in a very serious condition. Very little hope is entertained of his recovery.

Our sanctum was lighted up Wednesday of last week by a cheerful visit from Mr. R. T. Gray, of Raleigh. Mr. Gray was formerly news editor of the Advocate. This, however, was some thirty years ago, but Mr. Gray still holds in memory some pleasant episodes of his editorial experience.

On our sixth page will be found an outline of the Alumni Address, delivered by Rev. Gilbert T. Rowe, at the banquet of the Alumni of Trinity College at the recent commencement. The address was one of unusual interest, and is published at the request of a prominent Alumnus.

Rev. T. F. Marr, pastor of Tryon Street church, Charlotte, has prepared a catechism, designed especially to aid in the pastoral instruction of children. We have received a copy for examination, and believe the work is well done. Pastors will do well to order a copy and examine it. It can be had from the author, or from Stone & Barringer, Charlotte, N. C.

We have received the catalogue of Rutherford College. It shows a list of more than 250 students in attendance last year. Professor Reynolds and his faculty are doing a fine work. The prospect is good for increased facilities next year and still larger attendance.

Rev. L. A. Falls, preacher in charge of Brevard Street church, Charlotte, spent a day and night in the city last week. He made the ADVOCATE office a pleasant call. Brother Falls expects to attend the great Epworth League convention at Denver next month, and in connection to make a considerable tour of the Great West.

A correspondent of the Lincoln Journal, writing from Chronicle, says: "Rev. H. H. Robbins preached at Lebanon last Sunday from the Scripture —'In my Father's house there are many mansions; if it were not so, I would have told you: I go to prepare a place for you.' The sermon was a good one, and we have heard it much complimented. This is his first year as a preacher, and his preaching will compare favorably with that of many preachers who have had many years of experience."

Mr. E. D. Broadhurst; formerly superintendent of the city schools, who has been teaching English and Elementary Law in the University during the past session, will go to Biltmore about June 15th to deliver lectures for four weeks on Foresty Law before the Biltmore School of Foresty, which has its headquarters from April to October in the Pisgah Forests of the Vanderbilt estate.—Greensboro Patriot.

The Greensboro Patriot of June 7th, says: "Mr. Fuller L. Reid, a young pharmacist widely known here, where his mother and sister reside, will be married today at noon to Miss Sallie Scott Williams, daughter of Mr. and Mrs. H. F. Williams, of Fries, Va. Mr. Reid is a son of the late Rev. F. L. Reid, D.D. Since leaving Greensboro he has spent two years in Norfolk and two years in Fries. He will bring his bride to Greensboro Saturday for a visit.

Rev. Walter Holcomb, who was in town Tuesday, left Wednesday for Chicago. He will spend the summer in the divinity school at Chicago University. ———The graded school board met at the graded school building Wednesday and unanimously re-elected Prof. D. Mat. Thompson superintendent of the schools and Prof. H. E. Craven, of Concord, principal. All the teachers who served last session were unanimously re-elected.—Statesville Landmark.

Cards of invitation have been issued to the marriage of Miss Lily Virginia Parrish to Mr. Robert Lee Flowers, both of Durham, N. C., on Wednesday evening, June 21st, at 9 o'clock, the ceremony to take place at Trinity church. Miss Parrish is the daughter of Mr. and Mrs. Edward James Parish, of Durham, and Mr. Flowers is a member of the faculty of Trinity College, having occupied the chair of Mathematics for a number of years. We offer congratulations in advance, and wish for the young couple every blessing and happiness possible in this life.

The Nashville Christian Advocate came last week in its new form as authorized by the Book Committee at their meeting in May. We like the change. It is a thirty-two-page, magazine form, instead of the old sixteen-page. We confess to a little disappointment in finding that the paper has really not been enlarged, but only folded one time more so as to put it in the new form. We are of the opinion that our central organ ought to be made the equal of the New York in its mechanical get up. It is already its equal in every other respect. The brethren will pardon us for speaking out in meeting this way.

During the recent critical illness of Mr. John R. Pepper, the great Sunday-school man of Memphis, Tenn., his fellow-Christians of the city are reported to have gathered for prayer, spending the time when his life was hanging in the balance in earnest prayer to God for the preservation of his valuable life. That was getting at it right. "The effectual, fervent prayer of a righteous man availeth much." "If any two of you shall agree as touching anything that ye shall ask, it shall be done unto you." Brother Pepper is reported to be on the road to recovery.

The Twin City Daily, last Friday made the following announcement: "Rev. J. R. Scroggs, presiding elder of the Winston district has secured a pastor for the Methodist Episcopal church, South, at Advance, to succeed Rev. W. M. Curtis, who recently resigned to accept the office of secretary and treasurer of Greensboro Female College. Rev. C. S. Kirkpatrick, a young man who graduates this week, from Vanderbilt University, has accepted an appointment to this charge and will enter upon his pastoral work the first of July. Rev. Mr. Curtis, who will move his family to Greensboro this week, will continue to preach at Advance every Sunday until his successor takes charge. Rev. Mr. Kirkpatrick has the reputation of being a young man of ability and a strong and entertaining speaker.

Dear Advocate Readers:—I have just thought what a fitting thing it would be for 10 laymen to give $5.00 each, or 50 to give $1.00 each, and send their pastor to the great Epworth League Convention July 5-9, in Denver Col. Aside from it being a pleasant outing for the pastor, the people would get back in better service more than the small outlay in sending their Shepherd. Easily could 100 pastors of the Western North Carolina Conference be sent to this great meeting. Why not?

ONE GOING.

MORGANTON DISTRICT CONFERENCE CHANGE.

My Dear Brother Blair:—Please announce that the Morganton District Conference will embrace the 2nd Sunday in August beginning Thursday before instead of the first Sunday as previously announced. I have made this change to prevent any conflict in dates.

Your Brother,

J. H. WEST.

NORTH ASHEVILLE DEDICATION.

Dear Brother:—The North Asheville Methodist church will be dedicated next Sunday, June 18th, by Bishop W. W. Duncan. Bishop Smith will also be with us. All former pastors are invited and we hope some, if not all of them, can be present.

Fraternally,

G. W. CRUTCHFIELD.

A TEACHER WANTED.

The people of Big Lick, Stanley county, have a good school building and it is a good location for a school. They desire to engage a college graduate to take charge with a lady assistant who can teach music. Write to Dr. F. E. Hartsell, Big Lick, N. C.

The Sunday School Lesson.

LESSON FOR JUNE 18, 1905.

The Heavenly Home.
Rev. 22: 1 11

Golden Text.

To him that overcometh will I grant to sit with me in my throne — Rev. 3: 21.

NOTES.

Our lesson's glow of presentation is not painted on thin air. It is real, because spiritual. The fashion of the material world passes away; here the Spirit reveals that which abides. It comes, as said in the lesson preceding, to cheer believers in dark and troublous times, by showing them the riches of actual Christian experience. In material language—to us on earth no other can be used—it vividly sets forth the joys of believers as in unison with those of the saints in light. "Heaven comes down their souls to greet" while they struggle and suffer here.

While Nero's fires were burning, the heavenly city was descending. He had offered a large sum for a new pleasure: on his victims came a joy unspeakable. The Hand wiped all tears; the Presence shed gladness, and songs of praise rose clear. The martyr graves in the Catacombs tell of victory in the flames Our lesson shows an effort to tell in limited human rhetoric how, right in the conflict where the mortal was in agony, the spiritual exulted in the third heaven's blessings.

Such is today the abiding quality of Christian experience. Near this writer has just been a sovereign gladness in torturing bodily pain, a joy which could of course tell itself out in none but sensuous, material language. Dwellers on earth speak many tongues; dwellers in heaven but one. Scenic splendors alone can express the soul's emotions, and the heavenly city is always streaming down in light, comfort and fellowship upon believers, and their joy in suffering or service no man taketh from them.

The stream that makes glad the city and nourishes the trees with their wholesome fruits and foliage, well symbolizes the sacred words, "They are spirit, and they are life." The gospel, rich in love and truth, and sparkling with light, sustains all human welfare, and enlivens the responsive heart. A floating scrap of it opened life to Japan.

Genesis tells us that light existed before luminaries "God is light, and in him is no darkness at all;" and conversion, the soul's conscious turning to Christ, is often accompanied by a sense of light, gradual as the dawn, or sudden as a flash. The "light that never fell on sea or shore" falls on the believing soul, and it here on earth is "partaker of the inheritance of the saints in light."

The presence is always crowding the future, and this lesson is to strengthen John for greater things than these now reported from Rome. In three years Judea will be swept with war, and the Holy City go down in flame and carnage. Forewarned is forecomforted. Those "things which can not be shaken" will "remain," and the city of the Christian soul will abide in harmony, opulence and beauty after the earth and its doings have vanished. The believer will often finds that the fiercer the storm in the one realm, the sweeter the calm in the other. "In me ye shall have peace." So with John in coming tribulations.

John is impressed as the angel holds the mirror to show what he already knows, as the "best-selling" novel presents what is most recognized as actual life. The putting of his own experience into a charming material picture, spreading it widely over the earth and the ages, and showing its relation to the spiritual calm above the world's storms, gives majesty to him that shows these things. Here is the presence of a high personage, worthy to come on such an errand.

The angel promptly puts himself on a level with the apostle, with the simple preacher or evangelist. with the humblest believer. "All ye are brethren." One star may differ from another, as one child may differ from another, but the relation of all to the system, to the family, is the same. This unity of faith, service and experience nobly binds believers small and great in all ages, the army of martyrs, apostles, missionaries, laymen.

If in the picture here given there is living consolation now to be had and in worse times at hand, there is no time to lose in spreading it. Let suffering believers be confident as to what resources they already have; so will they "know whom they have believed," and be sure that he will "keep" them in every trial; so without flinching can see the storm gather, and bear its breaking.

Evil men, unbelievers, will not be changed by the world's convulsion. Rain and sunshine do not change the unjust to the just, neither do wars and earthquakes. Acceptance of the Redeemer alone makes right the heart by opening it to heavenly forces. Dreary after life's experience to be "unrighteous still"!—A. B. Hyde, D. D, in Pittsburg Christian Advocate.

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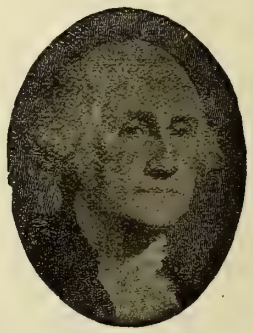
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GREENSBORO, N. C.

Our Little Folks.

A Little Sermon.

Never a day is lost, dear,
If at night you can truly say
You've done one kindly deed, dear,
Or smoothed some rugged way.

Never a day is dark, dear,
Where the sunshine of home may fall,
And where the sweet home voices
May answer when you call.

Never a day is sad, dear,
If it brings at set of sun
A kiss from mother's lips, dear,
And a thought of work well done.
—Little Worker.

Equal to the Emergency.

Wordsworth's lines of the child at play, "as if his whole vacation were endless imitation," were recently recalled by a conversation overheard in the children's ward at the Johns Hopkins Hospital.

A little girl of nine, whose role was that of nurse, rang an imaginary telephone on the wall to talk to her companion at the farther end of the room, who played the part of doctor.

"He[illegible] said the nurse. "Is this the doctor?"

"Yes," answered a deep voice, "this is the doctor"

"This lady is very sick," he was informed.

"Well, what seems to be the trouble?" a bit gruffy.

"She swallowed a whole bottle of ink!" said the nurse.

The doctor, not flurried, inquired what had been done for the patient; but the nurse, too, was ready in emergencies. She answered:

"I gave her two large pads of blotting paper!"—Watchman.

By Another Name.

Lillian was a great reader, and even at the age of eight found great pleasure in reading books suited to the understanding of older children. One day, however, she found her Waterloo in a word she pronounced "duffnuts." Lillian thought she had heard of every kind of nuts from cocoanuts to grape nuts, but "duffnuts" had certainly not been among their number. She inquired of her mother what kind of a nut a "duffnut" might be; but mother insisted she had made some mistake in the word, for no such nuts existed. Lillian went for her book in which the contested word appeared. Mother had a hearty laugh at Lillian's expense when the word pronounced "duffnuts" turned out to be spelled "doughnuts." But if "rough" spells ruff, why shouldn't "dough" spell duff?—Christian Register.

Thank You.

Everybody likes little Carl Rosenbloom, he is so cunning and small and fat. He has lived in America just a little while, and he can speak only two English words It sounds so funny to hear him say "Thank you" to whatever is said to him that no one can help smiling.

One day Carl was trudging along with a basket of clothes. He was a droll little figure, with his chubby legs and round, fat arms

Some boys playing marbles on the pavement were quite amused at this comical sight, and they began to laugh and shout: "Sausage bags!"

Now Carl did not understand a word, bnt he saw they were speaking to him, so he turned his dear little face to them with the sweetest of smiles, and said: "Thank you!"

You should have seen how ashamed the naughty boys looked then! One of them smiled and nodded at little Carl, another gave him a nice red apple, while another took his big basket and carried it for him.—Sunday Afternoon.

Thine is the Power.

Teddie was struggling over an addition sum which would not come right. His slate was smudged, so was his face with the hot tears falling. "I can't do it, indeed I can't; it won't come right."

Mother came to the rescue. "Put away your slate, Teddie; sit on my lap and shut your eyes" He was only too glad. "Now, Teddy, did you say 'Our Father' this morning?"

"Yes, mother; why?"

"Was there anything in it to help you do your sum?"

He repeated it softly. "I know 'Thine is the power.' He could show me how to do the sum, couldn't he, mother?"

He slipped off mother's knee, cleaned his slate, brushed away his tears, and in a few minutes produced the sum triumphantly, saying: "Thank you, God; thine is the power."—Exchange.

For Boys to Think About.

It is easier to keep out of jail than to break out, provided you begin in time.

It is easier to avoid forming a bad habit than it is to break away from a bad habit.

The dollar you earn and spend is only a dollar; the dollar you earn and save is two dollars.

He who makes it a rule always to earn his dollar before he spends it will never be a beggar or a slave to debt.

It is easier to avoid tampering with tobacco and strong drink than it is to free yourself from the appetite be it once acquired

Poverty may keep a boy down for a time, but if he has in him the true metal he will rise. Jay Gould was a poverty-stricken surveyor, George W. Childs was a bookseller's errand boy at a salary of four dollars a month, John Wanamaker started business on a dollar and a quarter a week, Andrew Carnegie began life on a weekly salary of three dollars. Abraham Lincoln was a miserably poor farmer's son, Andrew Johnson was a tailor's apprentice boy and learned to read after he was married, James A. Garfield was a poor widow's son, and as a barefooted boy drove mules on the towpath of an Ohio canal.—Religious Telescope.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
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Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

The Twenty-Seventh Session of the Woman's Board.

Responding to an urgent invitation from Mrs. H. B. Spaulding, Corresponding Secretary of the Conference Society of Indian Territory, the Woman's Board of Foreign Missions of the M. E Church, South, held its twenty-seventh annual session in Muskogee, May 24 30 It is a far call from Reidsville, N. C , to this "Queen City of the Southwest," but modern facilities for comfortable travel well nigh eliminate the question of distance. The small difference in cost left us free to choose the route that promised the closest connections and the greatest variety of interest. One must be a hardened traveler indeed who does not experience a thrill of pleasure as he speeds with rapid and rythmical motion over lofty mountains, across fertile valleys, through rich pasture lands and waving wheat fields, with here and there a thriving village or a more ambitious town or city. Even the smallest habitation that dots the way has a human interest, each revealing to the watchful eye its own story of the sloth or thrift of its possessor. Thus it was, with every faculty alive to every source of agreeable impression, that we made our way through Western North Carolina to Nashville, Tenn , across Kentucky; skirting the Southern portion of Indiana and Illinois, with a glimpse of the great Ohio, and finally across the Mississippi into the grand central depot at St. Louis. To "Innocents Abroad" it is worth the trip to wander through this marvel of human ingenuity and enterprise, with its every conceivable appointment for the convenience, instruction and safe guardance of even the most timid and bewildered traveler. As we stood upon an upper veranda and looked out upon the twenty-five long trains upon as many tracks, each waiting to distribute its human freight all over our wide extended country, we could but feel something of the throb of that life more abundantthat is ever impelling the worldto larger achievement in every department of enterprising adventure. At 9 p. m., after but an hour's delay, we are taking our sleeper on the "Katy Flyer" over the Missouri, Kansas and Texas Road. As day dawns we realize that the scene has changed. No more mountains and valleys, nor prosperous farms and dwellings, but a long stretch of level plain, wire fence and close-nipped pasture, with an occasional hill looking more like a shapely mound or fort than the handwork of nature. At 11:40 a. m., we have reached our destination, well prepared indeed to appreciate from friendly voices—"welcome to Muskogee."

A longer residence might impress one more favorably with this city "sprung up in a day," with a present population of 18,000 in the city limits. To the property owner, the muddy streets, upturned in many places for the installing of modern conveniences, and the general air of hurry and imperfection may be tolerable, but certainly not attractive to the chance visitor. We are not surprised to meet several North Carolinians. Everywhere they are to found, seeking their fortunes in fields untried and new. The Southern Methodists have a handsome church on the east side of the city and another still more handsome one in process of erection on the west. As a reminder of our whereabouts and the near vicinity of the Creeks or Muskogees, the Cherokees, the Chicasaws, the Choctaws, and the Seminoles, there stood near the altar of the church the bust of a handsome Indian chief, with faraway, reminiscent look of sadness, as though conscious that the day was not far distant when "poor Lo" should be an Indian only in blood. Another reminder was a visit from Hon. Pleasant Porter, the last chief or executive head of the Creeks. Drawing himself to his stateliest height, with simple dignity, among other things, he said: "Ladies, I am a product of your missionary work, and I expect the day to come when all the nations and tribes of the earth shall become the kingdom of the Lord Jesus Christ." At Anadarko the Woman's Board owns and maintains a flourishing school plant which is exerting an untold Christian influence throughout the Territory.

This session of the Board was sadly marked by the absence of the President, the second Vice-President, the Associate Secretary, and the Treasurer, three of whom were detained by sickness, the latter by home conditions. Thirteen secretaries were also absent but the seats of ten were filled by their reserves. Deprived as we were of many of our earthly leaders, never did we feel so keenly the need of the divine Presence and guidance of the Holy Spirit. The first meeting was a praise and testimony service, the keynote of which was gratitude for answered prayer and larger power to appropriate the infinite resources of the Master in carrying forward His work. As evidence of enlarged faith, when Mrs. Trueheart in her report deplored a small decrease in membership and stated that 800 new members form each Conference Society would bring it up to 100,000; many secretaries were moved to pledge the 800; and when money pledges were called for the sum total was $62,000, a large increase over last year. Mrs Cobb, who was preparing to visit China and Korea, was requested to give her time instead to promoting this forward movement at home. She was especially requested to prepare monthly programs for the Golden Link societies and to advance their interests in every possible way. Adult leaflets were discontinued and a monthly press bulletin substituted. The Treasurer's report showed the total collections for the year to be $146,151 51, which is $14 000 more than last year. Western North Carolina is still moving upward, her contribution to this sum being $7 725 23

While the absence of Mrs. Wightman occasioned deep sorrow we were grateful that Miss Gibson presided with so much ease, grace and efficiency, conducting and dispatching business with a master hand. The most perplexing question before the Board was the plant at Laredo so nearly demolished by a fearful tornado. It was finally decided to repair only the main building and Emory Hall and to appropriate only a sum sufficient to carry on work in these buildings. The reports from the foreign fields brought the embarrassment of success. The call for more workers and for homes and enlargement for overflowing schools, and means to enter open doors was most imperative. The presence and instructive addresses of Dr. Hardie and Mrs. Campbell of Korea, Miss Tarrant of China, Miss Churchill of Mexico, and Dr. Lambuth, secretary of the General Board, added largely to the interest of the occasion, as did also the four lectures given by Mrs. Hargrove on her visit to the Holy Land.

Four graduates of the Training School were accepted and recommended for appointment as missionaries, two to China and two to Korea. Mrs. Fannie Brown, of Knoxville, Tenn , was recommended as missionary to Brazil, and Miss Jennie Stradley, of Tennessee, as missionary teacher to the same country.

To none perhaps is the Board more deeply indebted for unremitting attention and kindness than to Dr. Brewer, President of the large and flourishing Spaulding Female College, and his charming wife and daughter. The next session will be held at Opelika, Ala.

This meeting will long be remembered as one characterized by the utmost spirit of harmony and a deep spirituality. Each member will doubtless carry through the year Miss Gibson's earnest reminder that not only is God our portion but we are His portion—His inheritance, and that to us He is looking for the ultimate conquests of His kingdom.

The shriners and knight templars of both North and South Carolina met in Asheville last week.

Quarterly Meetings.

ASHEVILLE DISTRICT—3RD ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel (a. m.)	May	14
Riverside and Weaverdam, (p. m.	"	14
Hendersonville ct., Moore's Grove	"	27 28
Hendersonville station	"	28 29
Marshall circuit, Rector's Chapel	June	3 4
Cane Creek circuit, Patty's Chapel	"	10 11
North Asheville (p m.)	"	11 12
Swannanoa ct., Black Mountain	"	17 18
Central	"	24 25
Haywood Street	"	25 26
Bald Creek circuit, Bald Creek	July	1 2
Burnsville circuit, Martin's Chap	"	2 3
Hot Springs ct., Antioch	"	8 9
Old Fort circuit, Bethlehem	"	15 16
Ivey circuit, Barnardsville	"	22
Weaverville ct., French Broad	"	29 30
Weaverville station	"	30 31

CHARLOTTE DISTRICT—3RD ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Epworth and Seversville	June	4 5
Calvary	"	4 5
Trinity	"	11 12
Brevard	"	11 12
Pineville, Harrison	"	17 18
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Hoskins	July	2 3
Tryon Street	"	2 3
Lilesville, Shady Grove	"	8 9
Morven circuit, Union	"	15 16
Wadesboro station	"	16 17
Ansonville, Concord	"	22 23
District Conference, Brevard St	"	26 28
Polkton, Poplar Hill	"	29 30
Derita, Pleasant Grove	Aug.	5 6
Dilworth and Big Spring, Dilworth	"	6 7
Weddingron, Wesley	"	12 13
Clear Creek, Bethel	"	15
Waxhaw, Pleasant Grove	"	19 20
Matthews, Matthews	"	26 27
Chadwick	"	27 28

Note that the District Conference will be held at Brevard Street, Charlotte, July 26-28.

FRANKLIN DISTRICT—3RD ROUND

J. E. Woosley, P. E., Franklin, N. C.

Webster circuit, John's Creek	May	27 28
Macon circuit, Pattoni	June	3 4
Dillsboro and Sylva, Willets, (Dedication of church	"	10 11
Franklin circuit, Bethel	"	17 18
Franklin station (night)	"	18 19
Glenville circuit, Cashier's	"	24 25
Andrews station	July	1 2
Murphy circuit, Boyle's Chapel	"	4 5
Hayesville circuit, Tutquittee	"	8 9
Robbinsville ct., Odom's Chapel	"	15 16
Bryson City, Maple Springs	"	22 23
Whittier circuit, Whittier (D. C.)	"	29 30
Hiawassee circuit	Aug.	5 6
Murphy station	"	12 13

GREENSBORO DISTRICT—3RD ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

High Point, S. Main Street	May	14
High Point, Washington St	"	14
Greensboro, West Market St	"	21
Greensboro, Centenary	"	21
West Greensboro, Friendship	"	27 28
Randolph, Trinity	June	3 4
East Greensboro, Holt's Chapel	"	10 11
Greensboro, Spring Garden	"	11
Randleman and Naomi	"	17 18
Greensboro, Walnut Street	"	25
Asheboro station	"	29
Asheboro circuit, Lebanon	"	30
Uwharrie, Concord	July	1 2
West Randolph, Mt. Shepherd	"	15 16
Ramseur and Franklinville, Ramseur	"	22 23
Coleridge, White's Chapel	"	23
Reidsville, Ware's Chapel	"	29
Reidsville, Main Street	"	30 31
Ruffin, Hickory Grove	Aug.	1
Wentworth, Wentworth	"	5 6
Pleasant Garden, Bethlehem	"	26 27

MORGANTON DISTRICT—3RD ROUND.

J. H. West, P. E., Rutherford College, N. C.

Cliffside circuit, Hopewell	June	3 4
Henrietta and Caroleen, Henrietta	"	3 4
Connelly Springs ct., Warlick's	"	10 11
Rutherfordton sta., Mt. Hebron	"	17 18
Morganton circuit, Stamey's Chap	"	24 25
McDowell circuit, Pleasant Hill	July	1 2
Marion & Providence, Marion	"	2 3
Table Rock circuit, Arney's Chapel	"	8 9
Morganton station	"	9 10
Spruce Pine ct., Jonas Ridge	"	14
Elk Park circuit, Elk Park	"	15 16
Bakersville circuit, Snow Creek	"	15 16
Broad River ct,, Wesley's Chapel	"	22 23
Thermal City circuit, Centennial	"	22 23
Green River circuit	"	29 30
Forest City circuit, at Dis. Conf	Aug.	5 6
North Catawba ct	"	11 12

SHELBY DISTRICF—5RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1 2
Gastonia, Main street	"	2 3
McAdensville station	"	8 9
Lowell at Bethesda	"	15 16
El Bethel and Salem at Salem	"	22 23
Bessemer City at Tate's Chapel	"	29 30
King's Mountain station	May	13 14
Cherryville at Laboratory	"	28 29
Mount Holly at Moore's Chapel	June	3 4
Lowesville at Snow Hill	"	10 11
Rock Springs at Rehobeth	"	17 18
Lincolnton circuit at McKendree	"	24 25
Lincolnton station	"	25 26
Stanly Creek at Dallas	July	1 2
South Fork at Bethel	"	8 9
Belwood	"	15 16
Shelby circuit at Sharon	"	22 23
Polkville at Casar	"	29 30
Shelby station	Aug.	5 6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—3RD ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	May	6 7
Mooresville station	"	7 8
Caldwell circuit at Grace Chapel	"	13 14
Granite Falls station	"	14 15
Troutman circuit at Knoxes Ch	"	27 28
Lenoir circuit at Harpers Chapel	June	2 3
Lenoir station	"	3 4
Mooresville station	"	10 11
Clarkesbury circuit at Clarkesbury	"	17 18
Iredell circuit at Turnersburg	"	18 19
Statesville circuit, Connelly's Chap	"	24 25
Statesville, First Church	"	24 25
" West End	"	24 25
Alexander circuit at Hiddenite	July	1 2
Stony Point circuit	"	2 3
Maiden circuit	"	8 9
Newton circuit	"	9 10
Hickory station	"	15 16
Catawba circuit	"	22 23

District Conference at Lenoir, July 13-16.

SALISBURY DISTRICT—3RD ROUND

D. Atkins, P. E., Salisbury, N. C.

Linwood, Macedonia	May	27 28
Lexington	"	28
Salisbury, Main Street	June	4
Salisbury, First Church	"	4
Salisbury, Holmes Memorial	"	7
Mt. Pleasant, St. Paul	"	10 11
Concord, Central	"	11
Concord, Epworth	"	11
West Lexington, Clarksbury	"	17 18
Salisbury circuit, Tabor	"	24 25
Spencer	"	26
Salem	July	8 9
Big Lick, Locust	"	9 10
Gold Hill, Wesley Chapel	"	15 16
New London, Palmerville	"	16 17
Jackson Hill circuit, Jackson Hill	"	18 19
Albemarle circuit, Pine Grove	"	22 23
Albemarle	"	23
Norwood, Randalls	"	29 30
Cottonville, Cedar Grove	"	30 31
Concord circuit, Center	Aug.	5 6
Concord, Forest Hill	"	6
Woodleaf circuit	"	12 13
China Grove, Shiloh	"	30

WAYNESVILLE DISTRICT—3RD ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Fincher's Chapel	June	3 4
Jonathan at Palmer's Chapel	"	10 11
Waynesville station	"	17 18
Sulphur Springs at Sardis	"	24 25
Leicester at Zion Hill	July	8 9
Canton station	"	22 23
Brevard station	"	29 30
Brevard circuit	"	30 31
Mills River at Horse Shoe (D. C.)	Aug.	3 6
Haywood circuit at Laurel Hill	"	12 13
Spring Creek	"	13 14
Canton circuit	"	19 20

WINSTON DISTRICT—3RD ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Walkertown, Walkertown	June	4 5
Winston, Grace	"	11
Advance, Mocks	"	17 18
Cooleemee, Cooleemee	"	18
Summerfield, Gethsemane	"	24 25
Danbury, Sandy Ridge	"	30
Madison, Bethesda	July	1 2
Stoneville, Price	"	2 3
Farmington, S. Grove	"	8
Davie, Oak Grove	"	9 10
Mocksville, Mocksville	"	9 10
Lewisville, Brookstown	"	14
Davidson, Olivet	"	15 16
Kernersville	"	22 23
Leaksville, Leaksville	"	30
Spray, Spray	"	30

Woman's Home Mission Society.

CONDUCTED BY MRS. W. B. BEACHAM, ASHEVILLE, N. C.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

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Fourth Annual Meeting of the W. H. M. Society.

The Fourth Annual meeting of the Woman's Home Mission Society, of the Western North Carolina Conference, of the M. E. Church, South, held in Tryon St. Church Charlotte, N. C, June 14, was indeed a very enthusiastic and spirtual meeting from beginning to end. The conference was opened Thursday night with a welcome night. Addresses of welcome were given by Mr. J. A. McRae in behalf of the city of Charlotte. Rev J E. Thompson represented Charlotte Methodism; Dr. T. F. Marr, Tryon St. church, Mrs. W. L. Nicholson, Tryon St. and Trinity Societies. Greetings from the Woman's Foreign Missionary Society were extended by Mrs. W. S. Setwart. Mrs. W. B. Meachum, of Asheville, responded to these addresses in a beautiful manner. The first business session convened Friday morning at 9:30 The Devotional exercises were conducted by Mrs. M. J. Branner, the President She made an appropriate talk on the preperation for the Spirit. The roll was called by the Secretary, Mrs. Martin, of Winston, she having been appointed in the absence of Mrs. Chambers. The committees were announced, followed by the reports of the conference officers. All the reports were exceedingly gratifying and showed their faithfulness to their work. It was very much regretted that Mrs. Creveling, Supt. of Literature was unable to attend. Several persons were introduced to the conference at the morning session, among the number being Miss Margaret Foster, who is preparing for a medical missionary in the foreign field; and Miss Mable Howell, Supt. of Sociology in the Scarritt Bible and Training School, at Kansas City, Mo. Both of these consecrated young women are very dear to the hearts of the Western N. C. Conference because of the close ties which exist between them, Miss Foster having been supported while in training by the Golden Links of this conference and West Market young people of Greensboro are to support her in the future as their own Missionary. Miss Howell's home is in Morganton, N. C., therefore the Conference feels she belongs to them. They were both an inspiration throughout the meeting and contributed largely to it by their presence. Miss Howell conducted the noon devotional hour Friday in a most helpful manner, after which a delicious and dainty luncheon was served in the church dining room, which was by no means the least enjoyable feature of the day. The afternoon session opened at 2:30. The devotional exercises were conducted by Mrs. F. E. Ross. Miss Howell told very interestingly of the training in the Scarritt Bible and Training School for Home Mission workers Space forbids our giving an outline of her address, but we can't omit the startling fact she brought out when she said the Scarritt Bible and Training School had 100 calls for trained workers this year and they had only four seniors to fill the demands. She showed that the greatest need of the Southern Methodist church is not money, but consecrated life Miss Howell thinks this failure is not because of a lack of ability in the church, but because our young women are ignorant of the pressing need for workers. Every heart was gladdened and peculiarly touched when Mrs. Marr introduced Miss Ellen Thompson, daughter of the Presiding Elder of the Charlotte district, as having resolved to enter the Training School to fit herself for Home Mission work in the Southern Methodist church. The District Secretaries present gave excellent reports of their work. Mrs. W. L. Nicholson read a splendid paper on Tithing which will be published in the Advocate. Friday evening was to have been Brevard School evening, but in the absence of Mrs. McDonnell and Mrs. Siler it was postponed till Saturday, p. m. Mrs. Branner, the President, gave her annual address, and Miss Howell talked on city mission work. The music by the choir was an enjoyable feature of the evening. Indeed, the Conference was especially favored with good music at every session throughout the Conference. Saturday morning the devotional exercises were conducted by Mrs Siler, Miss Booker, the city missionary for the First Baptist Church, Charlotte, was introduced and told very interestingly of her work in the city. The reports of the auxiliares were given which were very gratifying. Mrs. Jones told of her excellent work as president of the Crittenton circle in Charlotte. Miss Howell conducted the noon devotional services, showing very forcibly the result of close friendship with Christ. A dainty luncheon was served in the church by the Trinity Auxiliary of Charlotte. Miss Margaret Foster conducted the afternoon devotional services, showing the happy results of a consecrated prayerful life. Mrs. Rodgers, president of the Charlotte Day Nursery Association, gave an account of the Nursery's work in a beautiful and touching manner. Then came the long prayed for, hoped for event, the presentation of the Brevard Industrial School, to the Woman's Home Mission Board Dr. Dan Atkins, Chairman of the Board of Trustees of the school, made a very pleasing address in prerenting the school, and Mrs Frank Siler responded to his address in her usual happy manner. Mrs. F. E Ross, treasurer of the school, gave her report which was very fine. Pledges were then taken for the Brevard School and $54 55 was received, besides the many articles of furnishings. Then a trolley ride, given by Mr. Latta, was enjoyed. Saturday evening the Devotional services were conducted by Rev. Mr. Willamson. The committee gave their reports. Greensboro was selected for the next annual meeting. Then came the election of officers which resulted as follows:

President, Mrs. M. J. Branner; First Vice Pres., Mrs. C. P. Moore; Second Vice Pres, Mrs. W. L. Nicholson; Third Vice Pres.; Mrs. C. H. Robinsen; Treasurer, Mrs. F. E. Ross; Rec. Secretary, Mrs. C. B. Zickler; Corresponding Sec, Mrs. T. F. Marr; Editor of Column in Advocate, Mrs. W. B. Meacham; Supt. of Literature, Mrs. Creveling; Supt. of Supplies, Mrs. C. P. Moore; Asheville District Sec., Mrs. F. Siler; Charlotte District Sec., Mrs. J. W. Clay; Waynesville District Sec., Mrs. C. E. Stedman; Winston District Sec., Mrs. Norfleet; Mt. Airy District Sec, Mrs. J M Woltz

The annual sermon was preached Sunday morning by Dr. G. H. Detwiler. It was a very strong masterful sermon on the need and hope of the world. Sunday, p. m., Miss Foster gave a beautiful and inspiring talk. Sunday evening Mrs. Siler presented the need of Mission work in the Territory of the Southern Methodist church. At the close of her address she told the audience of a young Cuban who desires to enter the Seminary at Key West, Fla. to prepare for the ministry but is unable. She asked if any one in the audience would like to pay his way and Mrs. W. L. Nicholson, of Charlotte, Rev. G. H. Detwiler, of Greensboro, and Mr. Jones, of Trinity church, Charlotte pledged the necessary amount. All joined in singing "God be with you Till we meet Again," thus ending one of the most enthusiastic meetins of the Society.

Torture of a Preacher.

The story of the torture of Rev. O. D. Moore, pastor of the Baptist church, of Harpersville, N Y., will interest you He says: "I suffered agonies, because of a persistent cough, resulting from the grip. I had to sleep sitting up in bed. I tried many remedies, without relief, until I took Dr King's New Discovery for Consumption Coughs and Colds, which entirely cured my cough, and saved me from consumption." A grand cure for diseased conditions of Throat and Lungs. At all druggists; price 50c and $1 00, guaranteed. Trial bottle free.

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Elkin station	May	13	14
East Bend circuit, Huntsville	"	27	28
Stokes ct., Shiloh	"	30	31
Yadkinville ct., Longtown	June	3	4
Jonesville circuit, Maple Springs	"	6	7
Pilot Mountain ct., New Hope	"	10	11
Wilkes circuit, Lebanon	"	17	18
North Wilkesboro station	"	18	
Wilkesboro station	"	18	19
Rockford circuit, Siloam	"	21	22
Mt. Airy circuit, Salem	"	24	25
Mt. Airy station	"	25	26
Creston circuit, Big Laurel	July	1	2
Watauga circuit, Union	"	8	9
Boone circuit, Fair View	"	16	17
Jefferson circuit, Bethany	"	20	21
Helton circuit, Baldwin	"	22	23
Laurel Springs ct., King's Creek	"	29	30
Sparta circuit Shiloh	Aug.	5	6

There will be held during the 3rd and 4th Rounds a number of Bible Schools, in which important subjects will be discussed by the preachers and laymen of adjoining charges.

The first of these will be at Lebanon for the Wilkes circuit and the two stations. Programme and further announcements will be sent out soon.

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The Farm and Garden.

Spraying Fruit Trees.

It is impossible to have first-class vegetables and fruit without spraying, says the Garden Magazine. Most people are afraid of the subject, because they think they must learn all about the insects and a lot of hard Latin names It is not necessary to get expensive apparatus Four dollars will buy an excellent pump and hose suitable for home use. This outfit consists of a portable, double-acting force pump, attached to a hand bucket, with hose and nozzle for spraying.

Sorghum as Forage.

There has been much said of late about the feeding value of sugar cane or sorghum, and there cannot be too much said in behalf of it, for it is a splendid feed, writes a Southern planter. We are feeding some of it now, and the stock all relish it: some of the cows will quit eating their bran or good millet hay to eat the cane fodder; they eat the stalks all up, so there is no waste in feeding it, and the colts will eat it in preference to any other feed.

As to the curing of it, the best way is to go through and cut about half the shock row, and make small shocks; let them cure a few days and then finish the shocks, or cut and set in small shocks and reshock in a few days, but putting two or three shocks together until it is well cured. But we prefer the first method, as it saves handling it As soon as it is thoroughly cured we tie in small bundles and store in the barn. We intend running some of it through the chopping box and making chop feed. It is fine for any kind of stock, and we want to plant more of it another year.

What Northern Young Men Can Learn from the South.

Numbers of Southern young men have gone to the North for their training, or at least a part of it; hereafter, with the expansion of the University of Virginia, the small number of Northern young men going South for at least some of their education will be increased. Every man born and bred in the North who goes to Charlottesville will gradually learn to understand from the community a point of view in many respects new to him. He will learn by concrete experiences how men value race integrity when they think they see it threatened, how they insist on the value of a man apart from his money or his enterprise when the means and the spirit of commercialism are absent, how they can exalt honor into a force as powerful as greed or passion when they have been bred to do so. Northern universities have done inestimable service in giving Southerners a point of view they never could have obtained in the South. The University of Virginia is in position to give Northerners a point of view that can be had only in the South.—New York Outlook.

Plowing Land Too Wet.

We never want a spring to go by without warning the farmers against this injurious practice, which so many are guilty of following. We know by experience that it is very difficult to exercise the necessary patience when so much work is crowding upon us, and the weather continues wet so long. Still we had far better do nothing than plow when it is too wet. It is always well to keep one thing continually in mind, and it is this: Our object in planting is not for the time, or for the pleasure of putting the seed and cultivating them; but for the yield. The result or yield is always decreased largely and for a number of years by plowing land wet. It is not the number and date of the licks we hit, that count most effectively, but it is how thoroughly and appropriately we hit them. It is high time we were learning that the best results can only be obtained by carrying out all the details of our work in the right way. Many thousands of dollars are annually lost to Southern farmers from the effect of land being injured by plowing wet. Let us stop this, as well as all careless practices that are detracting from the productiveness of our soil.—Southern Cultivator.

Bond Issues.

The question of issuing bonds for building good roads seems to have made considerable progress so far as the counties of North Carolina are concerned; half a dozen counties have recently voted bond issues for this purpose, and one or two others will have similar elections during the coming month.

More than a year ago the county of Guilford voted $300,000 in bonds for the improvement of its highways and the substantial and satisfactory progress that has been made in this direction is an inspiration for other counties to adopt similar methods. They have purchased sufficient good roads machinery and equipment and are building roads of very satisfactory character.

Undoubtedly there are the strongest reasons for the issue of bonds for road-building, viz:

1. They make available funds in sufficient quantity to render possible the accomplishment of definite and desirable results.

2. They give us almost immediately the benefits of good roads, while the payment for them is deferred for many years, until the county has progressed in material wealth to enable it to pay the bonds without unnecessary inconvenience.

3. They obviate the necessity for a high road tax, while accomplishing the results for which such a tax would be levied.

4. They give us good roads NOW and make the best sort of argument for the extension of this progressive movement.

It is hoped that at the meeting of each succeeding legislature in North Carolina the counties of the State at present without good roads will be granted the privilege of issuing bonds, until every one of our counties shall have felt the good effect of this movement for better public highways.

A creditable public highway, owned and controlled by the people, could harm no one and would be a source of pride and profit to every class.

Sick people are killed by kindness when they are treated to indigestible dainties. Some people don't know any better than to send such a repast to the sick. Better fast and give nature a chance to help herself back to health.—Word and Work.

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An excellent dairy: 350 acres of hill and dale: tennis courts and ball ground: the influence of cultured women in the dining hall: individual attention to each student: fifteen boys to each teacher. Do not some of these reasons appeal to you?

J. C. HORNER, Principal.

may 11-8t

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jan 18-36t

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

MORGAN — Mollie Morgan was born November 16, 1884, and departed this life May 29, 1905 Converted in 1899 under the pastorate of Rev. G. W. Crutchfield. She united with the Methodist Episcopal Church. South, and was, until the day of her departure, one of Tabernacle Church's most faithful members. For one so young she gave a most glorious testimony that the grace of God was sufficient even to remove the sting of death. I was at her bedside two hours before her departure, and she spoke as quietly and fearlessly of death as though she were only passing from one room into another.

Being much loved in the community she was laid to rest under a bank of flowers by a host of friends.

L B. A.

Tribute of Respect.

A tribute to the memory of Mrs. Sarah E. McGinn, who died April 1905, aged 72.

The Allwise Providence has sent the death angel to convey from the trials, pains and toils of this mortal life to the home His love has prepared for the faithful mother of the aged and elect women of Harrison M. E. Church, South. We shall miss her, for she was an example of a faithful church worker, self-culture and exemplary energy, but our loss is her gain.

She leaves a numerous family of children and grand children to emulate her many virtues, and may we and they strive earnestly to follow her noble Christian example and meet her in heaven.

Mr . J. H. White,
Mrs. J. A. Kerr,
Mrs. M. J. Bell,
Committee.

Tribute of Respect.

Whereas, God in his wisdom and allwise providence has seen fit to remove from earth to himself the soul of our deceased brother, J. N. Howie:

Resolved 1st. That Harrison church has lost one of her oldest, best and most influential members.

Resolved 2nd. That Harrison Sunday-school feels the loss of Bro. Howie's punctuality and presence, his influence over the school in general, and his wisdom as a Bible student in the old men's class is most keenly felt

Resolved 3rd. That the community has lost one of her most honorable and upright citizens.

J. P. Moore,
W. T. Robinson,
W. E Cunningham,
Committee.

KING.—On April 17th the angel of death claimed for his victim Mrs. Enola Gertrude King, wife of Mr. Charley King. She was 34 years old. She was converted at Snow Creek M. E Church, South, about 19 years ago and joined the Presbyterian Church, where she remained a consecrated Christian until God called her home. All these years she has indeed adorned her church with a pure life and a spotless character. She leaves a husband and six children, an aged father and mother, one brother and five sisters, and a legion of friends to mourn their loss. while she enjoys the rest of the people of God. May God help all of us to meet her in heaven.

Her cousin,

D. H. PERRY.

WHITLOCK —Rev. L A. Whitlock, the subject of this sketch, was born in Montgomery county, N. C., January 3rd, 1826.

He joined the church in his young manhood, and was an earnest, active Christian from that time on.

In 1843 he was licensed to preach by the Montgomery Circuit Quarterly Conference, the late William Barringer, Presiding Elder. He rendered faithful service as a local preacher.

In 1860 he was appointed junior preacher under H A. C. Walker, P. C. on Albemarle circuit.

He expected to join the South Carolina Conference, which was held in Columbia, S C., at this time, but the war came on and he failed to get into the Conference.

He continued to preach as a local preacher, being often sought for to aid in protracted meetings by ministers of all denominations.

Bro. Whitlock did not have the advantages of an education in his early life, but he did have the unction of the Holy One resting upon him. Great grace and wisdom was given to him, so that he was able to so preach the truth as to have many precious souls won to God, hundreds having been led to God through his ministry.

He continued in the M. E. Church, South, until 1870, when, for reasons satisfactory to himself, he united himself with the Missionary Baptist Church.

He was called to the pastorate of several churches in Stanley county, being in the Rocky River Association, where his work was continued to be blessed of God in the saving of souls and in the upbuilding of the churches. He had great revivals all over his work, some of his churches he literally resurrected from the dead.

Bro. Whitlock was married in 1850 to Miss Sarah Ivey, sister to the late G W. Ivey of the Western N. C. Conference. This union was blessed with nine children, six boys and three girls, six of whom are living. G W Whitlock, Salisbury, N C, W. E Whitlock, Concord, N. C, M. A. and I T. Whitlock, of Albemarle, N. C., Jno. I. Whitlock, of Norwood, N. C, and Mrs. A L Sides, Plyler, N.C.

Bro. Whitlock was married the second time in 1884 to Mrs A. H. Mabrey, of Stanley county, who still survives him.

He wanted to live and preach the gospel if it was the will of God, but was willing to abide his heavenly Father's will

His end came suddenly. On the 3rd of April, 1905, he was stricken with paralysis. His tongue being involved, he could not talk, but was conscious for several days, seeming to know his friends and those who came in to see him. On April 13th, 1905, at 7 15 p. m, surrounded by children and friends, he passed quietly and peacefully on to his reward, aged 79 years, 3 months and 10 days.

On the following day one of the largest concourse of people that ever gathered together for a funeral at Silver Springs Baptist Church, congregated to pay their last loving respects to his memory. The funeral service was conducted by Rev. G G. Harley. Short eulogies were presented by Revs R. D. Thompson, T. E. Wyche, and W. V. Honeycutt We then committed his body ot mother earth to await the general resurrection.

His friend and brother,

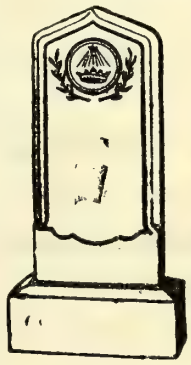
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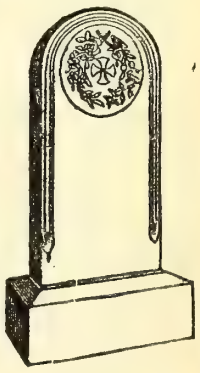
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Yorkville.....Lv	9 48 am	5 57 am	
Gastonia.....Lv	10 38 am	7 50 am	
		9 00 am	
Lincolnton.....Lv	11 50 am	10 45 am	
Newton.....Lv	12 28 pm	1 00 pm	
Hickory Lv	12 57 pm	2 20 pm	2 20 pm
Lenoir.....Ar	2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir.....Lv	3 05 pm		9 45 am
Hickory Lv	3 57 pm	5 20 am	11 50 am
Newton Lv	4 24 pm	7 00 am	
Lincolnton.....Lv	5 02 pm	9 00 am	
Gastonia.....Lv	6 00 pm	12 10 am	
		1 30 pm	
Yorkville Lv	6 50 pm	3 05 pm	
Chester.....Ar	7 45 pm	4 45 pm	

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NORTH CAROLINA

Christian Advocate

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WHAT WILL WE DO WITH IT?

THE new Catechism, prepared by a joint commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is about to be issued, the same having been approved by the College of Bishops of each church. There will be in fact two Catechisms, one for the junior classes and the other adapted to those of riper years. One we believe is to be known as the Junior and the other as the Standard Catechism.

It may reasonably be expected that these Catechisms, which are the result of the combined judgment of fourteen picked men from the two great bodies of Methodism in America, will justly set forth the doctrinal belief of the people called Methodists, and that they may be safely relied upon to guide the minds of our children and young people in plain and safe paths in their inquiry after Scriptural truth. This is a matter of very great importance. Children first receive the truths of the Bible as presented in dogmatic form; and it is of the utmost importance that the form in which it is stated shall be not only simple and direct, but in perfect harmony with the teachings of the Holy Spirit in the Word of God.

We anticipate ample objection to, and generous criticism of these standards when they appear. It is not likely that any man, or set of men will succeed in furnishing such text books for the church as will meet the unqualified approval of all whose duty it will be to put them into the hands of teachers and children. It would be a miracle if this should be accomplished. But we want to say in advance that preachers and official laymen should make up their minds to put no stumbling block of criticism in the way of the Catechism, and that they encourage the organization of all our Sunday-schools into schools of Catechetical instruction. The weakness of Methodism has been manifest in its indifference on the question of thorough indoctrination more than in anything else. The result is that our Sunday-school work is largely disjointed and aimless. The concensus of opinion among our leaders is that we must come out of this, and this Catechism is to help in the reformation. For this reason we raise the question at the head of this editorial, as to what we will do with the Catechism when it is issued. If we criticise, or raise this objection and that, and fail to introduce it in the schools it will be in vain that these Godly men have labored. Let the Catechism be put into use as soon as it comes from the press.

GREENSBORO FEMALE COLLEGE.

LAST week we could give but a fragment of the account of the Commencement, for the reason that we print and mail on Wednesday, beginning early Wednesday morning.

The friends of the old college felt during the commencement much as the old Hebrews of the Captivity when they were given their liberty, "as those that dream." They could scarcely believe that they sat again in the chapel, where so often they had witnessed similar exercises, and where so recently were only abandoned, blackened walls. Nevertheless, such was the blessed truth, and this Commencement occasion closed out one of the most successful years in the history of the College.

The people were interested and gave more than usual attention to the exercises. There was in everything an air and spirit of hopefulness such as had not pervaded the Commencement exercises for years. This was due largely to the fact that the strain of doubt and fear and hesitation has been removed by the marvelous success of the efforts that have been put forth in the crises of the past two years. The report of the Board of Trustees showed that out of the ashes and ruin of the past two years we have come in better shape financially and with the assurance of an equipment in the near future far superior to anything the College has enjoyed in the past. Announcement was made by the Trustees that before the fall opening the building will be entirely completed, and that only about $10,000.00 is now needed to cover the expenses of rebuilding, in addition to good pledges already in hand.

As to the Commencement exercises, we feel that it is due the College, and especially to Professor Moro, and those who have assisted him in the department of music, to say that there were unusual evidences of high training. On all hands we hear unstinted praise of all the exercises, and especially of the musical concerts given on Tuesday and Wednesday evenings. The College certainly has a treasure in Professor Moro, the Musical Director, and there is reason to expect great things in this department under his management.

Rev. W. M. Curtis is now to take the work of Financial Secretary, and with him in the field and Mrs. Robertson, who has been so thoroughly tested in charge of the organization and work of the faculty, we see no reason why the future should hold anything in store but the highest success for this our chief educational institution for women.

FINANCIAL MORALITY.

THE newspapers, especially those more specifically devoted to financial interests, are commenting sharply on the laxness in the handling of trust funds, bank deposits, and the like by the officers of such financial institutions. The thing that has led to a crash in more than one recent instance has been the extending of loans to men who were known to be engaged in speculation. To assist a man in the conduct of a real business, even to the point of accepting his credit beyond the reach of his actual collateral, is much safer than to lend money freely on ostensibly sound paper when the lender knows that the borrower is staking it on a stock market bet. Most banks make gambling or even speculation a bar to the employment of clerks. Why should they not be equally severe in dealing with their customers? The large rates of interest offered sometimes for short-time loans are so nearly in the nature of a bribe that any bank officer who accepts them by that act brings himself under suspicion of complicity in some unjustifiable operations. Such rates would rarely be proffered on legitimate business. And there are some kinds of transactions in which, if a bank officer is implicated, even indirectly, it should bring his bank under the ban of depositors.—Nashville Christian Advocate.

There will be especial fellowships in heaven. There will be radiant spirits about which, in groups and clusters, other spirits shall gather, each in its own order, as one star differeth from another star in glory. But the door of heaven is on this side the grave, not the other, and is entered by every one who has fellowship with holy souls.—J. E. Godbey, D.D.

CONTRIBUTIONS.

MUSINGS OF AN OLD PREACHER.

REV. G. G. SMITH, D.D.

The Blessings of Social Prayer.

Up to the day of Pentecost I find nowhere an allusion to what we would call now a prayer-meeting, and during the early days of the church, after the third century had passed, I do not think prayer-meetings were at all common. The churches were liturgical; they had prescribed forms of public prayer and at stated times indicated by the higher powers in the church, on feast days or fast days, the church met to read the forms of prayer given in the Messalls.

As all who are acquainted with church history know after the Reformation there was a fierce battle fought over the use of forms of prayer in public worship, but it was not till the revival of the 18th century that in all Protestant lands among the new lights, the Methodists, and the Pietists prayer meetings became an established institution. Among the new light Calvinists there was a Friday evening lecture, and a Wednesday evening prayer-meeting. The Methodists of John Wesley's day set great store by the prayer-meeting, and to this day I think it is common after every preaching service on Sunday for a prayer-meeting to be held. In these meetings there was no lecture. They were simply prayer-meetings. In the church in America these prayer meetings are generally places in which there are a few prayers, and an exposition. I have rarely known of any other kind. Mr. Wesley insisted they should be meetings for prayer and exhortation alone, and that there should be no lecture.

It is not necessary for me to say that while prayer-meetings are regularly held, and the pastor is nearly always there, that they are often very lifeless and apparently unprofitable. This fact is deplored by all pastors and various methods are suggested as to the way they may be vivified and made useful. I shall write now of how we may make these meetings a blessing to each one of ourselves.

1. In the first place we must make it a rule always to attend them. For the first forty years of my religious life I do not remember that I ever willingly failed to attend this service, and never without profit.

2. We should always make them intensely personal. "We are here for a blessing and we expect it, and we seek for it." It matters not how few come nor how dull they may seem, our purpose should be to get consciously near to God. All sin ought to be given up, all neglects of duty, are to be repented of, all feelings of unkindness laid aside forever, and with our brethren we should come directly to God for a personal blessing. I at least have never been profited by these topical, educational meetings ostensibly for prayer, in which prayer has a second place. The cry of the anxious heart, the voice of thanksgiving, the pleas for a blessing on our brethren, the confident expectation of God's presence are enough for a prayer-meeting, without the study of a topic. The leader of a prayer-meeting should not be a lecturer, but a leader of the praying people. The songs should be prayers. The testimonies or experiences should be simple and short.

I have never known any one who attended a mid-week prayer-meeting that was not the better for it. Nothing can take its place and we cannot do without it. But prayer-meetings should be prayer-meetings.

CORRESPONDENCE.

RESOLUTIONS PASSED BY THE LAYMEN OF THE SOUTH ATLANTIC MISSIONARY CONFERENCE.

WHEREAS, We the lay members of the South Atlantic Missionary Conference, realize that the field is white unto the harvest, and that more laborers, as well as more means for their proper equipment are now imperatively needed, especially in the foreign fields, and

WHEREAS, The doors are now all wide open for the reception of the saving gospel of Christ, and that a crisis in the history of the Church looking to the evangelization of the world is now pending, and believing these opportunities impose greater responsibilities, and more self-sacrificing love and service for the Master; therefore be it

Resolved 1st, That there be organized in every Methodist church a Layman's Auxiliary Board, whose object is to help girdle the globe with the Gospel.

Resolved 2d, That the pastor in each church at the beginning of each conference year appoint a Board consisting of not less than three active, zealous members to canvas, solicit and collect from every person who may be willing, a subscription of 10 cents per week more or less according to ability, same payable weekly or monthly.

Resolved 3, That this fund shall be supplemental and in no wise to interfere with the regular conference collection, and the Missionary Board shall turn over all special collections to the preacher in charge for the Missionary Boards of their respective Conferences.

Resolved 4th, That this fund, after all General Collections have been paid, may be used for maintaining a special missionary by the local church, or pastoral charge, whenever a sufficient amount has been secured; and said missionary shall be under the direction of the General Missionary Board.

Resolved 5, That these local Missionary Boards shall hold as many public missionary meetings as practicable in each church, with the object of making this movement more effective; and that the cause of missions be promoted by appropriate addresses and the distribution of suitable literature.

Resolved 6th, That the co-operation of the General Missionary Board be secured in furnishing suitable literature, and other assistance to those who have this special work under charge; and that the Chairman of the local Missionary Board communicate with the Missionary Secretary at Nashville for literature.

Resolved 7th, That a copy of these resolutions be furnished to the missionary Secretary of each of the four Conferences comprising the South Atlantic Missionary Conference, for their appropriate action and co-operation, and that a copy of these resolutions be sent to our General Missionary Secretary, and to our church organs for publication.

Respectfully submitted,
Tilden Langley,
R. B. Miller,
Chas. L. Wallace,
James M. Lamb,
J. D. Eidson.

The above Committee having been appointed at a Lay Meeting of the South Atlantic Missionary Conference, and this movement having been approved by the Missionary Boards, the above resolutions were unanimously adopted.

R. B. MILLER, Sec'y.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION.

The coming International Christian Endeavor Convention will be held in Baltimore, July 5-10 next. The following are among the richly valuable programme announcements.

The Quiet Hour each morning, at eight, will be a place of real prayer instruction, under the leadership of President Henry Churchill King, of Oberlin, President Burris R. Jenkins, of Kentucky, and Dr. R. A. Hume, of India.

All the practical phases of the work will have careful discussion at the eight conferences each morning. Among the leaders for these are Board Secretaries Hicks, Grant, and Shelton, International Y. M. C. A. Secretary Michener, Mrs. Francis E. Clark, Messrs. Clements, Shaw, and Vogt, President George B. Stewart, and Prof. John Duxbury, Manchester, England, for Bible recitals.

At the main sessions, the great themes of missions and evangelism will have large space. Dr. Newell Dwight Hillis, Dr. O. P. Gifford, Dr. Mark Allison Matthews, Dr. Luther Devoe, and Rev. W. E. Biederwolf will speak on these subjects. Among those speaking of Christian nurture and culture are Dr. Floyd W. Tomkins, Dr. Washington Gladden, Rev. Albert Swift, London, Dr. Francis E. Clark, and Dean Herbert L. Willett. Social and public questions will be dealt with by Secretary of the Navy elect, Hon. Charles J. Bonaparte, Rev. Charles Stelzle, Commissioner H. B. F. Macfarland, and others.

The most notable special feature will be the International Festival of Praise, the first evening of the Convention. Rev. Carey Bonner will come from London to conduct this service. The praise of the nations will be sung in many native melodies and some of the noblest musical utterances of the race, closing with Handel's master chorus, "Hallelujah," by a choir of 2,000 voices, orchestra and organ. A cantata will be sung at the Junior rally by 1,000 Baltimore children. On Recognition morning, honorable mention will be made of local and State unions that have been progressive, and worthy local societies recognized. Two-hours-and-a-half rest each midday will do away with rush and hurry. A mid-convention holiday will afford recreation at Washington, Gettysburg, and the seashore. The large new missionary exhibit of the Young People's Missionary Movement will instruct and interest the delegates, as well as an exhibition of Junior work and the Endeavor Museum.

More and more these great gatherings are valuable as a chance for the weak to touch the strong for ideas and inspiration, and the strong are benefited equally.

Cultivate the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies: all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings.—J. R. MacDuff.

It doesn't pay to try to get a living without work. You will work harder and get a poorer living than if you did honest work.—Selected.

SELECTIONS.

WOULD YOU BE A CHRISTIAN?

I wish to say a few plain and affectionate words to those who are agitating the vital questions: "Ought I to become a Christian? And if so, how shall I become one?"

Yes, you ought to be a follower of Jesus Christ, and for three good reasons:

It is your duty; for God both commands and invites you. It is for your interest; if you choose Jesus Christ as your Savior and guide, you will be better, stronger, happier, and more useful in this world. You will secure the salvation of your immortal soul.

Whether you become a Christian or not depends upon your own choice; no one else can decide for you.

A loving God says to you in his Word, "I set before you life and death; choose life." When Joshua submitted the alternative, "Choose ye this day whom ye will serve," he addressed his hearers as free moral agents, and such are you. When Christ said to James and John, "Follow me," he talked to them as rational beings; for if they could not follow him why did he ask them?

You have the power of choice; choose life! By that expressive word, in the Bible, is meant the favor of God, the pardon of your sins, the sustaining strength to do right; it is the union of your heart with Jesus in this world, and an unending heaven beyond the grave. "Death" is the absence of all these; it means the dominion of sin in this world, and the punishment of sin in the world to come.

But you may say, "I am not choosing death; it is inconceivable that any person should deliberately decide to be eternally wretched when he or she might be eternally happy." I admit that people do not usually set success and happiness on the one hand, and ruin on the other hand, and then deliberately choose to be ruined. Yet it is equally true that multitudes are selecting and pursuing courses that inevitably lead to ruin.

Here is a young man setting out in life. Of course his preference would be to become rich and prosperous. But he chooses to lead a career of indolence and thriftlessness, which inevitably brings him to poverty and keeps him there.

In like manner, my friend, when you decide to refuse that loving Savior, who is even now knocking at the door of your heart, you choose to risk the consequences. When you choose to continue on in sin, to follow the devices and desires of an unconverted heart, to refuse to be all that Christ would make you, and to grieve away the Holy Spirit of love, you are deliberately choosing eternal death; for you choose the path that leads to death.

You are not, and cannot be in a position of neutrality. Not to accept Jesus Christ is to reject Jesus Christ, and thus throw away all the infinite advantages and blessings which he offers you. Instead of asking yourself the question, "Ought I to become a Christian?" you had better face the other question, "Have I refused to be a Christian?"

It is no unkindness to say to you that the only effectual hindrance to your becoming a Christian and securing eternal life, is your own sins. Until you break off from them you cannot lay hold on Christ by faith, and come into heart union with him and obedience to his commandments. No man can serve two masters; you cannot go in two opposite directions at the same time. Every day you spend away from Christ is a lost day. The longer you live as you are the harder will it be to become a strong, happy, and useful follower of Jesus. Your habits of thought and action will become the more deeply rooted. You will have just so many more weeds to pull up; sin is terribly self-propagating.

Some persons may tell you that it is a very easy thing to become a Christian—as easy as lifting your hand. Yes; it is an infinitely easy thing for the omnipotent Spirit of God to renew your heart in answer to honest prayer; and it will be a very simple thing for you to become a Christian if you are willing to cut loose from your old sinful self and fasten your heart-hold on the divine Savior.

Do not ask for any easier salvation than that; it will not be worth the having if it does not bring you a new character and a new style of daily conduct. Thorough weed-pulling and thorough plowing are essential to a good crop. "Some people," said quaint Scotch Rutherford, "want to have Christ for about nothing, and never have had a sick night over their own sins. This maketh loose work." It is just such loose work that produces the half-converted Christians; and it takes a great many half Christians to make a single whole one. The gate into the path of purity and peace and power is too narrow for you to smuggle in a whole backload of sins, even if conscience would let you attempt it.

Repentance and cutting loose from the dominion of sin must be attended with a cleaving to Jesus Christ. A single contact of the soul with Christ has made many an one a Christian. The first honest approach to him—the first sincere prayer for pardon—the first act to obey and please him—these have been like the touch of that woman who had the long malady; they have brought the blessing.

A man who had shamefully wronged a neighbor was brought under conviction of sin and could find no peace. Attending a religious service where he espied his neighbor, he called him out into the vestibule and begged his pardon for the wrong committed. That was the beginning with him of a Christian life.

Conversion is the act of turning to Jesus as the only Savior—the Savior who died to redeem you. As soon as you begin to trust him and to obey him the healing comes. You must understand that faith is vastly more than an opinion or a right feeling. It is a transaction—it is the contact of a person with a divine Person, of a weak, sinful, penitent soul with an all-sufficient Redeemer. You need to be shut up to this tremendous truth—either Jesus Christ must save me, or I am lost!

Attendance upon church service, Bible reading, or the best of sermons, or an "inquirers' meeting," or prayer, or any other good thing will be useless if you attempt to put them in the place of a personal grasp on Jesus Christ. Faith is indispensable if you wish to draw up water from a deep well; but it is the water that you are after.

True faith puts your soul into loving contact with the loving Son of God. A touch is enough to begin with; it must be followed by a strong and constant cleaving. The graft that is inserted in the cleft bough of an apple tree must become united to the tree before it yields fruit. Abiding in Christ, and only through that abiding, will you be a vigorous, fruitful, and joyous Christian.

And if you become such a Christian, your wonder and your sorrow will be that you never became one before. Men have lived to regret almost every conceivable step, but I never heard of a person who repented of loving, obeying, and serving the Lord Jesus Christ.—Rev. Theodore L. Cuyler, D.D.

I have often wondered why everybody doesn't go into the ministry. Men talk about making millions in business. They ought to make millions to repay them for not being clergymen. I had rather go to the rudest country church and speak to men crude and ignorant, and keep that little band pointing toward God's shining city, than to do anything else in the universe or sit on any throne.—Hillis.

EXPERIENCE.

That which, first and last, we should wish to know of the people to whom we preach Christ, is not so much whether they believe this, that and the other concerning Him; nor even whether they are doing this, that, and the other of what are accounted good works; but whether they have found Christ, or rather are found of Him. To be able to say, "O God, Thou art my God"—this, as in the ancient days, is worth more than all worlds. John Wesley knew of the great experience by anticipation, when, during his American ministry, he translated Madame Bourignon's pathetic hymn from the French:

"Thee I can love, and Thee alone,
With pure delight and inward bliss;
To know Thou tak'st me for Thine own,
O, what a happiness is this!"

And not only this consecrating love, but also the consecrated service which it inspires, is well expressed in the words of that anonymous Spanish saint, whose hymn likewise Wesley translated during that painful American exile—

"More dear than life itself, Thy love
My heart and tongue shall still employ;
And to declare Thy praise will prove
My peace, my glory, and my joy."

This, then, is our special responsibility; nay, our peculiar privilege, as a people; first to know, and then to make known these heights and depths of grace. If we fail in this, it is difficult to know what we exist for. Others, with whom we can not compete, if we would, are versed in ecclesiastical religion; and others, again, may well take the lead in theories of humanitarianism or ethical religion. But by all our history as a people, by all the experience into which our fathers were led, by the holy lives and happy deaths of our saints, by the new keynote given to all evangelical religion through the grand evangel that Wesley preached, by the brighter and better aspect given to all ministries of man to man, "for Christ's particular love's sakes"—by these and a hundred other calls and claims, we are summoned to let fall the eccentricities of opinion that we might mar the glory of our great vocation, and to see to it that no one take our crown.—Thos. F. Lockyer, in the Methodist Recorder.

STRENGTH IN CONFESSION.

Miss Havergal once said, "Soon after I became a Christian I was sent away to a boarding school. Judge of my surprise when I found I was the only Christian in the school. My first thought was: I can not confess Christ before all these worldly girls. I can be a Christian just the same. My second thought was: Since I am the only one to represent Christ in the school, it is all the more reason I should confess Him at once; and I did and gained great strength and blessedness in so doing."

Our Correspondents.

Hendersonville Circuit.

Dear Advocate:—The meeting is still in progress at Saluda, there were 10 professions last week. The interest is deepening and widening. The best meeting our church has had in Saluda in years. The membership has been drawn together, and serious trouble settled and burried that has been a menace to the well being of the church for many months.

W. H. PERRY, P. C.

Mount Airy Circuit.

Dear Brother Blair:—I am more than pleased with the progress made so far on the Mount Airy Circuit. I have ten Sunday-schools. Eight regularly organized schools and two mission schools. We have near six-hundred Sunday-school scholars on our work, with an average attendance of five-hundred or more. We are adding new scholars every Sunday. We have added a few new members.

Missionary collections pledged in full and over one-fourth paid. We expect a surplus on Missions. We have prayer and class-meeting in every church. We enter soon into our special meetings. Pray for us that we may be more than conquerous through him that loved us.

Fraternally,

R. L. FRUIT.

Childrens Day at Fairview.

Dear Brother Blair:—Childrens day was celebrated at Fairview (new church) Sunday June 11th. The church was crowded to its utmost capacity many turned away for want of room. The children recited their pieces well and all were pleased with their exercises. Miss Bessie White of Guilford College, who was in the community on a visit to her relatives, spoke a beautiful piece to the delight of all present. Then came Prof. N. C. English as usual in his jovial way and instructive way gave good advise to parents and teachers. Among other things he said he was not thinking so much about the older ones for their habits were fixed and there was little hope of a change. But that parents and teachers could make just about what ever they tried to make of their children. Dr. W. G. Bradshaw of High Point, then held the large audience spell bound for three quarters of an hour. Said he was not a preacher (wished he was). But it seemed more like a good sermon than any thing else. Then came the dinner hour. At three o'clock the pastor, Mr. Sherrill, preach d. Thus ended a good day for Fairview.

SUPERINTENDENT.

Commencement at Wofford.

Wofford College, at Spartanburg, S. C., celebrated its 51st commencement season June 9-13. The baccalaureate sermon was preached by the Rev. W. J. Young, D. D. of Richmond, Va., the Annual Address before the Lituary Socities, was delivered by Dr. B. L. Wiggins Vice Chancellor of the University of the South. The Alumni Address by Prof. J. G. Clinkscales of Wofford College. A class of 30 young men received the degree of A. B. One of them, Mr. J. M. Ariail, son of the Rev. J. W. Ariail of the South Carolina Conference, won four medals, during the commencement, for literary production and read the Class Poem as his graduating speech.

The year just closed is regarded as the most prosperous in the history of the College. The attendance has become so large as to require an additional building for the use of the Fitting School, which will be erected this summer. And the enthusiasm of Spartanburg citizens for the College has in no wise abated, as evidenced by the large and zealous attendance upon all the commencement exercises.

The Board of Trustees conferred the honorary degree of D. D. upon the Rev. L. F. Beaty, assistant Sunday-school editor, Nashville Tenn. and Rev. W. C. Power both of the South Carolina Conference, and L. L. D. upon J. A. Sonley, Esq., of Asheville, N. C.

L.

Macon County Preachers Meeting.

The Macon County Preachers meeting called a Macon County Methodist Conference to meet at Patton's Chapel June 2nd, and embrace 3 days. All the official members in the three pastoral charges in the county and three to be elected by each League, Sunday-school, and Missionary Society, and all the Methodist preachers in the county are members of the Conference. A committee on program was appointed when the Conference was called, consisting of a layman from each charge and the Presiding Elder.

The committee met in due time and sent out in printed form the result of its deliberating. The subjects for discussion embraced largely the various activities of the church, such as the Sunday-school, League, Missions, Church Extension etc.

Speakers and writers were assigned definite work, after which open discussion followed when time allowed. J. E. Woosly P. E. was elected chairman. Judging from the number present, the interest taken, and the spirit of worship manifested it was a pleasant and profitable occasion. On motion the chairman appointed 5 laymen, who shall be known as a Macon County Board of Church Extension. The duty of the Board is to devise plans by which the 1,200 Methodists in the county may be enlisted in local Church Extension work. The object being to assist each needy locality in putting up a neat chapel.

The fact came out during the Conference that in many of our out lying sections there were stretches of 10 to 15, and even 25 miles where there is no Methodist church. And that in our entire townsnip there is no church belonging to us. And not even preaching in a school house in the township, and that too when there must be from 700 to 1,000 young people of school age.

The fact is that we are not covering the ground, and not half doing our duty by this needy population. All honor to those who are building up the waste places in the earth at large. But let us not forget the needy places at our own door. I venture the assertion that one or two thousand dollars, spent judiciously in assisting chapel building in Macon county, would return as good results in soul saving and in glory to God as any where in his great domain.

T. R. GRAY.

Cullasaja, N. C.

A Christian Worker Wanted.

For away from the rush and noise of the city where no sound from the outside world ever breaks upon the pastorial life of the people, except the shrill whistle of the locomotive, as it passes the station a mile away, is a quiet, peacable community. The people are generous and kind, but not one of them seems competent to teach the Word of God.

The neat and commodious school house, commands a beautiful view of the surrounding mountains and is quite large enough to hold a respectable congregation. But the over-worked itinerant in the adjoining fields, seems to have no time to give even a fifth Sunday, or a week day service here.

Even the Sunday-school is conducted by a faithful worker, who holds the one at her own home in the morning, and then rides several miles to superintend this one, in the afternoon.

What a glorious opportunity lies right here, for some true child of God, to labor for a few months in the Master's vineyard.

Is there a woman, young or old, who would love to do this work for her Lord? Dear Sister, you who read these lines, is He not calling you to work while it is yet day? "The harvest truly is great, but the labours are few."

Any communcation on this subject addressed to "Pleasant View," Marshall, N. C., R. F. D. No 1. will be promptly answered, with full particulars.

That the Holy Spirit may lead and direct is my prayer.

Yours in His Name,

J. R.

School at Monteagle.

Dr. William States Jacobs, Secretary and Business Manager of the Monteagle Training School for Sunday-school Teachers and Workers, is sending out circulars announcing the faculty and course of instruction of the Monteagle Training School for Sunday-school Officers, Teachers and Workers to be held from July 16 to 30. Thousands of them have been circulated in the towns and cities of the South, and many assurances have been received by Dr. Hamill and Dr. Jacobs that the attendance will be large. The location is ideal. The surroundings are unequaled. The faculty is the best that the Union affords, and the course of study is made up of the problems that pastors, superintendents, teachers and workers meet every day in their practical work. Dr. H. M. Hamill, of international reputation and easily the first man of America in teacher training work, is the dean of the school, and he has been given a free hand in selecting his faculty, and they are his choice of the men and women who are to be found among the ranks of American Sunday-school workers. This is an opportunity for Sunday-school workers that is making its first appearance in the South.

The international certificate of recognition will be given to those who complete the course to the satisfaction of the dean.

The school opens its classes to all Christian workers. It is to be Christian and Bibical, but not denominational. Workers of all denominations are interested and are co-operating. Schools and churches could not make a better investment than to send their pastors, superintendents and school workers.

The railroads have made reduced rates, and the best board can be had for $5 to $7 per week at Monteagle. Schools are asked to send as many delegates as they can induce to go.

Prof. H. M. Hamill, D. D., of Nashville, is dean of the faculty which includes such instructors and lecturers as Mrs. H. M. Hamill, Nashville, Tenn.; Mrs. Antoinette Lamoreaux, Chicago, Ill.; Dr. John R. Sampey, Louisville, Ky.; Dr. W. States Jacobs, Nashville, Tenn.; Mr. John R. Pepper, Memphis, Tenn.; Dr. Joe Broughton, Atlanta, Ga.; Mr. J. B. Greene, Opelika, Ala.; Mr. L. P. Leavell, Jackson Miss.; Mr. Alfred D. Mason, Memphis, Tenn.; Dr. W. M. Anderson, Nashville, Tenn., and Mr. E. E. French, Nashville, Tenn.

The course of study includes instruction in English Bible, Child Study, Primary Sunday-school Methods, Sunday-school Management, Sunday-school Teaching, Blackboard and Music and a series of ten Sunday-school conferences.

District Conference Directory.

Franklin District at Whittier, July 27 to 30.

Winston District at Leaksville, July 27-30.

Statesville District at Lenoir, July 13-16.

Salisbury District at Lexington, June 29-July 2.

Greensboro District at Ramseur, July 20-23.

Waynesville District, at Horse Shoe, Aug. 3-6.

Asheville District at Barnardsville, July 20-23.

Morganton District at Forest City, August 3-6.

Charlotte District at Brevard Street, Charlotte, July 26-28.

Furious Fighting.

"For seven years," writes Geo. W. Hoffman, of Harper, Wash., "I had a bitter battle, with chronic stomach and liver trouble, but at last I won, and cured my diseases, by the use of Electric Bitters I unhesitatingly recommend them to all, and don't intend in the future to be without them in the house. They are certainly a wonderful medicine, to have cured such a bad case as mine." Sold, under guarantee to do the same for you, by all druggists, at 50c. a bottle. Try them today.

Shake into Your Shoes

Allen's Foot-ease, a powder. It cures painful, smarting, nervous feet and ingrowing nails, and instantly takes the sting out of corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous and hot, tired, aching feet. Try it to-day. Sold by all druggists and shoe stores. By mail for 25c. in stamps. Don't accept any substitute. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

Pain usually results from inflammation either external or internal. It would interest you to see the wonderful effects of Acid Iron Mineral on any form of inflammation. Stops flow of blood, drives out inflammation. A. I. M. is not a medicine, but merely a species of soft mineral dissolved in pure spring water. 50c. per bottle. Your druggist or by mail from ACID IRON MINERAL CO., Salem, Va., and Columbia, S. C.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to June 13, 1905.

ASHEVILLE DISTRICT.

Rev. W. H. Perry,	45	
Rev. W. B. Lyda,	11	
L. B. Abernethy,	25	
Rev. J. N. Somers,	16	
Jno. W. Moore,	9	
R. H Parker,	10	
J. B. Hyder,	5	
J J Brooks,	14	
L R Huddlestone,	21	
T R Wolfe,	11	
	—	167

CHARLOTTE DISTRICT.

R. G. Tuttle.	9	
Rev. F. W. Bradley,	14	
Rev. W. R. Ware,	25	
Rev. J. H. Bradley,	12	
Rev. J. A. B. Fry,	13	
Rev. E. G. Pusey,	15	
Rev. C. M. Pickens,	1	
M. T. Steele,	5	
J. C. Mock,	24	
W S Hales,	9	
J A Baldwin,	13	
D L Reid,	27	
A. E. Wiley,	10	
L E Stacy,	16	
L A Falls,	12	
T F Marr,	1	
	—	206

FRANKLIN DISTRICT.

Rev. S. E. Richardson,	1	
Rev. R. L. Doggett,	5½	
C. H. Curtis,	1	
F. B. Noblitt,	2	
L P Bogle,	20	
F L Townsend,	10	
A G Loftin,	8	
J J Edwards,	1	
V L Marsh,	10	
J A Sronce,	10	
E. Myers,	19	
J H Moore,	9	
D P Tate,	4	
	—	100½

GREENSBORO DISTRICT.

Rev. Albert Sherrill,	1	
Rev. C. A. Wood,	3	
Rev. B. F. Fincher,	50	
Rev. J. A. Bowles,	21	
Rev. J. T. Stover,	37½	
Rev. H. Turner,	3	
Rev. J. J. Renn,	20	
P. J. Carraway,	10	
L W Crawford,	3	
J J Eads,	8	
A S Raper,	9	
J F England,	13	
C H Caviness,	21	
	—	199½

MOUNT AIRY DISTRICT.

Rev. J. W. Long,	13	
Rev. H. C. Sprinkle,	7	
Rev. R. L. Ownby,	4	
Rev. J. M. Rowland,	42	
Rev. W. F. Elliott,	9	
Rev. S. W. Brown,	7	
Rev. B. F. Hargett,	15	
Rev. J. A. Clarke,	2	
T. J. Houck,	6	
A. W. Jacobs,	8	
W. T. Carner,	20	
Seymour Taylor,	11	
O P Ader,	9	
W L Dawson,	10	
W T Albright,	16	
W L Hutchins,	5	
R L Fruit,	9	
T H Stimpson,	10	
T E Winecoff,	3	
	—	206

MORGANTON DISTRICT.

Rev. N. R. Richardson,	18	
Rev. J. B. Carpenter,	16	
W. G. Mallonee,	21	
R D Sherrill,	6	
Rev. N. M. Modlin,	44	
D. F. Carver,	13	
D. S. Richardson,	16	
J. O. Shelley,	26	
D. R. Proffit,	10	
J. D. Gibson,	5	
J D Arnold,	21	
C P Goode.	2	
W O Goode,	14	
L E Peeler,	7½	
R H Penland,	7	
W A Newell,	1	
	—	227½

SALISBURY DISTRICT.

E. K. McLarty,	2	
J. E. Gay,	9	
Rev. T. T. Salyer,	7	
Rev. Joseph Fry,	5	
Rev. S. T. Barber,	47	
Rev. B. F. Carpenter,	25	
Rev. T. E. Wagg,	21	
J. P. Davis,	16	
J. C. Postelle,	14	
A L Coburn,	5	
J W Strider,	12	
J P Lanning,	8	
J A J Farrington,	2	
A L Aycock,	13	
G T Rowe,	20	
J C Keever,	1	
J C Rowe,	1	
W V Honeycutt,	10	
P. W. Tucker,	15	
	—	233

SHELBY DISTRICT.

Rev. Geo. D. Herman,	8½	
B. A. York,	21	
J. B. Tabor,	13	
Rev. J. H. Bennett,	8	
Rev. J. F. Armstrong,	39	
Rev. M. B. Clegg,	10	
Rev. J. W. Clegg,	113	
B. Willson,	21	
E. N. Crowder,	3	
M. H. Vestal,	3	
J. W. Ingle,	24	
R. M. Courtney,	6	
W P McGhee,	11	
W M Boring,	3	
E W Fox,	4	
E L Bain,	3	
	—	290½

STATESVILLE DISTRICT.

Rev H K Boyer,	2	
Rev W H Willis,	6	
Rev E J Poe,	18	
Rev T L Triplett,	1	
Rev W S Cherry,	17	
T J Rogers,	8	
Rev W O Rudisill,	12	
Rev P L Terrell,	30	
Rev T E Weaver,	13	
L T Cordell,	40	
T B Johnson,	16	
W F Womble,	15	
W R Evans,	10	
A J Burrus,	3	
R. S. Howie,	19	
Parker Holmes,	3	
R M Taylor,	24	
L T Mann,	1	
H H Robbins,	8	
	—	246

WAYNESVILLE DISTRICT.

Rev J W Campbell,	11	
C P Moore,	7	
J H Brendall,	27	
D C Ballard,	31	
W A Thomas,	3	
P C Battle,	8	
Z V Cordell,	7	
J E Abernethy,	8	
J W Kennedy,	20	
W E Abernethy,	24	
C E Stedman,	8	
	—	154

WINSTON DISTRICT.

Rev A R Bell,	1	
Rev. James Willson,	30½	
Rev H C Byrum,	9	
Rev J P Rodgers,	12	
J F Totten,	1	
T W Watts,	1	
P E Parker,	18	
L L Smith,	1	
H H Jordan,	1	
J F Kirk,	8	
W M Curtis,	3	
J H Barnhardt,	1	
R P Eubanks,	1	
	—	86½

Total from districts,	2,117½
Secured by old subscribers,	61
Total,	2,178½

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

MARRIED.

COLVARD–TAYLOR.—At the home of the bride's parents, Mr. and Mrs. C. J. Taylor, Laurel Springs, N. C., on Tuesday evening, May the 23rd, Mr. W. E. Colvard, of North Wilkesboro was married to Miss Sue Taylor, Rev. W. F. Elliott, officiating.

NEWS NOTES.

Cuban Congress has appropriated $150,000 for the funeral of Gomaz.

Caterpillars are said to be greatly damaging the crop of cotton in Texas.

It is said that pirates have massacred 150 persons on the coasts of Kanechatka.

500 miners were killed last week by explosion in a mine in Southern Russia.

Mrs. Mary Rogers, the famous Connecticut murderess, has sent out a writ of habeas corpus.

Representative Pou of North Carolina has expressed himself as being in favor of a greater navy.

The squadron of Rear Admiral Sigsbee has sailed to France to bring the body of John Paul Jones.

The Pennsylvania Railroad has put on a fast train between New York and Chicago, which makes the trip in 18 hours.

Grover Cleveland accepted the trusteeship of some of the Equitable Stock, and it is supposed that it will be honestly managed now.

The block system has been inaugurated on the Southern, and it will not be long before the entire system is operated under that system.

It is publicly announced that Mr. John F. Wallace, chief engineer of the Council Zone, will resign at an early day.

The freight steamers, Etruria, and Amoza collided in Lake Huron. The Etruria, with its cargo, of soft coal, sank. The steamer was valued at $240,000.

There was a collision last week at Columbia S. C. between a box car and a street car. As a result four men were badly injured, one of them fatally.

Gen. Maximo Gomez, the Cuban patriot died at his home in Havana last Saturday. He was 69 years old and had fought the Spaniards for thirty years.

The North Carolina Teachers Assembly met in this city last week. It lasted from Tuesday to Friday. There were many destinguished speakers, among whom were, Messrs Walter Page, W. R. Webb, W. N. Steed, R. B. Glenn and others. The following officers were elected for the ensuing year. President, Dr. W. T. Whitsett, First Vice President, Prof. J. A. Matheson, Secretary, Prof. R. D. W. Connor. Other vice presidents, were Prof. D. H. Hill, Dr. E. W. Sykes, Dr. W. P. Few, Prof. J. C. Horner, Prof. E. C. Brooks, and Prof. W. A. Harper.

The Confederate Veterans met in Louisville last Wednesday, Gen. Stepen D. Lee president. As usual, there was a large attendance. The old officers were re-elected as follows: Commander in Chief, Gen. S. D. Lee, Commander of Trans Mississippi department, Gen. T. W. Cabell, Commander of Army of Tennessee department, Gen. Clement A. Evans, Commander of Army Northern Virginia department, Gen. C. Irvine Walker. New Orleans was chosen as the place of next meeting.

Dr. Frances D. Kendall stabbed Dr. J. J. Watson in Columbia S. C. last week. Both gentlemen were prominent physicians and the difficulty arose over moving a patient from a sanitorium.

Extremely Low Rates Announced, Via Southern Railway.

Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-Aug. 4, 1905.

Fort Worth, Tex.—General Assembly Southern Presbyterian Church, May 18-26, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6:9, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

St. Louis, Mo.—National Baptist Anniversary, May 16-24, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing the undersigned: R. L. Vernon, T. P. A., Charlotte, N. C.; J. H. Wood, D. P. A., Asheville, N. C.; S. H. Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Tayloe, Gen'l. Pass. Agent., Washington, D. C.

Epworth Pianos



This little girl will be grown up before long. So will your little girl. And it will make a big difference in the lives of these little girls whether they have been given these musical advantages, or not.

This little girl is almost sure to be a good player. She plays easy little pieces now. In 5 years from now she can play any ordinary music at sight. Don't blame her folks if they are proud of her.

Epworth pianos are well made, extra sweet toned, and will last a lifetime.

Our Catalogue explains how to save the middle dealer's profit: and how to order on trial so you are sure to be suited.

Write for Catalogue to-day. Mention this paper

WILLIAMS ORGAN & PIANO COMPANY
57 Washington St., Chicago

The Family Circle.

She Took the Hint.

"At the "home stations" of the British army, the private soldiers' washing is usually done by the married soldiers' wives, who are expected to sew on missing buttons, and make other repairs, for which, says Tit-Bits, a small sum is deducted from the privates' pay.

Pat McGinnis had had a good deal of trouble with his laundress. Sabbath after Sabbath had his shirt come back with the neck-button lacking or only hanging by a thread. He had spoken about the matter, and the woman had promised to see to it, but still the button was not properly fixed.

He got out of patience one day when the missing button had made him late for parade. "Bother the woman!" he said. "I'll see if I can't give her a hint this time, anyway."

Taking the lid of a tin blacking-can, about three inches in diameter, he punched two holes in it, and sewed it on the neck of the shirt that was next to be washed. When his washing came back, he found that she had taken the hint—or part of it. She had made a button-hole to fit the lid.

Labor and Wait.

Of all the lessons the young man who would succeed in life has to learn, one of the hardest and most indispensable is that which the hero of Blenheim, Ramillies and Malplaquet so thoroughly learned—the lesson of patience. "To know how to wait," says De Maistre, "is the secret of success." He that can have patience," says Franklin, "can have what he will." In business, at the bar, in medical practice, in the ministry, and in every other calling, the secret of success is, not in brilliancy of talents, in promptness of action, or even in energy, needful as that is, but in ability to bide one's time. Time is an important element in all solid achievement. The fruits that are best worth plucking ripen slowly; therefore, the man who would win a great and lasting success must learn both "to labor and to wait." He must put his faith, not in brilliant genius, in tricks and devices, in occasional splendid spurts and dashes, but in regular, measured, persistent effort —unvarying and never-failing—not necessarily slow, but never made at a faster rate than can be maintained to the end, reminding you of the steady, never-accelerated movement of a great engine's eccentric beam."—William Mathews, in Success.

Respect for Law.

There is entirely too little respect for law in America. In every state we find laws a nullity for policy's sake. Such a thing is unknown in any other land. Disregard of one law breeds disrespect for all law. In allowing some laws to go unenforced we reap a harvest in having all laws broken. The law may not be to one's liking, but the answer, 'It is the law,' should be sufficient for the law-abiding. Good men will observe even bad laws, but bad men will break even good laws. It should be that all men, good and bad, be compelled to keep all law, good and bad, because it is the law. But how careless people usually are as to whether laws are enforced or not. This lethargy gives rise to civic evils. Indeed, nearly all public wrongs grow out of the indifference of the people. There are many who thrill with patriotic fervor at the thought of going to war and risking their lives for their country but who forget to vote on election day. The patriotism of peace is just as necessary as the patriotism of war. The patriotism of the ballot is even more necessary in a free country than the patriotism of the bullet. Plenty of men will die for their country, but the man who will live for his city and state every day is the man good government needs. There is a constant conflict between evil and good, and evil must always be fought against, else the good will be overcome."—Governor Folk.

The Place for Prayer.

On the Mississippi River, years ago, a steam packet on its way to the gulf stopped at the dock of a small town at the river side. It was loaded with passengers and freight. It went down the river; it would come up shortly after midnight. A great tree became lodged in the middle of the river, where it was bobbing and turning with the water. The steamer, coming back at midnight, would bring hundreds of passengers from Mardi Gras, and the steamer and its freight of human lives would sink in an hour and every life be lost. The steamer could not help itself; the river could not help itself. They were all under law. But in a little house beside the river a boy saw the tree bobbing; he took a basket, put into it a lantern, and swam out to the middle of the river, waiting by the tree for hours—waiting until midnight. When the great leviathan of the deep came up the river, he swung his lantern, the steamer stopped, the lives were saved.

One little boy at the river side did what the river could not do, what the steamship could not do. He saved five hundred lives. The God I worship is competent to turn all the universe back on the dial of eternity to redeem a race threatened with eternal death. It is no more wonderful for God to perform a miracle and save the human race from death, than for the boy on the Mississippi to save five hundred lives in the steamship from river and tree, by his interference. Without human will they were absolutely helpless. There is your place for prayer, with less of petition. The nestling place for the soul is under the wing of the infinite omnipotent God, who made the worlds through Jesus Christ. Jesus Christ upholds the worlds by the word of his power. The force of gravity, the laws of the universe, are expressions of the will of the Son of God.—O. P. Gifford, D. D.

The Level of Expense.

"They're an undoubted bargain, but I can't afford it," said a sensible young matron recently, looking longingly at some silk stockings offered at a tremendous reduction. "They are not on my level of expense, you see."

"But I don't see," said her friend, "You have more to spend than I, and even I can afford these, at such a price. They are down to my level—why not to yours?"

"My level isn't up to them," returned the first speaker, smiling. "Expenses, like water, seek a level. My dress is not up to the silk stocking level. My shoes and slippers are not up to it. My furniture and table are not up to it. These stockings happen to fall below their regular level in price. I can buy them, for that reason. But they remain unsuitable to my other belongings, just the same. If I were to get them, I should want a bargain in dainty slippers, and watch for it, and waste my time doing so. If I succeeded, I would want either a reduction in handsome silk petticoats, or else I would buy one that I couldn't afford, on the plea that I had saved money on the slippers and stockings, getting them so cheap. Then my gowns and hat would seem not good enough—and so on. My whole level of expenses would be lifted. And it is quite high enough now. Dick says most people that live beyond their means begin by ignorance of the law of proportion, and I am more sure he is right every day. Learn the suitable level and keep to it, and the economical problem is solved. Did you notice that girl who bought two pairs of the silk stockings? She works in a factory. She wears cheap jewelry and reads trashy novels, and all that. Why should I put myself on her foolish level by buying unsuitable bargains? Don't look horrified. Think about it."

Was she not right?—Harper's Bazaar.

Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo , Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

Rheumatism
Cured with
Painkiller
(PERRY DAVIS'.)

4 per cent.
Compound Interest!!
ALLOWED ON SAVINGS DEPOSITS
The plan is fully explained in our booklet
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Full of interesting information. Write for it.
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CAPITAL, $200,000. CHARLOTTE, N.C.
Geo. Stephens, Pres. T. S. Franklin, Vice-Pres.
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The Quiet Hour.

The Mother-Heart.

REV. S. D. GORDON.

Will you please remember that "grief" is always a love word? There can be no grief except where there is love. You may annoy a neighbor, or vex a partner, or anger an acquaintance, but you cannot grieve except where there is love, and you cannot be grieved except wherein you love.

I have sometimes, more often than I could wish, seen a case like this. A young man of good family is sent away to college. He gets in with the wrong crowd. Gets to smoking and drinking and gambling, improper hours, bad companions, and all that. His real friends try to advise him, but without effect. By and by the college authorities remonstrate with him, and he tries to improve, but without much suecess after the first pull. And after a while, very reluctantly, he is suspended, and sent home in disgrace.

But down in that boy's home there is a woman—a mother, heartbroken—secretly bleeding her heart out through her eyes. She goes quietly, faithfully about her round of life, but her hair gets thinner, and the gray streaks it plainer, her form bends over more and the lines become more deeply bitten in her face, as the days come and go. And if you talk with her, and she will talk with you, she will say: "O, yes, I know other mothers' boys go wrong; some of them going wrong all the time; but to think of my Jim—that I've nursed, and loved so, and done everything for—to think that my Jim—" and her voice chokes in her throat, and she refuses to be comforted. She grieves at her heart. Ah, that is the picture of God in that Genesis chapter. He saw that the world he had made and lavished all the wealth of his love upon had gone wrong, and it grieved him at his heart.

The world is God's prodigal son, and he is heartbroken over it. And what has he done about it? Ah, what has he done! Turn to Mark's twelfth chapter, and see there Jesus's own picture of his Father as he knew him. In the form of a parable he tells how his Father felt about things here. He sent man after man to try and win us back, but without effect, except that things got worse. Then Jesus represents God talking with himself. "What shall I do next, to win them back?—there is my son—my only boy—Jesus—I believe—yes, I believe I'll send him—then they'll see how badly I feel, and how much I love them; that'll touch them surely; I'll do it." You remember just how that sixth verse goes, "He had yet one, a beloved Son; he sent him last unto them, saying, they will reverence my Son." And you know how they treated God's Son, his love gift. And I want to remind you to-night that, speaking in our human way—the only way we can speak—God suffered more in seeing his Son suffer than though he might have suffered himself. Ask any mother here: Would you not gladly suffer pain in place of your child suffering if you could? And every mother-heart answers quickly, "Aye, ten times over, if the child could be spared pain." Where did you get that marvelous mother-heart and mother love? Ah, that mother-heart is a bit of the God-heart transferred. That is what God is like. Let me repeat very reverently that God suffered more in giving his Son to suffer than though he had himself suffered. And that is the God of the Old Testament! Let me ask: Is he to blame? Has he not done his best?—From "Quiet Talks on Power."

"When the Bee Stung Mother."

A young man was asked when he first trusted in Christ. His answer was: "When the bee stung mother."

When he was a little boy he was playing before the door, while his mother was working inside. Suddenly a bee came buzzing at the door, and the child ran in to his mother, followed by the bee. The mother saw it, and hid her boy behind her. The bee fastened on her bare arm, and stung her severely. She turned round, took the child, and showed him her arm. There was the place where she was stung, and there was the bee slowly crawling up her arm.

"You need not fear the bee now, Willie," she said, "for it has no sting. It cannot hurt you. Its sting is here." She showed him a little black speck sticking in the wound. "The bee never can sting again."

And then she took her little boy on her knee and told him the story of the love of Jesus: How the sinner, pursued by God's broken law, by the sting of death, which is sin, by the wrath of a righteous God, could find no shelter save behind the cross of Christ; while in that Spotless One who hung there, was plunged the fatal sting; on him fell the storm; to that One was meted out the wrath, the stripes, bruises, the wounds, which were the sinner's due; and all the sinner now had to do was to take the sinner's place, and accept the Smitten Lamb of God as a personal Saviour, look at death in the face—harmless—because all its sting had exhausted in Christ, and nothing now remained but to bow in thankfulness and praise to the One who is mighty to save. "For Christ also hath once suffered for sins, the Just for the unjust, that he might bring us to God."—Selected.

The Next Great Awakening.

BISHOP WARREN A. CANDLER.

Unless we deny that the hand of God was in the revivals which have blessed the Anglo-Saxon nations so powerfully and so frequently, or affirm that the divine hand has been withdrawn from the sphere of their affairs, we must believe there are yet other great awakenings to come. We can no more believe that the day of revivals has passed than we can accept the absured notion that the purposes of God concerning these nations have been moving on mistaken lines, and that those purposes are now to be stopped short and turned back in order that a more enlightened policy may take their place. God does not thus abandon the work of his hands, nor amend his own motions. Men of philosophic mind, therefore, look for the continuance of these heavenly visitations, and many devout souls are yearning for the next great awakening. Holy men pray for it and inquire what are the signs of its coming. Many feel that it is not far off, and eagerly advance to meet it.

What will it be? And how will it come to pass?

It will be just what all the great revivals that have preceded it have been—a revival of religion, and not merely a religious revival. There is a wide difference between the two things; a revival of religion brings dead things to life again, while a religious revival decorates a corpse and gilds a sepulcher. The former conquers death, and the latter disguises the despair of the grave with the pageantry of an imposing funeral. John Henry Newman and his friends brought to pass a religious revival, and in its dim, religious light watched sorrowfully by the death couch of expiring faith, chanting mournfully, "Lead, kindly Light, amid the encircling gloom." John Wesley and his comrades under God produced a revival of religion that brought again life and immortality to light in the gospel, and in the buoyant hope of the new life within them went on their glorious course singing—

"Faith lends its realizing light;
The clouds disperse, the shadows fly,
The Invisible appears in sight,
And God is seen by mortal eye."

—From "Great Revivals and The Great Republic."

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Torture of a Preacher.

The story of the torture of Rev. O. D. Moore, pastor of the Baptist church, of Harpersville, N. Y., will interest you. He says: "I suffered agonies, because of a persistent cough, resulting from the grip. I had to sleep sitting up in bed. I tried many remedies, without relief, until I took Dr King's New Discovery for Consumption Coughs and Colds, which entirely cured my cough, and saved me from consumption." A grand cure for diseased conditions of Throat and Lungs At all druggists; price 50c and $1 00, guaranteed. Trial bottle free.

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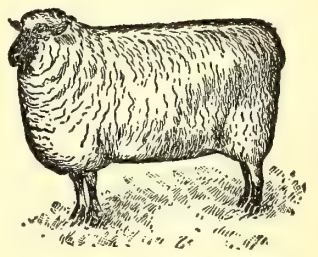
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North Carolina Christian Advocate

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NORWAY AND SWEDEN.

These two countries form what is known as the Scandinavian peninsula in northern Europe. They lie parallel with each other, and for the most part are rather barren and sterile. The people, rather than geographical situation or geological formation, have made the country great. Climatic conditions are favorable for the development of a strong and sturdy people.

Since about 1219, on the death of Hakon, whose only daughter carried the Norwegian crown into the Swedish line, there has been a sort of tentative union with other Scandinavian provinces, most pronounced, peaceful and prosperous since 1814, when Norway was transferred from Denmark to Sweden. In that year the constitution was solemnly ratified and Charles XIII was taken as King. From that time to the present, there seems to have been no disposition to interfere with the compact, and perhaps no people on earth have been less disturbed by internal strife. Recently, however, there has arisen dissatisfaction in Norway and they have determined to dissolve the union and set up governmental housekeeping for themselves.

TRAGEDY OF THE MORMON WOMAN.

The July Housekeeper contains the first of a series of intensely interesting articles written by Marian Bonsall, a young woman of Minneapolis, and associate editor of the magazine, telling of her personal experiences in investigating the woman's side of the Mormon question at first hand. Living among the Mormons in rural Utah, Miss Bonsall soon discovered that polygamy is not only still upheld as a religious principle by the members of the church, but is freely practiced, and the fearful effects of the system upon the women and children form the theme of her articles to which has been given the general title: "The Tragedy of the Mormon Woman."

Miss Bonsall was able to obtain enterviews with many victims of polygamy, and their sad stories are now told for the first time. Plural marriages, it appears, are a common occurrence today in Utah, despite the solemn pledges given to the nation when that territory was made a State, and the testimony of President Joseph F. Smith at the Smoot inquiry at Washington. Miss Bonsall's story does not treat of political conditions, but of the deplorable state of affairs resulting from present-day polygamy, the wrongs and indignities heaped upon suffering womanhood in a section of our civilized country.

These articles are to be continued for several months. In the August Housekeeper Miss Bonsall will describe the extraordinary beliefs embodied in the Mormon religion, the vicarious baptisms and marriages and the awful possibilities of the little-understood "proxy" system.

REV. T. L. TRIPLETT.

We had a simple announcement last week of the death of this faithful soldier of the cross, which occurred at his home in Mooresville, N. C., on Friday night. June 9th. His death was sudden and unexpected, though he was in his 76th year.

Brother Triplett was born in Wilkes county, November 27, 1829. He was admitted on trial in the North Carolina Conference, at Wilmington, in December, 1855, and was appointed to the Montgomery circuit, as junior under Rev. Z. Rush. Among his conference class-mates were Marquis L. Wood, Moses J. Hunt, James B. Bobbitt, Jesse A. Cuninggim and others, who have already passed away. Those of the class still surviving are James W. Wheeler, Marcus C. Thomas and Joseph C. Thomas.

The Statesville Landmark, reporting his death, says:

"He was a fine type of the old-time circuit rider. In the 70s he was located at Mooresville and has since made that place his home, even while serving other charges. He was a zealous church-worker and it was under his ministry that the Methodist church at Mooresville was built. Some years ago he was superannuated by the Conference but continued to do much work.

"Mr. Triplett married a Miss Hedrick, of Rowan county, and his wife and four children survive him."

We have been promised a full memoir for an early issue. The roll call of the veterans is going on in the great Conference above, and we thank God that the old soldiers answer the call with great joy. Peace to their ashes.

WEAVERVILLE COLLEGE.

We are glad to find the following item in a recent number of the Asheville Gazette-News, and we reprint the same because of its interest to many Advocate readers:

"At a meeting of the executive committee of Weaverville college held at Weaverville yesterday afternoon several matters of importance in connection with the college work were considered and plans formulated for the improvement of the grounds and buildings during the summer months. A member of the committee said this morning that the campus would be put in better condition; the buildings painted and repaired, and the interior freshened and renovated. An important matter for consideration was the fall opening of the institution. It was decided by the committee that the college should be opened the second or third week in August instead of the first part of September as has been the rule to better facilitate the fall term work and end the first session the week before Christmas. By opening the institution in August the school year will also be more evenly divided and the Christmas holidays occur at the close of the first term.

"President Abernethy was empowered to travel through Western North Carolina in the interest of the college and will shortly undertake this work. Indications point to a larger attendance next fall than for 15 years past. Already a large number of students have applied for admission and applications are coming in daily."

THE FRUIT ALREADY APPEARING.

Only a short while ago some of our people were shaking their heads and speaking in discouraging tones about our work in China. They said the Boxer movement would sound the death knell of Foreign Missions. Some of the leading newspapers joined in this cry. On the other hand, there were those who interpreted these things as only the beginning of a better day. They said that whatever of life or money was sacrificed, the fruit would appear in a larger measure within a short time, and the fruit is already appearing.

In a letter to the church, Bishop Bashford, of the M. E. Church, who recently spent some time in China, tells of a visit to the famous London missionary, Dr. Griffith John. He says of him:

"He is rounding out the fiftieth year of his service in China, sound in body, vigorous in intellect, and driving at the top of their Chinese speed three writers who are taking down his dictations and putting them into shape for publication. I may add that his knowledge is so full and his judgment so sound that the London Times often sends a correspondent to obtain his views on Chinese affairs, and publishes his opinions as authoritative. Dr. John more than confirms the strongest statements of our own and other missionaries. He says that the present cultivation of Western learning by the officials is the result of the Boxer uprising. They were awakened from the lethargy of ages by the war with Japan, and then by Western troops marching straight into Peking and putting China at their mercy in what appeared to the officials an incredibly short time. They were impressed by the protection to life and property by English and American troops, and by the fairness of the terms which these countries secured for China. At the same time they were awakened as never before to the impending dangers of a division of the empire; and they are anxious to put China in better shape before another contest arises. Hence Dr. John thinks that the Boxer uprising has to a considerable extent transformed the officials in China, but he maintains that the appreciation of Christianity by the masses is due to a hundred years of splendid service by Protestant missionaries, and that the present striking manifestations of interest are due to the removal of official repression of native friendliness toward the missionaries. Hence he holds that the present harvest is the legitimate result of long-continued cultivation of the soil and faithful seed-sowing, and that it will prove much larger than even the missionaries anticipate. In proof of the revolution which has taken place among the Chinese in regard to Christianity, he says that, whereas he could not give away tracts or Bibles twenty-five years ago, in 1903 the London Missionary Society sold and distributed from Hankow alone two million tracts and almost one million portions of the Bible; and the sales of 1904 will surpass those of 1903. He added: 'You cannot possibly realize the change from the conditions which confronted me during the first forty years of my service in China. It is a new heaven and a new earth. It is no longer the question of the awakening of China, but the awakening of Christendom to the opportunity which now confronts her in the Celestial Empire.' "

A NEW MEMBER OF THE STAFF.

All our people regret the necessity for the retirement of Mrs. F. L. Townsend as editor of our Home Mission Department. But the state of her health made it necessary. Mrs. Townsend is a brilliant and consecrated woman, and well furnished for editorial work.

This week the department is filled by the new editor, Mrs. W. B. Meacham, of Asheville, and the reader will feel on reading this first contribution that the department is in safe hands. Mrs. Meacham was selected by the recent Conference held in Charlotte, and we bespeak for her the hearty co-operation of all the women engaged in the Home Mission work.

NORTH ASHEVILLE CHURCH IS FORMALLY DEDICATED.

The dedicatory services at the North Asheville Methodist church yesterday were of a marked interest. A good sized congregation greeted Rev. E. K. McLarty, the former pastor, who preached the dedicatory sermon, in the absence of Bishop Duncan. It was most appropriate that he should act in this capacity as it was simply the completion of the work which he had principally conducted up to this point, and all felt that while this was not according to previous arrangement, it was the proper thing.

After an appropriate and spiritual sermon from the text, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled," Bishop A. Coke Smith, in his own happy, graceful way took the collection which provided for the remaining indebtedness upon the church. The congregation responded liberally and cheerfully and it was soon done. The trustees then formally presented the church for dedication and Mr. McLarty read the sentence and prayer of dedication.

A good sized congregation was present in the evening, the Central church congregation uniting in the service. Rev. Frank Siler preached an appropriate and helpful sermon from 2 Cor. 2:14-16.

The music under the direction of Miss Bessie Johnson and J. A. Bell was inspiring and in keeping with the services of the day. The church was tastefully decorated by the ladies of the congregation.

The members of this church have wrought faithfully and rejoice in this happy consummation of their labors and prayers. The inspiration and memory of this day will abide.—Asheville Gazette-News, June 19.

NOTES AND PERSONALS.

We are glad to note that Mr. John R. Webster, of Reidsville, is reported much improved.

Rev. L. A. Falls, of Charlotte, preached for the Shelby people last Sunday morning and evening.

Rev. Plato T. Durham, of Trinity College, supplied the pulpit of Trinity church, Charlotte, last Sunday.

Mr. R. M. Crawford is back from New York, where, for the past two years, he has been pursuing his studies.

The University of Maine honored itself recently by conferring upon Ex-Governor Aycock the degree of LL D.

We have no report from the Summer School at Wrightsville Beach, except the few dispatches by the daily papers. These state that there have been large numbers in attendance from both North and South Carolina.

Rev. and Mrs. A. G. Gantt, together with Mr. William Porter, accompanied their son, Dr. M. G. Gantt, on his return home to Louisville, Ky., Tuesday morning. They will attend the Old Soldiers' Reunion while there.—Shelby Aurora.

We were glad to have calls during the meeting of the Assembly from quite a number of our old friends among the teachers. They are, next to Methodist preachers, the best folks in the world. Having begun life as a pedagogue, we have a fellow-feeling for those who wield the birch.

Among the speakers on the programme of the Teachers' Assembly which met here last week was Prof. W. R. Webb, one of the principals of the famous Webb School, of Bellbuckle, Tenn. Professor Webb is a Methodist educator of whom his State and church very justly feel proud, and we were glad to have him present in this great meeting.

We regret to hear of the poor health of Professor Richard Webb, formerly of Trinity Park school and later a Professor in Central College, Missouri. Professor Webb has been at Johns Hopkins Hospital recently for treatment, but came to Greensboro last week and has been stopping for a few days with his sister, Mrs. Howard Cannon, near the city.

Rev. Dr. Charles C. Weaver, president of Davenport College, spent last week in the city attending the Teachers' Assembly. He informs us that the new wing of the college building is under contract to be completed by an early date in August. The college will open the session of 1905-6 on the 6th day of September.

Rev. Mr. Raper, pastor of Wentworth Circuit, filled Dr. Crawford's pulpit at Main Street Methodist church Sunday night. We have heard his sermon highly spoken of. Mr. Raper is one of the rising young men of the Western North Carolina Conference.—Webster's Weekley.

The following invitations have been received:

"Mrs. Julia C. Egbert requests the pleasure of your company at the marriage of her daughter, Pauline, to Rev. Richard Lorenzo Ownby, Tuesday evening, June twenty-seventh, nineteen hundred and five, at nine o'clock, eight hundred East Clay Street, Richmond, Virginia."

"Rev. and Mrs. T. J. Gattis request the honor of your presence at the marriage of their daughter, Sue Lily, to Mr. Edward E. Redfearn, Thursday evening June twenty-ninth, Nineteen hundred and five, at eight o'clock, 210 East Fifth Street, Charlotte, North Carolina.

At a meeting of the board of trustees of Vanderbilt University held last Monday Bishop Hargrove tendered his resignation as president. The press dispatch says that no action was taken but that Bishop Charles B. Galloway, of Mississippi, is mentioned as the probable successor to Bishop Hargrove.

Rev. W. W. Bays preached at the morning service yesterday at Brevard Street church. There was a large congregation present. The church has a large attendance of young people, especialiy young men, at the services. The new church building is nearing completion and will be a handsome edifice.—Charlotte News, June 19.

Mr. Walter Holcomb is here visiting his parents for a few days. He preached Sunday at Central Methodist church. Next week he leaves to take a special course of study in an institution in the city of Chicago.———Mr. J. A. Yokely is now at home and is much improved in health. His friends hope that he will be well enough to resume business in a few weeks.—Mt. Airy News.

A good meeting has been in progress at Kernersville for some two weeks or more. The meeting has been held in a tent, the pastors of the four local churches uniting in the work. Rev. James Willson, preacher in charge of the Methodist church, says that the meeting has done much good. Some 35 or 40 had made a profession up to the middle of the past week, and the meeting was gradually increasing in interest.

Rev. J. A. Baldwin, of Chadwick, a suburb of the city of Charlotte, and principal of the Piedmont Industrial School, spent several days in the city last week, attending the commencement of G. F. College, and looking after the disposal of a remnant of the special edition of the Charlotte Chronicle, brought out May the 20th. If this edition is not exhausted, it will pay any one not supplied to write and secure a copy. The matter is valuable and will keep in a library like a good book, and likewise will improve with age.

Rev. T. J. Ratledge, pastor of the churches on the Danbury circuit, M. E. church, South, has been indisposed for a few weeks. The Reporter says he expects to take a vacation and will probably visit his people in Davie county. It is learned that Mr. Ratledge's various appointments over the county will be filled by another pastor.———Prof. J. H. Allen, who held a position with the A. F. Messick Grocery Co., this city, a few years ago, has accepted the principalship of the Elkin High School.———The stewards of Centenary M. E. church have granted the pastor, Dr. H. F. Chreitzburg, and the organist, Miss May Barber, a month's vacation to be taken at their pleasure.—Twin City Sentinel.

We note with great sorrow and sympathy the death of Miss Dessie Gantt, daughter of Rev. and Mrs. A. G. Gantt, of Belwood, N. C. Her death occurred on Saturday, June 10th, after an illness of some three months, of Gastritis. Miss Dessie was a lovely character and had hosts of friends. She was educated at Greensboro Female College, being in the student body at the time of the burning of the old college building in February, 1904. We feel great sympathy for Brother and Sister Gantt, who have been called upon, within the last five years, to give up both their daughters. May the comfort of divine grace abound in their behalf. Referring to this sad death, the Shelby Aurora says: "The deceased was twenty-three years of age and was one of the county's most popular and most cultured young ladies. Her friends only knew her to love her. By her noble Christian life she did much to bring joy to others and made the world better by her brief sojourn here. The death is made sadder still when we remember that she died the very day she had fixed to visit her brother, Dr. M. G. Gantt, of Louisville, Ky. The brother was summoned the same day to attend her funeral and arrived Sunday night."

COMMITTEES OF THE WAYNESVILLE DISTRICT CONFERENCE.

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C, F. SHERRILL, P. E.

EVAN ROBERTS IN LIVERPOOL.

Evan Roberts, the Welsh evangelist, conducted a three weeks' meeting in Liverpool recently. At one service held in the Welsh Calvinistic Methodist Chapel 213 men and women professed conversion. Mr. Roberts is suffering from the effects of overwork, and has gone to a secluded country spot to recuperate. The Methodist Times, in its account of Mr. Roberts's work at Liverpool, says:

"The close of the mission is perhaps a fitting opportunity to arrive at some idea of the impression made in Liverpool by the young evangelist and his method. That Evan Roberts is a man who stands apart from his fellows is undoubted. Let him be placed in a group of young men of his own age—the middle twenties—all dressed alike, all clean shaven, and it would be possible for anyone who had never seen him before to pick him out at once. The quick blue eyes, with their keen gaze, the winning smile that is so attractive, and the undefinable traces of unusual spiritual existence and power, all go to proclaim the man. His bearing under all circumstances is perfectly natural and free from the peculiarities that would mark a man who is merely acting a part. Those who watched his easy, faultless behavior in the Town Hall as the honored guest of the lord mayor could not help reflecting how natural it is to the true Christian to be a gentleman. His knowledge of worldly affairs and of human nature has been a constant source of surprise to those who know how narrow his world has been. The outstanding features of his mission have been his periods of silence, and, when he speaks, his unvarying appeal to the individual conscience. Mr. Roberts can sit through a long meeting, as he proved last Friday evening, in silence, with his head buried in his hands, and he never seeks to thrust himself forward prominently, or to take command, as if it were his mission. It is safe to say that if some evangelists, especially the American revivalists, with their characteristic, business-like methods, were to treat their meetings after his fashion their gigantic audiences would quickly melt away like summer snow. In his addresses he ignores all distinctions of sect, social position, and nationality, and simply regards every person before him as a precious soul to be saved. He never inveighs against specific forms of evil, or mentions drunkenness, gambling, immorality, commercial dishonesty, or social injustice. If a man gets right with God and gets the love of Christ in his heart he must of necessity become a better man and a better citizen. That conviction is the polestar by which the evangelist steers clear of many difficult problems and many unprofitable controversies. One cannot help feeling that, in his avoidance of political and social grievances, he has carefully studied the methods of the Master, and this is one of the secrets of his great success. The simplicity of his theology is another secret of his success. The full extent of his creed, so far, at any rate, as he has developed it, is the love of God and the sacrifice of Christ. His religion is summed up in the verse, "Believe on the Lord Jesus Christ and thou shalt be saved." "It is not a question of knowing or feeling," he has repeatedly declared, "but of believing. Do you believe?" His one doctrine is the doctrine of redemption—the one need of man to have faith in the atoning sacrifice of the Lord Jesus Christ. His literature is the Bible and the hymnbook; he always goes to the former for his authority, and often to the latter for poetic expression. He shares with his countrymen a love for music, and during his Liverpool visit has more than once proved himself a most able conductor of congregational singing. * * * How long will the revival last? people are asking. And the reply of its moving spirit is, "It must last until it swings us all up to a higher plane of living and thinking.' "

The fire of the Welsh revival continues to spread in England and may spread to America. Mr. Roberts is coming to the United States this summer, and his presence and preaching will doubtless awaken great interest and evangelistic zeal among young Christians, to whom especially his message is to be delivered.—Northwestern Christian Advocate.

The Sunday School Lesson.

LESSON FOR JUNE 25, 1905.

Review of the Second Quarter.

1 "That ye might believe!" There is value in a creed. The evangelist thinks it worth while to devote a treatise in support of doctrine. And well he may. Right belief is the spring of right living; and right living is the end of all religion. It may be the fashion in our day to depreciate "creed" and deprecate the preaching of "doctrine," but, in the main, as a man "believeth" so is he. Mr. Carlyle was wont to preach "sincerity" as the sufficient virtue. No matter what a man believes, he would say, just so he is sincere. Nevertheless, a man may be sincerely wrong, and being wrong sincerity can do nothing for him by way of remedy. One going in the wrong direction, however sincerely, never reaches home. Sincerity is a fundamental, but not all sufficient, virtue. Some years ago a favorite phrase on people's lips was, "An ounce of charity will outweigh a ton of doctrine." But for the doctrine there never would have been the charity. Men and women are not natively and irresistibly charitable. It was the doctrine of the brotherhood of man in the common Fatherhood of God which first made man think of charity sufficiently to become charitable.

2. "That ye might believe that Jesus is the Christ, the Son of God." The nature of our belief in Jesus makes all the difference in the character of our religious experience and of our view of life and destiny. Suppose we conclude that Jesus is not the Christ, the Son of God. In what sense, then, could He become for us "the Good Shepherd" or "the resurrection and the life?" In no sense that would bring any sense of strength or solace in the hours when strength and solace are the supreme necessity of life. We should still be without the Light to guide us to heaven, the heart's true home. The evangelist has taken great pains to make his proposition reasonable. Of the many things he might have said about Jesus he selects just those which are of moment to thoughtful and fair minded people. Without any direct assertation to that effect he so sets forth the person of Jesus as to make the indelible impression of an ideal manhood, strong, rich, and true in all its motives, aims, and ends: nay, more, of a manhood nobly and faultlessly human, but sinless, and bearing the mark of the divine. One upon reading the gospel reechoes the words of Napoleon, "Knowing men, I know that Jesus was more than man." There is no straining for this effect. Never was there a more simple, more restrained, more transparent piece of biographical writing. All critics are agreed that no imaginative power of itself could account for such a creation. Jesus the man must have been, else Jesus the central figure of the gospels could never have been. And it was this Jesus who "spake as never man spake," who wrought wonders which, according to Nicodemus, were possible only to one who was one with God; who lived not only the simple but the sinless life; who offered Himself to mankind as the Way, the Truth, the Life; who assumed to become for man "the Lamb of God who taketh away the sin of the world;" who "died for our sins, and rose again for our justification"; and who left assurances of His being alive for evermore, to reward with royal honors those who "overcame" in the struggle with trial and sore temptation.

Then, what about John's argument? Has it been invalidated by the records of Christian experience? Is it true that Christians in all subsequent ages have found in Jesus the Good Shepherd, the Way, the Truth, the Life; the burden-sharer of the heavy-laden; the spring of hope in the desert of desolation; the Light in black darkness; the cure of sorrow; the conqueror of sin? Is there, indeed, any discrepancy in the testimony?

"Finding, following, keeping struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs,
Answer, 'Yes!'"

There is the value of the belief in Jesus as the Son of God. This is what makes the most important question in the world to be, "What think ye of Christ?" It is true the Church has sometimes seemed to emphasize an aspect of His work which appears to give Jesus but a speculative value; the sin offering by which the bar to pardon in God's mind is removed, so that God may still be just, and yet the justifier of them that believe in Jesus. No one is competent to say what effect the death of Jesus had upon the mind of God so far as that concerns the forgiveness of sin, but the lowliest Christian is abundantly able to testify that through the actual life in Jesus he has been thoroughly purged from the guilt of sin and as thoroughly liberated from the power of sin. Such an experience could never have been but for the belief that Jesus is the Christ, the Son of God.

3. "And that believing ye might have life." The right creed, says the evangelist, for the largest result. Life in John's sense is not just the physical life, but the life of the Spirit, whether in the body or out of it. And this life is the prize of life. No man who is a man at all is content with material enjoyment, the bliss of bodily comfort. He knows himself as made for something better than that, higher and more enduring. The universal and irremediable restlessness of worldlings is a testimony to this. They seek pleasure only because they think that in pleasure they will find satisfaction; in pleasure they find but temporary distraction. Satisfactien is found only in moral health and spiritual soundness, and this is what John calls "the life," indeed, the life which Jesus Himself possessed and which He came to give. Such life may have tributary enrichment and enjoyment through bodily well-being; but bodily well being never produced such life. To some natures bodily well being obstructs the flow and power of the higher life in them, and they come to the liberty of the sons of God only when its insufficiency is shown by sickness or accident. On the other hand, long-continued and acute bodily affliction, the terror and horror of persecution, the weary hours of imprisonment, and the gloom of impendint death have been powerless ro quench the life of the Spirit or to hinder its development. It was in this imperishable and exultant life of the Spirit which one may live in and through the power of the ever-living Christ, that out of weakness the gentlest and most timid were made strong, nay, were made valiant in fight, so that they turned to flight the armies of aliens; in the glorious triumph of this life many were tortured and would not accept deliverance, that they might obtain a better resurrection; others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, sawn asunder, slain with the sword, destitute, afflicted, tormented; but all, through dying in the body, went out into the unseen with a cheer, having the assurance of eternal life and the favor of God in virtue of Jesus, whom they loved and worshiped as the Christ, the Son of God.—The New York Christian Advocate.

Have You a Tongue?

When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send to-day to the Vernal Remedy Company, Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy, Vernal Palmettona (Palmetto Berry Wine) which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and blood. Your druggist can supply you, but the proprietors wish to have every reader of the N. C. Christian Advocate first try a bottle so as to become thoroughly convinced of the wonderful benefits to be received.

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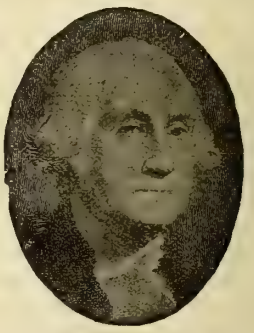
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Our Little Folks.

To Go A-Fishing.

It's time to put the lessons by,
The fields are full of daisies.
When summer blue is in the sky,
Who cares for sums and phrases?

Deep in his heart, his highest joy,
The boy I know is wishing
To leave the schoolroom's strict employ
And just to go a fishing.

He'll find a grand old willow tree,
Above brown waters dipping,
Where catfish glide and pickerels be,
And dainty birds are sipping

There, waiting long with earnest pluck,
At last his line will quiver,
And you and I will wish him luck
Beside that bonny river.

—Selected.

A Dog Who Swam Guard.

Shep was a black-and tan Scotch collie. One day he went with the family and some friends to the little stream just below our campgrounds. The children were going bathing, and Shep was very fond of the water. So he swam back and forth in the stream just at the edge of the swift current, and would not allow the children to get into the swift water.

This was commented on by the older persons, but a skeptical lad said that it was not so. Then, to show he was right, he went out to the swift water and tried to get past Shep. This he could not do. Shep, however, in his efforts to keep the lad back, got out into the swift current and was swept down the stream; but he soon returned and took up his old station, where he continued to swim guard over the children as before — Rev. S. F Sharpless, in Christian Endeavor World.

Look Your Best, Girls.

"Girls spend a great deal too much time and thought on dress nowadays," said the severe-looking matron.

Do they? I'm not so sure of that. Some of them may, of course, but there are exceptions to prove every rule; and, as a matter of fact, time and thought spent on dress are in nine cases out of ten extremely well invested.

It is everybody's duty to try and look their best; and that's a thing it is impossible to do without giving time and thought to the matter unless you happen to have a dress allowance that runs into several figures and very few of us have that!

If you have, it is easy to go to a clever modiste and give her carte blanche to provide you with everything you are likely to require. Very delightful it is, too, but in such a case there will be very little credit due to you; most of it will belong to your dressmaker.

But if, with only a small allowance, when you have to depend largely on your own deft fingers to provide you with fallals, you are still able to turn yourself out creditably, that's quite a different matter, for there is an enormous amount of credit due to the girl who "can make old clothes look almost as good as new."

You may hold up your head with the best and take pleasure in the thought that you are making yourself a pleasant sight for others' eyes to rest upon, and helping to make your corner of the world the bright, beautiful place it was meant to be O, no! I am not at all sure that girls spend too much time and thought on such things.—Sel.

Do Animals Reason?

When a bird selects a site for its nest, it seems on first view as if it must actually think, reflect, compare, as you and I do when we decide where to place our house. I saw a little chirping sparrow trying to decide between two raspberry bushes. She kept going from one to the other, peering, inspecting, and apparently weighing the advantages of each. I saw a robin in the woodbine on the side of the house trying to decide which particular place was the best site for her nest. She hopped to this tangle of shoots and sat down, then to that, she turned round, she readjusted herself, she looked about, she worked her feet beneath her, she was slow in making up her mind.

Did she make up her mind? Did she think, compare, weigh? I do not believe it. When she found the right conditions she no doubt felt a pleasure and satisfaction, and that settled the question. An inward instinctive want was met and satisfied by an onward material condition.

In the same way the hermit crab goes from shell to shell upon the beach, seeking one to its liking. Sometimes two crabs fall to fighting over a shell that each wants. Can we believe that the hermit crab thinks and reasons? It selects the suitable shell instinctively, and not by an individual act of judgment.

Instinct is not always inerrant, though it makes fewer mistakes than reason does. The red squirrel usually knows how to come at the meat in the butternut with the least gnawing, but now and then he makes a mistake and strikes the edge of the kernel, instead of the flat side. The cliff swallow will stick its mud nest under the eaves of a barn where the boards are planed so smooth that the nest sooner or later is bound to fall. It seems to have no judgment in the matter. Its ancestors built upon the face of high cliffs, where the mud adhered more firmly.—John Burroughs.

Hard to Unknow 'Em.

Teddie, we are told, had learned to spell a word in a way that was not the right way, and every time that he came to it in his writing lesson he wanted to spell it as he had learned it first.

"It's pretty hard to know all these things, isn't it, Teddy?" said his aunt.

"But it's a good deal harder to unknow 'em after you once get 'em crooked," said Teddie.

He was right. It is very hard to "unknow" the wrong things that we have learned. So let us try to do things in the right way at first.—Selected.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
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Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Extracts from Annual Report of Mrs. S. C. Trueheart, General Secretary of the Woman's Board.

In surveying the work of foreign missions during the past year by the Woman's Board, I find great cause for thankfulness. While much, under more favorable conditions, might have been done, and, in view of the needs of millions who know not Christ nor the power of redemption, should have been done, yet with inadequate resources and the indifference of thousands of the women of the church, much has been done, for which God should be thanked. Labor is not in vain in the Lord. God values the little things done in his name for the unsaved, for those who sit in the shadow of death and know nothing of the glorious Sun of Right eousness whose illuminating rays fall upon us and upon our country. Prosperity is testing the church. May it not be said of us: "Their land also is full of silver and gold, neither is there any end of their treasures!" We pray that it may never be said of us, "The Lord of hosts doth take away . . . the stay and the staff, the whole stay of bread, and the whole stay of water," because being enriched, the poor and the needy have not been succored, nor the hungry filled with bread.

During the year which closed March 1st, the Lord was gracious in the outpouring of revival spirit upon the missions of the Board Many conversions are recorded, and scores of believers have been confirmed in the true faith. It is not possible to tabulate results of these revivals, but more has been done than before in one year. The seed sowing of years is bringing forth not only the tenfold, but the sixtyfold, the hundredfold. The word preached is having a divine power never known before. The Sunday schools and Epworth Leagues, as well as our day schools, boarding schools, visitation work all show encouraging results. In some places the quickening power of the Spirit has been so manifest that the missionaries themselves were astonished. The revival in Korea is especially noteworthy, and in McTyeire, in Shanghai, as well as other parts of China. How wonderfully God has blessed our efforts as a Woman's Board! How this should stimulate to larger giving, more fervent and importunate prayer! The Board's equipment is inadequate if extension, so much called for from all quarters of the foreign fields, be possible A larger membership, more proportionate giving, fuller consecration by the women of the Church, and a deeper, more sincere, more persistent waiting upon God are essentials that God may open the windows of heaven and pour upon the church at home such blessings that it will become a delightsome land.

Twenty-six years have passed since the women of our church stepped out upon the promises of God and asked authority of the General Conference to prepare for aggressive work in the foreign field. Since this forward movement began China has become a recognized neighbor, entitled to our ministrations; Korea, beyond the narrow seas, an interesting, needy sister, with whom we would share our privileges; and to Brazil, Mexico, and Cuba, a part of the great continent of America, hard by our own fireside, we are seeking to give warmth and comfort, draw them closer to God, whose children they are, as are we. We have obeyed orders; we have gone into Samaria and the uttermost parts of the earth. We have heard and felt the power promised; and what has been done but stimulates to greater things, and greater things we must do if "Well done" marks our service. John R. Mott said: "To preserve the spiritual life, the pure faith, the conquering spirit of the home Church, even in the interest of work on the home field, a much larger number of the choicest young men and women must be set apart for the extension of Christ's kingdom abroad" He said further: "When a church cannot send forth her members to propagate the gospel, she has reached a state in which she has nothing worth propagating." The burden of our prayers should be a large number of consecrated women for the foreign field, and the means to send them and sustain them.

STATISTICS OF FOREIGN WORK.

Missionaries, 67; foreign and native assistants, 174; boarding schools, 23; day schools, 64; kindergartens, 10; Bible schools, 2; hospitals, 2; Bible women, 123; scholarships, 312; buildings owned by the Woman's Board and value of same, $361,000.

STATISTICS OF ORGANIZATION IN THE HOME LAND.

Thirty four Conference Societies; 269 Districts, 2,483 Adult Auxiliaries, 1,262 Juvenile and Golden Link Societies, 2 monthlies—the Woman's Missionary Advocate and the Little Worker. The Advocate has 13,000 subscribers and the Little Worker 13,000.

J. B. Powell, who was prosecuted in the United States Court in Raleigh for swindling was convicted and was sentenced to two and one half years imprisonment. He swindled people by holding himself out as a well known firm in Raleigh, Jones and Powell.

Negotiations are in progress, looking to the settlement of the war between Russia and Japan. It will be probably two months before the pleni-potentiaries will get down to work. Washington will be the formal place of meeting.

Passenger Train No 40, Southern Railway was wrecked near Kings Mountain last week. The passengers were all saved by the heroism of the engineer, Charles Cauble who stayed on his engine, although he was scalded to death.

In Mad Chase.

Millions rush in mad chase after health, from one extreme of faddism to another, when, if they would only eat good food, and keep their bowels regular with Dr. King's New Life Pills, their troubles would all pass away. Prompt relief and quick cure for liver and stomach trouble, 25c at all drug stores, guaranteed.

The South is proud of its industrial progress, and well it may be, for the development from the utter prostration of war and reconstruction to present greatness is wonderful.

Prominent among the South's industrial leaders is Craddock-Terry Company, Lynchburg, Va. This Company, purely by honest manufacture, intelligent effort and fair dealing, has within a few years taken the leading place among Southern shoe houses, breaking all Southern records for Shoe sales in 1904 Thirty eight courteous salesmen travel the South in the interest of this great house. Their goods are known widely and favorably throughout the South.

Honest quality, square dealing, coupled with style, comfort and durability, explain in a nutshell the sales of over $2 200,000 worth of Craddock-Terry Shoes in 1904.

Quarterly Meetings.

ASHEVILLE DISTRICT—3RD ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel (a. m.)	May	14
Riverside and Weaverdam, (p. m.	"	14
Hendersonville ct., Moore's Grove	"	27 28
Hendersonville station	"	28 29
Marshall circuit, Rector's Chapel	June	3 4
Cane Creek circuit, Patty's Chapel	"	10 11
North Asheville (p m.)	"	11 12
Swannanoa ct., Black Mountain	"	17 18
Central	"	24 25
Haywood Street	"	25 26
Bald Creek circuit, Bald Creek	July	1 2
Burnsville circuit, Martin's Chap	"	2 3
Hot Springs ct., Antioch	"	8 9
Old Fort circuit, Bethlehem	"	15 16
Ivey circuit, Barnardsville	"	22
Weaverville ct., French Broad	"	29 30
Weaverville station	"	30 31

CHARLOTTE DISTRICT—3RD ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Epworth and Seversville	June	4 5
Calvary	"	4 5
Trinity	"	11 12
Brevard	"	11 12
Pineville, Harrison	"	17 18
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Hoskins	July	2 3
Tryon Street	"	2 3
Lilesville, Shady Grove	"	8 9
Morven circuit, Union	"	15 16
Wadesboro station	"	16 17
Ansonville, Concord	"	22 23
District Conference. Brevard St	"	26 28
Polkton, Poplar Hill	"	29 30
Derita, Pleasant Grove	Aug.	5 6
Dilworth and Big Spring, Dilworth	"	6 7
Weddingron, Wesley	"	12 13
Clear Creek, Bethel	"	15
Waxhaw, Pleasant Grove	"	19 20
Matthews, Matthews	"	26 27
Chadwick	"	27 28

Note that the District Conference will be held at Brevard Street, Charlotte, July 26-28.

FRANKLIN DISTRICT—3RD ROUND

J. E. Woosley, P. E., Franklin, N. C.

Webster circuit, John's Creek	May	27 28
Macon circuit, Pattoni	June	3 4
Dillsboro and Sylva, Willets, (Dedication of church	"	10 11
Franklin circuit, Bethel	"	17 18
Franklin station (night)	"	18 19
Glenville circuit, Cashier's	"	24 25
Andrews station	July	1 2
Murphy circuit, Boyle's Chapel	"	4 5
Hayesville circuit, Tutquittee	"	8 9
Robbinsville ct., Odom's Chapel	"	15 16
Bryson City, Maple Springs	"	22 23
Whittier circuit, Whittier (D. C.)	"	29 30
Hiawassee circuit	Aug.	5 6
Murphy station	"	12 13

MT. AIRY DISTRICT—3RD ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	May	13 14
East Bend circuit, Huntsville	"	27 28
Stokes ct., Shiloh	"	30 31
Yadkinville ct,, Longtown	June	3 4
Jonesville circuit, Maple Springs	"	6 7
Pilot Mountain ct., New Hope	"	10 11
Wilkes circuit, Lebanon	"	17 18
North Wilkesboro station	"	18
Wilkesboro station	"	18 19
Rockford circuit, Siloam	"	21 22
Mt. Airy circuit, Salem	"	24 25
Mt. Airy station	"	25 26
Creston circuit, Big Laurel	July	1 2
Watauga circuit, Union	"	8 9
Boone circuit, Fair View	"	16 17
Jefferson circuit, Bethany	"	20 21
Helton circuit, Baldwin	"	22 23
Laurel Springs ct., King's Creek	"	29 30
Sparta circuit, Shiloh	Aug.	5 6

There will be held during the 3rd and 4th Rounds a number of Bible Schools, in which important subjects will be discussed by the preachers and laymen of adjoining charges.

The first of these will be at Lebanon for the Wilkes circuit and the two stations. Programme and further announcements will be sent out soon.

GREENSBORO DISTRICT—3RD ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

High Point, S. Main Street,	May	14
High Point, Washington St	"	14
Greensboro, West Market St	"	21
Greensboro, Centenary	"	21
West Greensboro, Friendship	"	27 28
Randolph, Trinity	June	3 4
East Greensboro, Holt's Chapel	"	10 11
Greensboro, Spring Garden	"	11
Randleman and Naomi	"	17 18
Greensboro, Walnut Street	"	25
Asheboro station	"	29
Asheboro circuit, Lebanon	"	30
Uwharrie, Concord	July	1 2
West Randolph, Mt. Shepherd	"	15 16
Ramseur and Franklinville, Ramseur	"	22 23
Coleridge, White's Chapel	"	23
Reidsville, Ware's Chapel	"	29
Reidsville, Main Street	"	30 31
Ruffin, Hickory Grove	Aug.	1
Wentworth, Wentworth	"	5 6
Pleasant Garden, Bethlehem	"	26 27

MORGANTON DISTRICT—3RD ROUND.

J. H. West, P. E., Rutherford College, N. C.

Cliffside circuit, Hopewell	June	3 4
Henrietta and Caroleen, Henrietta.	"	3 4
Connelly Springs ct., Warlick's	"	10 11
Rutherfordton sta., Mt. Hebron	"	17 18
Morganton circuit, Stamey's Chap.	"	24 25
McDowell circuit, Pleasant Hill	July	1 2
Marion & Providence, Marion	"	2 3
Table Rock circuit, Arney's Chapel	"	8 9
Morganton station	"	9 10
Spruce Pine ct., Jonas Ridge	"	14
Elk Park circuit, Elk Park	"	15 16
Bakersville circuit, Snow Creek	"	15 16
Broad River ct,, Wesley's Chapel	"	22 23
Thermal City circuit, Centennial	"	22 23
Green River circuit	"	29 30
Forest City circuit, at Dis. Conf.	Aug.	5 6
North Catawba ct	"	11 12

SHELBY DISTRICF—5RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1 2
Gastonia, Main street	"	2 3
McAdensville station	"	8 9
Lowell at Bethesda	"	15 16
El Bethel and Salem at Salem	"	22 23
Bessemer City at Tate's Chapel	"	29 30
King's Mountain station	May	13 14
Cherryville at Laboratory	"	28 29
Mount Holly at Moore's Chapel	June	3 4
Lowesville at Snow Hill	"	10 11
Rock Springs at Rehobeth	"	17 18
Lincolnton circuit at McKendree	"	24 25
Lincolnton station	"	25 26
Stanly Creek at Dallas	July	1 2
South Fork at Bethel	"	8 9
Belwood	"	15 16
Shelby circuit at Sharon	"	22 23
Polkville at Casar	"	29 30
Shelby station	Aug.	5 6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—3RD ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	May	6 7
Mooresville station	"	7 8
Caldwell circuit at Grace Chapel	"	13 14
Granite Falls station	"	14 15
Troutman circuit at Knoxes Ch	"	27 28
Lenoir circuit at Harpers Chapel	June	2 3
Lenoir station	"	3 4
Mooresville station	"	10 11
Clarkesbury circuit at Clarkesbury	"	17 18
Iredell circuit at Turnersburg	"	18 19
Statesville circuit, Connelly's Chap	"	24 25
Statesville, First Church	"	24 25
" West End	"	24 25
Alexander circuit at Hiddenite	July	1 2
Stony Point circuit	"	2 3
Maiden circuit	"	8 9
Newton circuit	"	9 10
Hickory station	"	15 16
Catawba circuit	"	22 23

District Conference at Lenoir, July 13-16.

SALISBURY DISTRICT—3RD ROUND

D. Atkins, P. E., Salisbury, N. C.

Linwood, Macedonia	May	27 28
Lexington	"	28
Salisbury, Main Street	June	4
Salisbury, First Church	"	4
Salisbury, Holmes Memorial	"	7
Mt. Pleasant, St. Paul	"	10 11
Concord, Central	"	11
Concord, Epworth	"	11
West Lexington, Clarksbury	"	17 18
Salisbury circuit, Tabor	"	24 25
Spencer	"	25
Salem	July	8 9
Big Lick, Locust	"	9 10
Gold Hill, Wesley Chapel	"	15 16
New London, Palmerville	"	16 17
Jackson Hill circuit, Jackson Hill	"	18 19
Albemarle circuit, Pine Grove	"	22 23
Albemarle	"	23
Norwood, Randalls	"	29 30
Cottonville, Cedar Grove	"	30 31
Concord circuit, Center	Aug.	5 6
Concord, Forest Hill	"	6
Woodleaf circuit	"	12 13
China Grove, Shiloh	"	30

WAYNESVILLE DISTRICT—3RD ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Fincher's Chapel	June	3 4
Jonathan at Palmer's Chapel	"	10 11
Waynesville station	"	17 18
Sulphur Springs at Sardis	"	24 25
Leicester at Zion Hill	July	8 9
Canton station	"	22 23
Brevard station	"	29 30
Brevard circuit	"	30 31
Mills River at Horse Shoe (D. C.)	Aug.	3 6
Haywood circuit at Laurel Hill	"	12 13
Spring Creek	"	13 14
Canton circuit	"	19 20

WINSTON DISTRICT—3RD ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Walkertown, Walkertown	June	4 5
Winston, Grace	"	11
Advance, Mocks	"	17 18
Cooleemee, Cooleemee	"	18
Summerfield, Gethsemane	"	24 25
Danbury, Sandy Ridge	"	30
Madison, Bethesda	July	1 2
Stoneville, Price	"	2 3
Farmington, S. Grove	"	8
Davie, Oak Grove	"	9 10
Mocksville, Mocksville	"	9 10
Lewisville, Brookstown	"	14
Davidson, Olivet	"	15 16
Kernersville	"	22 23
Leaksville, Leaksville	"	30
Spray, Spray	"	30

Woman's Home Mission Society.

CONDUCTED BY MRS. W. B. MEACHAM, ASHEVILLE, N. C.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

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Editor of Column in Advocate—Mrs. W. B. Meacham, Asheville.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

To the Women of the Western N. C. Conference.

Dear Friends:—It is with considerable hesitation that I come before you as editor of our Home Mission Column. When I know what faithful, efficient service has been given you by our former editor, Mrs. Townsend, and how regretful the Conference is that she feels she cannot longer serve, I have a sense of one of the precedent set for me—which makes me come to you with an earnest appeal for your co-operation.

We all read the column to get knowledge about the work, and helpful suggestions. Then if there is anything you know of interest, any plan for the benefit of your auxiliary which you have tried and found good, any encouraging report, tell your editor about it so she may lay it before the Society and give all the benefit. I am sure I shall not find it hard to gather general matter about our Home Mission Society, but pertinent, helpful information is what we need and what I want you to help supply. Faithfully yours,

MRS W. B. MEACHAM,
Asheville, N. C.

The Annual Meeting.

I wish each auxiliary in the Conference could have attended, through a representative, the fourth annual meeting held at Tryon St. Church, Charlotte.

In the first place Tryon and Trinity church showed themselves such a cordial, warm-hearted people that you feel inspired to be your very best self, and to join in eagerly with every plan they had laid for the pleasure and good of the Conference.

At the very opening meeting Friday morning, all formality and feeling of distance was dispelled by the kind, gracious, almost grand motherly manner of our beloved president, Mrs. Branner. Soon we were all friends and earnestly engaged in the consideration of our work.

Every one who remembered the small gathering at Brevard last year feel much encouraged over the increased attendance this time. The roll was not called at the opening session because all the delegates were not in, so I cannot tell you the exact number present, but I heard it said there was about thirty.

Both Tryon Street and Trinity churches entertained, the two congregations joining most heartily in taking guests into their homes, attending all the meetings and providing in every way for our pleasure and welfare.

FINE REPORTS.

You would feel very hopeful for the Western North Carolina Conference Society if you could have seen and felt the deep earnestness and in many instances the real strength of the women representing the different auxiliaries. They gave fine reports of the year's work. The hearts of the conference officers were continually glad over the increase in nearly every society—more members, more interest, more money, more work done than ever before.

I have at different times attended district and conference meetings of the Foreign Missionary Society and of Epworth Leagues, but never before a Home Mission Conference, and I believe I never saw in any of those quite so much earnestness, enthusiasm and breadth of interest as at this Conference. It seems to be a zeal born of a great cause and few laborers.

A SPIRITUAL CONFERENCE.

There were those who said this was one of the most spiritual conferences this society has ever held. It seemed a benediction to all who attended. We are sure a large part of the blessing came through that consecrated young woman whom many of you know, and whom this conference claims for its own.

Miss Mabel Howell came direct to the meeting from the Training School. Each day she conducted the devotional exercises of the noon hour—an hour of great spiritual uplift to every person. She is as we all know a woman of unusual attainments and of deep consecration. Her Bible lessons were marked by a spiritual discernment and understanding which made them one of the greatest benefits of the whole meeting.

Friday morning she gave an interesting talk on the work of the Training School and at all times was present with helpful suggestions and inspirations.

Another visitor who contributed much to the meeting was Miss Margaret Foster, a Mississippi girl, whom the Golden Links of West Market St. Greensboro, are educating for a medical missionary, and whom they will continue to support in a foreign field when her medical course is complete.

BREVARD SCHOOL.

Each member of the conference welcomed the coming of Mrs. Frank Siler, of Asheville, representing the General Board as well as local and district work.

The occasion of the Conference was the final presentation of Brevard School by Dr. Dan Atkins, president of the Board of Trustees, to the Woman's Board of Home Missions, and the acceptance of this trust by Mrs. Siler in behalf of the Board. Mrs. Ross, of Greensboro, besides being the faithful, efficient treasurer of the Society, is also treasurer of Brevard School. At the close of the formal act of transferring the property she made a report of the moneys in hand, of moneys needed and of the number and names of memorial rooms taken, ending with a practical appeal for pledges for some of the most pressing needs of the school.

ONE OF OUR NEEDS

This meeting brought unmistakable evidence that one of our greatest needs is District Secretaries; that the work is and will be seriously handicapped by the lack of faithful women willing to fill these places. The officers of the Conference cannot do effectual work without the lieutenants to execute their plans and keep the ranks organized. There were only two District Secretaries present and three reports. When it came to the election of officers the Conference did not see fit to elect persons as District Secretaries when there seemed no probability of their serving, but left most of the places vacant for appointment if a willing one could be found.

I am sure if some member reading this could know of how much she could relieve our faithful Conference Corresponding Secretary, and how much she might do to build up a stronghold for Home Missions by undertaking this work in her district, she would write Mrs. Marr today and say "Here am I."

TALK BY MRS. SILER.

The closing service Sunday night at Trinity Church was given over to the discussion of the work and the needs of the Home Mission Society of the Southern Methodist church.

Mrs. Siler gave a strong, intelligent and deeply earnest talk before a large audience of appreciative listeners, one which every Home Mission worker might have heard and been much the stronger and better for It was very gratifying that at the close of her address, one hundred dollars was pledged for the preparaetory education of a young Cuban she spoke of who is looking to the ministry as a means of saving his people.

I am obliged to be brief in this sketch of the Annual Meeting. There are still many things I should like to mention, but perhaps they may come in later.

Succeeds Well.

Liberty, N. C., May 2, 1904.

MR. JUDSON PEELE, Greensboro, N. C.

My dear Sir:—I want to thank you sincerely for your offer to place me in a position with ———. I shall, however, have to decline, as my salary here is about equal to what they pay and I am nearer home.

I am proud of the day I registered at your excellent school. It is high-toned, stoops to no questionable methods, and, for that reason, registers a fine class of students.

I wish that every young man would get the distinction between an educational institution of high class and a business that swaggers for dollars.

Very truly yours,

B. M. BROWER.

Peele, Standard School of Commerce and English, Greensboro. The curriculum satisfies successful and intelligent business men, no references, no guarantees. Every full graduate during the past four years has succeeded. That is all.

A Fearful Fate.

It is a fearful fate to have to endure the terrible torture of Piles. "I can truthfully say," writes Harry Colson, of Masonville, Ia., "that for Blind, Bleeding, Itching and Protruding Piles, Bucklen's Arnica Salve, is the best cure made." Also best for cuts, burns and injuries. 25c at all druggists.

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The Farm and Garden.

Surface Cultivation of Corn.

Deep stirring of cornfield soils is never necessary. It is a positive injury to the plants after they have attained a height of eight or ten inches. At this stage of growth their root system becomes very complex and extensive, the moist soil to a depth of several inches containing a network of foraging rootlets which feed the plants. In dry seasons these rootlets are further from the surface than when the soil is abundantly supplied with moisture, but they are not in any event below the range of the cultivator shovels too commonly used.

Surface cultivation serves all the rational aims of tillage. It stirrs the soil sufficiently to form a dust mulch, which aids in husbanding moisture, and destroys weeds. Moreover, the weeder or surface cultivator does this work without pruning the plant roots. Deep cultivation facilitates the escape of moisture, injures the roots and ridges the field. From every standpoint deep culture is fundamentally wrong and shallow or surface tillage scientifically correct. Such is the verdict of all recorded experimental work in which the two systems have been fairly tested.

Cultivation has more than the one object of eradicating weeds, which is no more important in growing corn than the aeration of the soil and conservation of moisture. Larger yields would be the result if corn-growers appreciated fully the threefold purpose of cultivation. If the maintenance of a surface dust mulch in their fields received as much attention as the extermination of weeds more profitable crops would be garnered. If the old-fashioned deep-running cultivator were abandoned and the surface working implement adopted the wholesale destruction of corn plant roots would be avoided and an augmented yield would logically follow.

It is a common belief among growers of corn that in order to be effective the implement used in cultivating the crop must bring moist earth to the surface To do this when the soil is markedly deficient in water, as it often is about the middle of July and during the month of August, requires excessively deep plowing. Determined to leave a black streak of moist dirt behind him as he cultivates from one side of the cornfield to the other the plowman sets his shovels so that they will stay out of sight, increasing his own work in handle or foot pressure, adding to the draft of the machine and, what is of far more consequence, tearing out a part of the root system of the corn plants.

When corn is laid by it is the rule in some parts of the country to throw dirt from the spaces between the rows toward and against the stalks, forming ridges which leaves the field in very bad condition for subsequent use. Surface culture is best for corn from start to finish, but is especially appropriate as a finish. As it is easier on man and beast and enables the corn-grower to produce more bushels per acre than he could obtain from deep cultivation, the system should be universally adopted.

Whether the season be wet or dry the man who surface-works his corn fields will grow more corn, other conditions being equal, than the farmer who cultivates his crop to a depth of from six to ten inches. Deep culture has long been practiced for no better reason than it covers up or smothers weeds which it does not uproot. But it does not occur to its advocates that while deep-running shovels kill and bury weeds they also injure the corn plants by cropping their roots. Weed destruction may be effected much more thoroughly by the use of cultivators which shave the entire surface between the rows of corn, severing weeds just below their crowns or uprooting them entirely A fair trial of shallow cultivation will bear out all the statements made in its favor.—Breeders Gazette.

The Supreme Test of the Farmer.

Power to make the soil produce is the supreme test of good farming. Without this power, ideal climates, happy situations, propitious seasons are of as little agricultural value as "sounding brass or tinkling cymbals."

The tiller of the soils can never excuse his failure by blaming the soil he owns. The good farmer makes every kind of soil do his will and become fertile. There is no soil, whether it be the granite soil of New England, the red clay lands of the South, the sandy soils of the coastal plains, the limestone lands of the Middle West, the deep vegetable soils of the prairie States, or the black lands of the Southwest, that will not become productive in the hands of an industrious and intelligent man.

So, then, the kind of soil is not the paramount object of consideration in trying to make farming pay What then is the vital consideration? It is this: Knowledge of the soil and its management. We must so know our soil and its proper management that we can make it yield better crops; that we can permanently improve it for the generations that come after us; that we can make not two, but five blades of grass or stalks of corn or grains of wheat grow where one grew before. These happy ends can be achieved only by the most intelligent cultivation, and by the application of every principle of improvement revealed by modern science.—C. W. Burkett, in Progressive Farmer.

The Problem of Soil Culture.

The soils of the United States are as diverse as the people that live on them. They vary greatly in origin, in composition, and in productive power. Like other things, they are subject to change, and respond to good treatment or suffer from inattention or neglect.

On every side even a casual observer sees soils which once abounded in fertility, but which are now so exhausted that they barely pay the cost of seed and tillage. Other soils which inherited poverty through generations of thriftless ownership, are now noted for their high productive power. Every soil helps its owner in proportion to the owner's ability to help it. High pedigree in soil, if one may use the theme in this connection, counts for little, if a poor farmer owns the land. Just as the canvas reveals the training and power of the artist, so the soil testifies to the intelligence and skill of the owner.—C. W. Burkett, in Progressive Farmer.

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

HOLT.—It is a sad duty I take up in chronicling the death of our brother J. R Holt. I say our brother, for he was the brother of all Christians. It was on May the 23rd after suffering intensely for nearly a year from paralysis of half of his body, that he fell on sleep. His was an intense nature, and hence Christian meekness was a virtue cultivated by him with difficulty But earnestly, and with a big will, he set about weeding from his heart things that ought not to be there. He said he did not fully succeed until God laid on him the affliction that resulted in his death.

According to his own statement the affliction was good for him. He said it was the greatest blessing that ever came his way. However that may have been I do not know. I do know, though, that he seemed to grow more mellow and sweet in his spirit until at last when the end came he was ready to go with a full hope that he would land on the other side in the harbor of heaven.

I had been his pastor just abont three years, he having been one of our charter members at South Main, coming to us at organization from Washington Street, where he had been a member for some years. He was elected steward and trustee of our church, and was faithful in meeting his duties as such until he was srticken down. He himself was a liberal supporter of the church and worthy institutions, giving the tithe to good ends.

We all miss him here; we hope we may meet him in the triumphant church up yonder.

Pastor, GEORGE F. KIRBY,
S. Main St , High Point, N. C.

HOUGH.—February 22, 1887—May 18, 1905—embrace the short life of Eugene Phillip Hough, only son of A. G. and M. E Hough, of High Point. Though yet a youth he had lived long enough to develop habits and character. In his very childhood days, at the age of eight I believe, he gave his young heart to Christ and connected himself with the Methodist Protestant Church at Gray's Chapel. What the lights and shadows were in his early experience I do not know. I only know that the shadows prevailed when some time he had an experience of spiritual darkness common to so many both young and old. Last winter during a protracted meeting in South Main St. Methodist Church he rededicated his young life to the service of God, and in trustful faith he calmly met death.

He was brought up in the Methodist Protestant Church, but became interested in our South Main St. M. E. Church, and at the beginning of the present conference year united with us by certificate. He was quite intimately associated with me as pastor for quite a while before his transference. This gave me opportunity to observe some traits of character worthy of mention. He was ambitious to improve his mind, and last winter he and another young man friend and I were engaged in some useful studies several nights in the week until sickness prevented his continuing the work. At that time he was employed in one of our furniture factories, which fact prevented his work in the schools. When quite a child, near the beginning of his first year in school, rheumatism claimed him for a victim, but while in bed he kept up his studies so that the following session he was ready to continue with his class. He was generous, always ready to contribute his part to worthy ends.

He was a friend to the weak. A school mate said of him that he was not quick to fight except when he saw the weak imposed upon. He had a high sense of what was right. A boy baseball team, of which he was a member, proposed a small stake in a match game to "add interest." He promptly refused to play under such conditions. These things are mentioned to show the trend of his life, and to mark the fact that his home life was largely, if not entirely responsible, for the development of these traits of character.

We shall miss him here, for he was a good son and brother, and was faithful to his trusts. We lament his early departure from us, but we like to think, since it gives us comfort, that God needed him up yonder and took him.

GEORGE F. KIRBY.

GASTON.—Again the hand that makes the love and friendship of this world indissoluble has been broken by the hand of death. About seven o'clock on the morning of February 13 he entered the home of R. J. and Ida S. Gaston, and with relentless hand bore away in triumph their lovely little daughter. Lacy Springfield. But he can boast of his victory only until God shall declare that time shall be no more, and the earth and ocean shall obey His mandate and give back the slain of his hand. Then friends who loved each other here shall meet again to part no more forever. Lacy was a sweet child, amiable in disposition, intelligent beyond her years, and was scarcely ever without a smile on her face, indicating that unusual friendship she manifested for every one she knew. I am sure I never saw a child of her age more fond of a minister. I never went to the home when she was not among the first to meet me. I shall not soon forget our last meeting. But she will not be there with her smile to greet us again until the resurrection She was obedient to her parents, kind and affectionate to every one of the family, and her presence was a guarantee of joy and sunshine in the home. But the light has faded from her brow, and the spotless soul has gone to join the company clothed in white.

Lacy was sick only five days and did not appear to suffer much until three hours before she died, and then she was unconscious. On Sunday night before she died she helped sing the hymn, "Nearer, still nearer." She died of that dread disease meningetis. Loving hands laid her to rest in the cemetery on the hill at Montmorence church.

"There sweet be her rest till He bids her arise."

The family have our profoundest sympathies. May God vouchsafe to them his sustaining grace.

W. G. MALLONEE.

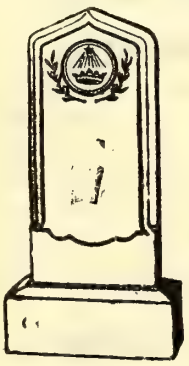
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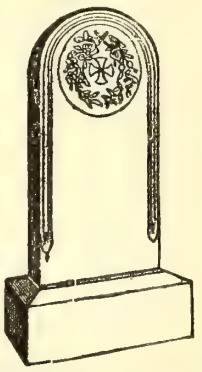
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Gastonia	Lv 10 38 am	7 50 am 9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
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Yorkville	Lv 6 50 pm	3 05 pm	
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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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OUR NATIONAL HOLIDAY.

BEFORE another issue of the ADVOCATE greets our readers we will have passed another mile post in the history of our country as a free and independent people. The Fourth of July may truly be said to be our great National Holiday. It is celebrated as no other. Even the birthday of Washington, who is justly styled the Father of his country, does not appeal to patriotism as this day that commemorates the formal adoption of the document which sets forth our claim to be a free and independent people.

The people of North Carolina have a peculiar interest in the observance of this day, since here were fought a number of the most important battles that were fought to make good our claim to the right of political and religious freedom, and here, more than a year before the Philadelphia declaration, the patriots of Carolina met and adopted the Mecklenburg declaration, which embodied the essential principles of the declaration of July 4th, 1776.

We should thank God today for the marvelous results of this first great experiment of popular government, for it has not only opened the way for the highest possible development of the people here, but it has resulted in a modification of the arbitrary systems of government under monarchies, and we believe will ultimately give to all the world a system of government by representation.

Along with civil liberty, has come the highest and best form of religious liberty. While not an unmixed blessing, there can be no doubt, after more than a century and a quarter of test, that the religious welfare and safety of the world is best promoted by allowing every man to worship God according to the dictates of his own conscience. While under this system tolerance is given to some grotesque forms of religious life and teaching, it is safe to say that we suffer less from all this than we would suffer under a system of governmental proscription, under which we might be subject to a religious tyranny grievous to endure. In this country of free and untrammeled religious thought and teaching, there is no reason why the lime light of truth should not be so turned upon all forms of error as to finally exterminate it.

We trust the observance of the great National Holiday this year may be such as to promote the moral tone of society as well as to enhance our love of country.

The following from the Central Christian Advocate will be appropriate in this connection:

"The nation expects to postpone for the time being the laws of order, when the glorious Fourth of July comes round. It is a gala day. And behind the street parades, the fire-crackers, the lemonade and 'the exercises of the day' is a gladness and pride as to the nation which is sincere and profound.

"But there is an excess of noises and dangers which should not be tolerated. This excess is not fun; it is terror and it is malicious. The children are not the culprits. They are content with the smaller explosives and the fireworks. But roughs, hoodlums both rich and poor, cannot satisfy themselves with innocent fun; they must fire off revolvers and big torpedoes and bombs close to passers-by. There is nothing patriotic in this. It is rowdyism. It breeds bad blood in the tough who is guilty of the so-called practical joke.

"God hath not dealt with any people as with our people. We have a history showing His handiwork. We believe we have a future that will show it more than ever.

"The nation has its perils. These perils will put its perpetuity to the test. But why we are confident as regards the future is because of what in the past the American people in emergencies have shown themselves capable of doing. That past, what that past was, what made it, what principles were established by it, these are the thoughts which the Fourth of July should bring to the people of this nation.

"Let the rowdy, rich or poor, behave himself on the Fourth. Let the happiness of the day be unspoiled by danger, demoniacal racket and brutality. Let the joy of the children be tempered with thoughts of what the nation is and what, in the tasks of this new age, the nation should be."

GAMBLING AMONG WOMEN.

THE spread of the craze for gambling among women continues to attract attention. A week or two ago, a police captain and some other officers in New York by a clever ruse gained admission to a gambling-house in which they caught a dozen well-dressed and seemingly otherwise respectable women engaged in gambling and intensely interested in the game. They were leaning excitedly over the tables, and placing their money on the several machines and forms of gambling. When they saw the officers they screamed, and fled in all directions. Some rushed to the cellar, and some upstairs, where they escaped over the roof of an adjoining house. Those who could be caught were severely lectured by the captain, and allowed to go after they had given their names and addresses.

The incident is instructive. It shows the tendency of the times in certain quarters. It shows to what gambling in what are claimed by some to be its innocent social forms will lead. Gambling is a passion which, when once planted, will grow. It can not be kept within moderate bounds. Perils always lurk within it. When women, who are looked to as being peculiarly the conservators of public morality, are caught and carried away by such a vice, there is occasion for alarm. Every woman should take warning, and save her character and influence.—Pittsburg Christian Advocate.

In all intimate relationship there is very sweet and delightful experience. The pure and perfect peace and the fullness of joy found in Christian experience from the first take their rise from personal union with Christ. As further experience of this relation is gained it adds bliss and rapture which the perfect life of Christ affords to his intimate believers. They find in him the profoundest reality on earth.—The Watchman.

President Earling, of the Chicago, Milwaukee & St. Paul Railroad, has issued an order discontinuing Sunday excursions on that line. The decision was reached two weeks ago, after a visit of the president to Chamberlain, S. D., while a trainload of Sunday excursionists were carousing there. He became convinced that Sunday excurions should be prohibited.—N. Y. Christian Advocate.

So long as the Spaniards owned Porto Rico its name was Puerto Rico; but when it became ours the United States government declared its name to be Porto Rico. The Spaniards actually made a mistake in naming it, for an island is not a port, and this island was never notably rich in anything. Porto Rico has the warrant of immemorial English custom.—Selected.

EDITORIAL.

Immigration and the Labor Problem.

There is much discussion, through the press and otherwise, of the importance of immigration to the South, and to North Carolina in particular. This discussion has been precipitated with more than usual interest lately because of the increasing difficulty of securing sufficient labor to carry on the increasing industries of the country. The point of stress seems to be with the agricultural labor, and the shortage of labor in the field is largely the result of the increased demand for labor in the factory. The increase in the manufacturing enterprises of the country has laid hands on the working population of the country, and they have exchanged the field for the shop and factory.

There are those who will turn their noses up at what we have to say, but we shall say our say, nevertheless. We have intimated something like this before: The first and most important thing to be done in the solution of our labor problem is to induce all the people we have to go to work. Amid all this hue and cry about expensive and doubtful methods of promoting immigration to supply the demand for more laborers, we have few people who have taken pains to make any inquiry as to the vast multitude of idlers among us. One has only to go about our towns with his eyes open to see for himself one reason for a shortage of laborers. Some places are worse than others, but a somewhat extensive observation about our North Carolina towns convinces us that, among white and colored, a large proportion of the people are trying to live without work and might justly be put upon the roads under a strict enforcement of our vagrant laws.

The majority of these are young people, perhaps most of them in their teens, many of them the children in families of fair social standing. Now what we contend for is that, viewed from every possible standpoint, the country is interested in getting this class of people to see the mistake they are making in failing to train their children to labor in some honorable employment. Not only would the putting of all this idle force to work bring great pecuniary benefits, but it would save them from the demoralizing influences of idleness which is fast making them a menace to society and the State. Go in almost any direction in the afternoon and you will meet great companies of stalwart boys and young men engaged in base ball or some unprofitable sport. The game park in every town and city is daily crowded with these idlers, many of them spending other people's money in the effort to secure a recreation which should be found in some sort of honorable and profitable labor.

We have had under our eyes for weeks past an object lesson in contrast which we give for the benefit of our readers. On a certain street not far away live numerous families, each apparently blessed (?) with the fulfillment of the promise of a quiver full—most of them boys. Not one of these families seem ever to have discovered a method by which to furnish these Young Americans employment. Following the bent of nature, they are finding it for themselves in such sports as are naturally suggested to their resourceful minds. The result is that some of these parents would hail with joy an opportunity for a change of residence with hope of relief. The day is dreadful and the night is hideous. Nevertheless, every one of these kids could be employed regularly at wages sufficient to foot the bill of board and clothing, if their parents were willing to put them under the direction of an overseer, or would wisely plan some work for them.

Just across the way is a family of good standing. In this family are several boys, scarcely in their teens. Of the idle lands lying about in abundance, they have rented several acres and pitched a crop. This is their second season, and already their labors have been amply rewarded while they have had ample opportunity for such athletic exercises as are needful for physical development. Moreover, these boys are a genuine pleasure to their parents and neighbors, and are never known to be engaged in the scraps that disturb the peace of the community by day and night on the other street.

We exhort parents who have children to dismiss the thought that labor is degrading and arrange for all to have something to do. This will save society of much demoralization and go a long way toward emancipating the land from its slavish dependence upon others to do the work, and will save us the dreadful risk of being submerged or supplanted by alien peoples. Immigration may yet be our bane.

* * * * *

Apropos to the foregoing, we reprint here an editorial of the Salisbury Sun. Mr. Caddell, the editor, is apt to talk good, hard sense on any topic, and on this he has not varied from the rule. He says:

"The South is literally feeding the United States. To be on any of the trunk lines and see the train loads of fruit, melons, cucumbers, beans, cabbage, cantaloupes, chickens and potatoes, which daily, almost hourly, go to the Northern markets, it would seem that nobody else is in the business of making something to eat.

"The great work of our colleges and newspapers is to educate our people up to doing this work themselves, and not attempt to turn it over to the foreigner. We want men of character and money to come into our midst, and buy land and improve it, and become permanent citizens of the South. We want men who will not only till the soil in the best and most profitable way, but we want them to build factories, discover gold and coal mines, the brown stone, the superior clay and fine granite, which are now hidden in our hills and mountains, invite brains, character and capital to our country.

"These things are coming this way and coming just as rapidly as is necessary. Above all, let us not forget to impress upon our own children the dignity and profitableness of honest labor. Our schools and colleges need to reform the old idea of teaching.

"There is nothing so wholesome as the mixing of work with education. Our engines ought to be fired and run by the best young men of the country. No man, not capable of promotion, ought to be allowed to work on the front end of a train. The young man who throws coal out of a scoop into the fire box of an engine ought to be the best educated man in the community. These are the men to come up through the ranks of railroading, who become masters of the business. They would add security to the public and value to the property of the roads; and what is more, they would give that dignity and respectability to labor which it so richly deserves. Every foundry, mill and factory in the South might today be in the hands of Southern men and Southern boys. We want to get away from the idea that schools exist for lawyers, school teachers, preachers and doctors.

"There is no man who needs a trained mind so much as the man who tills the soil, the machinist or the engineer. What the working people of this country need is to cultivate their minds. This they can do by reading books and good newspapers—those whose school days are over. Only a small part of any man's education is gotten in school; it's by reading and study, not in school, that fits men for a high class of service. When the working man decides to let no man have his crown, and when he divorces himself from the baleful influence of the 'walking delegate,' then will he come into the possession of his own, then will he exercise his rightful powers as an American citizen."

* * * * *

We may hie around now and whoop it up for immigration and live to regret that we did not first of all train our own people for work. The only extent to which we need to promote immigration now, or at any time in the future, is to the extent of supplying a force to accomplish what we can not do ourselves. Otherwise we shall foolishly give away the rich heritage purchased for us by the sweat and toil and blood of our fathers, to say nothing of taking the risk of placing all the cherished institutions of our State in the hands of those who will lightly esteem if they do not destroy them.

The strength of the Commonwealth is the strong moral and religious sentiment which has given tone to its citizenship, and made us capable of a loyalty to the best things in the past and capable of so strengthening the things that remain as to plan and execute still better things for the future. We need some immigration we are willing to admit; but only in moderate installments and of such quality as to assist us in developing the people already here. An inordinate zeal in this direction at the present time might defeat the very object sought to be attained. Again we say, let us train all our people to work. The doors are opening wide. Let our own people be invited to walk in and occupy their own.

A Day of Great Projects.

The Kansas City Star gives the account of a great project of engineers, which, while speculative, shows that we live in an age when men scarcely hesitate in the presence of any difficulty. Moreover, it shows that the perspective of this age is that of bringing the ends of the earth together. The Star says:

"Waddell & Hedrick, engineers in the Nelson building, are connected with the proposed Trans-Alaskan-Siberian Railway which may be the connecting link between Europe, Asia and America. Waddell & Hedrick will have charge of the bridge building and will also act as consulting engineers, if the line is builded.

"The project originated with M. Loicq de Lobel, of France. It was first given publicity in 1902, and has been pushed steadily until now it is said that it will be built. M de Lobel is in New York busy with plans for the financing of the big enterprise.

"Mr. de Lobel went to Alaska at the time of the discovery of the gold fields in the Klondyke, at the instance of the Paris Geographical Society, for the purpose of studying the ethnology, climate, and geology of Alaska. In 1898 he conceived the plan of a great rail-

way which would cross Alaska to the coast of Behring Strait, which would be crossed by means of a tunnel, and thence to continue its route across the Siberian steppes, joining the Trans-Siberian line at Irkoutsk. A coast line from Alaska would connect the system with the Canadian Pacific railroad, forming an all-rail line, which would make it possible to make the journey from New York to Paris by rail.

"The project has been favorably considered by the Russian government, and is looked at enthusiastically in France. Concessions have been secured, including a right of way, and negotiations are now in progress for preserving the neutrality of Behring Straits. The principal achievement of the undertaking will be the submarine passage, which would do away with all maritime crossings in the journey from Europe to New York city. Mr. de Lobel and other engineers say that the building of this submarine passage is entirely practical. The deepest soundings made in Behring Straits upon the line of the tunnel do not exceed 165 feet. The tunnel could, therefore, say the engineers, be bored to a sufficient depth by means of easily accessible galleries. Two islands are situated in the middle of the straits. The larger of the two would serve as a base for the erection of works and plants for the supplying the motive power necessary for the running of the trains under the marine depths as well as for the complete ventilation of the tunnel.

"The journey from Paris to New York by the new line would be 14,670 miles, as against 3,500 miles by the shortest sea route. But while the project makes it possible to travel by rail from Paris to New York, the ultimate purpose of the line is, of course, the handling of traffic to intermediate points in the new countries. It is said that the new railroad may be completed in 1927.

"Since the plan for boring the tunnel under the Behring Straits has been discussed three similar plans have been proposed in Europe. One is the proposed tunnel between England and Ireland; the proposed tunnel under the Strait of Gibraltar, and the much-talked-of channel tunnel between Calais and the English coast."

A Quaint Analogy.

Going the rounds of the press we find a characteristic incident showing the strong, natural wit of the unlettered frontiersman. Our readers will enjoy the quaint analogy, and it will, at the same time, help to impress one of the most familiar passages of the gospel upon our minds:

"It was in the Rocky Mountains of Wyoming, several miles north of Laramine. A visitor was called on to teach a class of boys whose ages varied from 7 to 10. The lesson of the Sunday before had been about the Good Samaritan.

" 'Now,' said the teacher, 'which of you boys can tell me about the lesson for last Sunday?'

"Several hands went up. One of the boys was selected. 'Tell all you know about it,' said the teacher.

" 'Well, sir,' said the boy, 'the lesson for last Sunday was about the hold-up in Jericho canon. Dere was a man travelin' and a gang of roughs got up wid 'im an' welted 'em one and mighty nigh killed 'im. Then they touch 'im for 'is wad an' skooted. Here comes along a doctor. He said, "Ugh, dat ain't none of my medicine," an' went on. Here comes along a preacher. He look at de feller an' say, "Dat case ain't in my parish," an' went on. Den here come 'long a cowboy on his broncho. He jump off an' say: "Hello here, dis fello is hurt." Den he put 'im on de broncho and carry 'im to de road house an' say to de feller: "Now, here, this fellow got into it down yonder in de canon and got hurt. You take care of 'im. He's my pal and here's my wad, and if you are out anything when I git back from de ranch I'll square it." ' "

CONTRIBUTIONS.

MUSINGS OF AN OLD PREACHER.

REV. G. G. SMITH, D.D.

I have too often read the incidents of the New Testament and the instructions from the Lord which they called forth, as if the incidents were ancient history and the instructions drawn from them were only referring to the times in which they occurred. Revolting from the mysticism that finds a spiritual interpretation in everything, and the literature which demands that the word shall be taken just as it was applicable to Jews in Judea 1900 years ago, without any consideration of the circumstances of the people of the present day, I have too often failed to see beneath the surface, those great principles which are as applicable to these times as they were to those.

I realize now as never before the vast importance of a pious clergy. The disposition on the part of many at the present time to minify and to ignore God's ministers, makes the necessity for them all the greater. Education of the masses, no improvement in social conditions, no multiplication of newspapers can be a substitute for the God-sent messenger who preaches the word of the kingdom, and I have been giving a somewhat careful study to the account the Gospels give of the sending forth of the Apostles and of the Seventy. They were sent out to work a great reform. There were synagogues and elders in every community. The rolls of the Law were kept in the synagogue and read every Sabbath day. All the forms of worship were rigidly observed, there was in the holy city, Jerusalem, a temple, and priests, and sacrifices, and great religious festivals held regularly. Men went up to the temple to pray, and came from afar to make offerings, they tithed anise and myrrh and cummin, they prayed in the corners of the streets, they proclaimed their benevolences by sounding trumpets before them. They despised the poor, the ignorant and the sinful. They abhorred with holy horror the Publicans and Samaritans. The idea that any good thing could come out of Nazareth, or that a prophet could arise in Galilee was not to be entertained for a moment. They were self-satisfied and intolerant, but they were intensely religious and regarded as the best people in the land, and to them the thought that there was anything better than Judaism, as they interpreted it, was no better than blasphemy. They were ready as raging wolves to tear to pieces any that proposed any innovation. There was no hope of reform from within, and so Jesus sent forth itinerant preachers to arouse the people. In these days we do not allow ourselves to distrust the value of institutions time-honored and hitherto useful, and there sometime is a rigid conservatism that looks upon any new measure as almost criminal. God has his own way of doing things and he breaks into our regular order. His place was to send. In Apostolic days they went, preaching as they went. In the days of Wycliff the evangelists he sent forth sowed the seeds of the Reformation. The Reformation would never have taken place if men had not done irregular things. Mr. Wesley's itinerants changed the face of England, preaching in barns and colleges.

American Methodism would never have been if our preachers had not been evangelists, and if we ever allow ourselves to simply strive to conserve we will begin to decline. We will never save this world by handsome churches and pipe organs. We must be on the march all the time.

To speak of the importance and benefit of an itinerancy to Methodists would seem to be needless work. But for the heroic itinerants it had had no existence. As cities and villages grow, and stations are multiplied, there will come a great change unless we go back to the customs of other ages. Christ sending forth the twelve and the seventy teaches the need of religious agitation and irregular movement to correct error, and gives endorsement to an itinerant evangelism. The despised race of evangelists (one of whom I was) have deserved in many cases the odium heaped on them, for in some cases they have been wolves in sheep's clothing; but the fact that there has been, and there are still, adventurers posing as reformers, gives more reason for conservative Methodism to direct and use this agency. There are churches that are stagnating, pastors that are unable because of a multiplicity of duties to do all the work demanded, and there are men who have neither the culture nor aptitude needed in the pastorate, who, if properly encouraged and directed, could do the work the pastor cannot do.

That some men are called to this itinerant evangelism I am sure. That all are not great men, oftentime they are very far from it. They are no better men than the plodding pastor, but they have an aptitude for the work of reaping and God calls them to it. Some men are divinely impressed that they ought to go. Allow me to make a personal reference, which will be pardoned in a man of near seventy years old who is now unable to preach at all. I had been a pastor from my 21st year till I was nearing my fiftieth. I had moderately good appointments, those places known among preachers as second rate stations. They gave me a furnished parsonage and a sufficient support. I had noted a great change in all the evangelical churches, resulting from yearly protracted meetings and Sunday-schools, and the ease with which people were admitted to church membership. I saw camp meetings and protracted meetings failing in a large measure to secure the conversion of adults to whom their work was addressed. I found a semi-plagiarism among some educated preachers which led them to largely ignore conversion. Bushnell's Christian Nurture was a favorite book, and the idea of developing piety by culture, was a growing one. I believed conversion in a Scriptural way by repentance and faith was a necessity and that it was as possible to a child of six as to a man of sixty.

Speaking to Bishop Pierce of my view that we must evangelize the children and secure their conversion, I found he was in full accord with me, and he wished to make me a Sunday-school agent, that I might present this view and do this work. There was a great prejudice against this office in our Con-

ference and there were those who wanted only an educational agent to do pedagogic work among Sunday School teachers and not an evangelist to try and secure their conversion. These were the difficulties in the way:

If I took the work, I abandoned my station, and gave up my parsonage, and I had no house to shelter me and no resources to fall back on, and I knew I would at once lose caste among the pastors who would consider me side-tracked—but how else could my view about the palpability and importance of childhood conversion be presented. It was to answer that question and to do that work, that I took my place among evangelists. The results of the work I have seen, and no years of my life were so well spent. What I expected I received. I did give up my parsonage. I gave up a salary of $1,000 for one of $700. I did lose caste. I was snubbed by some of the semi-religious in some of the main churches, one of whom said I was a first-class nuisance, but I never did such service for the church as in those days. God sends for the men without scrip or purse but not to take great collections and blow a loud trumpet. Let us be sure we are on safe ground when we are so conservative as to reject them.

Attractions of the Epworth League.

BY MRS. H. A. DUNHAM.

[Paper read at the Asheville District Epworth League Conference, and published by request.]

It is a fact which no one can gainsay, that young people must be entertained, the only question is—how—by what means?

The world has its attractions which, in many cases, lead one so far from Christ that the still small voice can not be heard. The church has its attractions which, while they entertain, help lead one into the thoughtful state where Christ's voice may be heard.

The Epworth League with its organized departments, is filling this long felt want of something to interest our young people; for its work is so varied that each one can be given something to do in the direction in which his talents lie.

If one were to ask the members of a League what attracted them to it, I think a good many would say, "Why I attended the Literary meeting which is given once a month and decided I would like to belong to an organization which could furnish such clean, instructive entertainment." Yes, surely our Social and Literary meetings have proved a great attraction and justly so, our young people should become acquainted if they are to be interested in each other. We do not care for people that we do not know, so there must be some place where our young people can meet from time to time. They always have done so, and always will. The League gives them just such a place.

They not only want to meet together, but they want to be entertained; and just here our literary department fills the need, for in song and story not only can entertainment be found, but the lessons which all good meetings contain about life in its various forms will find a place in their minds. In planning for our evening of entertainment let us draw on the best talent of our community. There are always those in any town who are interested in temperance, in education, or in reforms in different lines, who, tho' not members of the League, or public speakers of note, can be persuaded to give an address, or they may prefer to have it called a short talk, to the League. Almost any man can talk well on the subject in which he is most interested. Let those who can sing most sweetly, and those who can recite most entertainingly be asked to take part—they will gladly do it.

In getting up our programs we should not forget to utilize and thus develop the talent that we have in the League. For many of our Leaguers have talents which they themselves do not realize that they possess, and if we succeed in discovering such a talent, we have helped that member and the League at the same time.

The League should attract by the educational opportunities it offers. The courses of reading help a young man or woman not only to be a more efficient church worker, but to be a better citizen, and to make better homes; for in our books are found some of the best thought, and by coming in contact with these bright consecrated intellects by means of the printed page, we are made to think along higher lines.

Some of our Missionary Literature is written with the fascination of the most popular books of our time, and thus we need only to put these books into the hands of our young people to insure their reading.

Our Charity and Help Department may be an attraction in two ways. If we can get a person to work in any line we have gotten him interested. As our Leaguers go to homes where sickness and want are found and carry sunshine, their life is made brighter by reflex action, and they come more to love the work of the League, and the sick and suffering one is cheered and is attracted to an organization whose members have the kindly heart displayed by such acts.

Did you ever know a person who did not enjoy a good devotional meeting? I've heard people who are not christians say, "I enjoy going to their meetings, they make them so interesting. Those young people pray as if they were in earnest, and their singing is so inspiring!"

I firmly believe that more young people have been attracted to the meetings, and thus to Christ, by good music than by almost any other means. Let us sing the Gospel as if we meant it, and others will come to believe it. I cannot imagine a League attractive which does not have good singing. We as Leaguers should do our part to make our devotional meetings so spiritual and so attractive that those whom we wish to win to Christ will be brought where they can be influenced to come to him.

If the league is to be attractive there must be a Council meeting held at least once a month. It is in the council meeting, where the heart to heart talks are made, that inspiratian for every line of work is gained. There is never the same amount of freedom in making plans in any other meeting.

If there is one vice-president who has an especial amount of enthusiasm, it is in the council meeting that she can impart her enthusiasm to the others—for, you know, nothing makes us feel so much like doing something as coming in contact with a live worker. If our hearts are really in this work we will give of our time and our money for the advancement of this part of our Lord's kingdom and by God's economy we shall be enriched thereby. Our lives will be deepened and broadened, until we become more like our perfect model—our Savior and our Christ.

Epworth Era please publish.

Appeal for Rebuilding Hot Springs Church.

The frightful fire which laid waste the city of Hot Springs destroyed the First Methodist Church, South, our central and best church. Seventy-seven families belonging to that church were burned out either of homes or business, some of both. Ours is the only Methodism in that city, and while never financially strong, it is far less so now. Hence we appeal to all Methodists everywhere to help us rebuild, and to do so satisfactorily.

Hot Springs is a cosmopolitan city and a great health resort. Thousands from all sections and of all faiths visit it annually. We need to fill our place there and to minister to the crowds who gather there for health and recreation. But we must have help from abroad to do it properly. For this reason we ask assistance from all generous people of every name and order.

Contributions may be sent to the pastor of the church, Rev. Lewis Powell, Hot Springs, Ark., or to either of the undersigned:

Bishop Joseph S. Key, Sherman, Tex.
Dr. P. H. Whisner, Louisville, Ky.
Dr. W. R. Lambuth, Nashville, Tenn.

We have purchased the best lot in the central portion of the city for our site. The material will be pressed brick and cut stone.

The plan is on the transcept circular style of architecture. The dimensions are 80x120 feet. The plan provides for all the appointments and conveniences of the most complete and up-to-date church, with kitchen, lavatories, parlors, reading rooms and a commodious woman's parlor or hall for social, benevolent, missionary and devotional purposes; also Epworth hall for League purposes, which will be used for daily evangelistic purposes and having a seating capacity for 500. These services are to be conducted by the League in connection with the pastor.

The auditorium, with the galleries, will seat 1,200, and on occasions the Sunday-school can be thrown into the auditorium, which will increase the capacity to 1,800. This church plant will cost about $75,000, and we must have help from the outside in order to achieve it. Two hundred and fifty members of our church were burnt out, and consequently greatly crippled in their ability to help build this church. But we need and must have this church, with its appointments, in this strange and unique city, in order to grapple with the problems pressing for solution.

We have no Y. M. C. A., and none of those helpful and conserving influences that are so necessary in counteracting the destructive centrifugal forces so powerful in their organization and so effective in debauching our young life.

Here we have a great opportunity as a church and an open door and a white harvest field. Will not our Methodist people help us to build this church? In the name of our own fair southland, which is never seen by thousands of people from the north and east and west except in this city; in the name of our own Southern Methodism, which is unknown to vast multitudes only as they see it in this cosmopolitan resort, and which furnishes a church home to thousands of Methodists from every section who sojourn from one to a dozen weeks the round year, and in the name of the Man of Calvary, I join my appeal to that of the bishops and connectional officers and make my plea for help to build this church in Hot Springs.

If every pastor in our connection would present this urgent appeal for help to his congregation during the next two months and remit to me, we could begin our work of building in September, and within a few months I could gather my scattered flock and have a place to invite the multitudes who throng this city at the rate of more than 100,000 per annum to hear the gospel of salvation.

Men of Israel, and people called Methodists, please heed this call for help and send me the money to install this plant, and thereby intrench Methodism in Hot Springs. We propose to raise two-thirds of the amount necessary in this community, and if the people away will contribute one-third, or $25,000, we will accomplish this great object.

Please read, reflect and remit to me at once for His sake.

Faithfully,

Lewis Powell, P. C.

Asheville District League Conference.

This body met in the beautiful town of Hendersonville June 21, and 22. Rev. A. W. Plyler, the presiding elder, preached the opening sermon on Tuesday evening.

Rev. A. T. Bell, the president, full of Epworth League enthusiasm, and at home in the chair, with a program covering the work of the League, with speeches and papers well prepared by those assigned places on the program, nearly every one present, gave us a day and a half filled up with inspiring and helpful suggestions on League work. there was not a dull moment throughout the services.

Brother Litaker has a genuinely helpful choir with a soul full of music that interspersed the program with most inspiring music voluntaries, violin and vocal solos and quartets.

Plans were laid for progressive League work throughout the District for the coming year by means of League rallies, city unions, etc. The preaching was well done by Revs. A. W. Plyler, J. W. Moore, and J. E. Abernethy of Waynesville.

Bro. Frank Siler presented our work in Cuba on Wednesday evening after which a collection of $79.00 was taken on account of the call made by Bishop Candler on the Leagues of the Western North Carolina Conference to build a church in Cuba.

Brother Litaker and his hospitable people dispersed a bountiful hospitality,

making us feel like we would stay longer if we could. Brother L. B. Abernethy, president of Weaverville college, counts himself not only in possession of the college, but of Weaverville and the inhabitants thereof, and extended an invitation to the Conference to meet there next year. The invitation was heartily accepted by a rising vote.

A paper by Mrs. H. A. Dunham on "The attractions of the League," which presented the subject in a most helpful and suggestive manner, was requested published in the North Carolina Christian Advocate and Epworth Era by the Conference. Mrs. Dunham was the efficient Secretary. She accepted the place with the understanding that she was not to report for the press. There is absolutely no reason for this except her inexcusable modesty. Any one whom God has gifted with the ability of writing as he has her, should lay it upon the altar of sacrifice for service. These remarks may seem particular, but application is general.

The above is also in explanation of my seeming presumption in reporting the meeting.

G. W. CRUTCHFIELD.

NEWS NOTES.

Hoch, the noted Chicago murderer, has been reprieved until July 28th.

The City of Tampa, Fla. has bought the Tampa Bay Hotel at the sum of $125,000.

Williams College has conferred the degree of Doctor of Laws upon President Roosevelt.

The colored teachers held their annual Teachers' Association in Greensboro last week.

It is said that Yancey county has repudiated bonds to the amount of $3,400, issued to build a bridge.

Ex-Gov. Frank R. Tubbock of Texas, died recently at his home in Austian at the advanced age of 90 years.

Gen. W. R. Cox, a distinguished citizen of this state recently wedded Mrs. Herbert A. Claiborne, of Richmond, Va.

A locomotive boiler, near Ridersville, Ala., one day last week exploded and killed two people; two others were badly injured.

Rev. H. D. Granger, a Baptist minister of Florence, S. C., was shot and killed near his home near Florence last week.

Mrs. Mary Rogers, the Connecticut murderess, has been respited, pending an appeal to the Supreme Court of the United States.

Nashville, Tenn., had a bad fire last Sunday. Seven stores were burned, with a loss estimated at from $500,000 to $625,000. The loss is largely covered by insurance.

A strong effort is being made to get Gov. Glenn to pardon the gold brick men. This is the third or fourth attempt to get these men out of the penitentiary.

The sheriff of St. Louis county, Missouri, is resisting Gov. Folk in his attempts to enforce the law against gambling in Missouri. The sheriff says that Folk is a fanatical bigot.

Dr. W. L. Poteat has been elected president of Wake Forest College vice Dr. Charles E. Taylor, resigned on account of age. Dr. Taylor will go out in the field as financial agent of the college.

The Southern Railway is said to be interested in two lines of railway shortly to be built in the mountains of this State; one to be built from Johnson City to Marion; the other from Marysville, Tenn., to Bushnell.

There has been great rioting in Lodz and other Polish cities. The government seems unable to cope with the situation, and many people have been killed. Over two hundred have been killed at Lodz.

Mr. Stephen Wall, Jr., of Rockingham, N. C., was killed by an accident in Philadelphia last week. The particulars have not been made public. He was the son of Mr. Stephen Wall, a prominent citizen of this State, and was a young man of promise.

President Roosevelt has taken steps, looking to the admission of Chinese of the better classes. This step is taken at the request of the cotton manufacturers of the South. It is said that the guilds of China were boycotting the manufactnrers of America on account of the bad treatment of Chinese merchants, students etc.

The state auditor has received notice from sheriffs that certain hotel keepers in the state will not pay the tax levied in the revenue act by the last legislature on hotels for the reason that the section of the act is defective in that there is no tax levied on hotels charging a two dollar rate. It provides that for hotels charging one dollar and less than two dollars a tax of 25 cents per room shall be levid, and hotels charging more than two dollars a tax of 50 cents per room. This leaves the "two dollar houses" without a tax specified although the legislture intended to have two dollar houses pay 50 cents per room. The Williams House, Clinton, is the first to decline to pay the tax and counsel for the proprietor is George E. Butler, republican representative in the last legislature from Sampson county.—Raleigh Post.

A dispatch from Singapore, June 25. Says India Steam Navigation Company's steamer Ikhona was sunk by the Russian cruiser Terek, June 5th, 150 miles north of Hongkong. The crew was landed here to-night by the Dutch steamer Perlak which the Terek met June 19th. The Ikhona was carrying mails and rice from Rangoon to Yokohama. The Ikhona was a steel vessel of 5,252 tons, built at Glasgow in 1900. She was 410 feet long, with a 50-foot beam and was equipped with electricity. The steamer left Rangoon on May 17th. Her cargo was valued at $450,000.

There was a disastrous wreck on the Lake Shore and New York Centrial railroad last week at Mentor, Ohio. There were about twenty killed and as many more injured. The wreck happened to a train running on an 18 hour schedule between New York and Chicago. This schedule had been recently put on, and it was changed at once; but it has been restored, as it was conclusively shown that there was no connection between the schedule and the accident.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to June 28, 1905.

ASHEVILLE DISTRICT.

Rev. W. H. Perry,	45
Rev. W. B. Lyda,	11
L. B. Abernethy,	25
Rev. J. N. Somers,	16
Jno. W. Moore,	9
R. H Parker,	10
J. B. Hyder,	5
J J Brooks,	14
L R Huddlestone,	21
T R Wolfe,	11
	— 167

CHARLOTTE DISTRICT.

R. G. Tuttle.	9
Rev. F. W. Bradley,	14
Rev. W. R. Ware,	25
Rev. J. H. Bradley,	12
Rev. J. A. B. Fry,	13
Rev. E. G. Pusey,	15
Rev. C. M. Pickens,	1
M. T. Steele,	5
J. C. Mock,	24
W S Hales,	9
J A Baldwin,	13
D L Reid,	27
A. E. Wiley,	10
L E Stacy,	16
L A Falls,	12
T F Marr,	1
	— 206

FRANKLIN DISTRICT.

Rev. S. E. Richardson,	1
Rev. R. L. Doggett,	5½
C. H. Curtis,	1
F. B. Noblitt,	2
L P Bogle,	20
F L Townsend,	10
A G Loftin,	8
J J Edwards,	1
V L Marsh,	10
J A Sronce,	10
E. Myers,	19
J H Moore,	9
D P Tate,	4
	—100½

GREENSBORO DISTRICT.

Rev. Albert Sherrill,	1
Rev. C. A. Wood,	3
Rev. B. F. Fincher,	50
Rev. J. A. Bowles,	21
Rev. J. T. Stover,	37½
Rev. H. Turner,	3
Rev. J. J. Renn,	20
P. J. Carraway,	10
L W Crawford,	3
J J Eads,	8
A S Raper,	9
J F England,	13
C H Caviness,	21
	—199½

MOUNT AIRY DISTRICT.

Rev. J. W. Long,	13
Rev. H. C. Sprinkle,	7
Rev. R. L. Ownby,	4
Rev. J. M. Rowland,	42
Rev. W. F. Elliott,	9
Rev. S. W. Brown,	7
Rev. B. F. Hargett,	15
Rev. J. A. Clarke,	2
T. J. Houck,	6
A. W. Jacobs,	8
W. T. Carner,	20
Seymour Taylor,	11
O P Ader,	9
W L Dawson,	10
W T Albright,	16
W L Hutchins,	5
R L Fruit,	9
T H Stimpson,	10
T E Winecoff,	3
	— 206

MORGANTON DISTRICT.

Rev. N. R. Richardson,	18
Rev. J. B. Carpenter,	16
W. G. Mallonee,	21
R D Sherrill,	6
Rev. N. M. Modlin,	44
D. F. Carver,	13
D. S. Richardson,	16
J. O. Shelley,	26
D. R. Proffit,	10
J. D. Gibson,	5
J D Arnold,	21
C P Goode.	2
W O Goode,	14
L E Peeler,	7½
R H Penland,	7
W A Newell,	1
	—227½

SALISBURY DISTRICT.

E. K. McLarty,	2
J. E. Gay,	9
Rev. T. T. Salyer,	7
Rev. Joseph Fry,	5
Rev. S. T. Barber,	47
Rev. B. F. Carpenter,	25
Rev. T. E. Wagg,	21
J. P. Davis,	16
J. C. Postelle,	14
A L Coburn,	5
J W Strider,	12
J P Lanning,	8
J A J Farrington,	2
A L Aycock,	13
G T Rowe,	20
J C Keever,	1
J C Rowe,	1
W V Honeycutt,	10
P. W. Tucker,	15
	— 233

SHELBY DISTRICT.

Rev. Geo. D. Herman,	8½
B. A. York,	21
J. B. Tabor,	13
Rev. J. H. Bennett,	8
Rev. J. F. Armstrong,	39
Rev. M. B. Clegg,	10
Rev. J. W. Clegg,	113
B. Willson,	21
E. N. Crowder,	3
M. H. Vestal,	3
J. W. Ingle,	24
R. M. Courtney,	6
W P McGhee,	11
W M Boring,	3
E W Fox,	4
E L Bain,	3
	—290½

STATESVILLE DISTRICT.

Rev H K Boyer,	2
Rev W H Willis,	6
Rev E J Poe,	18
Rev T L Triplett,	1
Rev W S Cherry,	17
T J Rogers,	8
Rev W O Rudisill,	12
Rev P L Terrell,	30
Rev T E Weaver,	13
L T Cordell,	40
T B Johnson,	16
W F Womble,	15
W R Evans,	10
A J Burrus,	3
R. S. Howie,	19
Parker Holmes,	3
R M Taylor,	24
L T Mann,	1
H H Robbins,	8
	— 246

WAYNESVILLE DISTRICT.

Rev J W Campbell,	11
C P Moore,	7
J H Brendall,	27
D C Ballard,	32
W A Thomas,	3
P C Battle,	8
Z V Cordell,	7
J E Abernethy,	8
J W Kennedy,	20
W E Abernethy,	24
C E Stedman,	8
	— 155

WINSTON DISTRICT.

Rev A R Bell,	1
Rev. James Willson,	30½
Rev H C Byrum,	9
Rev J P Rodgers,	12
J F Totten,	1
T W Watts,	1
P E Parker,	18
L L Smith,	1
H H Jordan,	1
J F Kirk,	8
W M Curtis,	3
J H Barnhardt,	1
R P Eubanks,	1
	— 86½

Total from districts,	2,118½
Secured by old subscribers,	61
Total,	2,179½

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

IN A PINCH, USE ALLEN'S FOOT-EASE.

Ladies can wear shoes one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, ca lous and sore spots. It is a certain cure for sweating, hot, aching feet. At all Druggists and Shoe stores, 25c. Don't accept any substitute. Trial package FREE by mail. Address, Allen S. Olmsted, Le Roy, N. Y.

The Quiet Hour.

Life's Ups and Downs.

MARGARET E. SANGSTER.

If life were a uniform level, broken by no vicissitudes and no disasters, with no strange and baffling problems alternating with its seasons of tranquillity and success, it would be perhaps less trying than it generally is, but also much less interesting. Nothing is more tedious than monotony. Nothing wears on the nerves like a stirless calm. The wildest gusts and storms are more acceptable to the mariner than the inaction which is compulsory when the wind moves not.

I once met an old, old, lady, who said that her whole life had been as placid as a summer sea. At long intervals some member of her family had died, but as she had no children the most intimate and deep of afflictions had been spared her, and her husband still survived. Strange to say, I did not feel that she was to be envied. Without pain in this world's economy there is little reaching forward to the heights of joy; without suffering there is seldom intensity of thankfulness; without b i r t h-throes there is little apparent growth in the spiritual realm. Life all a plain road, no hills to climb, no obstacles to surmount, no vicissitudes to endure, is not so desirable, on the whole, as life which has its struggles, its sorrows, and its losses, preliminary as they come to the final realization of its triumphs, its consolations, and its everlasting gains.

The time for sturdy resistance to the difficulties and temptations of the day is usually the period of youth, when one is facing the future, as well as realizing the present, and when the past does not loom large in one's view. The past of youth is very short; the future looks interminable, and the immediate present is strenuous. Middle age often carries the burdens which youth has brought to it, carries them with a steadfast courage and a serene cheer impossible to youth; and old age is, or should be, the season of tranquillity—the season of resting on the oars and waiting for the end.

"Sunset and evening star
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea."
—"The Joyful Life."

Not Far from the Kingdom.

We are thankful to hear the great Teacher speaking a word of encouragement to a man who is out of the way. Again and again we find Him saying things in praise and approval of those who are fighting against Him. On one occasion a certain scribe propounded a question to our Lord. He belonged to one of those classes of men who sought by difficult question to puzzle and overwhelm the young rabbi. No doubt this very scribe would have rejoiced in His humiliation, and hoped He might stumble and fall over the question which he had asked.

But mingled with the dross that entered into his manhood Jesus detected a grain of pure gold and pointed it out. It is a comfort to us to know that He does not deal harshly with us. He is not seeking for our infirmities, but for the best there is in us; and we may be sure that if there is any good in us at all He will find it. He who said to the scribe, "Thou art not far from the kingdom of heaven," is looking for some proof that we are not so far out of the way as we imagine. There be many who are not Christians, and yet they are not far away. Their situation is an interesting one. A foolish word may drive them far away, and a word fitly spoken may bring them in. A single step will set their feet in the way to Mount Zion.

Children are not far from the kingdom of heaven. When they are born into the world they are born into the kingdom, for Jesus says, "Of such is the kingdom of heaven." They may have stepped over the line since they came to years of intelligent choice, but so long as they are still children they are not far away. They have not penetrated far into the wilderness of the world in pursuit of sinful pleasure. Their souls are not yet bound fast in the fetters of evil habit. Their consciences are not seared as with a hot iron. Their hearts are not hardened by long indulgence in evil. They have not become entangled in schemes of worldly care, which take all the time and thought of some people. Their minds have not been poisoned by the doctrines of atheistic teachers. The good seed of the kingdom will find good soil in their young hearts.

Ask the people in any congregation how old they were when they became Christians. Nearly all will testify that they came to Christ while young. A young man in a revival meeting last winter trembled from head to foot when he was urged to seek the Lord, and this is what he said: "I have always intended to become a Christian, but something held me back, I hardly know what it was. Somehow I thought I should have a more convenient time. But I have deceived myself. I have been drifting away all these years, and I cannot get the consent of my mind to do what I know I ought to do tonight."

Let all the children know that they are not far from the kingdom. Teach them to call on the Lord while He is near.

Wicked people who are deeply convinced of sin are not far from the kingdom of heaven. They may be far away by wicked works, but when the Spirit of God touches their hearts they are at the threshold. The thief on the cross had been far away by wicked works. He knew nothing about true religion, and his life had been desperate. But a strange influence which proceeded from the innocent victim by his side had reached his hard heart and brought him nigh. He was so near that he could say from a sincere heart, "Lord, remember me." The publican in the parable had been far away. No doubt he was an extortioner, unjust, dishonest, and altogether unworthy. But something had entered into his heart that made him feel the sinfulness of his sins and cry out for mercy. One moment he was far away, the next at the threshold. It is only a step from the far country to the door of the kingdom.

Perhaps Saul of Tarsus was as far away from the kfngdom of God as any man in the world when the morning of that eventful day on which he met the Lord dawned. His thoughts, his plans, his life were all far from God. But in a moment all is changed. One ray of light from the throne of God has brought him nigh. He had but to take a step and enter in.

Perhaps three out of every four unconverted persons we meet are not far from the kingdom. We do not know what is going on under the surfacc of their lives, but we may be sure something wonderful is going on. God is working in them. Some message from the Word of God is working in them. Some line of a Christian hymn is working in them. A prayer of a mother long since dead is working in them. The meditations of their hearts are secret but sacred. They seem to be far away from God, but if we could read aright we might see that they are standing at the threshold waiting for a word to waft them into the green pastures of the Christian life.—New York Christian Advocate.

Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

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Once she was young as this maid so fair,
And the spinning-wheel in the corner there
Had just begun to hum and sing,
For life was a sweet and joyous thing.

But now she is old and the spool of life,
With its light and shadow, peace and strife,
Will soon spin out amid the twilight dim,
When the spinner gray is called to Him.

. . . . . .

Now the wheel is silent, my heart is sore,
The task is finished, she spins no more.
So I sit and dream of a picture fair,
Of a worn old face and soft gray hair.
Grandma sleeps, her work is done,
Ah, the silent wheel and the setting sun!

—Good Hope, Ohio.

The Groundhog and His Day.

Not even the folk-lore people are able to tell how this ungainly beast came by its legendary reputation. It has been hinted that the legend comes from the Old World, where it belonged to another animal but, brought to this country, was it mere accident that attached it to the most stupid inhabitant of our fields?

The cunning of the fox, the placid face of the rabbit, or the fun of the merry chipmunk might invite fancy, but the groundhog as a myth is grotesque.

The name, woodchuck, coming from the Indian "wajac," points to the more probable theory that the story, like the animal, is purely American.

For the groundhog has this distinction, he is found only in this country, and wide as his reputation goes, he lives in the small area of the Rockies and south of the Hudson's Bay.

The story has a native flavor. To the Indian the weather was a matter of vital importance, and he must go to nature for the forecast. There is a mystery about animals which sleep through the winter in the heart of the earth and come up with the waking spring, and this slow-moving creature was just the kind to appeal to the Indian's heavy imagination.

Many who make themselves merry over Groundhog Day have never seen the gentleman himself. He is no beauty. The broad, flat body, so soft and flabby it seems to be all fat and no bone, is covered with coarse, grayish-brown fur. Little pig eyes and sharp nose, with short legs which seem hardly strong enough to support the heavy body, so that the animal waddles and creeps along like a fat old hog, partly account for his name, but still more his greed in eating and destroying crops. He is as fond of clover as a cow, eats quantities of wheat and all kinds of vegetables, and tramples down more than he eats, so the farmer and the farmer's boy are his enemies to the death. He is not very good at self-defense; his safety lies in his house, which he digs deep and long. First a long passage running down, then it rises so as to be above any water that comes in. Here he makes a comfortable bed, and lies in it most of the day.

Groundhogs like a rocky place for their home. I once knew them to take such complete possession of an abandoned limestone quarry that I wondered whether they did not have some dim appreciation of the wild morning-glories and nodding columbines which grew over their doorway.

Both boys and dogs know it is not much use trying to dig a groundhog out of his hole. The story has passed into proverb of the boy's attempt in this line, and, being remonstrated with, he answered: "Got to get this woodchuck; parson's comin' an' we hain't got no meat." Dire necessity, when the impossible has "got to be done," is known as a "groundhog case."

The groundhog is not without his uses; any creature that gives rise to so good a joke is a blessing to the world. Once a year every paper in the land breaks into a smile over Groundhog Day, and everybody laughs as though the tale was new—for the groundhog is new—has he not just come out?—Margaret E. Houston, in the Presbyterian.

President Roosevelt in the Home.

The nation is in a bad way if there is no real home, if the family is not of the right kind; if the man is not a good husband and father, if he is brutal or cowardly or selfish, if the woman has lost her sense of duty, if she is sunk in vapid self-indulgence or has let her nature be twisted so that she prefers a sterile pseudo-intellectuality to that great and beautiful development of character which comes only to those whose lives know the fullness of duty done, of effort made, and self-sacrifice undergone.

In the last analysis the welfare of the state depends absolutely upon whether or not the average family, the average man and woman and their children, represent the kind of citizenship fit for the foundation of a great nation; and if we fail to appreciate this we fail to appreciate the root morality upon which all healthy civilization is based.

No piled-up wealth, no splendor of material growth, no brilliance of artistic development will permanently avail any people unless its home life is healthy, unless the average man possesses honesty, courage, common sense, and decency; unless he works hard and is willing at need to fight hard; and unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bear, and to bring up as they should be brought up, healthy children, sound in body, mind, and character, and numerous enough so that the race shall increase and not decrease. * * *

The man or woman who deliberately foregoes these blessings of having children, whether from viciousness, coldness, shallow-heartedness, self-indulgence, or mere failure to appreciate aright the difference between the all-important and the unimportant—why, such a creature merits contempt as hearty as any visited upon the soldier who runs away in battle, or upon the man who refuses to work for the support of those dependent upon him, and who, though able-bodied, is yet content to eat in idleness the bread which others provide.

If the average family contained but two children, the nation, as a whole, in two or three generations, would be deservedly on the point of extinction.

The Character-Gymnasium.

Exercise is the chief thing in character-building, as in muscle-making. The immediate external result of the exercise is of trifling importance as compared with the effect upon the one who exercises. An oarsman trains his rowing muscles indoors on a rowing machine, or in a tank where his "boat" never moves. The harmless punching bag trains the boxer to meet a human opponent. So the exercise that comes from exerting the will in the line of a resolve or a conviction is just as important in the training of our characters. It is the activity, more than the seen result, that counts. If we see a scrap of paper on the floor, and have the impulse to pict it up, and know that it ought to be picked up, and then pass it by, we have dealt a blow to will power and character just as surely as in failing to speak a word for Christ to a needy soul. To doze five minutes beyond rising time, to eat after we have had enough, to ride when we ought to walk, to be busy at one form of good work when we know we ought just then to be at something else—these are the sure character-destroyers of life. God has placed us every day in his gymnasium. Each moment offers its opportunity for exercise. Not a single motion of the day is insignificant. He means us to be stronger to-night than we were this morning. Shall we defeat His training?—Sunday-school Times.

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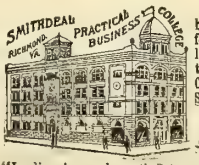
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The story of the torture of Rev. O. D. Moore, pastor of the Baptist church, of Harpersville, N. Y., will interest you. He says: "I suffered agonies, because of a persistent cough, resulting from the grip. I had to sleep sitting up in bed. I tried many remedies, without relief, until I took Dr King's New Discovery for Consumption Coughs and Colds, which entirely cured my cough, and saved me from consumption." A grand cure for diseased conditions of Throat and Lungs At all druggists; price 50c and $1 00, guaranteed. Trial bottle free.



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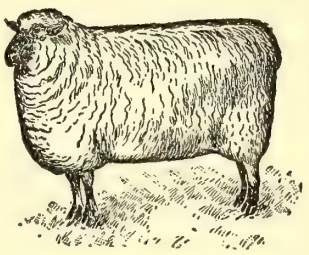
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TO THE EPWORTH LEAGUES.

We direct attention to the report of the Asheville District Epworth League Conference by Brother Bell. It seems that in all probability most of the districts have lost interest in Bishop Candler's call. It is reported that the Franklin district has raised its portion, but this not being official, we can not vouch for the truth of it. Why cannot the districts take up this matter and complete it? It is easy enough to do a thing of this sort when we try. Let all the district Secretaries follow suit and see to it that Bishop Candler gets the money to build that church at Las Vegas.

TOO MUCH HURRY.

That we live in a fast age has been claimed for a generation or more. It made our heads swim years ago when the so-called fast trains began to make an average speed of from fifty to sixty miles an hour.

Now, however, the fast trains between New York and Chicago are going on a schedule, making the trip at the rate of a mile in forty seconds. This schedule was just recently inaugurated, and the public getting fairly tickled at the idea of such a complete annihilation of distance, when, on last Wednesday night, the flyer on the Lake Shore Railroad ran into an open switch at Mentor, Ohio, killing a large number, including a number of prominent people, and injuring many others.

There ought to be a limit set to the speed of trains. Greed for gain by a little more prompt service will lead authorities to hazard human life and property to almost any extent, and the public is foolish enough to take the banter thus offered. We have come to a time when there is too much hurry, and the law ought to step in and regulate so important a matter as this. In our soberer moments we should enact laws to protect ourselves against our own follies.

CLEAN ATHLETICS.

A special from Asheville on June 22, gave the following:

"The Southern College Students' Y. M. C. A., Conference hear this evening discussed clean athletics, A. J. Elliott, of Brooklyn, a former football and baseball player of Northwestern University, declaring that the only one remedy for evils in collegiate athletics is for men of high moral tone to compete for places on the teams. Speaking of distinct evils, Mr. Elliott said that the man who sold his team signals, an instance of which was mentioned, ought to be rotten-egged out of college."

There is some ground for hope in the fact that some of the promoters of modern athletics have discovered that they are frequently not clean. We had almost given up in despair, but maybe, after all, many will yet come to their senses. If there is anything clean about the athletics so popular hereabouts we have forgotten the moral code. Nothing in the land at present so fosters the gambling spirit, nor is any custom half so brutalizing to the public generally.

INTERNATIONAL CONVENTION AT DENVER.

Many of our readers are interested in the great convention of the Epworth Leagues of America, which is to be held at Denver, Colo., July 5-9. Many are preparing to attend, and, as announced elsewhere, the special car will leave Salisbury on Monday evening, July 3. We quote from the special pamphlet issued by the committee:

"For the formal opening the Epworth hosts will gather at the auditoriums provided for the simultaneous meetings at 10 o'clock on Thursday morning.

"Though the convention program will represent the finest ability in American Methodism and is to be exceedingly practical in its presentation of great themes, it will be of all else evangelistic. Such men as Bishops McDowell and Thoburn, Hon. W. J. Bryan and Senator Dolliver will speak. The Convention watchwords are, 'All for Christ, Christ is All.' Its motto is 'Our Home, Our Country, Our World,' supported by Acts 2:8: 'In Jerusalem, in all Judea and in Samaria, and unto the uttermost parts of the earth.' The watchword is Evangelize.

"The larger views and the profound convictions produced by the masterly presentation of great vital themes, the holy evangelical fervor and enthusiasm generated under the influence of the Holy Spirit will throughout the Convention lead up to and reach their climax in the services of Sunday, the great day of the feast. The services will begin with Love Feasts in all the Methodist Episcopal Churches of the city. At the hour of Morning Service the pulpits will be filled by the leading representatives of the three great branches of Methodism on this continent. In the afternoon there will be two mass meetings for men, a mother's meeting, a mixed meeting for young people and two meetings for children. In the evening there will be no less than eight simultaneous closing services."

THE DISTRICT CONFERENCE SEASON.

We have in the Western North Carolina Conference, a district conference season. As in the matter of revival or protracted meetings, we have fallen into a habit. Two of the districts, Mount Airy and Shelby, this year departed from the ancient custom, and the conferences were well attended, interesting and helpful. We neither sweltered nor hurried, and results were entirely satisfactory. This week the Salisbury District Conference meets at Lexington, and we have no doubt that the good housewives will find that the market will afford plenty of ripe chickens and other things considered essential for the entertainment of the conference, notwithstanding the date is a little early.

By reference to the district conference directory it will be plain to the reader that an editor who is expected to be present and remain a good portion of the time at each of these meetings will have to hop and skip around at a lively rate from July 13 to August 13. Only eight of these conferences within the compass of thirty days! We intend to do the best we can, but it is a growing wonder to us that there should be such a fascination about these midsummer dates for district conferences. We will hail the day with joy when those in charge consent to confer for a plan that will give relief from this congestion in midsummer.

We trust these meetings will, this year, be a blessing to the communities in which they are held, also that the deliberations may be such as to quicken and strengthen the church at large. Much depends upon what each preacher and layman determines for himself. First of all, there must be attendance. Those elected as delegates should feel in honor bound to attend and take an intelligent interest in the proceedings. They should also lay their plans to remain long enough to complete the work. Let all pray the divine blessing upon himself and upon all who attend, and let the preaching be "in demonstration of the Spirit and of power."

OFFICIAL MEMBERS AND THE SUNDAY-SCHOOL.

Writing for the May number of the Sunday-school Magazine, on the subject of The Quarterly Conference and the Sunday-school, the editor says some very practical and pointed things. He takes the ground that the Quarterly Conference is primarily responsible for the Sunday-school, and therefore its members should visit and attend the school, keeping in constant touch and sympathy with it. We quote from the editorial as it expresses our own views and is of vital importance to the success of our Schools. He says:

"For our own part we cannot see how a Christian man of intelligence can accept the responsibilities of an official place in the Church of Christ and then habitually absent himself from the Sunday-school, with the welfare of which he is charged, unless he be barred either by a conflict of duties or some other form of providential hindrance.

"If the writer were elected Sunday-school superintendent by any Quarterly Conference, this is the little speech he would make. He would say: "I am willing to accept the great responsibility which by your votes you are proposing to place upon me, and to do the best I can by the help of God and the aid of the Church, to make the Sunday-school a means of religious education and spiritual life to our young people. But in doing so I have a few simple and easy conditions to lay down, to which I think no reasonable man among you can object. The first of these is that the chairman of this Conference, the presiding elder, shall occasionally through the year, as he may find the opportunity, come into the school, see the character of our work, and lend the force of his official position and his personal influence to the advancement of the interests of the school. The second is that our pastor shall, if possible, be present at at least a part of every session, so as to encourage all departments of the school and also be the better qualified for his place as superintendent in chief, or superintendent of all the spiritual interests of the charge. The third condition is that all the members of this body shall constantly attend upon the sessions of the school, when not providentially prevented, and take such part in its work as each may be best fitted for, or may prefer, and that on the outside, in their business and social relations, they shall be watchful and diligent in helping me to maintain the school in numbers and in a good state of efficiency. These conditions are candidly but affectionately proposed on the ground that if the Sunday-school of which you are the guardians is not worth being attended by you it is not worth being superintended by me.'

"Any Quarterly Conference which takes hold of this great work in the spirit and with the thoroughness contemplated by the legislation of the Church will find that a new life has come to the school or schools in the charge. The contempt which is heaped upon some of our schools by the treatment received at the hands of the members of the Quarterly Conferences is a shame to us."

NOTES AND PERSONALS.

Rev. T. E. Winecoff and family were in the city last Thursday, returning to Mount Airy from Concord, where they had been visiting relatives.

The Statesville Landmark, of June 23rd says: "Mrs. J. M. Downum was taken to the sanitorium this week for treatment and was operated on yesterday."

Rev. R. L. Ownby, preacher in charge of Wilkesboro station, passed through the city on Saturday on his way to Richmond, Va., where, on Tuesday evening, he was married to Miss Pauline Egbert, of that city.

Rev. J. T. Gibbs, D.D., P. E. of the Durham district, passed through the city last Thursday returning from Fayetteville, where he had been to attend the funeral of his brother-in-law, Mr. Edward Overbaugh, who died the Sunday previous.

Rev. R. E. Hunt and wife, of Rocky Mount, are visiting their mother, Mrs. M. J. Hunt, on Tate Street. Brother Hunt preached a very interesting and helpful sermon at Spring Garden Street church on Sunday evening.

Rev. R. C. Beaman, D.D., pastor of Trinity church, Durham, preached an interesting sermon in West Market Street church last Sunday evening. He was

in the city to attend the funeral of Mr. R. O. Preyor which was held at West Market Street church on Monday morning at 9:30 o'clock.

The International Christian Endeavor Society will meet at Baltimore from July 5th to the 10th. Miss Mamie Bays is the transportation manager for North Carolina, and she would be glad to correspond with any young people who wish to take the trip. Several side trips to Washington and other points of interest will be taken.—Charlotte Observer.

The correspondent of the Charlotte Observer, writing from Dunn, N. C., on the 22nd, says: "Rev. J. F. Butt, of Charlotte, has been in town visiting his daughter, Mrs. G. H. Parker, this week. Sunday he preached at the M. E. church. He built the church, and parsonage at this place and filled the pastorate for several years."

A special from Asheville, dated June 25, says: "The conferences of the Southern Colleges' Young Men's Christian Association students closed to-night with an address on 'Life Work for Young Men,' by John R. Mott, secretary of the world's student federation, who stated that he regarded the conference just ended as the most successful yet held."

Rarely has a minister pleased a congregation in Charlotte better than has Rev. Plato T. Durham, of Trinity College, Durham, the congregation of Trinity Methodist church. Mr. Durham is filling the pulpit of this church during the absence from the city of Rev. J. A. B. Fry, the pastor, who is in the North on a vacation.—Charlotte Observer.

On last Thursday night, at a meeting of the Board of Trustees of Wake Forest College, held in Raleigh, the resignation of Dr. Charles E. Taylor as president, was accepted, and Prof. W. L. Poteat was elected to succeed him. Dr. Taylor's administration has been long and prosperous. He will hereafter give his entire time to the increase of endowment resources.

Rev. G. T. Rowe returned last week from Philadelphia, where he received the degree of Doctor of Sacred Theology (S. T. D.), from The Temple College, Russell H. Conwell, President. So now it is "Dr." Rowe, the distinction being honorably and regularly obtained by a regular post-graduate course in theology under the direction of the faculty of the college. This is the way to get to be a "Doctor" sure enough.

Rev. M. H. Tuttle preached two excellent sermons at the Baptist church Sunday. Many of our readers will remember that Mr. Tuttle was sheriff of Caldwell from '84 to '88, resigning his office to enter the ministry. Owing to a partial failure in health, Mr. Tuttle had to give up his work at Hertford last year and is recuperating at his old home near Gamewell. —Lenoir Topic.

A special from Sea Shore Hotel, Wrightsville Beach, dated June 21st, says: "This hotel has been a lively place since last Tuesday, when the Carolina Summer school, for all Sunday-school workers of the Carolinas and the Seaboard met here, in the ballroom of this fine seaside resort hotel. The school was under the direction of H. M. Hamill, D.D., of Nashville, Tenn. The attendance reached 212, and many of the best Sunday-school workers of the Carolinas are in attendance. It is a training school, and it is hoped to make this the annual meeting place."

We regret to learn of the painful accident which befell our old friend and brother, Capt. John S. Tomlinson, of Washington, D. C.. a few days ago in that city. He is inspector of rifle practice of the Second Regiment of the District National Guard, and while on duty the other day was thrown by his horse and severely hurt, his left shoulder being dislocated and receiving also a serious scalp wound. His physician reports the case as doing well, and that he has no doubt of his recovery. Captain Tomlinson is a native of Iredell county, was engaged in the newspaper business at Hickory, in this State, for a number of years, but for some twenty years or more has been in the Government service in Washington, D. C.

The revival meeting, which began in the Methodist church two weeks ago, closed last night with some forty conversions. This meeting has been participated in by all denominations, and there has been additions to the church membership of each. Revs. E. C. Glenn and J. D. Arnold, were the moving spirits in the meeting and were zealously and earnestly assisted by other ministers of the town. Since the earliest recollection of this town, it has not had such an awakening spiritually———Prof. D. M. Stallings, one of the county's most successful and experienced teachers, has been elected principal of the Hollis High School, and will take charge at its opening session in September.———The Methodist parsonage has recently been repainted and otherwise improved, which adds greatly to its appearance.—Rutherfordton cor. Charlotte Observer.

The Louisville Herald, of June 19th, contained the following item which will interest many ADVOCATE readers: "A romance of the reunion was culminated last night at 9 o'clock at the Broadway Methodist church, when Miss Ula Gee, of Dallas, Texas, sponsor for the Fourth Texas Brigade, was wedded to Dr. A. M. Gantt, also of Dallas. It was a thoroughly Confederate wedding, as both the bride and bridegroom are daughter and son of distinguished Confederate veterans, and the ceremony was said by a Confederate veteran, the Rev. Dr. A. G. Gantt, of Bellwood, N. C., member of the Western North Carolina Conference of the Methodist Episcopal church, South, and father of the bridegroom. Dr. W. W. Pinson, pastor of the church, assisted in the service, while the wedding march was played by Mrs. Pinson. Mrs. Gantt is the daughter of Col. L. G. Gee, who commanded a regiment in Hood's command with distinction. He it was who seized the bit of Gen. Robert E. Lee's horse in the battle of the Wilderness and compelled General Lee to go to a place of safety. For this service he received the thanks of the entire Southern army. She is also the grandniece of former Governor Alcorn, of Mississippi. She was one of the most beautiful of the sponsors attending the reunion, and was the recipient of many attentions."

WEAVERVILLE COLLEGE.

Dear Brother Blair:—I was taken very sick on the night of the 13th of May and am far from being well yet, but in some respects much better. I missed the Commencement exercises of the college and the missionary meeting at Asheville, but was able to ride over to the meeting of the executive committee of the trustees of the college, and I can truly say there was more determined effort on their part to improve the property, and work for the success of the college than has been manifest in years. It is the only school of our Conference west of the Blue Ridge. Dr. Price, of the Holston Conference says of it and those who projected it: "Deserve unstinted honor for their forethought and money in projecting the scheme of this institution. Weaverville is a handsome village, and the home of some excellent families. One of the greatest civilizers and elevators of the country has been Weaverville College. It has educated hundreds of boys and girls, who, without it, would have been compelled to live in primitive simplicity and blissful ignorance. Pure water, healthful climate, healthful food, and sublime scenery have infused genius into the blood of the people, and the match of knowledge has kindled this genius into a blaze in many cases so that men have gone out from this college to take rank in all the professions." In all the hundreds of students who have came here for the thirty-one years, only one have died. And many sessions have passed without even calling in a physician. This fact alone should induce parents to send their children to this school. When the war was over, our children were growing up and our negroes freed, our money was worthless—I had $15,000 of this worthless money, and others more—I said to J. S. Weaver, M. M. Weaver, W. R. Baird, Dr. J. W. Vandiver and others, "We are broken up, our children are to educate, what shall we do? I propose that we build a college to educate our children and others of this mountain section." They agreed. J. S. Weaver, W. R. Baird and myself were appointed a building committee. We erected a brick building, 80x30, two stories high with a tea, 70x30, also two stories. After it was deeded to the Western North Carolina Conference another brick building, 90x40, two stories, was added. A dormitory of wood for girls, 30x50, two stories, was also erected. So we feel able to accommodate some 250 or 300 students. While we need apparatus for the scientific work, and additions to our libraries in the college department and the literary societies, we feel able to give all needful instruction to most persons, and to those who wish to go further in science, Trinity is cheerfully opened to them.

J. A. REAGAN.

A CASE IN POINT.

Dear Brother Blair:—The list of subscriptions secured by the preachers for the Advocate is a step forward in the history of the church in Western North Carolina, and no one can estimate the good that will come of it.

The writer once told a young man who had just gone to housekeeping that he should subscribe for a newspaper. He said he was not able. I insisted. He said he did not have the money and did not know what to take, but agreed that if I would send him one, he would pay me when he sold his crop, which he did, and I might make the selection for him.

He came into the store in a few days and the Postmaster told him there was a paper in the office for him. He took it home and threw it on the bed and told his wife there was a paper she could read. She said, "you had better keep your money to pay your debts with."

It lay there a few days not touched. He came in one day and was waiting for dinner and seeing it picked it up to see what was in it. The first piece interested him and he soon became anxious to see it come. He has raised a family since that time, but has never been without a paper and takes two and three all the time and has thanked the writer for sending him that paper. It is one of the most important things a pastor can do to get his members to take their church paper, and that preacher will never be forgotten by the subscribers.

BIDI.

THE PARTY TO DENVER.

It has been advertised that the special party for Denver, Colo., to attend the International Epworth League would leave Salisbury, by Asheville, on July 2nd, at 8:50 p. m. For good reasons it has been thought best to change this date to July 3rd, at the same hour. Persons from Raleigh will leave there on Monday the 3rd of July, at 3:30 p. m.

On this trip persons will have an opportunity not only to attend the great League meeting, but also to attend the Denver Conference, which meets at Colorado Springs a few days after the convention adjourns, thus giving one time to see the "sights" between times. I hope all the preachers and leading laymen of our section will see and hear this western conference in which we put foreign missionary money.

C. M. PICKENS.

ASHEVILLE DISTRICT NOTICE.

Dear Brother Blair:—You will announce in the Advocate that Bishop Wilson has confirmed the election of Rev. L. B. Abernethy to the presidency of Weaverville College, and has approved the employment of Rev. Ernest S. Cox to supply Swananoa circuit. Yours truly,

A. W. PLYLER.

DEDICATION AT MT. AIRY.

Dear Brother Blair:—Please announce that Central Methodist church has been thoroughly overhauled, the inside walls tinted, and all debts paid. Bishop Wilson will dedicate it July 9. All former pastors are cordially invited to attend, and entertainment will be provided for them.

THOS. E. WINECOFF.

The Sunday School Lesson.

LESSON FOR JULY 2, 1905.

Sennacherib's Invasion. 2 Chron. 32:9-23.

Golden Text.

With us is the Lord our God to help us, and to fight our battles. 2 Chron 32:8.

The Situation.

In the rivalry between Assyria and Egypt, which was the conspicuous political event of the eighth century before Christ, it is not surprising that the Syrian states which lay between became readily and seriously involved. Small states they were, to be sure, and numerically weak; their statesmen thought to solve the problem of protection only in alliance with one or other of the two great powers. Isaiah of Judah was almost alone in advocating for his people thepolicy of absolute neutrality and noninterference. He had small sympathy from the worldings about the court, and the king himself, Ahaz, was utterly without moral stamina. A confederation of the forces of northern Israel and Damascus against Assyria brought the devastating campaign of Tiglath-Pileser III and the capture of Damascus (B C. 732). Ahaz of Judah voluntarily submitted and agreed to pay tribute. Then years later, when Hoshea of Israel accepted offers of assistance from Shabaka of Egypt and attempted to defy Assyria, another campaign under Shalmaneser IV laid waste the northern kingdom and saw, under Sargon, the fall of the northern kingdom.

Judah under Ahaz, and even into the reign of Hezekiah, was a vassal of Assyria.

Hezekiah Reforms.

Under Hezekiah, however, a new national spirit began to develop. The king early displayed the most promising traits. His zeal for religion led to a complete rehabilitation and enrichment of the temple worship, and to the abolition of local shrines which fostered the abominations of heathen cults. He reorganized the army, fortified the outlying cities, repaired and extended the defenses of his capital, and improved the water supply. The favor of God seemed to lie upon all his enterprises, so that in the mind of his biographers there was none like to him among the kings of Judah either before or after. That he should make an attempt for relief from the yoke of Assyria was natural. A refusal to pay the annual tribute brought upon him at once the threat of Assyrian invasion. The demonstration of the enemy was successful, and Hezekiah yielded (compare 2 Chron. 32:1 8 with 2 Kings 18:13-16). Upon the withdrawal of the enemy Hezekiah repented, and even went so far as to open negotiations with Egypt for assistance (Isa. 30:2-6; 31:1).

Sennacherib's Threat.

Instantly the Assyrian was at the gates of Jerusalem again, a royal embassy appearing before the people, uttering threats and vowing the vengeance detailed in 2 Kings 18:17-37; 2 Chron. 32:9-20. Every detail was arranged with the evident purpose of humiliating the king in the eyes of his people. The spokesman of Assyria addressed himself to the people upon the walls, instead of to the king's accredited representatives, "Let not Hezekiah deceive you," he said, "neither believe ye him. No god of any nation or kingdom was able to deliver his people out of Assyria's hand; how much less shall your God deliver you?"

The Answer of Jehovah.

People and court were alike terrorized. Hezekiah's representatives returned to the king in sore dejection, and he in turn sent for Isaiah, that the prophet might intercede with God for the throne and nation. Together kind and prophet prayed, the former presenting before Jehovah a blasphemous letter which Sennacherib had forwarded by his embassy to reenforce their mission. At once the answer came. "Fear not," said Jehovah to Hezekiah, by the word of the prophet, "for behold, I will give him for a spirit of boasting a spirit of fear, and he will become afraid through reports which are brought to him, and he will return to his own land, where he will fall by the hands of his own children" (2 Kings 19:7; 2 Chron. 32:21). And so it came to pass "That night the angel of the Lord went out and smote in the camp of the Assyrians [not at Jerusalem, but at Pelusium, to which place Sennacherib had marched his forces] an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses" (2 Kings 19:35). The story in Chronicles (32:21) adds that the dead included "all the mighty men of valor and the leaders and captains in the camp of the King of Assyria." "So he returned with shame of the face to his own land, and when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword" (compare 2 Kings 19:47).

The Lesson.

Two powers, one great and one insignificant, after the world's reckoning, are in conflict, and the lesser triumphs over the greater because allied with God. The truth is, in the familiar phrase, that one with God is always a majority. It does not always seem so; but so it is. The world has a great show of power, and its standards of success are always associated with display. But real power and true success are quite independent of show or display. The great triumph of life is personal character. Occasionally the world is stampeded into thinking that the triumph of life is great riches or unrestricted sensual enjoyment; but a moment's reflection reveals that in a man's best and sanest moments he is never quite willing to exchange for these his independence and integrity of mind or heart. Jesus Christ is still the world's ideal of a successful life. And His success was won thro' oneness with God, through the conviction that the highest in life was obtained by making the Father's will His meat and drink. A success such as He achieved is always possible to the weakest and feeblest who ally themselves with God in the determination to do God's will upon earth as it is done in heaven. There will always be a temptation to measure success by worldly standards; always a disposition to think that the power of turning stones to bread is real power that the glory of holding sway over the kingdoms of this world as the devil's suzerain is real glory, that the ability to balance ones self on nothing is the highest ability; but our Lord has shown once for all how cheap and illusory such ambitions are. Hezekiah in his insignificant kingdom trying to do the will of God is forever the symbol of the thing which commands the interested attention and favor of God, whose attention and favor are at once the crown and the joy of life.—New York Advocate

A Notre Dame Lady.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacement, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment.

If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs M. Summers, Box 185, Notre Dame, Ind

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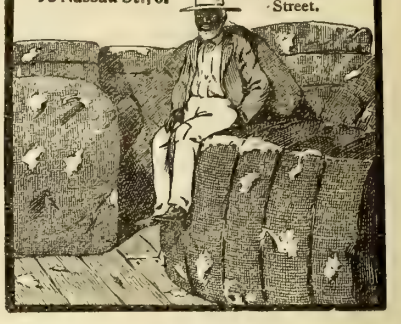
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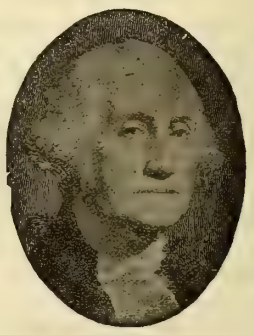
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Our Little Folks.

A Fellow-Feeling.

Marjo sat on the uppet stair, listening. Every time a fresh wail reached her ears she groaned softly in loving sympathy. She had her little handkerchief squeezed together in one hand, and it was quite damp.

"Oh, dear me! I wish he'd been a good boy; then mamma wouldn't have put him to bed, and he would not be feeling so dreadf'ly," Marjo murmured. "I wish he had been good. Poor Bobby! it hurts in my heart when he cries so."

New wails drifted out to the stairway. Marjo's handkerchief got still damper.

"Marjorie! Marjorie!" mamma called; "why don't you come down and play, dear?"

"I guess I can't, mamma; I feel so sorrowful for Bobby," Marjorie called back.

"You musn't feel too bad, dear. Bobby was naughty, and ought to cry."

"Yes'm, I know it," the sweet, shaky little voice called down to mamma; "but—but—you see I have to feel bad. You can't do it well's I can, for I've been there and know how it feels."—Youth's Companion.

Crows as Pets.

Did you ever own a crow?

If not, you have missed more than a cartload of innocent fun. I have owned all sorts of pets in my life, from pet beetles to coons, dogs, and deer, but none gave the all-round satisfaction of the crow.

It is hardy, full of the jolliest of tricks, is as affectionate and loyal as a dog, as comical as a clown, and almost as intelligent as a boy. A pet crow knows its friends and enemies, and will allow no liberties from a stranger. Of course, a crow's honesty is no better than that of a pack rat, but my crow never stole from me, and somehow or other one finds it easy to forgive a thief who only steals from others.

When we dug up our flower-bed in the early spring there were no less than seven silver thimbles unearthed, and not one of the lot came from our house. One day "Billy" brought me a nice two-dollar greenback. In those days a two-dollar bill was a very, very large amount to me, and stood for an unheard-of amount of butter scotch and ginger bread.

Of course, the money did not belong to me, but neither did it belong to the crow, and "Billy" would not tell where he got his wealth, so after a consultation with my parents and my teacher, and after waiting to see if any one claimed the bill, it was at length decided to be my property, and it was the first two dollars I ever had all in a heap.

But it was not always money the crow found; once he filled all the crevices in my mother's bed with liver; this could not be seen and attracted no attention until the summer's heat began to act upon it, then everybody in the house knew that something had happened. The old folks said that a rat must have died in the partition, but the crow and I were chums and understood each other. I suspected the real cause of the disagreeable odor, and as soon as the coast was clear discovered and removed the liver, and never until this day did I give the crow away.—Dan Beard and His Boys, in April Recreation.

Don't be a Fool Just Because You Know How.

In a recent issue of the Sing Sing Star of Hope, written and printed by prisoners, the following appeared:

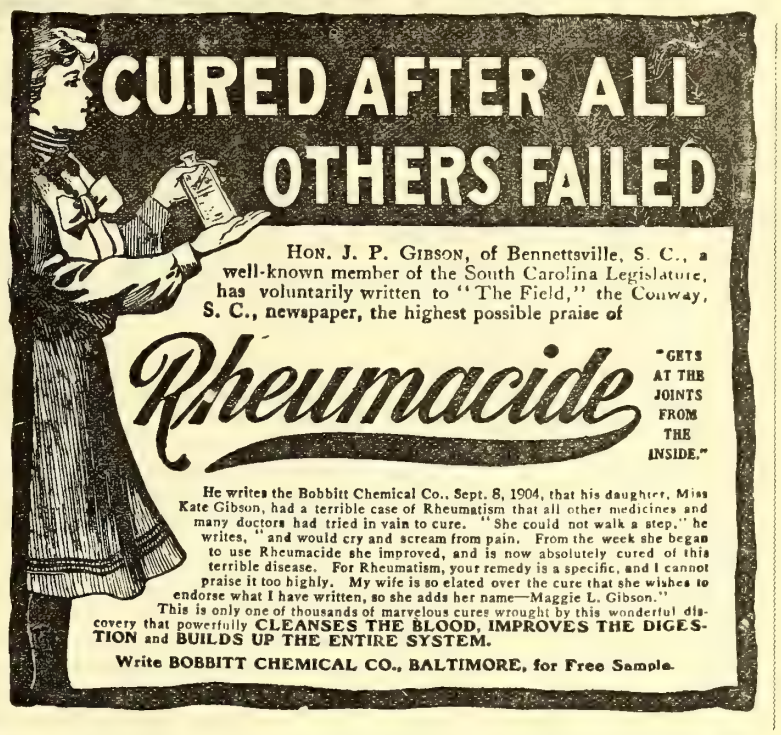
"Don't be a fool just because you happen to know how."

How many bright boys and girls get into trouble which ruins their reputations, and sometimes makes criminals of them, just because they "know how!" It is so easy. They want to see what it is like; want to see if they can do it, not realizing that every time they do a foolish, questionable, or dishonest thing it forges a link in the habit chain, which binds them, and makes it so much the harder for them to retract their steps. Doing wrong becomes a powerful habit, and each time the wrongdoer escapes detection he becomes more confident, bolder and bolder, until he takes great chances and is finally caught.

I have known sharp, cunning boys to steal just to see if they could do so without detection, not because they wanted the things they took. Burglars have said that there is a great fascination in planning and scheming ways and means of getting into a house in the night; that there is a sense of triumph felt in overcoming obstacles, and in taking great chances, which becomes almost a passion with them. They say that they feel a sense of great exhilaration, mixed always with fear, when they enter a room where people are sleeping. They know that they are liable to be shot at any moment, and yet the love of taking chances, of going to the very edge of the danger precipice, goads them on, often, as much as the desire to obtain the booty.

A second-story burglar, who had been arrested and tried many times, and who had served more than twenty-five years in New York prisons, once told me that he felt a real pride in his skill as an expert, in entering second stories in the night, facing all sorts of dangers, and experiencing all sorts of hairbreadth escapes, and that he often did not care so much about what he might get as for exercising the love of adventure, the passion to take chances. He began by making a fool of himself just because he knew how. He wanted to see what he could do without being detected.

Many a girl has met her ruin just by the fascination of taking desperate chances. She just wanted to show those who knew her that she was entirely able to take care of herself, even in questionable situations. She went on daring and risking, fluttering about the fatal flame in a reckless manner. Then some day a scandal blackened her name, and, whether guilty or innocent, she found her life marred; and when she came to herself, she discovered that she had made a fool of herself.—Success.



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HOW IT WORKS.

Winston, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

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High Point extends to the Woman's Foreign Missionary Society a warm welcome and unstinted hospitality. For this very reason we should be the more careful to spare the Committee on Entertainment the confusion and embarrassment which a little negligence may occasion. Are you right sure that this Committee has been notified that you expect to be there? We beg that every President and Lady Manager, as well as delegates elect, will look into the matter and see that the name of each adult, Golden Link and Light Bearer representative is sent at once to the Chairman, Mrs. J Ed. Kirkman.

THE GOLDEN LINKS.

It is earnestly desired that we have a large Golden Link delegation, not only from societies already organized but from any church where an organization is in contemplation. We appeal to every adult president to bring with her some young person to represent this most important department of our work. Friday evening will be devoted entirely to this interest and the programme will be made as interesting as possible.

VISITORS.

We are glad to announce that Mrs. J. B. Cobb, associate secretary of the Woman's Board, will be with us. We hope also to have Miss Tarrant, one of our missionaries to China, but this pleasure is not fully assured. Dr. John Hannon, of Danville, Va., will preach the annual sermon on Sunday, July 9, at 11 a. m.

THE PROGRAM.

It is important that delegates arrive in time for the first session which will be held Wednesday, July 5, at 4 p. m. This will be devoted largely to a consecration service and the enrollment of delegates. On Wednesday evening addresses of welcome and responses thereto will be heard, and the President will deliver her annual address. This will be followed by a social hour.

The morning hours of each day will be given to reports and general business. Programmes for the evening hours have not yet been fully arranged.

THE ONE ESSENTIAL.

Doubtless many hearts are longing that this may be the best meeting we have yet held. This depends, my sisters, not so much upon an interesting program as upon the state of our own hearts and the presence of the Holy Spirit. Has it occurred to you that it is for us to say now whether He shall be present or not? Have you power in prayer? Are you using it daily in this behalf? It is possible for us to come together with such strength and unity of desire, with such unfaltering faith, that He shall be inevitably drawn into our midst. Shall it be so? If not, will it be your fault—will it be mine?

Resolutions of Esteem.

A sparrow falleth not but by divine notice; a child of God falleth not but by the decree of him who never errs; and a blessing cometh to the faithful with every stroke of the chastening rod that falleth from the loving hand of Divinity.

In the beautiful springtime when all nature was arraying herself in her earthly apparel, our dear friend and co-worker, Mrs M. E Johnson, put on the robes of righteousness and was transplanted to that upper and better world to dwell forever in the presence of her Lord and Redeemer.

Realizing that God's ways are not our ways, we humbly submit to his will. Therefore be it

Resolved 1. That in the death of Mrs. Johnson we, the members of the Woman's Foreign Missionary Society of the Hendersonville Methodist church, have lost one of our most consecrated members, whose memory will ever be cherished by all who knew her gentle life and Christian virtues.

Resolved 2. That we tender our condolence and deepest sympathy to the bereaved family who are deprived of a devoted mother's love, the influence of whose blessed life will ever prove "a lamp unto their feet and a light unto their pathway."

Resolved 3. That we commend them to the gracious promises of our all-wise and ever-loving Father who doeth all things for the ultimate good of His children and pray that He will heal their sad hearts as they look to Him, their only source of comfort in the hour of sorrow.

Resolved 4. That a copy of these resolutions be sent to the bereaved family and published in our North Carolina Christian Advocate, also that they be recorded on the minutes of our Society.

Mrs. D. M Litaker,
Miss Bessie Allen,
Miss Ella McLean,
Committee.

District Conference Directory.

Franklin District at Whittier, July 27 to 30.

Winston District at Leaksville, July 27-30.

Statesville District at Lenoir, July 13-16.

Salisbury District at Lexington, June 29-July 2.

Greensboro District at Ramseur, July 20-23.

Waynesville District, at Horse Shoe, Aug. 3-6.

Asheville District at Barnardsville, July 20-23.

Morganton District at Forest City, August 10-13.

Charlotte District at Brevard Street, Charlotte, July 26-28.

In Mad Chase.

Millions rush in mad chase after health, from one extreme of faddism to another, when, if they would only eat good food, and keep their bowels regular with Dr. King's New Life Pills, their troubles would all pass away. Prompt relief and quick cure for liver and stomach trouble, 25c at all drug stores, guaranteed.

A pretty foot, covered with a Craddock-Terry Autograph Shoe, signifies more satisfaction in grace, style, comfort and durability of footwear for Lady patrons of this great Shoe House than could be described with a big bunch of adjectives.

$2,200 000 00 worth of Craddock-Terry Shoes sold last year by the 38 drummers of this leading Lynchburg firm. And why?

Because the Southern people prefer honest, Southern made Craddock-Terry Shoes. And why the preference? Try them and see.

ASK FOR CRADDOCK-TERRY SHOES.

Quarterly Meetings.

ASHEVILLE DISTRICT—3RD ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel (a. m.)	May	14
Riverside and Weaverdam, (p. m.	"	14
Hendersonville ct., Moore's Grove	"	27 28
Hendersonville station	"	28 29
Marshall circuit, Rector's Chapel	June	3 4
Cane Creek circuit, Patty's Chapel	"	10 11
North Asheville (p m.)	"	11 12
Swannanoa ct., Black Mountain	"	17 18
Central	"	24 25
Haywood Street	"	25 26
Bald Creek circuit, Bald Creek	July	1 2
Burnsville circuit, Martin's Chap	"	2 3
Hot Springs ct., Antioch	"	8 9
Old Fort circuit, Bethlehem	"	15 16
Ivey circuit, Barnardsville	"	22
Weaverville ct., French Broad	"	29 30
Weaverville station	"	30 31

CHARLOTTE DISTRICT—3RD ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Epworth and Seversville	June	4 5
Calvary	"	4 5
Trinity	"	11 12
Brevard	"	11 12
Pineville, Harrison	"	17 18
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Hoskins	July	2 3
Tryon Street	"	2 3
Lilesville, Shady Grove	"	8 9
Morven circuit, Union	"	15 16
Wadesboro station	"	16 17
Ansonville, Concord	"	22 23
District Conference, Brevard St	"	26 28
Polkton, Poplar Hill	"	29 30
Derita, Pleasant Grove	Aug.	5 6
Dilworth and Big Spring, Dilworth	"	6 7
Weddingron, Wesley	"	12 13
Clear Creek, Bethel	"	15
Waxhaw, Pleasant Grove	"	19 20
Matthews, Matthews	"	26 27
Chadwick	"	27 28

Note that the District Conference will be held at Brevard Street, Charlotte, July 26-28.

FRANKLIN DISTRICT—3RD ROUND

J. E. Woosley, P. E., Franklin, N. C.

Webster circuit, John's Creek	May	27 28
Macon circuit, Pattoni	June	3 4
Dillsboro and Sylva, Willets, (Dedication of church	"	10 11
Franklin circuit, Bethel	"	17 18
Franklin station (night)	"	18 19
Glenville circuit, Cashier's	"	24 25
Andrews station	July	1 2
Murphy circuit, Boyle's Chapel	"	4 5
Hayesville circuit, Tutquittee	"	8 9
Robbinsville ct., Odom's Chapel	"	15 16
Bryson City, Maple Springs	"	22 23
Whittier circuit, Whittier (D. C.)	"	29 30
Hiawassee circuit	Aug.	5 6
Murphy station	"	12 13

MT. AIRY DISTRICT—3RD ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	May	13 14
East Bend circuit, Huntsville	"	27 28
Stokes ct., Shiloh	"	30 31
Yadkinville ct., Longtown	June	3 4
Jonesville circuit, Maple Springs	"	6 7
Pilot Mountain ct., New Hope	"	10 11
Wilkes circuit, Lebanon	"	17 18
North Wilkesboro station	"	18
Wilkesboro station	"	18 19
Mt. Airy circuit, Salem	"	24 25
Mt. Airy station	"	25 26
Creston circuit, Big Laurel	July	1 2
Watauga circuit, Union	"	8 9
Boone circuit, Fair View	"	16 17
Jefferson circuit, Bethany	"	20 21
Helton circuit, Baldwin	"	22 23
Laurel Springs ct., King's Creek	"	29 30
Sparta circuit, Shiloh	Aug.	5 6
Rockford circuit, Siloam	"	14 15

There will be held during the 3rd and 4th Rounds a number of Bible Schools, in which important subjects will be discussed by the preachers and laymen of adjoining charges.

The first of these will be at Lebanon for the Wilkes circuit and the two stations. Programme and further announcements will be sent out soon.

GREENSBORO DISTRICT—3RD ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

High Point, S. Main Street	May	14
High Point, Washington St	"	14
Greensboro, West Market St	"	21
Greensboro, Centenary	"	21
West Greensboro, Friendship	"	27 28
Randolph, Trinity	June	3 4
East Greensboro, Holt's Chapel	"	10 11
Greensboro, Spring Garden	"	11
Randleman and Naomi	"	17 18
Greensboro, Walnut Street	"	25
Asheboro station	"	29
Asheboro circuit, Lebanon	"	30
Uwharrie, Concord	July	1 2
West Randolph, Mt. Shepherd	"	15 16
Ramseur and Franklinville, Ramseur	"	22 23
Coleridge, White's Chapel	"	23
Reidsville, Ware's Chapel	"	29
Reidsville, Main Street	"	30 31
Ruffin, Hickory Grove	Aug.	1
Wentworth, Wentworth	"	5 6
Pleasant Garden, Bethlehem	"	26 27

MORGANTON DISTRICT—3RD ROUND.

J. H. West, P. E., Rutherford College, N. C.

Cliffside circuit, Hopewell	June	3 4
Henrietta and Caroleen, Henrietta	"	3 4
Connelly Springs ct., Warlick's	"	10 11
Rutherfordton sta., Mt. Hebron	"	17 18
Morganton circuit, Stamey's Chap	"	24 25
McDowell circuit, Pleasant Hill	July	1 2
Marion & Providence, Marion	"	2 3
Table Rock circuit, Arney's Chapel	"	8 9
Morganton station	"	9 10
Spruce Pine ct., Jonas Ridge	"	15 16
Elk Park circuit, Elk Park	"	15 16
Bakersville circuit, Snow Creek	"	15 16
Broad River ct,, Wesley's Chapel	"	22 23
Thermal City circuit, Centennial	"	22 23
Green River circuit	"	29 30
North Catawba ct., Concord	Aug.	5 6
Forest City circuit, Dis. Conf	"	11 12

SHELBY DISTRICF—5RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1 2
Gastonia, Main street	"	2 3
McAdensville station	"	8 9
Lowell at Bethesda	"	15 16
El Bethel and Salem at Salem	"	22 23
Bessemer City at Tate's Chapel	"	29 30
King's Mountain station	May	13 14
Cherryville at Laboratory	"	28 29
Mount Holly at Moore's Chapel	June	3 4
Lowesville at Snow Hill	"	10 11
Rock Springs at Rehobeth	"	17 18
Lincolnton circuit at McKendree	"	24 25
Lincolnton station	"	25 26
Stanly Creek at Dallas	July	1 2
South Fork at Bethel	"	8 9
Belwood	"	15 16
Shelby circuit at Sharon	"	22 23
Polkville at Casar	"	29 30
Shelby station	Aug.	5 6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—3RD ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	May	6 7
Mooresville station	"	7 8
Caldwell circuit at Grace Chapel	"	13 14
Granite Falls station	"	14 15
Troutman circuit at Knoxes Ch	"	27 28
Lenoir circuit at Harpers Chapel	June	2 3
Lenoir station	"	3 4
Mooresville station	"	10 11
Clarkesbury circuit at Clarkesbury	"	17 18
Iredell circuit at Turnersburg	"	18 19
Statesville circuit, Connelly's Chap	"	24 25
Statesville, First Church	"	24 25
" West End	"	24 25
Alexander circuit at Hiddenite	July	1 2
Stony Point circuit	"	2 3
Maiden circuit	"	8 9
Newton circuit	"	9 10
Hickory station	"	15 16
Catawba circuit	"	22 23

District Conference at Lenoir, July 13-16.

SALISBURY DISTRICT—3RD ROUND

D. Atkins, P. E., Salisbury, N. C.

Linwood, Macedonia	May	27 28
Lexington	"	28
Salisbury, Main Street	June	4
Salisbury, First Church	"	4
Salisbury, Holmes Memorial	"	7
Mt. Pleasant, St. Paul	"	10 11
Concord, Central	"	11
Concord, Epworth	"	11
West Lexington, Clarksbury	"	17 18
Salisbury circuit, Tabor	"	24 25
Spencer	"	26
Salem	July	8 9
Big Lick, Locust	"	9 10
Gold Hill, Wesley Chapel	"	15 16
New London, Palmerville	"	16 17
Jackson Hill circuit, Jackson Hill	"	18 19
Albemarle circuit, Pine Grove	"	22 23
Albemarle	"	23
Norwood, Randalls	"	29 30
Cottonville, Cedar Grove	"	30 31
Concord circuit, Center	Aug.	5 6
Concord, Forest Hill	"	6
Woodleaf circuit	"	12 13
China Grove, Shiloh	"	30

WAYNESVILLE DISTRICT—3RD ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Fincher's Chapel	June	3 4
Jonathan at Palmer's Chapel	"	10 11
Waynesville station	"	17 18
Sulphur Springs at Sardis	"	24 25
Leicester at Zion Hill	July	8 9
Canton station	"	22 23
Brevard station	"	29 30
Brevard circuit	"	30 31
Mills River at Horse Shoe (D. C.)	Aug.	3 6
Haywood circuit at Laurel Hill	"	12 13
Spring Creek	"	13 14
Canton circuit	"	19 20

WINSTON DISTRICT—3RD ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Walkertown, Walkertown	June	4 5
Winston, Grace	"	11
Advance, Mocks	"	17 18
Cooleemee, Cooleemee	"	18
Summerfield, Gethsemane	"	24 25
Danbury, Sandy Ridge	"	30
Madison, Bethesda	July	1 2
Stoneville, Price	"	2 3
Farmington, S. Grove	"	8
Davie, Oak Grove	"	9 10
Mocksville, Mocksville	"	9 10
Lewisville, Brookstown	"	14
Davidson, Olivet	"	15 16
Kernersville	"	22 23
Leaksville, Leaksville	"	30
Spray, Spray	"	30

Woman's Home Mission Society.

CONDUCTED BY MRS. W. B. MEACHAM, ASHEVILLE, N. C.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

Third Vice President—Mrs. C. H. Robinson, Gastonia.

Recording Secretary—Mrs. Zickler, Charlotte.

Treasurer—Mrs. F. E. Ross, Greensboro.

Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. W. B. Meacham, Asheville.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Help to Remedy the Trouble.

Every year the General Treasurer reports a lack of funds before the close of the third quarter (December 1), and it sometimes becomes necessary for the Board to borrow funds or make an emergency call upon the auxiliaries to meet the current expenses of the work for October and November. The cause of this is apparent.

During the months of July and August many members go away from home or often fail to attend the auxiliary meetings; in some city churches the meetings are discontinued during the heated season. The dues are left unpaid, and often no attempt is made to collect them until the September meeting, sometimes not before October, and the Auxiliary Treasurer makes no remittance, or a very small one, for the second quarter to the Conference Treasurers; and the consequence is that the general treasury is empty before these back dues come in in December. The calls on the treasury are larger during this time than almost any other—the repairing and setting in order of the school buildings, with the opening of school, travelling expenses of the teachers requiring prompt payment of salaries, and the urgent need of payment of appropriations for parsonages before winter sets in.

How may this trouble be removed? A very simple remedy would be found if members of the auxiliaries that are discontinued, or those who are going away, or do not expect to attend the meetings, would pay their dues for the summer quarter in advance, and if possible, their part of any auxiliary fund outside of the dues. This will make the September collection as large as the other quarters, and supply the funds that the appropriations call for when they are needed, and then avoid delay, anxiety and extra calls.

Will not our women remember this simple suggestion and make the advance payment? And will not the Auxiliary Treasurers make an effort to collect in advance and remit promptly the 1st of September? The rest or pleasure of a summer vacation would be all the more enjoyed if these small sums are paid and the work not embarrassed.—From "Our Homes."

Italian Day School.

The Freeday school for Italian children at Ybor City, Fla., has been opened and Sr. Carmillo Maggio is the teacher. He is a Christian Italian and bids fair to make such an ideal school as that conducted by Miss Emelina Valder at West Tampa.

Foreign Immigration.

At the end of the fiscal year, the volume of new arrivals who came to our shores reached at least a million, two thirds of whom are the sort commonly described as "undesirable."

The Church Calling for Trained Workers.

Every department of the Home Mission Work is crippled by lack of trained workers Let the 43,000 members of the Woman's Home Mission Society join the prayer circle which is praying daily for the Lord of the harvest to send forth laborers. This may mean that some may have to help Him answer their own petition.

City Mission Visitor.

Miss Estelle Haskins, who was recently appointed by the Board to visit and strengthen its City Mission work, has begun her itinerary. Mobile, Ala., was the first point visited, though she stopped in New Orleans several days en route. Her experience in City Mission and Y. W. C. A. work has furnished practical training in addition to the thorough course at the Scarritt Bible and Training School — From Monthly Bulletin.

BREVARD REPORT.

CASH.

Previously reported,	$697 79
Rev. T. E. Wagg,	5 00
Rev. E. P. Green,	5 00
Rev. P. L Terrell,	1 00
Centenary Church, Greensboro,	3 50
	$712 29
Pledges,	12 50
	724 79

If the pastors will press the penny collections in their congregations, I think with the gifts of others who will want to help in this worthy cause we will be enabled to raise the entire indebtedness. All contributions to be sent to Mrs. F. E. Ross, Treasurer, Greensboro, N. C.

Succeeds Well.

Liberty, N. C., May 2, 1904.

MR. JUDSON PEELE, Greensboro, N. C.

My dear Sir:—I want to thank you sincerely for your offer to place me in a position with ———. I shall, however, have to decline, as my salary here is about equal to what they pay and I am nearer home.

I am proud of the day I registered at your excellent school. It is high-toned, stoops to no questionable methods, and, for that reason, registers a fine class of students.

I wish that every young man would get the distinction between an educational institution of high class and a business that swaggers for dollars.

Very truly yours,

B. M. BROWER.

Peele, Standard School of Commerce and English, Greensboro. The curriculum satisfies successful and intelligent business men, no references, no guarantees. Every full graduate during the past four years has succeeded. That is all.

That Epworth League Church in Cuba.

Dear Bro. Blair:—During the Asheville District League Conference at Hendersonville we raised $79 for the building of our League Church in Santiago de las Vagas.

There are still some Districts to be heard from, and it is hoped, that, in the next few weeks, every district will report its portion provided for.

Bishop Candler's proposition was, that if the Epworth League of North Corolina would raise $1,500 he would provide $500. The Leagues in the 11 Districts of our Conference can easily pay their portion of the $750 which it is our privilege to raise; and if the District League Presidents, or (where there is unfortunately no District Organization) the League Secretaries created by the Annual Conference, will give this matter their attention, it can all be arranged in a short time. We young folks of the Asheville District League shall be glad to hear from the other he Conference.

A. T. BELL, Dist. League Pres.

Extremely Low Rates Announced, Via Southern Railway.

Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-Aug. 4, 1905.

Fort Worth, Tex.—General Assembly Southern Presbyterian Church, May 18-26, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6:9, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

St. Louis, Mo.—National Baptist Anniversary, May 16-24, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing the undersigned: R. L. Vernon, T. P. A., Charlotte, N. C.; J. H. Wood, D. P. A., Asheville, N. C.; S. H. Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Tayloe, Gen'l. Pass. Agent., Washington, D. C.

Free Medical Advice on Any Disease.

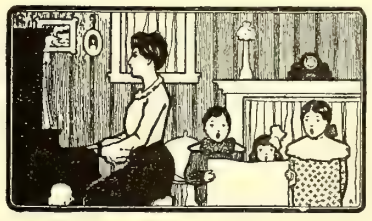


DR HATHAWAY
Recognized as the Oldest Established and Most Reliable Specialist

Every reader of this paper afflicted with any disease of a chronic nature should sit right down and write to Dr. J. Newton Hathaway, the eminent specialist of Atlanta, Ga., who is offering to counsel and advise, professionally, the afflicted free of all charges. Dr. Hathaway is without doubt the most skillful, reliable and the most successful specialist in the South today, and his long list of cured patients, his long years of establishment in Atlanta, and his reputation as an honest, conscientious physician is not equalled by any other two men. He has had over a quarter century of experience in hospitals and sanitariums, both in this and foreign countries, and his knowledge of disease is unsurpassed.

In addition to giving the afflicted the benefit of all these years of experience, he also offers to send each a very valuable book on their disease, of which he is the author. He has one for almost every disease and they should be in the hands of everyone afflicted, and especially of every head of a family. Do not delay, but write him right now and take advantage of this very liberal offer. Remember after he has given you his opinion of your case and advised you, you are not obligated to take treatment, unless your better judgment prompts you to do so. The address is J. Newton Hathaway, M. D., 93 Inman Building, Atlanta, Ga.

Epworth Pianos



A sweet toned piano is a wise investment. Its influence upon the home is far reaching. You cannot estimate its value in advance, but look back in five, ten, twenty years—you will see it.

But be careful to get a *good one*, with a tone that is rich and sweet, so it will be easy to sing with and a pleasure to listen to.

Such a piano is the Epworth. Our plan of selling direct to homes at the factory price saves you middle dealers' profits.

Our Catalogue explains all about it. Tells how some pianos soon become hard and metallic in tone while others seem to get better and better—sweeter toned with use.

No matter what piano you are thinking of buying it will pay you to sit down and write for the Epworth Piano Catalogue—free for the asking.

Write for that Catalogue to-day.

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cures Eczema, Dandruff, Sores, Cuts, Bruises, Rheumatism, Indigestion, Kidney Trouble, Liver Complaint, and all other forms of disease due to inflammation. Its Iron and Acid are a wonderful tonic. Build up blood and tissues, 50c. per bottle. Your druggist or by mail. Acid Iron Mineral Co, Salem, Va., and Columbia, S. C.

CHILLS and FEVER

And all other forms of Malaria are speedily cured by ELIXER BABEK. For sale at all drug stores. 50c. a bottle. Prepared by KLOCZEWSKI & CO., Washington, D. C.

Catawba College

Founded 1851.

Fall Term Opens September 6th, 1905.

Co-educational. Six regular courses are offered. Students are directly under the care of the President and Faculty.

New building now in the course of erection. A low rate is offered. Students from a distance are only accepted as boarding students and are required to room in the dormitories. Catalogue gladly furnished upon request.

Address

President George Albert Snyder,
je15-8t Newton, N. C.

The Farm and Garden.

Helping Nature.

The soil, we know, was once rock. Through countless years this primitive rock has been disintegrating to make soil. The great forces of nature, through summer and winter, have been at work on it. Heat and cold, freezing and thawing, have broken the rocks into bits; air and decay of vegetable life have broken the bits into powder, and still the work goes on. Soil building never stops. To reap a reward, the farmer must know children well to manage them judiciously. If the soil has been robbed of humus, this important element must be returned; chemical fertilizers must be added when needed. Sandy soils that have been water-swept have little plant food left in them, hence both humus and fertilizers must be applied to them. Clay soils must, by both tillage and crop rotation, be made to release the plant food they hold locked up.—C. W. Burkett, in Progressive Farmer.

Old Lands Not Exhausted.

All this can be done. The old lands are not exhausted, and dead as commonly supposed. Most of them are simply sick and tired and heart-broken through abuse and neglect and cruelty. They need a wise and tender hand to restore them to the fructurus state in which they fulfilled their mission before the soil-robber came.

The plow will do much to restore original fertility. It will assist nature to make plant food available for the tiny fibrous roots. The plow will let air and moisture into the soil. There these two useful bodies will be as useful as they are above the soil where they cause iron to rust, leaves to crumble into powder, forest trees to break into their original elements, brick to chip into pieces, stones to lose their tenacity. In the same way that they cause all these visible bodies to restore themselves into original elements and go to feed plants, in that same way do they act in the soil, plant food, and render this hitherto locked up plant food available for the plant.—C. W. Burkett, in Progressive Farmer.

Deepen Root Bed Gradually.

Good, thorough tillage means more than merely turning a four or five inch furrow. It means a gradual deepening of the seed and root bed until ten or a dozen inches are turned to the air for purification and rejuvination. I say gradual, because some soils would be physically hurt by sudden deep plowing. The innovation must, in many cases, come slowly or the soil may be injured for years. When there is probability of injury by deep plowing, let the plow down gradually. Go one, two or even three inches deeper at every plowing until a deep and comfortable seed bed is obtained.

Chemical fertilizers will aid in soil improvemeht. So will some medicines aid people when they are sick. But let us not depend on either too much. They are costly in the first place, and then, again, they may do harm. Alcohol may be used as a medicine, still it may lead to disease. Commercial fertilizers add plant food to soil, and produce better crops for a time, but if depended on too much, they may do serious harm, for under the commercial fertiiizer system of farming the humus in the soil is soon exhausted, and these sosts of fertiiizers do nothing to restore this invaluable ingredient.—C W. Burkett, in Progressive Farmer.

Tillage More Needed than Fertilizers.

This action is readily understood if we examined an analogous case. By heat the air is driven from a can of fruit that we wish to preserve. The fruit, rich in delicate flavors and appetizing essences, keeps as long as air, with the destroying bacteria it carries, is excluded from the can. But puncture the can or remove the lid, and at once the fruit begins to decay, and to become fine fertilizer for a potted plant. In like manner much plant nutrition is canned up in stiff or packed soils. But let a deep plow share come crashing into these soils, and at once the canned up awake farmer must ascertain how it is with his cotton bolls.

All soils, however, do not need tillage any more than all animals need corn and wheat. The wide-awake farmer must ascertain how it is with his soils. However, we do know tbat for the greater part of our older lands, tillage is more needed than fertilizers. This is especially true of the hay and meadow lands, of the clay lands of the Middle States, and of the red clay corn and cotton lands of the South.—C. W. Burkett, in Progressive Farmer.

Rotation.

While the revival spirit is working amongst the cotton farmers, they need wise missionaries to get them in the right way and keep them there. Many of them have an ideal that, if by some sort of conventions, resolutions and threats, cotton can be brought up to 10 cents this fall they will be all right. This is building on the sand, with probable storms any year. Let us all get right, as the preachers say, before we start. There should be a well laid plan with these objects in view. The deepening and improvement of the soil which will increase the yield should be the first aim. Best implements suited to the land and crops should be bought. After this the chief aim should be to raise all home supplies possible. One of these days thrifty, wise farmers in the Piedmont belt will buy nothing but sugar, coffee, salt and such condiments and luxuries as they cannot raise. Here comes the necessity for a judicious rotation of crops.

This suggestion is made for a rotation that will improve land: Corn and peas, followed by small grain and that followed by peas sown or planted. Then plant in cotton the third year. After the cotton begin with the corn and peas again. This is a good three years' plan. The soil must be deepened until it is 10 to 15 inches deep. Suppose a two-horse farmer has 60 acres of arable land. That will give him 20 acres in small grain, 20 in corn and peas and 20 in cotton. You see how fast the land will improve with 40 acres in peas each year, provided the stubble and corn land are sown or planted in peas —Chas. Petty, in Progressive Farmer.

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The above applies also to Tributes of Respect.

BUCHANAN. — Billiard Bonner Buchanan was born Dec. 19th, 1903, and died February 23, 1905. He was sick for several weeks and suffered greatly, but bore it patiently. The devotion of the family, and especially his mother, was unusual. All was done for him that could be, but to no avail. He was a bright child, and promised to be a useful man, but God knows why he was taken.

May the loving Father deal graciously with the bereft family.

T. C. JORDAN, P. C.

ALLISON —Elvin Augustus Allison, the two and a half months old babe of brother and sister Eben Allison, was laid to rest in the little coffin at the old burying place at Shaw's Creek on the fifth Sunday in April, 1905. The hearts of these parents are much wrung, and it is with a keen sense of loss that they weep, but their loss is Elvin's eternal gain. Dear brother and sister, if you would see the dear little one again, I would say look up and not under that little mound. May God's richest blessings be for these sorrowing ones.

JOS. W KENNEDY, Pastor.

McDADE —Mrs. Susan R. McDade was born April 23rd, 1833, and died at Dillsboro April 8th, 1905. She joined the M. E. Church, South, when young and has lived a consistent life. Her life has told for good both in her church and family. One of her sons, the only one living at Dillsboro, is a prominent member of the Methodist Church. She had a host of friends. Her last sickness was short and her last words a prayer. She was married to William McDade when young, was the mother of eleven children. Six children and her husband preceded her. About a week before her death she joined the Woman's Home Missionary Society as a life member.

T. C. JORDAN, P. C.

ALLEN. — Jane McBrayer was born May 30, 1822 On the 14th day of September, 1842, she was married to Robert Wilson Allen, in which union she lived a happy useful life till April 14, 1905, when her Lord called her to the home in the sky. Sister Allen was of the Old Shaw's Creek Johnson Methodist stock, and this tells that she was a Methodist indeed. Not only did she claim membership in the church here, but she was a member of that church above. Mrs. Allen was sick most of her life, but never too sick to give cheer and food to the faithful minister of God who found much comfort and hope from her motherly spirit. She is gone now and we weep, but we must look above for help. Bro. J. F. Woodfin and the writer buried Sister Allen at the Old Shaw's Creek camp ground to rest till the day of all days.

JOS. W. KENNEDY.

ALLEN —Robert Wilson Allen, of Horse Shoe, N. C., was born Oct. 5, 1818, and died May 1, 1905. He was 86 years, 6 months and 26 days old. He suffered nearly two years from paralysis. Brother Allen was truly a great man of his time. He will be greatly missed by his friends, his community, and by his church, the M. E Church, South, of which he was an honored and trusted member for more than sixty years. This good man stood high in the esteem of all the good people of his country, and filled some important offices of trust. His educational advantages were very limited, never having gone to school but a few months in his life, still he was a man of affairs. He was the last of the volunteers in the United States service to take the Indians from this country to the West. Brother Allen bore all his sufferings with great patience, and was always cheerful and happy seemingly. All believe that this good and true man is in a better land than this. He leaves four sons and three daughters, a host of grand children and friends to weep, but all will be known sometime. The sons are T. H Allen, A. F. Allen, M. J. Allen, and H W. Allen. The daughters are Miss Emily Allen, Mrs. J. D Sitton and Mrs. H. F. Johnson. These are among our leading people in this community in church and state.

This writer, assisted by Rev. J. F. Woodfin, a special friend of the family, conducted the services at Horse Shoe Church, and then we laid the body to rest by the side of his dear wife, who had gone on before only about two weeks, in the old church yard at Shaw's Creek camp ground.

JOS. W. KENNEDY.

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It is a fearful fate to have to endure the terrible torture of Piles. "I can truthfully say," writes Harry Colson, of Masonville, Ia., "that for Blind, Bleeding, Itching and Protruding Piles, Bucklen's Arnica Salve, is the best cure made." Also best for cuts, burns and injuries. 25c at all druggists.

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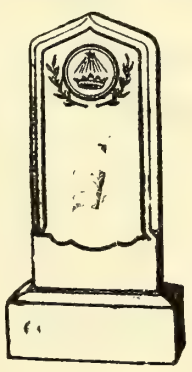
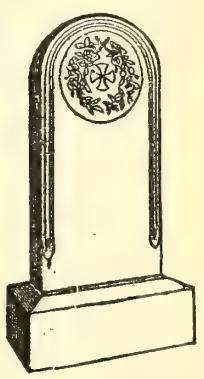
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Lincolnton.....Lv	11 50 am	10 45 am	
Newton.....Lv	12 28 pm	1 00 pm	
Hickory Lv	12 57 pm	2 20 pm	2 20 pm
Lenoir.....Ar	2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir.....Lv	3 05 pm		9 45 am
Hickory Lv	3 57 pm	5 20 am	11 50 am
Newton Lv	4 24 pm	7 00 am	
Lincolnton.....Lv	5 02 pm	9 00 am	
Gastonia.....Lv	6 00 pm	12 10 am	
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Yorkville Lv	6 50 pm	3 05 pm	
Chester.....Ar	7 45 pm	4 45 pm	

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USES AND ABUSES OF MONEY.

REV. J. C. ROWE, D. D.

WE recognize money and property as one of God's great material blessings. Money confers power upon him who has it, to serve the cause of God in his church; to relieve suffering among the destitute; to provide ways and means by which the ignorant may be educated, the homeless sheltered, the hungry ones fed, the naked clothed, the orphans comforted and many of the sick made well.

These results follow the proper use of money and we have no doubt that God gives some men the capacity to make it for these very purposes. He who has it and puts it to such uses makes himself a center of blessing to his generation, reaching far and of long duration.

But money has a very subtle influence over men. And under this influence men may so misuse and abuse it as to turn this blessing of God into a curse upon themselves and their fellowmen. God foresaw this and to prevent it he has given us warnings, commandments and promises in his word. We need often to turn to the Bible to hear what God has said concerning making and using money. Here we have

I. WARNINGS AGAINST THE TOO EAGER PURSUIT OF WEALTH.

"Labor not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make to themselves wings; they fly away as an eagle toward heaven."—Prov. 23:4, 5.

"A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent."—Prov. 28:20.

"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth."—Isa. 5:8.

"Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal."—Jesus.—Matt.6:19.

"Ye cannot serve God and Mammon." Jesus.—Matt. 6:24.

"Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches and knoweth not who shall gather them."—Psalms 39:6.

These scriptures are not intended to discourage industry but to prevent covetousness and avariciousness, and to teach us that gaining wealth is not the highest purpose in life.

II. WARNINGS AGAINST THE CORRUPTING AND DELUSIVE TENDENCY OF WEALTH.

"Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes which I command thee this day:

"Lest when thou hast eaten and art full, and has built goodly houses, and dwelt therein;

"And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

"Then thine heart be lifted up, and thou forget the Lord thy God."—Deut. 8:11-14.

"But Jeshurun waxed fat and kicked; thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation."—Deut. 32:15.

"There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt."—Eccl. 5:15.

"I spake unto thee in thy prosperity; but thou saidst I will not hear."—Jeremiah 22:21.

"Behold this was the iniquity of thy sister Sodom, pride, fulness of bread and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

"And they were haughty, and committeed abomination before me; therefore I took them away as I saw good."—Ezek. 16:49-50.

"By thy great wisdom, and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches."—Ezek. 28:5.

"And the cares of this world, and the deceitfulness of riches and the lusts of other things entering in choke the word, and it becometh unfruitful."—Mark 4:19.

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven."—Matt. 19:23.

III. SCRIPTURAL USE OF MONEY.

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."—Jesus.—Luke 16:8.

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

"That they do good, that they be rich in good works; ready to distribute, willing to communicate:

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."—I. Tim. 6:17-19.

IV. REWARDS OF PIOUS LIBERALITY.

"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."—Psa. 37:3.

"I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread.

"He is ever merciful and lendeth and his seed is blessed."—Psalms 37:25-26.

"Honor the Lord with thy substance and with the first fruits of thine increase.

"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3:9.

"The liberal soul shall be made fat and he that watereth shall be watered also himself."—Prov. 11:25.

"But the liberal deviseth liberal things; and by liberal things shall he stand."—Isa. 32:8.

"Give and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom."—Jesus.—Luke 6:38.

These are only a few of the many texts of scripture, treating the subject of money.

We deplore the fact that the spirit of money-getting for wealth's sake is so prevalent in our whole land. The following pathetic plea of Mr. Wesley applies to modern times perhaps more than to his own times:

Commenting on 1 Tim. 6:9, he said: "Let me add one word

[CONCLUDED ON EIGHTH PAGE.]

EDITORIAL.

The Gold Brick Men.

Great effort was made to free these men from the penitentiary during the administration of Governor Aycock, and one of them, Daley, was pardoned. Two of them, Howard and Hawley, are still in prison. And now Governor Glenn is being importuned to show these same men clemency. It is said that in all probability Governor Glenn will refuse to interfere with the sentence. This is eminently proper; the punishment they received was not too great, and the whole proceedings makes one believe in spite of denials, that there is a gang of thieves behind these men. The pardoning power should be used very sparingly, and only in exceptional cases. A healthy public sentiment should demand that criminals be punished.

The Raleigh Tragedy.

The moral sense of the State has been shocked by the tragic affair last week in Raleigh. We agree with the Raleigh Post, when it says that Raleigh was no worse the day after the shooting occurred than it was the day before; and that there are other places just as bad as Raleigh. This is all true. The same things may be said of the main actors in this tragedy which Jesus said of some sinners of his day: "Suppose ye that these Galileans were sinners above all the Galileans because they suffered these things? I tell you nay, but except ye repent, ye shall all likewise perish." But the question that comes home to all of our towns is, Are we allowing institutions to exist among us whose legitimate end is to debase our young manhood and womanhood?

There is no town in the State that can point its finger in scorn at Raleigh if it would regard the old adage, "Those who live in glass houses should not throw stones." But each community can see to it that the law is enforced within its own borders. And fathers and mothers should look carefully after their sons and their daughters. This is a day of loose parental government, and children who have never submitted to parental authority do not take kindly to any other authority.

Russian Troubles.

It is time that Russia was concluding a peace with Japan for her troubles at home are rapidly increasing. All during the war, she has had trouble to preserve peace within her borders, and every reverse her arms have received have made her task harder.

At present, she is having trouble at Lodz and Warsaw, Polish towns. Twelve hundred have already been killed at Lodz. Thousands are leaving because the government cannot protect them. The Socialists of Warsaw have ordered a general strike to show their sympathy with their suffering brethren at Lodz. The condition is thus summed up in a recent dispatch from Lodz:

"The victims of last week's outbreak total over twelve hundred. Thus far, the bodies of 343 Jews and 318 Christians have been buried. The wounded number over 700.

"Some semblance of order has been restored and the workmen are gradually returning to the factories. Lieutenant General Suttleworth, commander of the First Cavalry Corps, has assumed command of the forces here during the existence of martial law. The Governor-General has proclaimed a state of siege here.

"Since the proclamation martial law, the situation has become quieter.

"The rumor of an approaching massacre of Jews has caused 20,000 Jews to leave the town.

"Scattered cases of rioting as a result of the insurrectionary spirit, however, continue. One of these occurred today in the old Protestant Cemetery, when a patrol was fired on from behind a wall. The patrol charged and killed twelve persons; five men, four women and three children. Business is at a standstill and all traffic has been stopped.

"A case of disaffection among the troops was reported today, when the officers of one regiment informed their commander that they would refuse to fire on defenseless people. The regiment was at once transferred to another place."

We frequently desire to know what are the tallest buildings in the world. The following clipped from the Charlotte Observer gives the desired information:

"There is to be in New York something taller than anything that is there yet—taller than anything in the world. This will be the new building and tower of the Metropolitan Life Insurance Company, Madison Avenue and Twenty-fourth Street. The whole is to be 560 feet high, and the statement of the undertaking has prompted a contemporary to produce this interesting table of the tallest structures in world:

	Feet.
Metropolitan Tower (proposed)	560
Washington monument, tallest structure,	555
Philadelphia city hall,	537
Cologne cathedral,	512
Pyramid of Cheops,	479
St. Nicholas church, Hamburg,	473
Strasbourg cathedral,	465
Park Row Building, tallest business structure,	380
Liberty statue,	305
Hotel Belmont, tallest hotel,	292

This table includes spires, towers, and other structures.

Paul Morton and the President.

In the investigation instituted by President Roosevelt to see if the railroads were obeying the law in regard to rebates, he appointed Messrs. Harmon and Judson special counsel to attend to the matter. Among other roads, they investigated the Atchison, Topeka & Santa Fe Railroad, of which Mr. Paul Morton, Secretary of the Navy, was Vice-President. These gentlemen, Messrs. Harmon and Judson, found that this road, in common with others, had been giving rebates contrary to law, and advised that not only the corporation but the officers should be prosecuted. The Attorney-General and President Roosevelt would not agree to that and the special counsel immediately resigned. The views of both President Roosevelt and the special counsel are set out below:

"President Roosevelt has taken occasion to express himself in most positive terms complimentary of the integrity and ability of Paul Morton, former vice-president of the Atchison, Topeka & Santa Fe Railroad, and now concluding his duties as Secretary of the Navy that he may assume the chairmanship of the board of directors of the Equitable Life Assurance Society. These expressions are contained in two letters, one addressed to the Attorney-General and the other to Mr. Morton. The letters were made public by the administration, together with a number of others, which, taken together, show the precise point of difference between the Department of Justice and Messrs. Harmon and Judson, who recently resigned as special counsel for the government in the rebate case involving the Santa Fe road and the Colorado Fuel & Iron Company. The special counsel wished to bring contempt proceedings against the officers of the road, which would have included Mr. Morton. Their position was that the testimony adduced before the Inter-State Commerce Commission established a violation of the court order of March 25, 1902, restraining the company from executing any agreement to transport inter-State traffic at rates lower than the published tariff of the road. This testimony, they contended, constituted a prima facie case against the officers of the road, and the only way to ascertain their guilt or innocence was through contempt proceedings.

"Attorney-General Moody opposed bringing the contempt proceedings, on the ground that while the evidence before the commission might show a violation of the injunction by the road, it contained nothing connecting any officer of the company with such violation. President Roosevelt took the same view. Both the President and the Attorney-General agreed that contempt proceedings should be instituted impersonally against the corporations in both the Colorado Fuel and the International Harvester case. The latter, the President says, stands exactly on the same footing, and involves practically all the Western roads."

Discrimination Against Chinese.

For a long time the United States has been very rigid in excluding Chinese from this country. Even students, merchants and men of distinction have been kept out, if not by the letter of the law, certainly by the manner of its enforcement. In the meantime, the South has been building up a trade with China in cotton goods.

The Chinese merchants have felt the indignity put upon them and their nation by our our country, and it is said that the commercial guilds of that country have inaugurated a boycott of American goods in retaliation for the treatment they received.

President Roosevelt's attention has been called to the matter and he is investigating it. A dispatch from Washington in regard to this matter says:

"By direction of President Roosevelt, action has been taken by the administration which not only will facilitate the landing in this country of Chinese of the exempt classes, but also will eliminate from the Immigration Bureau such administrative features as have been the subject of criticism by Chinese. It is the declared intention of the President to see that Chinese merchants, travelers, students and others of the exempt classes shall have the same courtesy shown them by officers of the Immigration Bureau as is accorded to citizens of the most favored nation.

"Representations have been made to the President that, in view of alleged harsh treatment accorded to many Chinese seeking a landing in the United States, the commercial guilds of China have determined to institute a boycott on American manufacturers. As the result of the investigation that followed, orders have been issued to the diplomatic and consular representatives of the United States in China by the President that they must look closely to the performance of their duties under the exclusion law and see to it that members of the exempt classes coming to this country are provided with proper certificates,

These certificates will be accepted at any port of the United States and will guarantee the bearer against any harsh or discourteous treatment. Such treatment, indeed, will be the cause of the instant dismissal of the offending official, whoever he may be.

"In addition to the President's orders, Secretary Metcalf has issued instructions to the immigration officers which, it is believed, will remedy the difficulty heretofore complained of by the Chinese government and individuals. It is anticipated that the prompt action taken by this government to meet the objections made by the Chinese will eliminate the possibility of serious trade difficulties between China and the manufacturers of this country."

CONTRIBUTIONS.

NOTES FROM TEXAS.—A TROPHY OF OUR MEXICAN BORDER MISSION WORK.

REV. H. L. ATKINS.

My only object in coming West last November was to seek return of health. Somewhere in this great natural Sanitarium I hoped to find a climate suited to my case, and there wait till God through nature should accomplish my recovery. But while this was my object and the only reason of my coming, incidentally, I hoped to make a study of the great sanitarium itself, and more especially of its people, and their social, political and religious life. I soon found, however, that I was not able to go up and down over the long stretches of this great country, and that even where I stopped it was impossible for me to keep in touch with the great moving currents of life about me. But I still hoped to hold on to the church. If all else had to be given up, I would attend the church services and keep in touch with church life. So I managed to get to church three Sundays after coming West. But the lines were drawn closer and closer as the weeks passed, so that by the 1st of December, 1904, I had been compelled to give up attending church services, and all else that required physical exercise. It was necessary to stay out-doors, and just as necessary to keep still. The climax of separation from the church was reached when I entered the sanitarium at San Antonio. There I saw little of the preachers, knew none of the church people, and living practically all the time in a tent 10x12, my isolation seemed complete. But how natural it is to cling on to some shred of those things which have been dear to us. From an active life in the ministry to a 10x12 life in a tent, where no preacher is seen for a month, and no services heard as the weeks pass, and the Lord's day robbed of its holy hushes by the ring of the saw and the clash of hammers, is indeed a long step. But even out there I found that the church still reached me. The papers came, I secured a book of sermons, and a history of Methodism in Texas, the Bible, "the only rule of the faith and practice", of the saints was at hand, and best of all the conscious presence of the Head of the church. So I found that I was not so far off after all. By reading the history I could trace the steps by which Methodism in Texas had been established and grown to be the powerful organization that it is. I could look over Conference Journals, read church papers, etc., and get some idea of what is now being done. But I did not realize how intensely Methodistic the atmosphere out here is, until it occurred to me that I am now in the bounds of three annual conferences of the M. E. church, South. These conferences are the West Texas Conference, Mexican Border Mission Conference, and the German Mission Conference.

As there are large number of Mexicans in the cities and towns of Texas where I have stopped, I have constantly made it a point to find out as much as possible about our church work among the Mexican population. And I am much pleased with the indications of success. In El Paso, I found the Mexican Mission station provided with a good substantial and convenient church building, a splendid day school in progress with an attendance of 50 to 75 Mexican children and a few American children. The school is conducted by two young ladies. I think these young women are one from Kentucky and the other from Tennessee. They seem to be most happy in their work, and perfectly devoted to the young Mexicans to whom their lives are given. The pastor, Rev. V. L. Marston, is from Tennessee. He is full of hope and zeal. When I was there he was raising funds to pay off a debt on his church.

In San Antonia, I was not able to visit the mission, and cannot say how they are getting on. But the city has a Mexican population of 20,000, and as our church is strong among the Americans, our work is, I judge, doing well among the Mexicans.

Out here in Bandera county I found a marvelous trophy of our mission work. Soon after I reached Bandera, and the people had found out that I am a preacher, they began to speak to me of a noted Mexican Methodist preacher, named Polly Rodnigenrz, and known all over this section as "Uncle Polly." Availing myself of the first opportunity to meet "Uncle Polly," I soon found myself more interested in the old gentleman and his history than I had expected. I told him I would be glad to have the story of his life, especially his Christian life, for my friends back at home. When I made this request the old gentleman's eye sparkled, and as the tears began to drop, he said, "I will gladly give it you, for my conversion was marvelous, marvelous like Paul's conversion." Being scarce of time on this occasion, he set a day to come back and tell me his story. When the day came "Uncle Polly" arrived on time, and told me the following marvelous story:

"My name, in Mexican, is Jon Polecarjo Rodnigenrz. I was born in old Mexico January 26, 1829. Came to San Antonio, Texas, in 1841. At that time I was a wild man, for I had been brought up in the woods. I soon learned the woods and trails of all Southwest Texas. I also learned the Indians, their wild ways and treacherous habits. It was because of this that the United States government employed me as a guide, and later made me General Head Master guide of the American forces in this section. I filled this position from '49 to '61."

Here he stopped and told stories of his experiences with the Indians, his hair-breadth escapes from them, etc., etc. On one occasion he was hotly pursued by about a dozen ferocious fellows. He managed to keep ahead of them for some miles, and hoped to reach home, where he could shoot them through the port holes of his rock house. But they got too close on him. So he turned up a mountain side, pushed on to the top of the mountain, and then turned as though he would make a stand, and cried at the top of his voice, "Come on, boys, here's the Indians." This frightened them, he said, and they fled down the mountain.

[To be concluded next week.]

THE ONE NAME.—THE ONE LIFE.

C. F. S.

When we open the pages of the New Testament, we see what Christ was to the Apostles. He was the religion they preached. It was not a creed but a Christ that they held up. It was not a system of philosophy nor a new organization that they were willing to die for. They were willing to die for Him who had died for them. "We are witnesses," they said. Christ was all in all to them. "For me to live is Christ." The Christian then was the follower of Christ.

No Moses or David or Paul or Wesley ever preached himself. They pointed from self to the Crucified One. Like John the Baptizer, apostles and prophets prepared the way for Christ. He preaches best who preaches Christ. He lives best who lives Christ. He loves best who loves Christ. The Bible is a sign board that points to the Emmanuel.

Knowledge is possible to man because he has intellectual faculties. Religion is possible to man because he has religious faculties. The basis of religion is in the constitutional nature of the soul. Its seat or home is in the human heart. It grows out of a sense of dependence. Its purpose is to bring us to God. God made man for communion with Him. The object of revelation is to bring man to this dependence and communion. Christ, the daysman between God and man, the Emmanuel, "God with us," has come to bring the soul to the state and estate of sonship to the Father. Religion is the rebinding of the soul to God in Christ. While sin is to "miss the mark," religion is to bring the soul to that perfect and blessed state God designed for it in creation and redemption. It is to know God. It is to "abide in Him."

There is no heroism in the world worth the name that is not inspired by love. Love for Christ has given birth to the world's noblest heroism. It has inspired the brightest scenes on the pages of history. It moved Paul to be an apostle to the Gentile world. It carried John to the Isle of Patmos. It fired to pentecostal fervor and courage Peter's lips. It sent Cary to far India. It has carried frail and fragile girls from homeland and loved ones to all the isolation and privation of heathen lands. "Eighty and six years have I served Him," said Polycarp, "and He has always been my helper, and shall I now deny Him to save my life?" "Thou, O Christ, art all I want," Hugh Price Hughes would have carved deep on his tombstone. "All this I do for thy sake, O Christ," said Mrs. Judson as she sent her two daughters from her own home in heathendom to be educated in America for the same heroic work. Love inspires all heroism. It is Christ who has always called human life to its best and grandest.

In the New Testament, love to Christ is as fresh as the morning light. To know Christ was the passion of the apostles. The Saviour filled and inspired their preaching. In after years, creeds and systems of doctrine and millennery and methods of worship absorbed the attention of the church. It is then that religion declined. When piety is rekindled, when the pentecostal fires, when apostolic zeal possesses God's people, it is then that Christ in his infinite life and love is the one theme of the pulpit.

Brother Glenn at Rutherfordton.

We have just concluded a ten day's meeting at this place. Brother Glenn was with us and did a great and gracious work. His preaching and his work was after the manner of the "Fathers." Repentance for sin—a free and full forgiveness thro' faith in Christ—love for God and men and Heaven when you die. The other alternative was, going on in sin, thus defying God and abusing His mercy—both dragging your own soul down to ruin and others with you.

Not because God wills it, but because you will it. This is just the necessary ending of the road you take. "Sin when it is finished, bringeth forth death."

We must have jails for criminals in the very nature and necessity of the case, because they cannot be allowed to run at large. I remember a minister's telling me of being called to see a prominent man who had come to the "Keeley" at Greensboro, and when he went into his room, he was pacing the floor back and forth like a caged animal and said to the minister, "O sir, this is Hell." In plain language, he had gone on 'till in his wild delirium, snakes and devils were already after him. His course had made a hell here. Sin is a fact of this life—an awful one—but a fact, and when the way of salvation from sin is open, "flee the wrath to come." Bro. Glenn does not shun fire and brimstone, as his Divine Lord and Master did not. He presents the other side, with telling effect. I love myself to hear people talk about a dear old christian mother—I was about to say the greatest and sweetest character that ever walked the earth—and why not? They live again in those they loved. Bro. Glenn had a mother of the old time sort, and he talks like he expected to see her again. He repeated one day, old Bro. Sharp's tune that he always sang at Conference—"I saw a wayworn traveller"—and when he had "overtopped the mountains" and was "brushing the dews on Jordan's bank," the sight of the Celestial City became very real and wooed all hearts.

Bro. Glenn in preaching used many illustrations. I think this is the manner of the teaching of Jesus who spoke so often in parables. It both illustrates and enforces the truth. Mr. Moody was full of facts that came from personal experience. First the great truth in its fullness, then the apt illustration. Bro. Glenn holds on to the "mourner's bench" and makes no compromise by "kneeling at your seat" or "stand up where you are." We will not be apt to improve on that old Methodist plan. It is the very thing that proud and arrogant people need. "Humble yourself in the sight of God and He will lift you up." It is not that one bench is better than another, but there is real gospel in the old statement that "An honest confession is good for the soul." Jesus himself says, "If you confess me before men, I will confess you before the holy angels." It is this covering up and hiding of sin that makes the trouble in the world.

Another thing in the meeting that pleased me much, was to see all classes—rich and poor—mingling together in a common work and warmly shaking hands around a common mercy seat. One of the most striking incidents in Christ's life, is in the first sermon he preached at Nazareth after his baptism. He took tne Old Testament and turned 'till he found the place in Isaiah where it is written, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor—he hath sent me to heal the broken hearted." What gracious words are these.

About 50 have joined the churches in town—25 have already connected themselves with the Methodist Church. I suppose twice as many have reconsecrated themselves to a better life. The real value of such a meeting to a community cannot be estimated by numbers. It is like leaven in the dough—far-reaching in its moral and civic influence.

I want to speak of how kindly and how graciously sister Glenn helped in the music and in any other way she could. They both made many friends among our people.

J. D. Arnold.

Resolutions of Respect.

Whereas, It has pleased our Heavenly Father in His all wise providence to remove by death from Class No. 2, Kadesh Sunday School, Saturday June 10, 1905, Miss Dessie Gantt, one whom we all loved, be it resolved:

1. That we bow in humble submission to Him who does all things well, and pray that this dispensation of His providence may lead us to truer, more honest purpose in life, and more courageous effort in bringing others to a personal knowledge of the truth as it is in Christ.

2. That we tender our sympathy and love to the bereaved Father and Mother and four brothers and pray that this great sorrow may work out for them a far more exceeding weight of glory.

3. That a copy of these resolutions be sent the bereaved family and a copy sent the North Carolina Christian Advocate for publication, and a copy spread on the minutes of our Sunday School.

Class No. 2.

Whereas, It has pleased God to remove from our midst, in the prime and joy of life, our beloved friend and member of our Golden Links, Miss Dessie Gantt; and

Whereas, She was a faithful member of our little band, deeply concerned for our good and keenly interested in all phases of our life and in all the organizations of our church which made toward the development of a pure and happy christian life, and,

Whereas, Her own life was a noble example to us, in its strength of character, in its purity, in its energetic devotion to humanity, and in its simplicity of christian experience, therefore be it resolved:

1. That the entire membership of the Kadesh Golden Links mourn her death, not as one whose career is ended, but as one who has been called by the infinite, eternal Father to other spheres where those labors began on earth may have their full completion.

2. That we return thanks to Almighty God for her life and her example, which have been an inspiration to many.

3. That we extend our most heartfelt sympathy to the family in their bereavement, especially to the brothers whom she was loath to leave.

4. That a copy of these resolutions be sent to the immediate members of the famity and a copy placed on our records.

Miss Lucy Baber,
Miss Lillian Dixon,
J. F. McGhee.

These resolutions were heartily indorsed by the Kadesh Sunday School, of which Miss Dessie Gantt was a faithful member.

J. F. McGhee, Chairman.

Statesville District Conference.

Dear Bro. Blair:—I wish to say a few words to the brethren concerning the arrangements made for our District Conference which will meet in Lenoir July 13th to the 16th inclusive.

I have arranged with the Carolina and Northwestern Rail Road, for a rate of one and one-third first-class fare for the round trip. This rate is effective from all stations south of Lenoir as far as Gastonia. The brethren in buying their tickets will please ask for this rate.

I regret that I could not secure the same concession from the Southern Rail Road, without giving information that I could not give, and making assurances that I could not make. I trust that we will survive this failure.

During the Conference the hospitality of Lenoir Methodism will be open to all who can come. We shall ofcourse expect the Editor and his good wife, as we have already provided for them. We also especially invite any and all others who in any way represent connectional or Conference interests. To the representatives of our schools and colleges, I extend a hearty invitation to be present and let us hear from them and their work. Finally brethren, come on Wednesday, July 12. The first session of the Conference opens on Thursday morning at 9 o'clock, and if you do not come on Wednesday's train, there is no way for you to get here in time for the opening session.

Later.—Since writing you last week, I have ascertained that, at this season of the year, the Southern Railroad sells what they call round trip summer tickets to Lenoir. If, therefore, the brethren who must come on the Southern will ask for the round trip summer rate, it will save them some money, and will be about as cheap as any rate we could have hoped to get for this occasion.

Fraternally Yours,
Lee T. Mann.

Swannanoa Circuit, Epworth League Conference.

The first meeting of the Epworth League Conference of the M. E. Church, South, was held in Black Mountain, N. C., June 16, and was indeed a very interesting meeting from beginning to end. The conference was opened Friday morning at 9:30 by Rev. A. T. Bell of Asheville, N. C., who made a very interesting and helpful talk on the devotional work of the League, and how to make it more interesting? He was followed by Rev. J. A. B. Fry of Charlotte, N. C. Rev. Fry held the attention of the audience for a short time with a fine talk. Miss Lottie DeTennie of Biltmore, N. C., told how they made the devotional meeting a success in their church. Then followed general remarks by all present on the Epworth League and its work.

At 11:30 Rev. J. A. B. Fry preached a very fine sermon. The afternoon session opened at 2:30. The devotional exercises was conducted by Rev. L. B. Abernethy, pastor. The afternoon was devoted to telling how to make the Literary department more helpful and interesting.

Rev. A. W. Plyler, presiding elder, was present at all the meetings and made an interesting talk on the right kind of literature for the young people. Rev. A. T. Bell then told what kind of books to study in the literary department.

Paper, on the Junior League, was read by Maude Putnam. Miss Laura Holton was appointed by Rev. L. B. Abernethy to superintend the Junior League. Questions on League work were then asked and answered. At 8:15 Rev. A. T. Bell preached an interesting sermon. It was enjoyed by all present. The conference was of great benefit to all who attended.

Maude Putnam.

That Epworth League Church in Cuba.

Dear Bro. Blair:—During the Asheville District League Conference at Hendersonville we raised $79 for the building of our League Church in Santiago de las Vagas.

There are still some Districts to be heard from, and it is hoped, that, in the next few weeks, every district will report its portion provided for.

Bishop Candler's proposition was, that if the Epworth Leagues of North Corolina would raise $1,500 he would provide $500. The Leagues in the 11 Districts of our Conference can easily pay their portion of the $750 which it is our privilege to raise; and if the District League Presidents, or (where there is unfortunately no District Organization) the League Secretaries created by the Annual Conference, will give this matter their attention, it can all be arranged in a short time. We young folks of the Asheville District League shall be glad to hear from the other Leagues of the Conference.

A. T. Bell, Dist. League Pres.

A handsomely illustrated booklet containing a great variety of Choice Recipes for making delicious drinks and dainty dishes from cocoa and chocolate will be sent free to any applicant in any part of the world. Address, Walter Baker & Co., Ltd. Dorchester, Mass., U. S. A.

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Lowell Circuit.

Dear Bro. Blair:—The official Board of the Lowell Circuit has sold the old parsonage property, and bought the C. C. Cornwell property, near our church here, which in the future will be used as a home for the pastor of this charge. This places our parsonage property fourth in value among the circuit parsonages of this conference.

Faithfully,
J. H. BENNETT.

District Conference Directory.

Franklin District at Whittier, July 27 to 30.

Winston District at Leaksville, July 27-30.

Statesville District at Lenoir, July 13-16.

Salisbury District at Lexington, June 29-July 2.

Greensboro District at Ramseur, July 20-23.

Waynesville District, at Horse Shoe, Aug. 3-6.

Asheville District at Barnardsville, July 20-23.

Morganton District at Forest City, August 10-13.

Charlotte District at Brevard Street, Charlotte, July 26-28.

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Chester.....Lv	9 00 am	4 30 am	
Yorkville.....Lv	9 48 am	5 57 am	
Gastonia.....Lv	10 38 am	7 50 am	
		9 00 am	
Lincolnton.....Lv	11 50 am	10 45 am	
Newton.....Lv	12 28 pm	1 00 pm	
Hickory Lv	12 57 pm	2 20 pm	2 20 pm
Lenoir.....Ar	2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir.....Lv	3 05 pm		9 45 am
Hickory Lv	3 57 pm	5 20 am	11 50 am
Newton Lv	4 24 pm	7 00 am	
Lincolnton.....Lv	5 02 pm	9 00 am	
Gastonia.....Lv	6 00 pm	12 10 am	
		1 30 pm	
Yorkville Lv	6 50 pm	3 05 pm	
Chester.....Ar	7 45 pm	4 45 pm	

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Yorkville—Southern Railway.
Gastonia—Southern Railway.
Lincolnton—S. A. L.
Newton and Hickory—Southern Railway.
Lenoir—Blowing Rock Stage Line and C. & N.

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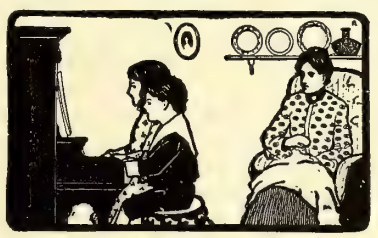


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The Quiet Hour.

How it was Done in One Church.

Always, in the revival, must the work of the Spirit be the central feature. Organization is a dry, juiceless process without the presence of the divine energy. But, where the Spirit is manifested, then careful planning and thorough organization become vehicles of the inspiration which has filled the life of the people.

The human conditions of a revival include a most careful and systematic planning of the forces at hand and a survey of the field, which means the ascertaining of the individuals who normally may be expected to be reached. Where these conditions are present—the divine Spirit arousing the people and the careful organization of the forces—results desired are sure to follow.

This may be illustrated by one example. The church was composed of average folk, among whom were professional men, business men, and many cultured, broad-minded people. At a certain stage in the year's work the pastor came to the conclusion that indications warranted preparations for a revival season. Calling his official board together, he placed the matter before them, having, however, carefully thought out a plan for the work. The board coincided with him, and formally voted to co-operate with him in any plans he might wish to inaugurate. He then unfolded to them his outline, as follows: 1. To hold a season of special meetings, the date named being about three months distant. 2. To employ no outside help. 3. To have a special chorus trained for six weeks, in charge of a committee appointed by the board. 4. The members of the board to meet the pastor fifteen minutes before each preaching service in order to pray with him for the blessing of God upon the message. 5. The board to come to the pastor's side in the after meetings, to work as he should direct. 6. A special platform arranged to accommodate the singers. 7. The meetings to continue three weeks, and no longer.

To all of this the board most heartily agreed.

He next outlined a plan for the membership of the church, presenting it at the conclusion of a sermon from some such text as: "Would God that all the Lord's people were prophets, and that he would put his spirit upon them." The plan was to divide the membership into four sections, with two leaders for each section.

The sections were alphabetical. The duties of each section were outlined. Section one, to meet Monday night at half-past seven, and, under guidance of their leaders, to hold a meeting for a half hour preceding the preaching, the members of this section doing the praying and speaking. Absentees to be looked after and brought out to the section meeting. The remaining sections similarly, for Tuesday, Wednesday, and Thursday. On Friday evening all sections to deploy for a general praise meeting of one-half hour. After presenting this plan to the membership, who had remained at the close of the service, they were asked to vote to endorse the movement, or to vote against it, being assured that no one would make himself conspicuous by publicly disapproving of it. About twenty voted against the plan. Each section was then assigned to a designated part of the church for organization, the names of the leaders having been nominated by the pastor. As the sections moved off to their respective corners those who had voted against the plan nearly all quietly took their places in their respective sections. They organized, names of absentees being taken by volunteers, who agreed to visit them or in some way communicate with them, so as to secure their presence on their section night.

The pastor's next plan was respecting the Sunday-school, which was presented to the Sudday-school board and approved by them. This involved a complete religious census of the school, taken by each teacher, and including such items as the religious status of each member of the class and of their parents. These lists were carefully examined, the pastor noting especially the names of the members of the school who were not Christians. A personal letter was addressed to each teacher mentioning the members of the class who were unconverted, and inviting the teacher's earnest co-operation with him in reaching these pupils. The parents' names were also carefully recorded, and those not cannected with the church were personally visited and invited to the church.

During the three months of preparation the church territory was districted. These districts were visited in a house-to-house canvass. These visits developed enough work to call into activity all the forces of the church available for personal work. Where parties could not be seen, letters were written. When the time arrived for the meeting the ground had been prepared in a business-like manner, a majority of the people were in readiness, and no time was wasted in trying to thaw out a frozen church. The "board" did most loyally all they had promised to do. The section plan surprised the people. Not only did the respective sections report for duty on their night, they came at other times, interested to see how the others did their work. The Sunday-school plan worked successfully, the burden thrown upon the individual teachers for their unconverted scholars leading to a new consecration in many cases. In the special Sunday-school services there was no attempt to "rush the school" forward, which is often unwisely done, but an effort to secure an immediate decision.

There were no tricks practiced upon the people. There was no striving after effect. The preaching was simple and direct. The singing was hearty and general. All helpful methods were used. "You will not use the altar," said one who had not seen the altar used at revivals in that church. "Why not?" was the answer. "At this altar people partake of the sacrament; here they are baptized and married, and before this altar is brought the casket of the departed; what more fitting that men should come to the altar when they enter into a new life?" "Yes, we shall use the altar, and I think we shall need it the first night, but we shall not make a fetish of the altar—we shall use any other method that may seem advisable to lead men to Christ."

Well, the splendid church, led by the noble official board, rallied to the work. The last night the attendance was large and the interest great, but the meeting was closed according to promise. Eighty names were added to the church rolls as the result. Not "sweeping," indeed, but substantial and encouraging as the outcome of careful organization of a church for a work of grace.

Now, there is probably nothing new to those who read these lines in this account of revival preparation. It is simply what is done by hundreds of pastors, and no doubt with vast improvements. It is given merely as a suggestion, showing how one church did respond to careful planning. * *

It may be added that no one plan will fit every community. It is not often that the same plan can be followed successfullly from year to year in the same place. Each community has its personal equation. What succeeds in one place will not succeed in another. Ready-made plans, like ready-made garments, do not always fit. What other men have done in other places is always valuable in the way of suggestion, but the problems of each community require careful study. It is possible so to plan as to meet these problems, and, through such preparation, to win men to Christ.—Rev. A. W. Patten, D. D., Northwestern University, in Northwestern Christian Advocate.

Extremely Low Rates Announced, Via Southern Railway.

Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-Aug. 4, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

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The Family Circle.

Her Religion.

In the early part of June a little tribe of gypsies camped on the border of one of the boulevards leading from Boston into the country. For years, long before the country road was broadened and made a great electric thoroughfare, this same band had returned to the same spot with the regularity of birds that arrive in spring. The queen of the tribe is a woman of singular stateliness and beauty.

This spring she fell ill. Her fine, dark face took on the waxen hue of an incurable malady, and her eyes, expressive and queenly, were dulled with suffering. She finally sent for a lady, who for years had bought baskets of her, and had done her many kindnesses.

"I think you had better see a doctor," said the lady. "You need advice and care."

The gipsy objected, but at last gave consent.

The physician examined his new patient gravely. She was smitten with a mortal disease, and must surely die.

"I will take her to my house," said the lady, for she was very fond of this stately gypsy queen.

"No," the woman replied, with a wan smile. "Thank you, but I can't do it. I have lived all my life out-of-doors, and shall die happier in my tent than even with you, my dear lady."

From day to day the lady visited the dying gypsy, and the talk naturally drifted upon these eternal topics the value of which approaching death enhances.

"I don't know your religion," said the gypsy, 'but my religion is very simple. My mother died a Romany, and my father will die a Romany, just the same; but I will die a Burton."

"A Burton? What do you mean?" exclaimed the lady, horrified at this new religion of which she had never heard.

"Why, you see, when I was a little girl, we lived near Philadelphia. Nobody looked out for us, or cared much for me, but a woman who was a city missionary. Her name was Miss Burton. Every Sunday she came out to visit me. She taught me to read the New Testament." The gypsy took from under her pillow a frayed, worn little volume.

"I was taught by her to read this print," she said, "and I can't read any other. This is the only book I can really read, and I read it every day. Miss Burton took me to Sunday-school, and gave me a penny to put in the contribution box, and brought me back. She told me about Jesus, and how to love others more than myself, and that if I followed the teachings of Jesus, I should go to heaven when I died.

"One Sunday Miss Burton did not come. I was about ten years old. She had died of over work. I think she died a good deal for me. And wherever heaven is, I know Miss Burton is there, and I have tried to live so that when I die I may go and meet the best friend I ever had. This has been my prayer every day. Is this religion of mine the same as yours?"

The lady who told the story said that she broke down then, and in reply to the native question, she could only say.

"Yes, dear, my religion is the same that Miss Burton taught you. I wish I had taught and lived it so well. When your time comes, I have no doubt that you not only will meet your teacher, but the Great Teacher Who taught her."

We hear much about holding a mirror up to nature. It is a favorite quotation. To reflect the beauty of the world in a beautiful life is a fine art; but it is nobler to reflect Christ to lives that know him not. That is the noblest thing a person can do.—Selected.

"Not Under Control."

It not infrequently happens at sea that a steamer whose machinery or steering-gear has become disabled hoists the signal "Not under control." Many a man in the social business world today is "not under control." Besides the drunkards and devotees of vice who are notoriously unsteady and disorderly there are many dangerous derelicts afloat upon the sea of society who are a curse and not a blessing to themselves or anyone else, because they have lost all sense of moral direction, all energy of spiritual ambition, and all control over their own minds and manners. Where there is one individual who is the sport of impulsive appetite there are two or three persons whose minds are unbalanced, blown about by every wind of doctrine, or whose souls are swept ever and anon by storms ofpassion, envy or hate. It would be well for society if such people would hoist the signal "Not under control," that others might at least keep at a safe distance from them as they pursue the giddy whirl of worldly life, but it would be better still if they sought that regulation of their minds and hearts by the religion of Jesus, which alone can introduce order in place of chaos, and afford the chart, compass, and helm, which are necessary to the mastery of a man by himself.

The advantages of self-control, which is essential of self-cultivation, are very apparent to anyone who will stop to think awhile on the true uses of life. "Self-mastery," says Emerson, "is the essence of heroism;" while Milton declared, "He who reigns within himself is more than a king." Selfcontrol has been said to be only courage under another form. It certainly implies courage. When not long ago an alarm of fire was given in a crowded public school in Brooklyn twenty-two hundred children, in ranks of four, without confusion, and singing as they went, marched down the stairs in safety to the street, suffering no injury, even to the smallest child from either fire or panic. A dreadful catastrophe was avoided on that occasion because the principal had himself and his school well in hand, and because, moreover, there was not a single scholar there present who was "not under control." The incident was a striking exhibition of the courage of control.—Selected.

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Losing Well.

Bob sat in the barn doorway staring moodily down the road. When he heard Dick's step he began whistling, usually Bob was proud of his brother's friendship, but just now that brother was the last person in the world that he cared to see. Still, it had to be done, and the sooner the better; Bob whistled and braced himself for the greeting he dreaded. It came in the form of a hearty hand upon his shoulder and a voice full of cheer.

"It was hard sure enough, old man, but you'll have better luck next time."

"There won't be any next time," Bob muttered gruffly. "It's no use."

Dick nodded. "I know. I've been there. Do you remember the time I lost the race I'd been so sure of?"

Bob looked up in spite of himself then. He had forgotten; Dick had won so many victories afterwards.

"I felt just as you do—disgusted—ready to throw the whole thing over. It was Professor Dana who saved me. He came up and shook hands and congratulated me. I can remember his words now. 'Field,' he said, 'you put up a good race and next time you'll win; but you've won a bigger victory to-day, in proving yourself a good loser. I'm proud of you.' I wasn't, you know—I was black as thunder inside, but that made me think. Sometimes I've thought I didn't get anything in college so valuable as that sentence. It fits in everywhere."

This time Bob nodded.—Selected.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed. Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition. hearing will be destroyed forever; nine cases out of ten are caused by Catarrh which is nothing but an inflamed condition of the mucous services.

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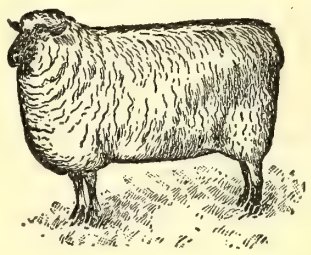
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North Carolina Christian Advocate

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LOOK IT UP.

We are printing for the second time, the note of Rev. A. T. Bell, of Asheville, in reference to the Leagues and the collection for the church in Cuba. Last week, by some means, this note got off into an obscure corner of the paper and we fear many did not see it.

We feel that the districts should respond to Bishop Candler's call and raise this money through the Leagues. Let us hear from others.

VANDERBILT UNIVERSITY.

At the recent commencement of Vanderbilt University it was given out that the main building, or University Hall, will be rebuilt at once, largely as it was through three stories. The fourth story (if one is added), the roof, and towers will be left to the taste of the architects. The building is to be made as nearly as possible fireproof, with steel ceilings and cement floors. The chapel will be looked upon as temporary, and left so as to be easily converted into recitation rooms. This is in the hope that some one may be moved to give the University a separate memorial chapel. The funds in hand from insurance and subscriptions will be used to replace the main building. The Furman bequest will serve to erect "Furman Hall," containing chemical and pharmaceutical laboratories. This hall is also to be erected at once. Together with the chapel a separate library building is greatly to be desired, but no funds for it are yet in sight.—Christian Advocate.

REV. THADDEUS L. TROY DEAD.

Rev. Thad. L. Troy had hundreds of good friends throughout Western North Carolina, who will hear with regret of his death, which occurred at his old home, near Liberty, in this State, on last Sunday morning at 2 o'clock.

Brother Troy was, for awhile in the traveling connection, having been admitted on trial in the North Carolina Conference at its session held in Salisbury, N. C., in December, 1860. He continued in the traveling connection till the year 1865, when he returned to the local ranks. Soon after the war he began work as a Colporteur for the American Bible Society and remained in this work for many years, and did great good. Many traveling preachers will testify to his great usefulness in assisting in revival meetings and in visiting from house to house.

The press correspondent writing from Greensboro, July 2nd, says:

"Mr. Troy was 76 years old and had been very ill for many months. He leaves a wife and one son, Dr. Thaddeus S. Troy, of Atlanta, Ga. Mr. Troy was for many months colporter of the American Bible Society, and canvassed nearly every portion of the State. For a number of years he had been city missionary in Durham, in which work he has conducted a well-organized charity through the generosity of the good people of Durham. He has also been instrumental in rescuing a large number of girls who had gone astray and bringing them back to a life of virtue. His life has been full of kindly deeds and labors in the interest of others. His many friends throughout the State will read the announcement of his death with sorrow."

He was buried at Bethany church, near his old home, in Randolph county, on Monday, July 3rd,

COMING TO THEIR RIGHT MIND.

The following item is taken from the press correspondence from Columbia, S. C., under date of June 29th:

"At the annual meeting here today of the board of visitors of the South Carolina Military Academy a resolution was adopted tabooing both baseball and football for the coming scholastic year, so far as any games outside of Charleston are concerned. Of course the organization and maintenance of teams to play other school teams in Charleston will be allowed, but in no case will the cadets be allowed to leave the city. It was decided that baseball and football teams touring the State was detrimental to the best accomplishments in students, and while a continuance of past arrangements found some champions in the board meeting, the board was practically all one way when the vote was taken."

This is another indication of the reaction of public sentiment which is sure to come, and when fully come it will sweep away the last vestige of this miserable farce in the name of physical training. A people who long ago outlawed the turf and the cockpit will yet come to their right minds on this new scheme of the gambler. We hang our heads in shame at the spectacle of church schools and church people lending their moral support and presence to these promoters of the human brute. If the devil ever got up on the blind side of the Christian world in anything most completely, he has done so in this perversion ot athletics.

USES AND ABUSES OF MONEY.

[CONCLUDED FROM FIRST PAGE.]

more. After having served you between 60 and 70 years; with dim eyes, shaking hands, and tottering feet, I give you one more advice before I sink into the dust. Mark those words of St. Paul: 'Those that desire or endeavor to be rich, that moment fall into temptation; yea, a deep gulf of temptation, out of which nothing less than almighty power can deliver them. They fall into a snare—the word properly means a steel trap, which instantly crushes the animal taken, to pieces; and into divers foolish and hurtful desires, which plunge men into destruction and perdition. You above all men, who now prosper in the world, never forget these awful words. How unspeakably slippery is your path, how dangerous every step. The Lord God enable you to see your danger and make you sensible of it. O may you wake up after his likeness and be satisfied with it."—Sermons Vol. 4, page 371, paragraph 16.

Let us as preachers and laymen, do all we can, by study, prayer and counsel, to save our people as far as possible, from the modern delusions of wealth. We rejoice in prosperity when God is recognized as its author.

SALISBURY DISTRICT CONFERENCE.

Owing to providential hindrance, we could spend but one day with the brethren of the Salisbury district in their Conference at Lexington last week. We have a natural fondness for this district from the fact that eight of our first years in the itinerancy were spent within its bounds. These were among the most pleasant years of our ministerial life and we recall many a happy spiritual victory achieved, and these pleasant memories come back fresh to mind when we grasp hands with some who were born into the kingdom in those days. Many of these are now going to the Conference as delegates, representing their charges. If the joy of meeting these is so great here, we shall surely have a greater joy when we all meet together, as we confidently expect to in our Father's house above.

We spent the whole of Friday in the Conference. Rev. D. Atkins, D.D., the presiding elder, was in the chair, and Rev. J. B. Craven was at the Secretary's table. There were present more than forty delegates and local preachers. Five of the preachers in charge were absent, viz: Revs. J. W. Strider, D. Vance Price, T. E Wagg, S. L. McIntosh and S. T. Barber. These, we understood, were all kept away on account of either personal or family affliction. The latter, Rev. S. T. Barber, of the Linwood circuit, lives in Lexington, and has been desperately ill of Typhoid fever, but, we were glad to learn, is now thought to be past the crisis and on the way to recovery.

The reports from the various charges of the district indicated that the state of the church is about as usual at the present season. No revivals of marked interest were reported, and the finances of the church seemed to be about as usual at this season, but there was generally expressed a determination to bring everything up in full.

The election of delegates to the annual conference was held Friday afternoon and resulted as follows: W. R. Odell and D. B. Coltrane, of Concord, Emery E. Raper, of Lexington, and Eli Lentz, of Norwood. A good delegation, one of which the district may well feel proud. Brother Lentz is an old veteran, having represented his district almost continuously in the annual conference for twenty years. Brothers Odell and Coltrane have been members of the General Conference. Brother Raper is a prominent attorney of Lexington, a brother of Rev. A. S. Raper, of our Conference, and a Methodist by inheritance. He will make an intelligent and worthy representative.

There were present as visitors, Rev. Dr. Law, representing the American Bible Society, Rev. Dr. Weaver, representing Davenport College, Professors Reynolds, Henry and Bivins, representing respectively Rutherford College, Trinity High School and Trinity Park School. Also Mrs. Lucy H. Robertson, representing Greensboro Female College. We noted also Revs. J. H. Barnhardt and T. W. Watts, of Winston-Salem, P. E. Parker, of Davidson circuit, and C. M. Campbell, of Thomasville, present as visitors.

Rev. T. Hinohara, of Japan, a recent graduate of Trinity College, was also present and delivered a very interesting address on Friday evening. He is soon to return to his native land, ond great things are expected of him as an evangel of the truth to his own people, if his life is spared.

Lexington gave the Conference the glad hand in generous hospitality. We were honored by Brother J. N. Huggins, the pastor, and his excellent wife by being entertained in their charming parsonage home. They are gracious hosts and we do not know where one might find a better fit than this charming family in this cosy parsonage, serving this cultured congregation in their beautiful new church.

It would hardly be right for us to close this little sketch without paying tribute to the good taste and excellent judgment evinced by this congregation in the erection of their new church. It is neither gaudy nor gorgeous, yet it is one of the most attractive and best constructed pieces of church architecture we have seen anywhere; and, best of all, secured at a cost which although providing all that is to be desired, does not leave them open to the charge, as is too often the case, of having foolishly endeavored to outstrip others, or bestowed too much upon themselves.

There was a promise that the Secretary would give our readers a full account which we trust to give in our next issue.

NOTES AND PERSONALS.

Rev. W. E. Abernethy, of Clyde, delivered an address on the Priceless Man at the Children's Day exercises at Tuscola, near Waynesville. His address was a very eloquent one.

Rev. H. C. Sprinkle, of Elkin, former pastor of the Methodist church at this place attended the "Bible School" at Moravian Falls last week.—Wilkesboro Chronicle.

The death of Hon. John Hay, Secretary of State, which occurred last Saturday, removes from us perhaps the greatest diplomat ever produced by the great American Republic.

The ADVOCATE extends its best wishes to Rev. and Mrs. J. B. Craven, who were married in Monroe, June 23rd, by Rev. W. R. Ware. Mrs. Craven was formerly Miss Kate Covington, of Monroe, and the groom is a member of the Western North Carolina Conference and a grandson of the lamented Dr. Braxton Craven.

We call attention to Central Academy advertised in another column of this issue. This school has already proven to be a popular one and will, we think, have a large patronage.

Rev. E. Myers, of the Hayesville circuit, writes: "We have bought a tent for the district, and will begin a meeting near Bogles Chapel Saturday, July 1st, and continue for one or two weeks or longer.

We publish elsewhere an advertisement of Littleton Female College to which we wish to call special attention. This institution has had a remarkable history and is one of the most successful schools in the South.

Dr. J. S. Betts, a good Methodist steward of this city, was elected president of the State Dental Association, at Waynesville last week. "Honor to whom honor." Dr. Betts will do to hitch in almost anywhere.

The Woman's Foreign Missionary Society of the Western North Carolina Conference is holding its annual meeting at High Point this week. This is a gathering of great importance and has grown to such proportions as to make quite an impression upon the community in which it meets.

Rev. S. T. Barber, former pastor of Love's church, Walkertown, now of Linwood circuit, is dangerously ill at his home in Lexington. Mr. Barber is being attended by a trained nurse. His mother is also at his bedside and he is receiving every attention possible.—Winston Sentinel.

Central Methodist church has been much improved this spring by the finishing touches that have been made. Most of the work has been on the inside and it is now a beautiful building. The church has just been making an effort to raise funds to pay off all debts and have all the funds now in sight.—Mt. Airy News.

The committee appointed to raise funds for the proposed new Methodist church has organized with Mr. W. D. Turner chairman, and Mr. J. L. Sloan secretary and treasurer. Mr. W. D. Turner heads the subscription list with $1,000, and that, with the value of property already in hand, makes between five and six thousand—one-fourth of the amount it is proposed to raise.—Statesville Landmark.

For lack of space we had to leave out the report of new subscribers this week. There have been 18 new names sent in, making a total for the year of 2,197½. Will bring up the report next week. The preachers are getting ready for an aggressive fall campaign, and already it is intimated that Brother Clegg will have to move up his figures, if he gets the first prize.

A brother who does a great deal of good work for the ADVOCATE in a difficult field, says: "Subscribers seem easier to get now than ever before. Even some who refused under the first and second appeals accept on the third or fourth and take the paper. This shows the importance of repeated efforts." Of course, and every preacher who keeps this in mind and centinues to work, will soon get the paper into all his families.

A Children's Day service was held at Muir's Chapel last Sunday, with a full programme of exercises for the morning and afternoon. The beautiful new church was full and the children rendered the programme in a very interesting manner. An address was delivered in the afternoon by Mr. Chas. H. Ireland, of Greensboro. Dinner was served on the ground, and the day was much enjoyed. The church is greatly indebted to Miss Lake McNairy, the organist, who had charge of the preparation of the programme and the training of the children.

The following item from the Asheville Gazette-News will be read with a feeling of great sorrow by a host of sympathizing friends: "George Louis Hackney, Jr., the four-year-old son of Mr. and Mrs. George L. Hackney, of 18 Starnes avenue, died this morning at 5 o'clock, after an illness of 10 days. Death was due to uremic poison. The serious turn in the lad's illness was noticed Saturday and from that time little hope for recovery had been entertained. The funeral services will be conducted from the residence tomorrow morning at 10 o'clock, Rev. Frank Siler, pastor of Central Methodist church, officiating."

At the quarterly conference held at the First Methodist church yesterday, it was decided to build a new church, and Messrs. W. D. Turner, J. L. Sloan, W. T. Nicholson, W. M. White and R. K. Murdock were appointed a committee to select plans and specifications and to raise funds for a new church building to cost $20,000. The pastor, Rev. H. K. Boyer, is a member of the committee ex-officio. Dr. T. E. Anderson, trustee for the church of what is known as the Misenheimer property, on Tradd Street, was directed to convert the property into cash to be devoted to the fund for the new church.—Statesville Landmark.

On Wednesday, June 21st, 1905, 8:30 p. m., the Methodist church in Pleasant Garden, N. C., was the scene of an exceptional display of life, love and beauty. The hymenal altar was most elaborately and beautifully decorated with evergreens and flowers, and illuminated by numerous burning tapers while Mr. Chas. T. Ross and Miss Sarah Kate Gray stood before it and assumed the vows that made them "husband and wife together," Rev. J. T. Stover, the pastor, officiating.

After the church services, quite a large circle of kindred and special friends repaired with the happy pair to the residence of Dr. C. Gray, father of the bride, where refreshments were served and delightful social fellowship enjoyed until near midnight. Then next day at the home of the grooms' mother, Mrs. N. L. Ross, there was, if possible, a more delightful gathering to rejoice with those who did rejoice.

THE WAYNESVILLE DISTRICT CONFERENCE.

The Waynesville District Conference will be help at Horse Shoe, on Mills River circuit, on railroad, eight miles from Hendersonville, August 3-6.

Rev. J. H. Brendall will preach the opening sermon Wednesday night.

The preachers will please have written reports. Write these carefully before you leave home, and see that no good thing is omitted.

Let all the local preachers be present with written reports and with their license to be renewed. Where it is impossible to be present, the local preachers will send written reports and their license.

The editor of the ADVOCATE, our college friends, missionary workers, &c., are cordially invited.

We hope every delegate and recording steward, together with all the traveling, superannuated, and local preachers will be present; and come to make the Conference a success. At the home altar and at church pray for this Conference.

Committees:—License—J. E. Abernethy, C. E. Stedman, W. E. Abernethy. Admission and Re-admission—C. P. Moore, J. W. Kennedy, J. W. Campbell. Orders—J. H. Brendall, P. C. Battle, J. A. Sharp.

C. F. SHERRILL, P. E.

BREVARD ITEMS.

On Wednesday, 21st inst., the M. E. Sunday-school held a grand Sunday-school and Missionary Rally. Rev. W. E. Abernethy, of Clyde, lectured in the morning on "Holding Our Children for Christ," and Rev. J. E. Abernethy in the afternoon on "The Evangelization of the World." Both efforts were exceedingly high-toned and edifying and were much enjoyed by our people.

On Sunday, the 25th, Rev. D. M. Litaker, of Hendersonville, preached for our congregation and Rev. C. P. Moore preached in Hendersonville. Our people were much pleased and uplifted by Brother Litaker's able sermons.

On Tuesday, the 27th, the Hendersonville and Brevard Sunday-schools met in picnic together on the beautiful Davidson River, two and a half miles from Brevard. A very enjoyable day was spent by all, both young and old, or rather by "large and small" as there was no "old" that day. These occasions of fraternal communion are always a source of pleasure and productive of a spirit of Christian fellowship—which it is well for us to cultivate amongst our people.

ANON.

G. F. C. ITEMS.

One hundred and forty-six students were enrolled last year.

Mrs. Robertson attended the Salisbury District Conference at Lexington last week, and W. M. Curtis represented the college at the Wilmington District Conference at Wallace.

There are sixteen rooms in the East wing of the building which have not been finished. To complete these will cost ninety dollars each. Are there not sixteen Methodists in North Carolina who will give ninety dollars each to finish up these rooms? One has already been taken.

New subscriptions to the Building Fund during the month of June amounted to sixteen hundred dollars.

MAIDEN CIRCUIT.

The Third Quarterly Conference for the Maiden circuit, will be held at May's chapel on next Saturday and Sunday, the 8th and 9th of July. A ten days' meeting will begin at Maiden on Sunday the 9th. Rev. E. C. Glenn, Conference Evangelist, is to assist the pastor, Rev. H. H. Robbins. May the power of the Holy Spirit accompany the word and may great good be accomplished in these meetings is my prayer.

Yours in Christ,
G. P. DRUM, L. D.

FRANKLIN DISTRICT CONFERENCE.

Dear Brother:—Please say through the Advocate that all who expect to attend the Franklin District Conference which convenes at Whittier, N. C., July 27, 1905, will please notify me on what day they will arrive and whether they will come by rail or private conveyance. We hope to have a good conference.

Fraternally,
J. J. Edwards, P. C.

FOREST CITY.

My Dear Brother Blair:—Please mention in the Advocate for the encouragement of souls and the glory of God that we have had the greatest spiritual awakening here in the history of the town. More than one hundred and fifty souls converted and reclaimed. Will write a fuller account for publication later. Brother Glenn goes from us to Henrietta. May God continue to bless the labors of this great and good man.

Fraternally,
W. O. Goode.

STATESVILLE DISTRICT NOTIGE.

Dear Brother Blair:—Please say through the ADVOCATE this week that we extend a cordial invitation to representatives of all our schools to be present at our District Conference at Lenoir, July 13-16. We of course expect the editor of our Advocate to be present, and other visiting brethren will find a hearty welcome.

J. H. WEAVER, P. E.

WAYNESVILLE DISTRICT NOTICE.

Brethren of the Waynesville District Conference, please notify me at once at Horse Shoe, N. C., R. F. D. No. 2, how you will come. I would say that it will be better for all who can, to come in their own conveyance. All who expect to come as visitors to this Conference, please let me know it that homes may be provided.

J. W. Kennedy.

By authority of Bishop Wilson, Rev. Plato Durham is appointed pastor of Trinity Methodist church for the rest of the conference year.—Charlotte News.

The Sunday School Lesson.

LESSON II.—FOR JULY 9, 1905.

Hezekiahs's Prayer.

Isa. 38 1 8.

Golden Text.

God is our refuge and strength, a very present help in trouble. Psa. 46 1.

Notes.

Hezekiah in our lesson is as a single star shining far away in the sky. Yet as each star, far or near, is a member of a system. so this distant man is human, like ourselves, with all our duties, privileges and destinies. His pains and shrinkings and entreaties are to-day's experiences. The Divine ear still hears a cry out of the depths; the Divine eye sees a suppliant tear, and the Divine heart is moved at mortal anguish. Let us, therefore, in all tribulation remember the throne from which we may obtain gracious hearing as we tell our grief and longings.

This mortal illness comes to Hezekiah at life's meridian, about forty, when every day is full of plans, energies and movements. To be cut off in the midst of such days is to be nipped of life's best things, and keenly to feel its incompleteness. "So much to do, so little done!" groaned dying Cecil Rhodes, the statesman of Soulh Africa. Men tell of "looking death in the face," but to shrink from it is instinctive, and is no proof of cowardice.

"Set thy house in order!" means, arrange the succession to the throne. To a childless king this was perplexing. What son of David lineal, gifted and devout, could follow him? He had done much for the reform, defense and welfare of Judah, and he had in mind larger projects of improvement for city and country. Shall these already in progress be baffled, and those projects never appear? Israel is now twenty years in ruins; Judah all the more needs what he is doing, and without him may be undone.

"I would order my cause before him." The king has the testimony of a good conscience. He has in simplicity and sincerity done his best. He pleads this, not self-righteously, but as a reason for being allowed to finish his course. From his pious labors "there was great joy in Jerusalem," such as for the hundred years had been unknown.

All this came up into the holy dwelling place of Him who is "willing to be sought unto," and ends in simple supplication. The king hides his weary eyes, and gives full flow to suppliant tears. "If any is afflicted, let him pray." "As one whom his mother comforteth," so the king finds relief in the heart of Him who "kissed Moses' soul," "who comforteth them that are cast down."

"What time I speak," is the Divine statement of existing conditions. When these change, the Divine plan changes; it is wise, elastic, and always tending to mercy. The king's natural and childlike plea reaches the heart of the Eternal, so wondrously kind. In the fifteen years, while the king accomplishes as an hireling his day, he can do much. He will work, for he can number his days, and apply his energies to the best. How much more we who know not when our night cometh? How the king now springs up in new life!

The sun's motion was not affected. Science shows that a state of the upper atmosphere causing two "sundogs," and clouds in the lower strata, a clouding of the west "sun dog" of an afternoon, will produce the dial shadow just as Isaiah tells it. This is none the less a miracle "Clouds and all vapors" obey the Divine finger, and the phenomenon of "the shadow of the dial," known in England, would be rare in the Syrian atmosphere Like Noah's rainbow, the occasion gives it character.

"Believe in his prophets, so shall ye prosper." The prophet was to the king a minister for good, and the two worked in charming and effective sympathy. The prophet's tongue utters a changeful song, now of death and now of life, but always tender and true. Isaiah is above the king, serving a higher Power, but heartening the king for every good word and work, and quickly turning on his heel in "the middle court" to announce instant recovery. "While they are yet speaking, I will hear."

Serious questions will spring up as to whether good men are always wise. In his last fifteen years the king made many mistakes. "His heart was lifted up," though later "he humbled himself." He in vanity showed his wealth to the envoys of Babylon, and drew towards Judah a fierce and greedy foe. Isaiah told him his error, yet as reward for his generally good life the blow should come later. "Well," said the king, "if peace and truth be in my days."

We may so humbly and loyally serve God as to have a reasonable, religious and holy ground of prayer for life, and means for larger, longer service. But alas for our mortal weakness! We may fail in using the very gifts that we gain, so as to hurt our record. To the last we need watchful prayer against the plague of our own hearts.—A. B Hyde. D. D , in Pittsburg Christian Advocate.

Better Than Spanking.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this Mrs. M. Summers, Box 185, Notre Dame, Ind , will send her home treatment to any mother. She asks no money Write her today if your children trouble you in this way. Don't blame the child. The chances are it can t help it.

Furious Fighting.

"For seven years," writes Geo. W. Hoffman, of Harper, Wash., "I had a bitter battle, with chronic stomach and liver trouble, but at last I won, and cured my diseases, by the use of Electric Bitters. I unhesitatingly recommend them to all, and don't intend in the future to be without them in the house. They are certainly a wonderful medicine, to have cured such a bad case as mine." Sold, under guarantee to do the same for you, by all druggists, at 50c. a bottle. Try them today.

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Financial and professional references as to reliability and success. Particulars free.

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Your Heart

May Be Weak. One Person in Four Has a Weak Heart.

One of the surest signs of a weak heart is shortness of breath after exercise.

Your heart is not able to pump the blood fast enough to your lungs.

Some of the other symptoms of Heart Trouble are: Pains in the Side, Back and Shoulder; Fainting or Weak Spells; Dry Cough; Swelling of Feet and Ankles; Cold Feet or Hands.

No one can afford to allow a weak heart to go without medicine, because weak heart means poor circulation, and poor circulation means weak lungs, stomach, liver, kidneys, etc.

If, therefore, you suspect heart trouble, begin taking Dr. Miles' New Heart Cure. The Heart Cure will do you good, as it is a splendid tonic for the blood and nerves, and will revitalize your entire system.

Finally, remember, Dr. Miles' New Heart Cure is sold under a guarantee that the first bottle will do you good.

If it doesn't—your money back.

"I was afflicted with heart trouble for three years. I would be apparently all right, and without a moment's warning would fall as though shot. The attacks were frequent, and a terrible dread possessed me, as I never knew when or where, nor under what conditions I would be attacked, and whether I would survive them. I consulted and was treated by some of the most eminent physicians of the state. Not finding relief from this source, I began taking Dr. Miles' New Heart Cure, and began to improve at once. I used ten bottles, which entirely cured me, as I have not had an attack for five years."—MRS. JOHN DRESBACK, Leipsic, O.

FREE Write to us for Free Trial Package of Dr. Miles' Anti-Pain Pills, the New Scientific Remedy for Pain. Also Symptom Blank. Our Specialist will diagnose your case, tell you what is wrong, and how to right it, Free. DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

Cancer Cured by Blood Balm.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

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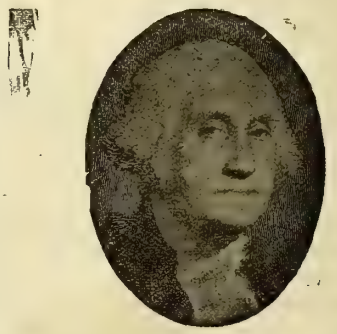
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C. H. WILMOTH, Manager
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Wanted fifty young men in various sections to solicit Life Insurance in their own community. Good contracts to sell and tip top commissions for business.

Write **Cavenaugh & Moore,** Gen'l Agents for the Washington Life Insurance Company, Raleigh, N. C.

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Please mention this paper.

LYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Please mention this paper.

Our Little Folks.

Scratch For It.

Said the first little chicken with a squirm,
"I wish I could find a fat little worm!"
Said the next little chicken with a shrug,
"I wish I could find a fat little bug!"
And the third little chicken with a squeal,
'If only I had some nice yellow meal"
"Now see here," said the hen,
From the green garden patch,
"If you want any breakfast,
You just come and scratch."

Disappearing Islands.

The question that has arisen as to the possibility of the Island of Martinique subsiding altogether recalls some curious incidents in the volcanic region of the Pacific Some years ago Aurora Islands, in the New Hebrides, entirely disappeared one night, leaving no trace behind. Seventeen years ago a new island made its appearance in Tonga, and was promptly "annexed" by a loyal British trader, who "boarded" it, waded knee deep in the soft scoriæ to its summit, and proudly hoisted the Union Jack. Falcon Island lived about a dozen years, attained to the dignity of growing a few banana and cocoanut trees, and then one day disappeared as mysterious as it came. —Ex.

Where Toys Come From.

Most of our dolls and other toys are made at Sonneberg, and Nuremberg in Germany, and it is most interesting to visit the doll factories in these towns. It is a strange fact that no factory makes a whole doll; each part is made specially, and by workmen who only make that particular part.

Very little machinery is employed in doll-making, or in toy making, but all pass through many hands.

A toy turtle, with a clock in its chest, has to pass through the hands of three men and thirty seven girls before it is ready to be put on the market.

Many children in Germany help in the manufacture of toys, and enjoy the work and the money they thus earn.

"The children of Germany take pleasure in making
What the children of England take pleasure in breaking."

The Brown Shawl.

The funeral was over, the last kindly neighbor had gone, and one of the daughters began silently to open the western blinds. The low afternoon sunlight, shining through the branches of the maple at the window, fell in its familiar path across the floor. The old dog on the threshhold, hearing steps, looked up, and thumped a lazy greeting. From an apple tree near by a robin began to sing.

"I can't believe she's gone!" some one said in a choking voice. "It seems as if she must come in just shining with joy at having us all here. How she used to go out to the gate and watch when she knew any one was coming!"

"She used to wear a little brown shoulder-shawl," a daughter-in-law added, softly. "The first time I ever saw mother she was standing at the gate with that shawl over her head. I saw it hanging in the back passage yesterday."

"It's there now," said one of the daughters.

"I am going to ask you something. If I am asking too much, you must tell me. I never had a mother to remember, you know. I never had any 'mothering' in my life till she gave it to me. That first summer I came here, shy and frightened, and dreading it all inexpressibly, then mother put her arms around me, and I knew that I had come home. As long as I live I shall never forget what that summer taught me of the power of a loving heart. People were always coming here upon every sort of errand.

"I've seen that brown shawl flung on before daylight when some neighbor needed her; I've seen it go out to the barn half a dozen times in the night when old Rover was sick; I've seen it at the gate a hundred times when she ran out to get her meat of the butcher, or to give fresh cookies to some child, or send something up the road or down the road, or inquire for somebody to give direct ons to somebody else.

"If you would only let me have that shawl to hang always in my house! I think perhaps I want it to run to when things go wrong and I feel cross. I want it to help me to teach my little girl to be a good woman. Am I asking too much?"

The daughters looked at each other. They were much older, and the young city sister-in-law had always seemed different to them, but now—

Rachel silently rose and left the room, and when she returned the little worn brown shawl was in her hand. She touched its faded folds tenderly as she gave it to the young sister in law.

"Mother would be glad," she said. —Exchange.

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HOW IT WORKS.

Winston, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

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Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

The quarterly report of the treasurer of the W. F M. Society was crowded out this week. It will appear in our next issue.

Reduced Railroad Rates.

Application for reduced rates for delegates and visitors to the Annual Meeting at High Point was made some time ago, but the information that they were granted came too late for publication in last week's issue. We hope, however, that all have been thoughtful enough to enquire at their respective stations, and have secured the certificates that will entitle them to a two thirds reduction in fare on returning home.

The Condition and Needs of Our Foreign Work.

[EXTRACT FROM MRS. TRUHEART'S REPORT]

The demands of our twenty-nine mission stations were never more urgent. Enlargement in Wonsan should be provided. New buildings in Songdo are essential to the comfort of our workers and the conservation of the labor so cheerfully given under unfavorable surroundings. Carolina Institute, in Seoul, has grown beyond its present capacity, and should be enlarged. In China much was done during the year just closed, as reports from there will testify. But much remains to be done if the extension demanded can be done during this year. Brazil never showed greater activity nor finer results; but the missionaries should be more thoroughly furnished with equipment for extended service. The Isabella Hendrix Institute must be erected, as the present site is suitable and promising. The chapel for this building is called the Nannie Hoagland Chapel, and the thousand dollars given by this elect lady has been sent out. A home for our missionaries and a commodious school building should be furnished in Ribeirao Preto very soon. A lot shou d be at once purchased, that the people in that growing city may have the assurance of our permanent occupation of the station and our intention of building. Our oldest and most effective work, the school in Piracicaba, should be enlarged. Miss Stradley's report tells not only of the fine work done in this city, but of the continued growth and prosperity which have rendered its present quarters inadequate. I need say nothing of Rio and the expense of renting, nor of Porto Alegre and its sure promise, as reports need only to be read and pondered to make the facts apparent.

What shall I say of Mexico? First and most important is the building of the Mary Keener Institute. This need has been emphasized by our missionaries, our bishop, our presiding elder, and our pastors there. House the Mery Keener Institute and protect its growing interests from renting and moving. Enlargement and improvements would increase the effectiveness of our buildings in San Luis Potosi, Guadalajara, Chihuahua, Durango, and Saltillo. The buildings in these places were ample at one time, but the growth and prosperity everywhere most graciously accorded year by year cannot continue without increased appropriations and more commodious quarters. All reports from Mexico show present conditions and call for a larger outlay. High rents in Cuba would be saved if the Eliza Bowman Home and School, in Havana, and the Irene Toland School, in Matanzas, could be built the coming year. There are women in our organization who could, if they would, furnish the money to build and equip these institutions. Pledges and small monthly fees maintain the workers, but are not sufficient for all building purposes.

MOVEMENTS OF MISSIONARIES.

In Korea Miss Carroll was moved from Wonsan and appointed to Songdo Miss Knowles remains in Wonsan without another missionary. Miss Harbaugh and Miss Hounshell are in Seoul, and Mrs. Campbell at home on furlough. Miss Wagner, sent out last fall, is associated with Miss Carroll at Songdo. No changes have been made in China. The two new missionaries have been appointed to Soochow; and Miss Tarrant, of Soochow, having been granted leave of absence, is at home. Dr. Polk and Miss Richardson, after spending nine months in the home land, returned to China in January last. The return to Brazil of Miss Pescud and Miss L. Smith, with a new missionary—Miss Ada Parker—filled the broken ranks there, though one new missionary is not sufficient to man the work as it should be. In Mexico few changes are to be noted. On Miss Norville's return, after her restoration to health, she was appointed to Laredo, and Miss Nannie E. Holding repaired to Saltillo to superintend Miss Roberts's work while Miss Roberts seeks a restoration to health. Miss L. V. Wright, of San Luis Potosi, was appointed to Mary Keener Institute, in the City of Mexico, and Miss Moling, of Laredo, to take Miss Wright's position as principal in San Luis Potosi. In Cuba Miss Ford was appointed to Matanzas, Miss Cessna's return to Havana after a health rest making it possible. In all our stations more workers are needed, and more workers will need a full treasury. Some one has said, and truly: "It might be difficult to find in any land a class upon which more and greater blessings have been lavished than the women of the United States; but these great gifts are a loan" Assistance, sympathy, prayers, as well as gifts of money, should mark every woman's religious life, that what she has received may go to all lands, among all peoples and tongues. Then will she realize for herself the rich truth spoken by her Lord, "It is more blessed to give than to receive," and be filled with joy that she has had a large share in making the wilderness and the solitary places glad and the desert rejoice and blossom as the autumn crocus of the East.

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Quarterly Meetings.

ASHEVILLE DISTRICT—3RD ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel (a. m.)	May	14
Riverside and Weaverdam, (p. m.	"	14
Hendersonville ct., Moore's Grove	"	27 28
Hendersonville station	"	28 29
Marshall circuit, Rector's Chapel	June	3 4
Cane Creek circuit, Patty's Chapel	"	10 11
North Asheville (p m.)	"	11 12
Swannanoa ct., Black Mountain	"	17 18
Central	"	24 25
Haywood Street	"	25 26
Bald Creek circuit, Bald Creek	July	1 2
Burnsville circuit, Martin's Chap	"	2 3
Hot Springs ct., Antioch	"	8 9
Old Fort circuit, Bethlehem	"	15 16
Ivey circuit, Barnardsville	"	22
Weaverville ct., French Broad	"	29 30
Weaverville station	"	30 31

CHARLOTTE DISTRICT—3RD ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Epworth and Seversville	June	4 5
Calvary	"	4 5
Trinity	"	11 12
Brevard	"	11 12
Pineville, Harrison	"	17 18
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Hoskins	July	2 3
Tryon Street	"	2 3
Lilesville, Shady Grove	"	8 9
Morven circuit, Union	"	15 16
Wadesboro station	"	16 17
Ansonville, Concord	"	22 23
District Conference, Brevard St.	"	26 28
Polkton, Poplar Hill	"	29 30
Derita, Pleasant Grove	Aug.	5 6
Dilworth and Big Spring, Dilworth	"	6 7
Weddingron, Wesley	"	12 13
Clear Creek, Bethel	"	15
Waxhaw, Pleasant Grove	"	19 20
Matthews, Matthews	"	26 27
Chadwick	"	27 28

Note that the District Conference will be held at Brevard Street, Charlotte, July 26-28.

FRANKLIN DISTRICT—3RD ROUND

J. E. Woosley, P. E., Franklin, N. C.

Webster circuit, John's Creek	May	27 28
Macon circuit, Pattoni	June	3 4
Dillsboro and Sylva, Willets, (Dedication of church	"	10 11
Franklin circuit, Bethel	"	17 18
Franklin station (night)	"	18 19
Glenville circuit, Cashier's	"	24 25
Andrews station	July	1 2
Murphy circuit, Boyle's Chapel	"	4 5
Hayesville circuit, Tutquittee	"	8 9
Robbinsville ct., Odom's Chapel	"	15 16
Bryson City, Maple Springs	"	22 23
Whittier circuit, Whittier (D. C.)	"	29 30
Hiawassee circuit	Aug.	5 6
Murphy station	"	12 13

MT. AIRY DISTRICT—3RD ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	May	13 14
East Bend circuit, Huntsville	"	27 28
Stokes ct., Shiloh	"	30 31
Yadkinville ct,, Longtown	June	3 4
Jonesville circuit, Maple Springs	"	6 7
Pilot Mountain ct., New Hope	"	10 11
Wilkes circuit, Lebanon	"	17 18
North Wilkesboro station	"	18
Wilkesboro station	"	18 19
Mt. Airy circuit, Salem	"	24 25
Mt. Airy station	"	25 26
Creston circuit, Big Laurel	July	1 2
Watauga circuit, Union	"	8 9
Boone circuit, Fair View	"	16 17
Jefferson circuit, Bethany	"	20 21
Helton circuit, Baldwin	"	22 23
Laurel Springs ct., King's Creek	"	29 30
Sparta circuit, Shiloh	Aug.	5 6
Rockford circuit, Siloam	"	14 15

There will be held during the 3rd and 4th Rounds a number of Bible Schools, in which important subjects will be discussed by the preachers and laymen of adjoining charges.

The first of these will be at Lebanon for the Wilkes circuit and the two stations. Programme and further announcements will be sent out soon.

GREENSBORO DISTRICT—3RD ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

High Point, S. Main Street	May	14
High Point, Washington St	"	14
Greensboro, West Market St	"	21
Greensboro, Centenary	"	21
West Greensboro, Friendship	"	27 28
Randolph, Trinity	June	3 4
East Greensboro, Holt's Chapel	"	10 11
Greensboro, Spring Garden	"	11
Randleman and Naomi	"	17 18
Greensboro, Walnut Street	"	25
Asheboro station	"	29
Asheboro circuit, Lebanon	"	30
Uwharrie, Concord	July	1 2
West Randolph, Mt. Shepherd	"	15 16
Ramseur and Franklinville, Ramseur	"	22 23
Coleridge, White's Chapel	"	23
Reidsville, Ware's Chapel	"	29
Reidsville, Main Street	"	30 31
Ruffin, Hickory Grove	Aug.	1
Wentworth, Wentworth	"	5 6
Pleasant Garden, Bethlehem	"	26 27

MORGANTON DISTRICT—3RD ROUND.

J. H. West, P. E., Rutherford College, N. C.

Cliffside circuit, Hopewell	June	3 4
Henrietta and Caroleen, Henrietta.	"	3 4
Connelly Springs ct., Warlick's	"	10 11
Rutherfordton sta., Mt. Hebron	"	17 18
Morganton circuit, Stamey's Chap.	"	24 25
McDowell circuit, Pleasant Hill	July	1 2
Marion & Providence, Marion	"	2 3
Table Rock circuit, Arney's Chapel	"	8 9
Morganton station	"	9 10
Spruce Pine ct., Jonas Ridge	"	15 16
Elk Park circuit, Elk Park	"	15 16
Bakersville circuit, Snow Creek	"	15 16
Broad River ct,, Wesley's Chapel	"	22 23
Thermal City circuit, Centennial	"	22 23
Green River circuit	"	29 30
North Catawba ct., Concord	Aug.	5 6
Forest City circuit, Dis. Conf.	"	11 12

SHELBY DISTRICF—5RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Apr.	1 2
Gastonia, Main street	"	2 3
McAdensville station	"	8 9
Lowell at Bethesda	"	15 16
El Bethel and Salem at Salem	"	22 23
Bessemer City at Tate's Chapel	"	29 30
King's Mountain station	May	13 14
Cherryville at Laboratory	"	28 29
Mount Holly at Moore's Chapel	June	3 4
Lowesville at Snow Hill	"	10 11
Rock Springs at Rehobeth	"	17 18
Lincolnton circuit at McKendree	"	24 25
Lincolnton station	"	25 26
Stanly Creek at Dallas	July	1 2
South Fork at Bethel	"	8 9
Belwood	"	15 16
Shelby circuit at Sharon	"	22 23
Polkville at Casar	"	29 30
Shelby station	Aug.	5 6

The Shelby Dislrict Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—3RD ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	May	6 7
Mooresville station	"	7 8
Caldwell circuit at Grace Chapel	"	13 14
Granite Falls station	"	14 15
Troutman circuit at Knoxes Ch	"	27 28
Lenoir circuit at Harpers Chapel	June	2 3
Lenoir station	"	3 4
Mooresville station	"	10 11
Clarkesbury circuit at Clarkesbury	"	17 18
Iredell circuit at Turnersburg	"	18 19
Statesville circuit, Connelly's Chap	"	24 25
Statesville, First Church	"	24 25
" West End	"	24 25
Alexander circuit at Hiddenite	July	1 2
Stony Point circuit	"	2 3
Maiden circuit	"	8 9
Newton circuit	"	9 10
Hickory station	"	15 16
Catawba circuit	"	22 23

District Conference at Lenoir, July 13-16.

SALISBURY DISTRICT—3RD ROUND

D. Atkins, P. E., Salisbury, N. C.

Linwood, Macedonia	May	27 28
Lexington	"	28
Salisbury, Main Street	June	4
Salisbury, First Church	"	4
Salisbury, Holmes Memorial	"	7
Mt. Pleasant, St. Paul	"	10 11
Concord, Central	"	11
Concord, Epworth	"	11
West Lexington, Clarksbury	"	17 18
Salisbury circuit, Tabor	"	24 25
Spencer	"	25
Salem	July	8 9
Big Lick, Locust	"	9 10
Gold Hill, Wesley Chapel	"	15 16
New London, Palmerville	"	16 17
Jackson Hill circuit, Jackson Hill	"	18 19
Albemarle circuit, Pine Grove	"	22 23
Albemarle	"	23
Norwood, Randalls	"	29 30
Cottonville, Cedar Grove	"	30 31
Concord circuit, Center	Aug.	5 6
Concord, Forest Hill	"	6
Woodleaf circuit	"	12 13
China Grove, Shiloh	"	30

WAYNESVILLE DISTRICT—3RD ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Fincher's Chapel	June	3 4
Jonathan at Palmer's Chapel	"	10 11
Waynesville station	"	17 18
Sulphur Springs at Sardis	"	24 25
Leicester at Zion Hill	July	8 9
Canton station	"	22 23
Brevard station	"	29 30
Brevard circuit	"	30 31
Mills River at Horse Shoe (D. C.)	Aug.	3 6
Haywood circuit at Laurel Hill	"	12 13
Spring Creek	"	13 14
Canton circuit	"	19 20

WINSTON DISTRICT—3RD ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Walkertown, Walkertown	June	4 5
Winston, Grace	"	11
Advance, Mocks	"	17 18
Cooleemee, Cooleemee	"	18
Summerfield, Gethsemane	"	24 25
Danbury, Sandy Ridge	"	30
Madison, Bethesda	July	1 2
Stoneville, Price	"	2 3
Farmington, S. Grove	"	8
Davie, Oak Grove	"	9 10
Mocksville, Mocksville	"	9 10
Lewisville, Brookstown	"	14
Davidson, Olivet	"	15 16
Kernersville	"	22 23
Leaksville, Leaksville	"	30
Spray, Spray	"	30

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The Readers of this column will remember, in Notes on the recent Annual Conference, a reference to a young Cuban christian who wishes to enter the ministry. He had applied to the Seminary at Key West for aid, and in Mrs. Siler's address before the Conference on The Work and its Needs she spoke of him and the great good a small sum expended on his preparatory education might do for the Cause in Cuba. It was gratifying that at the close of her talk the sum mentioned, one hundred dollars, was given by three members of the audience.

Below is a letter from the Brother and also one from Miss Reid regarding the gift.

As he says, it is ths first letter he has written in English, and his use of the idiom is not always quite clear, but he not only succeeds in making himself understood, but he also shows through his broken Englieh a grateful and a brave heart.

Miss Emily J Reid.

Key West, Fla.

Dear Sister:

I received your letter, and it must be extremely gratifying for me.

I accept your offer, and of your womens. The difficulty that come I think conquer. I say to sister Denlafero, wife of the pastor Delenfero, you recommendation. She is conformable.

I hav desire to be with you. I begin to study the ingles (English) idiom. This is the first letter I write in ingles.

I am your brother,
RICARDO BARRIOS.

Cienfuegos.

Miss Reid's letter:

Dear Mrs. Siler:

Your letter was forwarded me from Key West and I am so glad to know that the young brother Barrios is definitely provided for next year. And I am so grateful to you for urging the matter, as well as to the women who have pledged his support.

During the spring he wrote me a letter (in Spanish of course) asking if the seminary could give him any assistance in securing an education; that it was his great desire to preach the gospel of Christ, but that he wanted to be educated "to make himself a workman that needeth not to be ashamed."

Somehow the letter appealed to me, and though I did not then see how we could take him, I was not able to forget his earnest plea or to dismiss from my mind the thought that this was our opportunity to do something very necessary and very directly helpful in carrying forward our Master's work in Cuba. So I laid the matter before the Board as you heard in Montgomery. Before I did this I wrote several times to the brother Barrios asking questions the answers to which convinced me that he is sincere, and willing to earn his way if he can. I also wrote to Bro. W. D. Carter, Supt. of the Cuban work and talked with Bro. Baker, Pastor of the Cuban church in Havana. Both commend Bro. Barrios in highest terms, and gave me advice which I am sure will be helpful. I send you the little letter Bro. Barrios wrote thanking me for securing his support.

My plan is to rent a room for him near the Seminary, give him board at the school, have him take up the study of English and Spanish together, with the regular grade work of the school. He will also visit among our Cuban patrons, conduct a Cuban Sunday School in the Seminary, assist in the Cuban mission work down town, and in any other way I can use him for the work.

You see he is literally to be a "deacon"(ess) in our work. Will you not thank these women who have contributed the one hundred dollars? I will write you during the year of his progress.

Your friend,
EMILY J REID.

June 22, 1905, Searcy, Ark.



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mar2

The Farm and Garden.

Thoughts for Farmers.

THE OAT DRILL.

Some time ago J O. Greene, of Franklinton, N. C., made some inquiries in regard to an oat drill. He was answered through The Progressive Farmer. Recently another North Carolina farmer who reads The Progressive Farmer, wrote for the name of the manufacturer of the drill. We will state for the information of all farmers that oats planted with that drill were not injured by the cold of last winter. Even the Appler and Red oats tender varieties, were fresh and luxuriant after the February ice and sleet melted. The Appler oats sown October 20th to November 5th, were ready to cut the last days of May. Oats sown February or March may be put in with a wheat drill, for all danger of freezing is then over. But the best time to plant them is October when they shall go in the open furrow.

Nitrate of Soda.

Farmers in this county who have used nitrate of soda on small grain are satisfied with the results. Nitrogen is the most expensive of the commercial fertilizers, and nitrate of soda is the most active of all the nitrates used. Sometimes it fails because applied at the wrong time. The writer used 50 pounds to the acre on some oats when they were three or four inches high. When they were ready to reap the indications were that the yield had been increased 30 to 50 per cent. There was a lot of wheat close to hand that had been well manured in the fall. It seemed that there was ammonia enough to make the wheat. But nitrate was applied to a small portion of the ground and in two weeks the wheat was a dark green, and now when ready for cutting, it looks as if the yield would be doubled. In sowing small grain in the fall use no ammoniated fertilizers. They will be inert or go to waste during the winter months. Wait till March or April and use 50 to 100 pounds of nitrate of soda, which will cost about $2 75 a hundred pound when bought by the ton. Fifty pounds to the acre applied at the right time will make a great difference in small grain.

Nitro-Culture.

We are almost daily getting letters from farmers asking about what has been called nitro-culture. They seem to imagine that it is a new and concentrated fertilizer that will make poor land rich at once, and we are asked if it is a good fertilizer for this, that and the other farm crop. The article now called nitro-culture is simply a laboratory culture of the various bacterial forms that live on the roots of legumes, and the purpose of these cultures is to inoculate the soil with the different bacteria, since it has been found that each class of legume has its own specific bacterium, and the successful growth of each depends on the presence in the soil of the bacterium that lives on its roots and enables it to get the free nitrogen of the air combined in the soil for its use. These various nitro-cultures, therefore, are not fertilizers, but are simply collections of living forms of a miscroscopic character that retain their vitality for a considerable time when dried, and can then be diffused in water and sprinkled on the seed or on soil to be scattered over the land that is to be sown to some such crop as alfalfa, peas or other legumes.—Practical Farmer.

The Function of Fertilizers.

Commercial fertilizers are to be used as an adjunct to tillage and rotation. Tillage improves the physical condition of the soil. The rational way to use commercial fertilizers is to ascertain the elements needed in the soil, and then by the means of such fertilizers to supply such as are needed. All investigation suggests that of the elements needed for plant growth (nitrogen, potassium, and phosphorus), one or all may be frequently lacking in the soils. If this be the case, maximum crop production is impossible. It follows that if one or more of these elements is lacking in the soil, the deficiency should be met, and the element or elements needed should be supplied. But it is the business of the good farmer to find out what elements are lacking.

And in this connection we should not forget the place the legumes should take in a rational system of farming. The legumes! No magacian's wand could wave over any agricultural land and bless it more than do these plants. Alfalfa, the clovers—the common red clover, crimson, alsike, mammoth, white and bur, the cow pea, the soja bean, vetches, etc.,—these are nature's soil-improvers, and every one a cattle food of the highest excellence.—C. W. Burkett, in Progressive Farmer.

The High Importance of Legumes.

These legumes add nitrogen to the soil. And since nitrogen is one of the elements found in commercial fertilizers, it is a good thing to know that it may be obtained in other ways than through costly fertilizers. The connection between the element nitrogen and the leguminous plants lies in the fact that bacteria select the clover, alfalfa, cow-pea and other leguminous roots as the place for building their nitrogen homes.

You can see these nitrogen homes if you will take the trouble to examine the roots of any leguminous plant. Their presence is shown by the knots or wart like tubercles all over the roots of these plants. How do these tubercles gather nitrogen and feed plants upon it? In this way: Air, filled with the atmosphoric nitrogen, circulates through the soil. As this air passes through the soil, the bacteria composing the tubercles assimulate the nitrogen and hold it as available plant foot for the plant supporting their own parasitic bodies, and for crops coming after.

Great quantities of atmosphoric nitrogen can thus be stored in the soil. Since nearly one-half of the total cost of commercial fertilizer comes from nitrogen, it follows that it is rational farming to grow clover and cow peas or other leguminous crops or as to diminish or entirely do away with the buying of costly nitrogen.—C. W. Burkett, in Progressive Farmer.

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may 11-8t

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Jan 18-36t

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

GROVES.—Mrs. Margaret N. Groves, wife of J. B. Groves, was born August the 9th, 1837, and died March the 6th, 1905. She leaves a husband and two children to mourn her death. Two of her children preceded her to the better land. Sister Groves was an excellent woman. She had been a member of the M. E. Church for a long time and appreciated her church privileges so much, especially protracted meetings. She was possessed of a firm abiding faith in God. She was an ideal mother. While she loved her children, yet she was firm in directing the course of their lives. Mrs. Groves was a great sufferer for two years, and often expressed herself as being ready and willing to go.

Her pastor visited her a short time before her death, and she seemed anxious to go, but would stay and suffer on if it was God's will. A trouble that seemed to press on her heart was leaving her devoted husband in his loneliness. They had walked together so long in faithfulness and love, that she dreaded to leave him. Like a true mother, her heart was bound up in her husband and children, but we trust they may all meet again in the home above.

J. D. ARNOLD.

MCCURRY.—William L. McCurry fell asleep in Christ at 2 o'clock, a. m., June 18, 1905. He was born July 8, 1859, and made a public profession of religion and joined the Methodist Episcopal Church, South, Dec. 1882, at Providence, under the ministry of the now sainted J F. Wampler of the Holston Conference. Since that time he has lived a faithful life in the relation of husband, father, citizen, friend.

Most important and underlying all, he was a true, humble Christian and faithful member of the church. He will be missed in his church and community. He died well. His end was so peaceful that it was hard to know just when the end came.

His last words were—"My Father calls me, I must go" He leaves behind a wife, five small children, three sisters, two brothers and a great many relatives and friends to mourn his departure. His humble, quiet, faithful life, ending in a triumphant death, should be a great inspiration to his loved ones left behind. He was laid to rest in Providence church yard on Sunday afternoon, June 18, 1905, to await the coming of our Lord. His pastor,

D. FRANK CARVER.

Tribute of Respect.

In the death of Craighead Dunlap, Cedar Hill church and Sunday-school have sustained an irreparable loss.

While we are bowed in grief at the loss of his young life, we know "He doeth all things well," and bow in humble submission to His divine will.

Just closing his first collegiate year and blossoming into young manhood, his future was bright. We tearfully wonder why God, in His infinite wisdom, saw fit to take his young life, why just at the dawn of a promising career the "silver cord" is broken. We know not now, but "sometime we'll understand."

While our Sunday-school has lost one of its brightest members, we feel that God has gathered one more jewel safely to His loving bosom.

We can only thank Him for his precious loan and pray that Craig's life may long be a guiding star.

May our dear Father heal the wound His loving hand hath inflicted, comfort the bleeding hearts and ever point them upwards to their shining star. We ask that a copy of this tribute be sent to the grief-stricken family, placed on our Sunday-school record, and sent the N. C. Christian Advocate and other papers for publication.

Miss Maude Gaddy,
W. P. Dunlap,
C. S. Burns,
Committee.

Tribute of Respect.

God in his wise providence has sent the death angel to convey from his home below to his home in heaven, the soul of our deceased brother, A. H. Sigmon. About a year ago our brother received notice in the form of a paralytic stroke that the summons was soon coming, and we were constrained to think as we listened to his stammering tongue and observed his tottering steps, that he was ready and waiting. And on the 23rd inst. it came. We are satisfied that while the bridegroom tarried Bro. Sigmon was not slumbering, but had his lamp trimmed and burning.

Resolved 1st. That we extend to the family our profoundest sympathy; and may God's grace sustain them.

Resolved 2nd. That a copy of these resolutions be published in the Christian Advocate, also in Newton Enterprise and Catawba County News.

C. M. Batty,
D. P. Smith,
Committee.

From Mt. Pleasant Sunday-school, Mountain Creek, N. C.

A Fearful Fate.

It is a fearful fate to have to endure the terrible torture of Piles. "I can truthfully say," writes Harry Colson, of Masonville, Ia., "that for Blind, Bleeding, Itching and Protruding Piles, Bucklen's Arnica Salve, is the best cure made." Also best for cuts, burns and injuries. 25c at all druggists.

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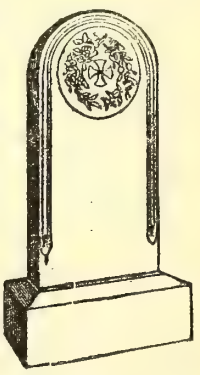
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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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Reading Room
Trinity College N C

RENEWING THE CAMPAIGN.

IT has been determined to renew the campaign for the extension of the circulation of the CHRISTIAN ADVOCATE. The months of May and June are always hard months on this work. Nevertheless, we have done better this year during these months than ever before. There has been no week that has not brought us a few new names.

Now as the protracted meeting season is opening, it has been determined to ask that the circulation of the ADVOCATE be made prominent in all these meetings, and that club work be pressed, especially in the country churches. These are the places where this work is most needed, and no season offers so fine an opportunity to present the paper and introduce it into every home as a weekly visitor. Nothing the pastor can do will leave more permanent and abiding results.

We now have more than 6,000 on our mailing list, and we confidently hope to have the co-operation of all our pastors in an effort to swell the list to 8,000 before the meeting of our annual conference. If all will fall in during these summer and fall months, as many have during the past few months, we shall reach the goal.

Let every pastor and intelligent layman lay the matter before the people who are not taking the paper and get them interested. There is no way by which a pastoral visit may be turned to better account than by inducing the family to subscribe for their conference paper. Moreover, there is no more valuable service a member of the church, either male or female, can render, than to induce families not accustomed to taking the paper to become regular subscribers. Work of this sort will tell in the future, and continue to bring forth fruit when we are gone to our reward.

While we have had the remarkable net increase of over 2,000 since last December, the manager of the business is in a position to know that we have merely touched the surface in a few places. It is wonderful what resources of numbers and strength are to be estimated as possibilities for development in the Methodism of the Western North Carolina Conference. No enterprise of the conference is so vitally related to the work of developing these latent resources as the NORTH CAROLINA CHRISTIAN ADVOCATE. Already the preachers who made an earnest canvass and put the paper into many new homes early in the year, are feeling the good effects, and reaping a harvest from this sowing. There is a quickening and the people are responding more readily to the efforts of the pastor on all lines.

Again, our people must be brought to understand the relation that the ADVOCATE sustains to the conference. This campaign has already resulted in much good in this respect. When all our people understand that we have invested our conference trust fund largely in the stock and that every dollar of profit accrues to the benefit of the conference claimants, they will more readily patronize the paper, and will do everything possible to increase the volume of its business. Let every pastor take time, before his congregations and in pastoral visiting, to explain to the people fully how in patronizing the paper they are but helping to support an institution of the church.

OUR PREMIUM OFFER.

Some time ago we announced the following series of premiums for the encouragement of those who have already taken up this work and those who may do so yet:

"1. Counting from last December, including the report already standing, to the one securing the largest number of new subscribers before the meeting of the next Annual Conference, we will furnish transportation to the General Conference next year. Or, in case of failure for any reason to be able to use this transportation, we will pay the equivalent in cash to the successful competitor.

"2. To the one securing the second largest list, exceeding 75, we will give a set of the Expositor's Bible, or $15.00 in cash.

"3. To the one securing the third largest list, exceeding 60, we will give a copy of Webster's International Dictionary."

JULY PREMIUM.

In addition to the foregoing we are going to give to the one sending the largest number of new subscribers in this month, July, a set of Edersheims Life of Christ, in two volumes. The only condition about the offer is that all must be new cash subscribers, and there must be not less than ten. Who will take the July prize?

From this till November there will be a regular monthly premium given to the one sending in the largest list of new subscribers for the month, the same condition applying each month, viz: that the subscribers must be new, the number exceeding ten, and cash accompanying the order.

Let all orders be plainly written, always distinguishing between new subscribers and renewals. We have had much trouble this year on account of illegible writing, also failure at times to distinguish between new subscribers and renewals, and the giving of wrong postoffices. It is of the utmost importance that great care be given to these things.

THE WAR.

THE only news of consequence from the seat of war during the past week was the report from St. Petersburg to the effect that the Japanese have captured Sakhalin Island, landing troops under guard of battleships and taking possession. Military circles in St. Petersburg are said to be startled by the news, although they were aware of the fact that since Rojestvensky's fleet was out of the way, there was nothing to prevent the Japanese from landing whenever they got ready. The news from Manchuria shows nothing of consequence as having occurred there. President Roosevelt has taken steps to have the belligerents sign an armistice, but so far has not been successful. It seems, however, that this makes but little difference, as there is not much inclination on the part of the forces in Manchuria to do any heavy fighting. It may be, however, that Oyama will endeavor to cut off Vladivostock by taking a position on the railroad between the port and Harbin.

The situation in the Black Sea has improved, the mutinous crew of the Kniaz Potemkine surrendering to Roumanian officers.

The peace plenipotentiaries are now en route to Washington and it is likely that they will begin their sessions between the 1st and the 10th of August. They will in all probability be most deliberate in their conferences, and may be in session for months before a conclusion is finally reached.—Charlotte Observer.

CONTRIBUTIONS.

NOTES FROM TEXAS.—A TROPHY OF OUR MEXICAN BORDER MISSION WORK.

REV. H. L. ATKINS.

[Conc'uded from last week.]

In this connection, I learned that he saved the money earned in the government service and made money otherwise, and years ago became quite a large land holder of Bandera county, Texas. After giving off to his children and grandchildren he still owns about 1,000 acres of good land.

But the marvelous thing about "uncle Polly," is his remarkable Christian experience, and great usefulness in the church. I will tell the story of his conversion as nearly as possible in his own words:

"I was brought up a Catholic; was always bitter against Protestants. Just before my conversion I was accustomed to ride eight miles to mass on Sunday morning, and then go by the saloon, gamble awhile, and get drunk as I went home. I thought this was all right.

"A nephew of mine was converted and joined the Methodist church. And though the man's wife was dead and I was raising his children, I forbade him to come again to my house. I regarded his sin as mortal. I would not speak to him. Some months after this I was out hunting my horses one day and happened to meet this man on the mountain trail. I had to pass right by him, but I did not intend to speak. But as we passed each other he spoke to me, and after passing a short distance, he turned and said he was going to leave the country and would like to sell me a young mare he owned. I asked the price, and seeing a chance to make some money out of him, I promised to go the next day and get the mare. As I rode up to his house I noticed a horse tied in the yard, saddled, ready for the road; and as I came to the door my nephew came out and met me, and introduced a strange man, whom he called a Methodist preacher." As judged by uncle Polly's description, the preacher was a polite, genteel fellow, and was evidently lying in wait for "Polly." The preacher, he said, explained that he was just leaving and they were ready to engage in prayers, and asked him to join them. "I told him," said Polly, "that I did not come to pray; but to get the filly." But the preacher and his nephew urged him to go in for the prayers, explaining, that it would only hinder a few moments, and then the filly would be brought up. So he said he finally went in. The preacher then read from the Bible and knelt down to pray. "I was angry," said uncle Polly, "and I would not kneel or take off my hat." The prayer, he said, was unlike anything he ever heard. The preacher talked like he was talking to some one he could see. He wept as he prayed, and when he prayed for the stranger, whom he had just met, he told the Lord all about "uncle Polly." "This," said Polly, "made me awfully angry; and when he prayed that the Lord might touch my heart, and make me feel my need, I said to myself, 'I'll show you that your prayers can't affect me.'" So he stubbornly concealed his feelings, coolly told the preacher good-bye, and just as coolly paid for the filly, and rode away. But the memory of the prayer haunted him all the way home, and kept him awake all night. He ate no supper and could eat no breakfast. He assured his family, however, that there was nothing the matter with him, and hurried away to Bandera to get with his old companions, and get drunk, hoping thereby to drown this awful feeling. But he started to walk into the saloon, the odor of the whiskey and beer made him sick. "When I saw I could not drink," he said, "I sat down outside, and did not know what to do. My friends came and asked me to drink and to play billiards, but I could not. They asked what was the matter, and I told them nothing. Finally the clerk of the court just pulled me home with him to dinner. I sat down at the table, but could not eat. They urged me to tell what was the matter. I told them I was all right. Just couldn't eat or drink. But finally the clerk's father, an old friend of mine, just demanded that I tell him what was the matter. So I told them. Then the old gentleman got angry, and told me that if I joined the Protestants I should never set at his table again." Polly said his aged friend got so abusive that his son, the clerk, asked his father to stop, and said, "Let Polly follow his convictions; he will always be welcome at my house." At this, Polly said, the old man got angry with his son, and while they were in a war of words, he slipped out, mounted his horse and started home, feeling worse and worse the farther he rode. When he got within about a mile of home he stopped, tied his horse, and knelt to try to pray. "After I had prayed," he said, "I got on my horse and started, and soon a happy feeling came over me. I never felt so before. I knew God was changing my heart and blessing me. I trotted my horse, then loped him, and then ran him at full speed. I did not know what to do, I was so happy. I reached home with my horse almost at a run, and dismounting, ran in and hugged and kissed my wife and every child, and told them God had blessed me." The children, he said, seemed scared, and his wife weeping like her heart would break, said, "my husband, my husband! You are crazy." "When I told her to take down the statuary and pictures before which we had bowed, she said, 'I can take it down, but you are crazy.' And when I asked her to forgive me for my cruelty to her, she said, 'You have ever been a good husband, but now you are crazy.'" After this, he said, he heard her tell the children to be careful that their father was crazy, and she did not know what he might do.

Shortly after this, "Uncle Polly went to the Methodist church at Bandera, and happened to find a Quarterly Conference in session. Thinking him up to some mischief, some of the church officials asked why he was there. To their utter astonishment he told them he came to get license to preach. Finding he was sober, and hearing the story of his conversion, they received him into the church and gave him license to preach. This was in January, 1877. In 1878 he joined the Mexican Border Mission Annual Conference, and for several years did fine work. He is now a superannuated member of the conference, but is eminently useful round his own home. Largely out of his own means he built, near his home, a splendid stone church. This has been the spiritual birthplace of many of the Mexicans of the community. This church has a considerable membership, and is a great blessing to all that section. The Divinity of Christianity is proven in every case like "Uncle Polly's," and our foreign mission work abundantly justified. Who would mind contributing to an enterprise which brings such blessing to men?

How I Happen to Be In a Catholic Sanitarium.

Some people in North Carolina may be surprised that I am in a Catholic Sanitarium, and especially that Dr. Ardrey should leave Bandera and take the medical management of a Catholic institution.

The explanation is, that in this section the Catholics are in possession of nearly all the Sanitaria and hospitals. So unless one was able to build, he can hardly get a sanitarium that is not Catholic. Dr. Ardrey had more patients than he could provide for at Bandera, especially as some of the boarding houses had to give up their boarders because of fever in their homes. And as they needed a Doctor at this place just then, Dr. Ardrey gladly moved his patients here.

He has here, I think, twenty-seven or twenty-eight patients. A large per cent. of them are getting better. H. L. A.

Bourne, Texas.

TEACHING AND PREACHING.

REV. J. W. CLEGG.

Teaching and preaching, sowing and reaping, the evangelical and the evangelistic, constitute the two-fold function of the Christian ministry; the basis for which is found in the two-fold function of truth—to enlighten and to quicken—and the two-fold capacity of the human spirit—a capacity for knowledge through perception, thought and reason, and a capacity for religion through choice, faith and experience.

As a teacher, the minister of the gospel presents to the understanding truth as knowledge of what men ought to be and ought to do. As a preacher, he presents to the heart, the conscience and the will truth as a divine message, awakening rosponsibility and demanding immediate compliance with its obligations. Teaching, therefore, promotes intelligence and capacity, or size, and lays broad and sufficient foundations for Christian service. Preaching promotes piety, insists upon quality or character, and through experience prepares a man for effective co-operation with God in every good work. The method of teaching is more or less general while that of preaching is decidedly personal. In Matthew the great commission reads, "Go . . . . teach all nations,"—the race viewed collectively; in Mark it says, "Go . . . . preach the gospel to every creacher,"—to men as individuals. The apostolic teacher has a message for the nation, the State, the municipality, the corporation, the community. The apostolic preacher has a message only for the individual. Salvation is personal, always personal. Too much emphasis can scarcely be placed upon the importance of every minister's discharging both these functions of his high calling. Jesus Christ is both the light and the life of the world. "In him was life and the life was the light of men." He was both teacher and preacher. He "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." And the command to teach and to preach was given to the Christian ministry of every age.

And then the vital connection between teaching and preaching makes them simply two phases of one great work. Knowledge is an indispensable prerequisite of faith, character and service. Knowledge of the gospel must precede the performance of its conditions or the receiving of its blessings. Sowing antedates reaping and is just as essential.

But is there not a present tendency to overdo, if possible, the evangelical functions to the neglect of the evangelistic? Do we not oftentimes pass by "fields ripe unto the harvest," in our anxiety to break up more fallow ground and sow more seed? Can zeal and faithfulness along any other line of ministerial activity entirely relieve us of evangelistic responsibility? And when we enter the harvest-field why do some of us take the ponderous plow instead of the light sickle, unless, perchance, we have lost the gift of adaptability? Let the chosen prophets of God "covet earnestly the best gifts," and strive to be large winners of souls as well as faithful sowers of the good seed.

SIN—A FACT.

C. F. S.

Sin alienates from God. So true is this that common politeness suggests that we do not introduce the subject of religion unless we know it will be agreeable. This is why some souls do not love to talk of God. Sin alienates.

Sin is a fact. Those who say that Christ came to save us from a deluded notion of the existence of sin, commit a sin in such teaching. Sin is real; and Christ came to save us from it. It is true he came to save us from all false notions of every kind; and no notion is more false than that sin is only a delusion. Sin is the most awful fact in the universe.

Into every heart there has come a sense of wrong at some time. This moral revolt against wrong in our own souls is implanted by God. It is universal. It is God's warning. Spiritual health and peace are found in prompt obedience. The soul that continues to sin, after such warnings, shall die.

A man can walk away from his shadows sooner than he can get away from a sense of indignation at a great evil wickedly done him. For the culprit to change his name or home will not empty his name of the moral stain. The injured soul may pray for the culprit, and still there abides the sense of injustice. Nothing but repentance and a clear heart can set a sinner strait. The moral sense of the universe cries out against wrong.

The goodness and wisdom that enable a teacher to give a card of honor or a diploma to a faithful pupil, will expel the incorrigibly wicked and perverse. In a sense, the teacher permits both the expulsion and the awarding of the diploma. But in what a different sense! In one, he rejoices. The other, he weeps over. In this sense God permits sin and eternal punishment. He would have every child, as the good pupil, come to his best. The whole school is ordered to give the best to the faithful scholar. All God's universe and his moral government are constituted to give the best to his loving children. God chooses sin for no soul. He is infinitely better than the best teacher. He is the Father-God.

CORRESPONDENCE.

CHURCH EXTENSION—THE LOAN FUNDS.

The present capital of the Loan Funds of the Board of Church Extension is $220,093.40. The outstanding loans at the close of the last year amounted to $205,208.79. Since that time we have loaned out all the balance we then had in the Treasury, and all we have been able to collect, so that now the treasury is empty and we have on our books unpaid grants amounting to $52,000 and many of the grantees are very anxious to get the money from us as soon as possible.

It is of very great importance to the work of the church that we should be able to pay these grants as fast as the grantees get ready for them. There are two ways by which we may be enabled to do this: One of these is that all those who have borrowed from us should pay us promptly all that is past due and that payments as they fall due should be promptly met. And inasmuch as this is not at all likely to enable us to provide fully for our grantees, I am very anxious to secure as large additions as possible to our Loan Funds from any of our people who have money that they can afford to give to the Lord for this part of his great work. There is a class of good people who have reached such an age that they can no longer pursue the form of business life to which they were accustomed when younger, who have no children and who have sufficient means to live comfortably on their income. Our Annuity Plan is very desirable for such persons. They give us their money and we pay them six per cent. annuity on it, if they are as much as sixty years or over, during their life, paying it promptly semi-annually. If their money is invested in the usual way there is a liability to lose it, and it is subject to taxation and the income from it is not in all cases reliable. If put into the hands of the Board of Church Extension there is not the slightest risk to the annuitant, and it not only enables the Board to provide for borrowers promptly but it can be made to serve a very important purpose in some of our Foreign Fields. In many of these the Board of Missions is renting much of the property they need, and in some of these cases, if the Board of Church Extension had the loan money in hand, they could lend it to the Board of Missions and enable them to buy the property they are now renting and thus become the owners of the property at once and pay for it in less than eight years with the money they are now paying out for rent. We would gladly receive any amount of money from any of our people as a gift to be added to our Loan Funds, and we could safely and would gladly receive on the Annuity plan as much as thirty-five thousand dollars, and any of our people who give us as much as $5,000 have the right to name the Loan Fund permanently for themselves if they so desire. I most cordially and heartily invite correspondence with any of our good people who may be willing and able to add to our Loan Funds.

Most respectfully,

P. H. WHISNER,
Cor. Secretary.

705 W. Chestnut St.,
Louisville, Ky.

SOUTHERN CONFERENCE FOR YOUNG PEOPLE.

FURNISHED BY PRESS COMMITTEE YOUNG PEOPLE'S MISSINARY MOVEMENT.—RELEASED FOR PUBLICATION JULY 3d INST.

The Third Annual Southern Conference for Young People's Leaders, held at Asheville, N. C., under the auspices of the Young People's Missionary Movement, closed Sunday, July 2d. About 250 National, State, District, and Local Leaders from various denominations came together from all the Southern States to spend ten days in considering plans and methods of Missionary Work in Young People's societies and Sunday-schools.

The plan of the conference is unlike that of the numerous conventions held throughout the country, in that, the program provides for the considerations of practical methods of work.

The first hour of the day was set apart for quiet devotional Bible study, under the leadership of Prof. O. E. Brown, of Vanderbilt University. The second hour was given to a Missionary Institute for the discussion of practical methods of Missionary Work in Sunday-schools and Young People's Societies. The third session was given to Home and Foreign Study Classes. The purpose being to prepare the delegates for leadership in similar classes in local meetings on their return from the conference. The afternoons were devoted entirely to rest and recreation and the evening hours to an out-of-door prayer service, followed by denominational group meetings, where denominational representatives formulated under the guidance of their leaders plans for the work of the year and to inspirational addresses.

A large Missionary exhibit of literature and curios, showing the work done by the various Mission Boards, was set up at the conference which provided an excellent opportunity for the delegates to become acquainted, not only with the Missionary work of their own denominations, but also with that of other Boards.

Among the speakers were: Rev W R Lambuth, D D, Rev S H Chester, D D, Pres. Jno F Goucher, D D, Mr John R Mott, Rev J O Reavis, Rev A L Phillips, D D, Rev H F Williams, Prof. O E Brown, Rev George Atkinson, Messrs. Harlen P Beach, Harry Wade Hicks, J E McCulloch, E D Soper, S Earl Taylor, and J W Shackford.

While the purpose of the conference was primarily to consider methods of work and to organize the campaign for the coming year, it was gratifying to note that a number of young men and women volunteered their lives for work in the foreign field.

Conferences similar to the Asheville gathering are held annually in the great sections of the United States under the auspices of the Young People's Missionary Movement. The Executive Committee of this movement is composed of the Secretaries of fifteen Denominational Missionary Boards, and thus affords a medium of co-operation in the Young People's work conducted by the various Home and Foreign Missionary Boards.

The aim of this movement is to deepen spiritual life and Missionary purpose among the millions of young people in the Sunday-schools and Young People's meetings of North America and its general plan of campaign involves the holding of Summer Conferences and Metropolitan Institutes for the training of leaders, the preparation of Mission Study Text-Books and the organization of classes through denominational agencies and the preparation and circulation of Mission Libraries, Maps, Charts and other accessories.

There are some persons whom to meet always gives one a greater courage and hope, as if there were more nobleness and high purpose in the world than one thinks.—C. L. Brace.

There is only one way to have good servants: that is to be worthy of being well served.—Ruskin.

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Hendersonville Circuit.

The work of this charge is moving along reasonably well. So far this year there have been about 110 professions, 55 additions, 400 pastoral visits made, 165 sermons preached by the pastor, and 56 new subscribers secured for the ADVOCATE.

The meeting at Saluda, in which we were aided by Bro. R. B. Hines and Rev. M. D. Branon, resulted in about 15 professions of religion, and in greatly reviving and quickening the spiritual life of the christian community. It was by no means confined to our own membership, as the Baptist church has or will likely receive as much of the fruits as our own, especially on the line of additions. The differences that existed among our own members, there, we trust have all been settled for ever.

While this was not the sweeping revival we had hoped for yet we feel sure that great good has been accomplished as a result of the three and a-half week's siege. The revival seems to have been confined mainly to church members and to the young people, as there were many grown up and older sinners left unsaved, which we had hoped to have seen converted. We hope the way is paved for a more glorious revival there at a later date. Let us all continue to work and pray to this end.

The prospects are for full missionary and conference collections 100 per centor more above last year. This circuit bids fair to be the banner charge in the district, if not in the conference by the end of the year on many lines as compared with last year at least. We have a noble people to serve, and we certainly appreciate the support, sympathy, and co-operation they are giving us as their pastor. To Bro. J. N. Ross more than to any other one man are we indebted for the preacher's home as he not only contributed more largely than any other member in dollars and cents, but took it upon himself to canvass the charge, loosing much valuable time and going through much cold to raise funds for the purchase of the parsonage. This he has done cheerfully notwithstanding the losses he sustained at home by thieves in his absence and the sacrifices he has made otherwise. "Honor to whom honor is due." We have a noble band of stewards and other laymembers, and we bespeak for them good things this year. May God bless them all abundently, and enable us to do faithfully onr part as their pastor.

Pray for us and the work.

W. H. PERRY.

District Conference Directory.

Franklin District at Whittier, July 27 to 30.

Winston District at Leaksville, July 27-30.

Statesville District at Lenoir, July 13-16.

Salisbury District at Lexington, June 29-July 2.

Greensboro District at Ramseur, July 20-23.

Waynesville District, at Horse Shoe, Aug. 3-6.

Asheville District at Barnardsville, July 20-23.

Morganton District at Forest City, August 10-13.

Charlotte District at Brevard Street, Charlotte, July 26-28.

Brevard Report.

Cash.

Previously reported,	$697.79
Rev. T. E. Wagg,	5.00
Rev. E. P. Green,	5.00
Rev. P. L. Terrell,	1.00
Greensboro Centenary S. S.,	3.50
Mrs. H. A. Howard,	1.00
Rev. R. G. Tuttle,	5.00
	$718.29
Pledges,	12.50
	$730.79

Friends, you see we have not yet reached the $1,000 we have been trying so hard to get. Let every Methodist ask this personal question, "Am I doing my part in this work for the Master?" It is a call to help His needy ones. Let all contributions be sent to Mrs. E. E. Ross, Greensboro, N. C.

One of the Ablest Documents of the Times.

The report of the Frick Committee on its recent investigation of one of the largest life insurance companies in the world is perhaps the ablest deliverance on the subject with which it deals that has ever been written. One proposition laid down by this report and which will not be controverted in the future is that "the mere size of a life insurance company has no effect on its ability to furnish sound and economical protection to its indivdual policyholders." The report recognizes the true object of life insurance to be to furnish "absolutely perfect protection at the lowest possible cost" and emphasizes "the high and delicate nature of the trust" in such a way that the entire conduct of the life insurance business of this country will be on a safer, more conservative and a higher plane than it has ever been before.

It does credit to the Southern Life and Trust Company of Greensboro that the management has demonstrated as clearly as it has its appreciations of the responsibility involved and the caution and conservatism required in the conduct of the business of life insurance. This company (1). has for its consulting actuary the leading insurance expert in America. (2). is conducting its life insurance business with unprecedented economy as shown by the profits on its initial operations. (3). At the end of two years, with insurance in force on the lives of 700 policyholders, has not had a single death from natural causes such has been its care of selection. (4). has received for its policies those rates of premium which the experience of every successful life insurance company has demonstrated to be necessary, refusing to undersell experience or to underbid success. The Southern Life and Trust Company occupies a distinctive place among Southern life insurance companies. (1). It is the strongest life insurance company (not industrial) in the South. (2). Makes a larger reserve deposit on its policies with the State of North Carolina than any other company. (3). Is the only Southern life insurance company which issues an annual dividend policy.

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MORGANTON DISTRICT—3RD ROUND.

J. H. West, P. E., Rutherford College, N. C.

McDowell circuit, Pleasant Hill	July	1 2
Marion & Providence, Marion	"	2 3
Table Rock circuit, Arney's Chapel	"	8 9
Morganton station	"	9 10
Spruce Pine ct., Jonas Ridge	"	15 16
Elk Park circuit, Elk Park	"	15 16
Bakersville circuit, Snow Creek	"	15 16
Broad River ct., Wesley's Chapel	"	22 23
Thermal City circuit, Centennial	"	22 23
Green River circuit	"	29 30
North Catawba ct., Concord	Aug.	5 6
Forest City circuit, Dis. Conf.	"	11 12

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The Quiet Hour.

Speaking for Christ.

It was in the summer of 1870. John Morrissey had just finished and elegantly furnished his gambling-house in Saratoga. Many visitors went to see the handsome apartments. To these visitors the great gambler was invariably polite and attentive.

One day a Christian lady called with a number of other visitors. After being shown through several rooms, they stood at one end of an elegantly furnished apartment admiring the taste displayed in the selection and arrangement of the furniture, when the lady to whom reference has been made, at an opportune moment, said aside to the owner: "Ah, Mr. Morrissey, all this will not satisfy." She did not tell him what would satisfy; possibly he knew, but did not seek it.

"Words fitly spoken are like apples of gold in pictures of silver."

There was true Christian courage. The little Welsh Christian lady bearded the lion in his den. Being within the walls of his own gambling-house did not protect this man from the aggressive spirit of Christianity politely shown.

It was just this spirit that called forth the Roman persecutions upon the early Christians. Rome was perfectly willing that every individual should enjoy what religion he chose. She required implicit obedience to the civil law, but gave herself no concern about other matters. But because Christians brought their religion to the notice of others, and would not desist, they brought upon themselves the persecuting power of the state and caused Christianity rapidly to spread.

Would that Christians everywhere were earnest and intent on bringing their religion to the notice of others. Watch for souls! Watch for opportunities to bring Christ and his cause to the attention of others! You cannot tell whether this or that shall prosper, but be ready always to speak for Christ or his cause. Sow beside all waters. It is God that gives the increase.—Christian Intelligencer.

God's Unknowable Love.

For every individual life on earth today the Heavenly Father offers special help. And there are no two lives whose needs are identically the same. We cannot comprehend what this means, in its suggestion of the vastness of God's power and God's love; but we can no less trustfully believe it. We know how different are the three or four or the ten or twelve loved ones for whom we specially prayed this morning. Yet we confidently asked the Father to supply every strength and resource that should be needed by those dear ones moment by moment through the hours and perils of the day. And what we were asking for our loved ones, others were asking for theirs, throughout the length and the breadth of this world, and perhaps of other worlds. Every petition was heard; none were unheeded; all were answered in God's best way. We cannot ask too much of him; nor can too many come to him in prayer. Think of attempting to explain or define or understand such love and such power! How much better simply to experience and to trust!—Sunday School Times.

Gems for Preachers.

The following from that master among preachers, Bishop Phillips Brooks, may be studied with profit by all, but especially by the preachers:

"It is good to be a Herschel, who describes the sun; but it is better to be a Prometheus, who brings the sun's fire to the earth.

"There must be a man behind every sermon.

"To be dead in earnest is to be eloquent.

"The personal interest of the preacher is the buoyant air that fills the mass and lifts it.

"The sermon is the truth and the man together. It is the truth brought through the man.

"Pray for and work for the fullness of life above everything, full, red blood in the body, full honesty and truth in the mind, and the fullness of grateful love for the Savior in your heart.

"All that the minister or scholar knows or loves must go out with him into all his life.

"It constituted the weakness of the eighteenth century—the tacit assumption that character had little connection with the work of a Christian preacher.

"The preacher loses himself and becomes but the sympathetic atmosphere between the truth on one side of him and the man on the other side of him.

"In the love and reverence for human souls lies the deepest secret of the power in the ministry."—Exchange.

Spiritual Life.

The storm looks like riot: it is a kind of quiet. It looks like chaos: it is perfect cosmos. It makes us think of chance; and chance, when we really think of it, resolves itself into unknown depths on depths of law.—William C. Gennett.

The understanding heart is what is needed above all else. The affections are cognitive powers no less than the intellect. The heart knows truth by its affinities, as the mind verifies it by reasoning. What we feel, we know by a consciousness more trustworthy than logic.—Andrew P. Peabody.

Grave on thy heart each past "red-letter day,"
Forget not all the sunshine of the way
By which the Lord hath led thee,—answered prayers
And joys unasked, strange blessings, lifted cares,
Grand promise echoes. Thus thy life shall be
One record of his love and faithfulness to thee.

—Frances R. Havergal.

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Monteagle, Tenn.—Monteagle Bible Training School, July 3-Aug. 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

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The Family Circle.

Where Are the Boys?

If any one will visit the closing exercise of the public schools at this season, the most striking thing to a thoughtful observer will not be the speeches made or the essays read, but the great disproportion between the number of girls and the number of boys in the graduating classes. It is possible that he will go from school to school and find six girls to one boy, and in many cases a fine group of bright girls, and not a single boy. The inevitable conclusion is that in the future we shall have an educated womanhood mated with an untrained manhood.

Now, this situation in the schools, the disheartening dearth of boys who finish the course, represents a serious problem. They seem to go only a little while, through the sixth or seventh grades in the city schools and to the point where they can barely read, write, and "cipher" in the country schools, and then, for some reason, drop out. But what is this reason? One father is reported as saying that he took his boy from school because "he had no head for books." The boy himself says that the father took him away because "he needed him to work." Possibly both were partly right. The boy was perhaps slow, or a bit dull, or not interested in his books, and the father really did need a "hand." So it was easy enough to satisfy both—the son who did not care to study and the father who did not care to be put to the expense of hiring an extra hand on the farm or an extra clerk in the store.

While such an attitude may satisfy for the time the boy who does not know what he is giving up and the father who thinks "he has no head for books," it does not satisfy the future of the boy and the divine right of training which belongs to him as a human being. This right, however, he himself is not conscious of, nor does he know the value of it and its influence in determining his future success. He is a mere boy, with all his blindness and stupidity, with all a boy's natural resistance to anything which is irksome to him. It is the father's duty, therefore, to use the compulsion which is his by the natural responsibility of parenthood and by the acquired right of law and society, to see to it that his child receive, yea or nay, whatever power there is in education. If he does not, the son will rise up one day to reproach him for it. We ourselves have heard more than one man in middle life, looking back upon the neglected opportunity of education, speak with something like bitterness and anger because their parents yielded to their boyish whims, and did not "make" them remain in school.

We belive that this loss of boys from the upper grades in the school is greater in towns and cities than in the country. Very early the streets and stores and shops swallow up numbers of immature, unripe, undeveloped boys. With minds untrained and uninformed, with bodies still in the growing stage, they enter upon modes of life which dwarf the body and stunt the mind. It is no wonder that the human wreckage in town and city is so great as to simply be appalling. Boys are permitted to go into the fierce, turbulent currents of life before they are strong enough, and they are soon cast up as mere flotsam and jetsam,—the pitifully tragic human waste that modern conditions tosses aside as useless,—useless because weak and untrained. It behooves all parents, therefore, to consider the question—Where are the boys? They are not now in the schools.—Southern Christian Advocate.

Cultivating Reverence in Children.

Besides training the child to "feel" the presence of God in nature and cultivating the sense of obedience to rightful authority, much can be done by direct effort. Gradually and carefully, by every possible means we should lead the child to feel more personally the presence of God. By our own reverent devotions, by look, voice, and every attitude of real worship we instill reverence into the child. But the worship must have the quality of genuineness, for the child is quick to distinguish between the tinsel of mere attitudes and the gold of hearty devotion. Then by explanation of prayer as "a talk with God," and such other simple efforts, we may help to make devotion natural and easy to the child, and thus help him to realize the touch of God upon his soul.

Meditative, reverent worship is utterly impossible with much of the "hurry-scurry" of our modern life. The rushing family altar, with only time for a short chapter and a hurried prayer; the bustling Sunday-school, where noise reigns from beginning to end, with only a moment or two of silence during prayer; the impatient mother teaching the child his catechism while she ties his necktie for Church; the loud-singing, hustling service of the sanctuary, with a grand rush to get through in a limited number of minutes, furnish neither time, nor place, nor opportunity for reverence to take root and grow. All of these agencies are losing much of their efficiency because they fail to recognize the fact that the child must be in gentle, quiet frame of mind before he can be in right religious attitude and be prepared for hearty reverent worship.—Rev. William George Koons, in "The Child's Religious Life."

The Child's Need of Ghrist.

The adult needs Christ, to be sure. Does not the child? You wish your child to be good. Who can give him such help to be good as Christ can? You wish your child to keep out of temptation. Who can deliver him as Christ can? You wish your child to grow in spiritual life. Who can help him in this growth as Christ can?

What is it that Christ does for the adult who looks to Him in faith? That and more Christ can and will do for the believing child. All that is for the present. In addition, however, is that life in coming days. How full of sorrow and suffering it will be, no one can predict. Blessed is he who finds Christ in time of trouble, but thrice blessed is he who has Christ as his all in all before the evil days come. In the valley of the shadow of death nothing brings peace like the consciousness of the presence of Christ. More children than adults pass through that valley. Hence the child needs Christ, as we know not when he shall pass through the valley.—A. H. McKinney, in "The Child for Christ."

"Hush," said one of a group of boys who were talking together, as he noted the approach of another boy. "Hush, don't let him hear us." When he had passed by, the story was taken up again. His presence had shamed them into silence. Some men and boys always do this. They check evil talk by their presence. Do we? Ought we not to be indignant when we do not? When others feel free and at ease in speaking unworthily in our hearing ought we not feel shamed?

Bad manners are no more excusable than grimy finger nails. They are equally the result of selfish carelessness and lack of self-respect. Tact can be acquired by anybody; it simply consists of thinking about others, and trying never to wound nor shock them. No really unselfish person—unselfish in small matters as well as in conspicuous ones—was ever rude in manners.

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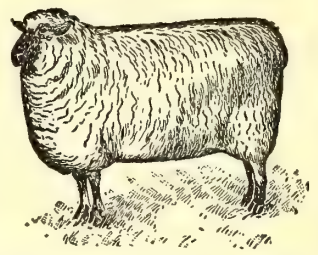
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North Carolina Christian Advocate

[Entered according to the Postal Laws and Regulations in the Post Office in Greensboro, N. C., as mail matter of the second class.]

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A GOOD RULE.

One of our General Rules enjoins the co-operation of the people of God in matters of mutual interest. "Buying and selling one of another, and helping each other in business." This rule is based upon the well-known consideration that the world will love its own, and a sort of law of self-protection, therefore, demands that we turn whatever business patronage we can into the channel of mutual helpfulness.

Perhaps the hostility of the world toward the saints was more marked in the days of Mr. Wesley than at present. Nevertheless, there is still reason why we should observe this rule to whatever extent we may do so without seeming to be uncharitable toward others.

This rule is applicable in a broader sense, and in the secular world today there is reason why we should give preference in the matter of business patronage to those institutions that are nearest to us and most likely to give some substantial return other than the direct benefit sought. There is peculiar reason why it should be impressed upon our people in the South at the present time that it is to their interest to patronize business institutions at home among neighbors and friends, instead of sending their money away to build up foreign communities and at the same time get no more for it than they can get from home institutions. We of the South have, for years, been enriching the North in the one single matter of Life Insurance, while home institutions could have given us all the protection, and kept the money for investment here to build up our own country. Let the good old Methodist rule be applied to the world of business, and let us help each other, and thus help ourselves.

PLAYING THE BABY ACT.

A good deal has been said recently about the method of proceedure in endeavoring to enforce the prohibition law in Greensboro. Some papers have worked very industriously to discredit the law by making the impression that the act is itself an invasion of constitutional rights. The fact is there is nothing about this law in Greensboro except that the authorities were clothed with power to enforce it, and they are endeavoring to do so. This is what hurts. Some of the advocates of personal liberty, who expected to be allowed to evade this law, are finding it a little more inconvenient to get their liquor, and are disappointed that there seems a determination to take away from them the old plea that "prohibition does not prohibit."

Recently a detective was employed to entrap the boys who had been vending the stuff about one of the hotels, and the Charlotte Observer makes a great outcry as follows:

"However much they may be opposed to them, honest men should observe prohibition laws as all others, and such laws should be enforced by officers by all legitimate and upright methods. But our North Carolina people have ever despised spies and informers and these learn what is thought of them by the refusal of juries, generally, to convict defendants upon their evidence. The business of a detective is as legitimate, when legitimately pursued, as that of another man; but our people have undergone a radical change of character or there has been a total change in their mode of thought if they can applaud a white man who induces a negro, who may think he is doing him a friendly service, to violate the law and, having entrapped him, hands him over to the officers. This is not like North Carolina and we are sure that many of our prohibition friends do not endorse the practice of such duplicity as this, the doing of this form of evil, that good may come."

We are sorry to see the Observer, usually so manly and level-headed, play the baby act in this way. Pray, why is it legitimate to employ detectives in hunting violators of one law more than another? If there is anything which will justify the employment of detectives, the enforcement of the liquor law will. The only hope of the violator is that he may ply his business in secret, therefore secret methods are necessary in order to catch him. Those who have been getting ready to inveigh against the law and cry, "I told ye so," when it fails, should not complain at any secret method used by the authorities to ferret out and punish offenders.

OAK RIDGE INSTITUTE.

This institution is again a candidate for public favor. It offers strictly first-class and thorough preparation for the Universities, War and Naval Academies and Colleges. It has also thorough courses in book-keeping, shorthand, telegraphy, typewriting and music (band, orchestra and various string instruments). The school is entering its 54th year, and has been for 30 years under the management of Professors Holt. It has so thoroughly established itself in the minds and affections of our people, that it is useless for us to say more. Its beautiful catalogue is before us and one may be had by those interested by writing to the Principals. See advertisement on another page.

NOTES AND PERSONALS.

Mrs. E. L. Bain and the children have returned from a pleasant month's visit to relatives in Virginia.—Gastonia Gazette.

Quite an interesting revival is reported at Henrietta, in which the pastor, Rev. N. R. Richardson, is assisted by Rev. E. C. Glenn.

Our neighbor, Rev. T. N. Ivey, D.D., delivered one of the addresses of welcome at the great Epworth League convention at Denver, Colorado, last week.

The address of Rev. J. C. Rowe, on "Uses and Abuses of Money," which appears in this week's CHRISTIAN ADVOCATE, may be read and studied with real profit.—Salisbury Sun.

Rev. J. B. Craven and bride arrived in Salisbury this morning, and will be the guests of Captain and Mrs. L. A. Frazier for several days, after which time they will live at the parsonage of East Salisbury Methodist church on Long Street.—Salisbury Sun, July 6.

We learn with deep regret of the death of Brother T. D. Falls, of Fallston, Cleveland county, which occurred at his home on Thursday, July 6. The deceased was an influential citizen, and at the time of his death was chairman of the Board of Education of his county.

A Nashville, Tenn., special dated July 4, gave the news of the destruction of McKendree church by fire on the night of the 4th. Loss estimated at $60,000. This is to be deplored, and is remarkable following so close after the destruction of the main building at Vanderbilt University.

Dr. J. F. Foard, of Statesville, recently wrote an article on Cotton vs. Wool, which he sent to the secretary of the Southern Cotton Association. Dr. Foard has received a letter from Mr. Harvie Jordan, president of the Association, complimenting him on the article, which he says he has published in the semi-weekly Atlanta Journal.—Statesville Mascot.

Many friends in Concord will be interested to know of the coming marriage of Mr. Louis Craven, son of Mr. and Mrs. K. L. Craven, to Miss Pearl Jeffries, which will take place at the home of the bride-to-be at Pittsburg, Pa., on Thursday of this week. Mr. and Mrs. Craven will arrive in Concord Saturday and will visit here about a week.

At a meeting of the board of stewards of Central Methodist church last Sunday morning the sum of $1,900 was subscribed in a few minutes by the members of the board for the purpose of liquidating the church debt, which amounts to about $3,600. The matter will be placed before the congregation at once, and it is expected that the remaining $1,700 will be readily subscribed. The amount is to be paid within one year.—Concord Times.

A WORD ABOUT MY ITINERARY.

DEAR BROTHER BLAIR:—On the 30th of March I left home for a tour of some of the towns and district conferences in the western part of the State and of our Conference. I attended the Mount Airy and Shelby District Conferences. I spent the Sabbath at the following places: Mt. Airy, Wilkesboro, North Wilkesboro, Mocksville, Mt. Zion, Hickory, Caroleen, Henrietta, Waynesville, Gastonia and Monroe, besides touching at Elkin, Winston, Advance, Statesville, Mooresville, Newton, Asheville and Charlotte in the week On this trip I preached with a greater or less degree of satisfaction to the people and myself 16 times, got a good number of new subscribers to the ADVOCATE, together with a much larger number of renewals, besides putting nearly 200 copies of my book into the hands of our preachers and people.

I greatly enjoyed and warmly appreciated the kindness shown and the hospitality given me at every place, and intended writing of the matter in detail, but various things have prevented. I may take up the matter later. I will say now in a general way, that I got a favorable impression as to the faithfulness of our preachers in their work and of the greater and more intelligent devotion of the people to the interests of the church. And I was glad to find the ADVOCATE growing in favor with both preachers and people.

INVASION OF THE NORTH CAROLINA CONFERENCE.

On the 12th of June I ran down to Raleigh as a witness in the unfortunate Gattis-Kilgo case. After the unexpectedly early termination of that suit, I ran over to Louisburg and spent a Sabbath in that old and growing town on the banks of the "classic Tar." On invitation I was permitted to preach twice to the intelligent congregation of the Rev. L. S. Massey, one of the best and most thoughtful preachers of this Conference. From there I went to the Newbern District Conference, held at Mount Olive, in this county, some 15 miles South of Goldsboro, on the road leading to Wilmington. This is the last circuit I travelled—in 1870 and 1871—and I had the distinction of being the first Methodist preacher to preach regularly at Mount Olive, where I organized our church during my pastorate. It was then called Everettsville circuit, and I lived at a little town of that name, seven miles south of Goldsboro. Of course I greatly enjoyed meeting my old friends and parishioners, some of whom I had not seen for a third of a century. I was assigned to the hospitable home of a brother whom I received into the church at the age of fourteen. I had the privilege of preaching twice to the District Conference and the good people of the town and surrounding country. I ought to have felt at home, not only in the town, but also in the Conference, as some 23 years of my ministerial life—about half of it—was spent within the old bounds of this district.

From Mt. Olive I went to the Wilmington District Conference, held at Wallace, a small town in Duplin county, near the Pender line, and 36 miles this side of Wilmington, within the bounds of Burgaw circuit.

The Presiding Elders of these districts are the Revs. E. H. Davis and Michael Bradshaw, both of whom graduated at old Trinity, the former making the valedictory address. Both of them practiced law a short time before entering the ministry, and are

well equipped for their work. Brother Davis is a native of Louisburg and before the division came was pastor for three years at High Point, where he married an excellent lady of that town who is very helpful to him. Brother Bradshaw is, I think, a native of Asheboro, but entered the ministry within the bounds of this Conference. This is their first year in the presiding eldership, and they have certainly started off well, vindicating the wisdom of Bishop Candler in putting them into this responsible office. Their new methods of work in a District Conference, together with the fine personnel of their districts made the Conferences, I think, unusually profitable.

Dr. Kilgo and Presidents Davis and Rhodes represented their respective colleges—Trinity, Louisburg and Littleton—at Mt. Olive and the Rev. W. M. Curtis and Brother Rhodes were at Wallace. The former preached a good sermon and presented the claims of Greensboro Female College. Dr. Kilgo made an exceptionally fine address at Mt. Olive, while Dr. Ivey preached a very thoughtful and well prepared sermon.

From Wallace I came here on invitation of the Rev. A. R. Surratt, of St. John station, and preached to a large congregation last Sabbath. This church was organized in 1887, while I was pastor of St. Paul, this city. It will be remembered that after a three years' successful pastorate at Calvary station, Charlotte, Brother Surratt was transferred at our last Conference and stationed at St. John. His coming here at that juncture certainly seems to have been providential. He took hold of matters with a willing and vigorous hand and has worked wonders. Under his leadership his congregation has enlarged and otherwise greatly improved their house of worship at an expense of $1,500, and some 40 or 50 members have been added to the church. St. John is in a growing part of the city and the outlook for its enlarged usefulness seems better than I have ever known it. I had a very pleasant stay in Brother Surratt's hospitable home.

I go from here to the Raleigh District Conference at Smithfield, on which circuit I spent the first four years of my ministry. Then I go next Saturday to spend the Sabbath with my old charge at Wilson.

I think the church, is going forward at an encouraging and hopeful pace. God bless the old North Carolina!

JNO. R. BROOKS.

Goldsboro, N. C.

HEAR ME FOR MY CAUSE.

We have five conferences beyond the Rockies. Five cities head the five conferences. Butte heads the Montana conference, Spokane the East Columbia, Portland the Columbia, San Francisco the Pacific, while the city of Los Angeles heads the Los Angeles.

We have churches (one or more) in each of these cities except Portland. Portland is at the head of the rich Williamette Valley. We have churches throughout the entire valley; and yet we have no church building in Portland, which has a population of 150,000.

A faithful man of God was sent to Portland 19 months ago. We had no church, parsonage, membership, money, nothing. But the Unseen One was with His servant. Today we have in Portland 130 members, 76 in Sunday-school, 57 in Epworth League, 26 in the Woman's Home Mission Society.

They have paid, their first year, nearly $600.00, have secured something over $10,000.00 toward a church building, have bought a handsome corner lot at a cost of $4,000.00 within ten blocks of the heart of the city and not nearer than twenty-one blocks to any other Methodist church.

There are many in our great church whom God has greatly favored and who wish to express their gratitude by giving to God and the church where it is most needed. Then help us at Portland.

You responded nobly to our call a few years ago on a larger scale. You know the results which came in blessings upon you and the church. We ask you now, not to do what we are unwilling to do, but to join us in helping the people who are in a struggle to help themselves.

Fix the amount yourself. Any amount between $1.00 and $100.00. Send it to me or to Rev. E. H. Mowre, 569 Union Ave., N., Portland, Oregon, and either of us will send acknowledgement of the same.

As God has blessed you, my brother, and as you love His church, hear and consider, and help in her need. We believe the love, loyalty and liberality which you expressed when you relieved our Mission Board in 1897 will also move you to meet this minor call. Such is our faith in your willingness to help. Many will bless the generous soul that responds.

H. C. MORRISON.

1445 Henry Clay Ave.,
New Orleans, La., July 8, 1905.

P. S.—Out of a population of 150,000 souls in the city of Portland, only 15,000 hold any church relation whatever. Surely we are needed nowhere more than by the unsaved 135,000 in that great and growing city. We shall publish, from time to time, the names of contributors and amounts given.

H. C. M.

A WORD FROM WADESBORO STATION.

Editor of the Advocate:—A word from Wadesboro if you please. On the 5th of April we began a series of meetings here, and on Sunday the 9th, Brother D. Vance Price, of Albemarle station, came to my assistance and continued until the night of the 20th. During that time, preaching twice a day, he gave the people of Wadesboro as able and helpful a series of sermons as it has ever been the privilege of this writer to hear. He is a man of rare ability, a charm both in the pulpit and in the social circle. He greatly endeared himself not only to the Methodist congregation but to the people of Wadesboro in general as well. He will live in the memory and affections of the people here, and they will ever rejoice to hear of his welfare. Large congregations waited upon his ministry, and as a result the people in general were instructed and edified, quite a number professed reclamation and renewed their vows unto the Lord we trust, and six were added to the church on profession of faith.

We serve an exceedingly kind and hospitable people. Wadesboro is a good type of the old Southern town, and one of the best illustrations of the old Southern chivalry and culture that the writer has found in the Old North State. We are praying and trusting for a gracious baptism of the Spirit upon this hospitable and generous people at whose hands we have received so many tokens of thoughtful kindness. O, for a gracious and wide-sweeping revival here and everywhere!

The Advocate is excellent and is doing some fine work for the church. May its editor live long and prosper. Come to see us, and let our people see and know you.

M. A. SMITH.

SUCCESS IN SIGHT! LET THE LEAGUERS RALLY.

Dear Brother Blair:—In the last issue of the North Carolina Christian Advocate I notice with pleasure the appeal of Brother A. T. Bell to the Leaguers for the church at Santiago de Las Vegas, Cuba. It is timely, and I trust the response to it will be prompt and generous.

Brother Baker has plans drawn for the church and a contractor ready to begin the work whenever the word is given that the money will be forthcoming as the building goes up. Now is the best time to begin to build there. The $500 I promised to secure is now pledged by one man. Surely the Leaguers will not fail of their part when we are in sight of success. Let me hear from them.

W. A. CANDLER.

Atlanta, Ga.

CLEGG.

Esther O., infant daughter of Brother and Sister Clegg, of Rock Spring circuit, departed this life July 1st, and was buried at Unity chnrch July 3rd, 1905.

Brother and Sister Clegg have the sympathy and prayers of their many friends.

W. M. BORING.

SHELBY DISTRICT.

Please state in response to Brother Bell's appeal that the Shelby District has sent $50.00 to help build that church in Cuba. I think he may depend upon the Epworth Leagues of the Shelby District to bring up their quota of the amount asked for by Bishop Candler. Will those Epworth Leagues of this district who have not responded to this call kindly respond at once? and greatly oblige your brother,

J. W. CLEGG,
District Secretary.

LOOK HERE.

If you are a student and wish to pay your own way through college, or if you want pleasant and profitable employment, write

THE KENILWORTH PRINTS,
Greensboro, N. C.

DISTRICT NOTICES.

ASHEVILLE.

Mr. Editor:—We are anxious to have you and the representatives of our schools present at the approaching session of the district conference which convenes at Barnardsville, July 20th. Other visitors will also receive a cordial welcome.

Those who do not desire to provide their own conveyances, can find transportation on the mail hack for the low rate of seventy-five cents for the entire distance of twenty miles. This hack leaves Asheville at 5 o'clock a. m. and 2 p. m. The drive from Asheville to Barnardsville is a very interesting one and not rough. A. W. PLYLER, P. E.

FRANKLIN.

Dear Brother Blair:—Please announce that I have appointed the following on committee for license, &c., at the Franklin District Conference to be held at Whittier, beginning July 27: For license to preach—Revs. F. L. Townsend, T. C. Jordan and E. Myers. For Orders, Revs. D. P. Tate, J. A. Sronce and J. H. Moore. For recommendation to the conference for admission—Revs. L. P. Bogle, V. L. Marsh and J. J. Edwards. All of our school brethren are invited to attend with you, Mr. Editor. Let all the delegates and brethren notify Brother Edwards, at Whittier, when and how they will go.

Respectfully,
J. E. WOOSLEY.

GREENSBORO.

The Southern Railway has granted reduced rates, conditioned on the certificate plan, for the Greensboro District Conference at Ramseur, N. C., next week. Parties attending this conference can ask ticket agents about special rates to this conference, and secure certificates. There will be preaching at Ramseur, Wednesday night, July 19th. The Conference will be called to order Thursday morning, July 20, at 9 o'clock. Parties going on railroad, by way of Greensboro, will have to leave Greensboro Wednesday, July 19th, at 3:30 p. m., to be present in time for the opening of Conference Thursday morning. Thursday will be a special day. All members are requested to be present at the beginning. S. B. TURRENTINE.

Greensboro, N. C.

MORGANTON.

Dear Brother Blair:—Please announce the following committees for district conference:

For License—J. D. Arnold, J. O. Shelley, R. D. Sherrill.

Admission and Re-admission—N. R. Richardson, D. F. Carver, R. F. Bryant.

For Orders—W. G. Mallonee, N. M. Modlin, C. P. Goode.

J. H. WEST.

WAYNESVILLE.

Persons who attend the district conference can buy summer tickets to Hendersonville, and at Hendersonville buy a ticket to Horse Shoe.

Please notify at once the pastor, Rev. J. W. Kennedy, Horse Shoe, N. C., of the day and manner of arrival.

C. F. SHERRILL, P. E.

The Sunday School Lesson.

LESSON III.—JULY 16, 1905.

The Suffering Saviour.
Isa. 52: 13-15; 53: 12

Golden Text.

The Lord ["Jehovah"] hath laid on him the iniquity of us all. Isa. 53 6.

Notes.

Who wrote the Book of Isaiah, especially its last fifteen chapters? Many suggestions have been given regarding both style and contents. Some have found two writers living at the same date; others find a second Isaiah at the time of the Captivity; and it has even been urged that these chapters were added after the death of Christ, written by some zealous Christian. All this "plays round the head," calling out study and keen fancy. Really, if for us our lesson had been fished from the sea or dug from a field, we would all the same find history proving it true.

"These things said Esaias when he saw his glory, and spake of him." Isaiah describes more vividly than the other prophets—though to the same they all gave witness—the personality of the Messiah, and the outline of his human experience. He tells all that he saw; he and others were left to "search what the Spirit within them did signify" in this brief, suggestive testimony. Seven hundred years later all came out; the sufferings and then the glory of Christ.

This first trait in the Messiah is a combination before unknown, and still unknown, except as men have the mind of Christ. To be great by position, like the Czar, and to strive for position in order to be great, all understand; but to be great by simple service had not come to the thought of poet or philosopher. "I am among you as one that serveth" Thus beginning at the bottom, and teaching believers so to do, "my servant" dealt "prudently;" and his work remained.

"Never man spake like this man." "Marred" as was "his visage" with suffering, Herod and Pilate, with all their rudeness, were cowed before him; they seem so black in his whiteness! His published words awe the mind of even those most hostile to their teaching, and vast numbers have been startled to find their inmost consciences aroused by his simple utterances. So has he "sprinkled" with his truth nations not yet submitted to him.

"The Son of man must suffer many things and be rejected." He began his career as a "slender" plant, with no show of kingliness or power, poor, of a despised town and an enslaved people. In his followers he required self-denial and courage for toil and danger. His home was among "griefs" and "sorrows," an atmosphere which by nature we shun. The gay world "hid" its "face from him," and had no esteem for such a life.

Our Lord remains to human understanding yet a "mystery of God." Some urges that it was a purely commercial matter of purchase by merit. Others hold it to be the final proof of his love, which would not discredit itself, by shrinking in death's presence, like a patriot's death, only of far wider meaning. On one thing all agree, that it was for no cause of death in his character or conduct. Also a personal experience of pardon can not be reached but by the conscious "He died for my sins;" "He loved me, and gave himself for me" This is simple; the rest is hard to be understood.

The picture, as under a searchlight, is unmistakable. The victim, blameless and harmless, the unspeakable man of that age, the oppression of judgment, his leaving with criminals the land of the living, and his burial in rich Joseph's tomb, his going, like his life, being without falsehood or resistance—all this is outlined as in the brief telling of an eyewitness. Each item is named, not explained.

"Him, being delivered by the counsel of God, ye have slain." The redeeming plan, like the laws of nature, works unseen and silent, using free men as its instruments. For knowledge does not logically make compulsion needful. We see that what "it pleased the Lord" to order, was the wisest method of touching, convincing and winning human hearts. It shows in the strongest light sin, and love, and makes the appeal most likely to persuade the heart.

"He shall be satisfied." A knowledge of him and his work will bring "many" to seek relief at his hands, and Jesus "rejoiced in spirit" when he saw that he was beginning to hear men say, "We would see Jesus." Such joy repaid the cross and the shame. Have we made our Saviour glad by our own love, loyalty and service?

"The path to glory lies through conflict and distress." Humility and suffering seem strange modes of conquest; so different from the active virtues—energy, policy, ambition. Yet where now are they who beat the nations with mighty strokes? The kingdom in which all nations are blest silently spreads in the earth, to stay "as long as the sun and the moon endureth." How much the teaching, suffering and dying of one person has done! He must be divine. Is he sovereign of our hearts and lives?—A. B. Hyde, D. D., in Pittsburg Christian Advocate.

A Notre Dame Lady's Appeal

To all knowing suff rers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 185, Notre Dame, Ind

Greatly In Demand.

Nothing is more in demand than a medicine which meets modern requirements for a blood and system cleanser, such as Dr. King's New Life Pills. They are just what you need to cure stomach and liver troubles. Try them. At all drug stores; 25c., guaranteed.

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Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
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Druggists Who Sell Dr. Miles' Nervine Agree, If It Fails, To Refund Cost.

Of course we reimburse the druggist. You know him, and trust him.

Dr. Miles' Nervine is medicine for your nerves.

It cures diseases of the internal organs, by giving tone to the nerves which make these organs work.

It is a novel theory—not of anatomy, but of treatment; first discovered by Dr. Miles, and since made use of by many wide-awake physicians, who appreciate its value in treating the sick.

If you are sick, we offer you a way to be made well—Dr. Miles' Nervine.

This medicine is a scientific cure for nerve disorders, such as Neuralgia, Headache, Loss of Memory, Sleeplessness, Spasms, Backache, St. Vitus' Dance, Epilepsy or Fits, Nervous Prostration, etc.

By toning up the nerves, Dr. Miles' Restorative Nervine will also cure those diseases of the internal organs due to a disordered nervous system.

Some of these are: Indigestion, Bilious Headache, Kidney Trouble, Chronic Constipation, Dropsy, Catarrh, Rheumatism, etc.

"My brother had nervous prostration, and was not expected to live. I prevailed upon him to try Dr. Miles' Restorative Nervine, and now he has fully recovered. You remember I wrote you how it saved my life a few years ago, when I had nervous trouble. I preach its merits to everyone."—REV. M. D. MYERS, Correctionville, Iowa.

FREE Write us and we will mail you a Free Trial Package of Dr. Miles' Anti-Pain Pills, the New, Scientific Remedy for Pain. Also Symptom Blank for our Specialist to diagnose your case and tell you what is wrong and how to right it. Absolutely Free. Address: DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

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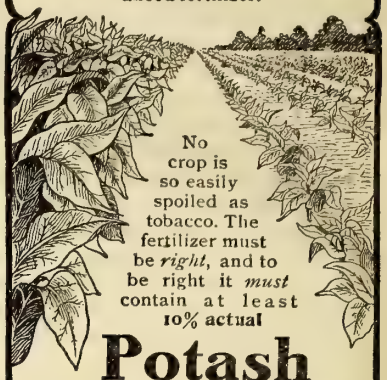
All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

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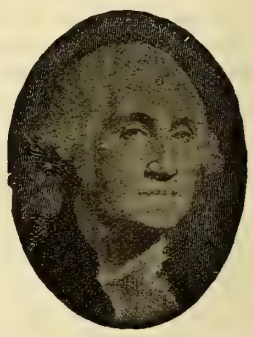
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Stieff's Cat,
with picture in color, also cut of the great Stieff factory and list of unprecedented bargains in Stieff and other pianos offered during the
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Stieff Manufacturer of the Piano with the sweet tone. . . . . .

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C. H. WILMOTH, Manager
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Write Insurance at Home.

Wanted fifty young men in various sections to solicit Life Insurance in their own community. Good contracts to sell and tip top commissions for business.
Write **Cavenaugh & Moore,** Gen'l Agents for the Washington Life Insurance Company, Raleigh, N. C.
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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Please mention this paper.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

Our Little Folks.

At the Bird College.

The birds all met once on a tall maple tree,
On the uppermost branch, to confer a degree.
To one of their number this honor they gave
Because he was cheery and happy and brave.
The degree was conferred by the president crow,
All dressed in the neatest black, as you know.
So now that proud member, which often you'll see,
Is known by the title of Chicka D. D.
—Arthur E Locke.

Gratitude on One Leg.

Prince Christian, Queen Victoria's grandson, was an earnest and thorough soldier, and England suffered a great loss through his death by fever at Pretoria

Mr. John Murray publishes a most interesting life of this young prince, written by the president of Magdalene College, and from it we take the following story, showing the kindness of Prince Christian toward his native servants.

Tha prince was in Kashmier when one of his servants became ill. He had him put to bed, and himself gave him some medicine, and went from time to time to see how he was getting on. Some time afterwards, when Prince Christian got up in the morning, he found an old man standing on one leg like a stork, at the door of his tent. There he continued to stand. He could not speak any English, and the prince did not know what to make of him. On his asking his other servants they said, "O, that is the old father of So-and so. He heard how kind you had been to his son, and he has come all the way from their village to show his respectful gratitude to you, and this is his way of doing it."

"Thank You."

Little Jack was only four years old, and a great pet of his Aunt Ruth, on account of his sweet, affectionate ways. One day his cousin, a boy of sixteen, set Jack to work for him. He told him to pull up some weeds in the field while he finished his story. Little Jack worked away until his fingers were sore and his face was very hot. When, at length, he returned to the house, his aunt said to him: "Jackie, what have you been doing?"

The tears came into his eyes and his lips quivered, and for a moment he did not speak. Then he said, "I've been kind to Cousin Frank; I worked dreffly hard for him, and he never said 'Thank you' to me."

Poor little Jackie! I felt so sorry for him. It was "hard lines" not to have a word of thanks after all his hard work But that night when I put him in his little cot he said to me: "Aunty, this morning I was sorry that I pulled the weeds, but now I'm not sorry."

"How is that?" I asked. "Has Cousin Frank thanked you?"

"No, he hasn't; but inside of me I have a good feeling. It always comes when I've been kind to any one; and do you know, I've found out what it is?"

"What is it, darling?" I asked.

Throwing his arms around my neck, he whispered: "It's God's thank you."—Zion's Watchman

Jock and the Bug.

Jock was a little gray kitten with big blue eyes. He was so fat that he was always tumbling over among the weeds and sprawling about in the tall June grasses.

But even at this early age Jock was a hunter. He would stalk after bugs and smell about old boards. And he had even pushed his round, fluffy head under the kitchen steps, but he backed out again with nothing to pay him for his trouble but stringy little cobwebs across his nose and tangled in his whiskers.

Tabby Blue, Jock's mother, would sit in the sun and blink solemnly as the kitten played near her.

One morning Jock found a black bug by some old boards in the back yard. Tabby Blue seemed uneasy and meowed softly. Perhaps she knew that the bug could pinch; but Jock never minded when his mother called. He crept nearer and nearer the shiny black bug and touched it with his paw.

"Meow, meow!" cried Tabby Blue sharply, as much as to say: "Come to your mother."

Jock looked around just for a moment, then the bug was gone. So he smelled along the cracks and thrust his paw between the boards, hunting. He did not care if his mother was calling; he wanted to find the bug; when—oh, what was the matter?—something sharper than claws was cutting into his soft toes. Then Jock gave a frightened meow and shook his paw till the pinching bug let go.

But Tabby Blue, like the good mother that she was, licked the sore toe with her moist tongue till it felt better. And then—maybe because Jock had been a naughty kitten—she held him down with her paw, though he tried hard to get away, and washed him from his fuzzy ears to the tip of his fat tail.—Epworth Herald.

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(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. **G. A. GRIMSLEY, Secretary.**

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First Quarterly Report, W. F. M. S., Mar. 1 to May 31, 1905.

DISTRICTS.	Dues.	Pledge.	F. Bumpass Mem.	Women. Bible	ships. Scholar	Thirty. Circle of	Fund. Conf. Ex.	L. Hay-good Sch'l	Mem. Fd.	Total.
Asheville,	41 30	23 25				25 00	3 25			92 80
Charlotte,	69 13	16 15	25			12 50	7 50			105 53
Franklin,	9 85									9 85
Greensboro,	68 25	70 44	5 00	60 00			11 20			214 89
Morganton,	17 10	2 00								19 10
Mount Airy,	11 29									11 29
Salisbury,	49 20	1 50				6 00	11 50			68 20
Shelby,	29 65	7 50	65				7 85			45 65
Statesville,	22 75	22 85					1 75			47 35
Waynesville,	4 90	1 75								6 65
Winston,	11 45	2 49	60				50			15 04
Total Adult,	334 87	147 93	6 50	60 00		43 50	43 55			636 35
Golden Links	74 95	36 04					3 95			114 94
Light Bearers,	121 54	144 20					4 59			270 33
Total,	531 36	328 17	6 50	60 00		43 50	52 09			1021 62

RECEIPTS.

Conf. Ex. Fund on hand,	117 31
Collected for Conf. Expenses,	52 09
" for other purposes,	969 53
	$1,138 93

DISBURSEMENTS.

Conference Cor. Sec'y,	90 00
Sent General Treasurer,	963 03
Conference Treasurer,	7 75
Conf. Juvenile Supt.,	10 00
Expence of Miss Foster,	14 10
Conference Expense retained,	47 55
F. Bumpass Mem. "	6 50
	$1138 93

MRS. P. N. PEACOCK, Treasurer.

THE TREASURER'S REPORT.

Attention is called to the report of the Treasurer for the quarter ending June 1, 1905. This is a fine report for the first quarter. Let us thank God, take courage and press forward.

If They had Our Chance.

BY AMOS R. WELLS.

Hannah Martyn, president of the Young Women's Missionary Society of the First Church, was a zealous missionary worker. If she had not been she would hardly have had the dream I am about to relate. Indeed, it was Hannah's happy fancy (entirely a fancy, but what of it?) that she was related to Henry Martyn himself,—a connection she would vastly prefer to being first cousin to the King of England and Emperor of India.

It is dreams that show character, far more surely than deeds; and therefore I can best introduce you to Hannah Martyn, this favorite of mine, by telling you of a remarkable dream into which the dear girl wove, all unconsciously, much of her daytime aspirations and desires. She dreamed it one night after she had been studying all the evening in preparation for the next missionary meeting, and her head was full of the great world's needs, and of the great heroes of faith whose lives have been poured into those needs.

She was in the spirit world, she knew, and marvelled to find it so much like the world she had left, so substantial and real, only far more beautiful. In that' her dream was certainly true.

And in some way—just how, she was not sure—she found herself in a missionary meeting. It seemed quite natural to be in a missionary meeting in heaven, for that land of love is all missionary.

But this missionary meeting was held outdoors, in the most charming woodland amphitheatre Hannah had ever seen, adorned with every beauty, of tree and flower, of rock and flashing rivulet, of tender shade and a certain marvellous light that seemed to take up everything and interpret it.

The beings that filled the amphitheatre were glorious creatures. Each face was a separate study and delight, as if all the loveliness of earth's fairest features was gathered there, under the dominion of a radiant and original character. No artist in all the world ever dared to dream such faces.

Who each was, Hannah knew for the most part instinctively, but by what means their personalities were disclosed, and in what mysterious, efficacious language their thoughts were expressed, she could not afterwards tell. "Their spirits shone out, their spirits talked,"—that was the best account she could give of it.

The first to speak, as she remembered it, was a being she knew at once to be Confucius. His countenance was grave, but all aglow with the light of wisdom, and his words were impressive like the marble blocks of a temple.

"My people!" he exclaimed, "my vast stretches of groping souls! I did the best I could for them, with my own gropings, and what light I found. But now that I have found The Light,—oh, my people of China! How loyal they are to the pitiful truths I left them, and how loyal they would be to the truth of truths, could they see it! Oh, had I the chance of an American to day! Why cannot America see its chance in China,—the openings made by its commerce, its martial power, its inventive skill, its medical art, its national influence,—and press on to conquest for Christ?

In swift response another being spoke, a being that seemed in his rapt, saintly face the embodiment of holy meditation. He was Buddha, and he was thinking of India, and Burma, and Siam, and Tibet, and China, and Japan. "My people!" he almost groaned, if there may be groans in heaven. "My poor, bewildered people, wandering in the dreamland to which I led them! I could do no better; I lived my life as the All-wise appointed me. But oh, could I dwell on earth again, in America! I would load a ship with a philosophy beyond my highest thought, and I would carry it to my thoughtful people How quickly they would grasp it, and feed on it, and cause it to flower and fruit in faithful living!"

The third speaker, whose words followed swiftly and impulsively, was masterful in his bearing, with a face of marvellous power It was Mohammed "Oh, Arabia!" he exclaimed. "Yes, and Egypt, and all Africa! Yes, and Persia and Turkey, and the Holy Land—how holy I did not guess on earth! Oh, my faithful people, so brave, so defiant of death for the poor faith I left them! If only I had another chance at them, as an American, with the fervor of the Best and Highest in my veins, and the power of earth's greatest nations behind me! If they did what they have done with my poor Koran, what would they do with the Bible?"

And then they spoke still more rapidly, sometimes many at once, flashing their meaning over the assembly like rays of light. But there was no confusion, for it was mind speaking directly to mind.

One was William Carey, who wished for a chance with American money; and Hannah remembered how that great teacher of languages had lived with his family on $200 a year, and given to his mission work all the rest of his salary of $7,500 a year.

One, she knew with a thrill, was Henry Martyn, who longed for the use of the vigorous American bodies; and Hannah thought of his own pain-racked, fainting body, "burning out for God."

One was Alexander Mackay, the Mechanic Missionary, who wished for another chance at Africa, with all of American inventiveness at his back.

One was Allen Gardiner, all sad marks of starvation gloriously removed, but Hannah knew the hero; and he mourned that his South America was still the Neglected Continent.

One was the great figure of Livingstone—but they were all great, Moffat and Judson and Butler and Boardman, Hannington, Chalmers, Swain, Williams, Coan, Fiske, Patteson, Morrison, Neesima, Hunt, Taylor.—why, it was the honor roll of the past century. And they all cried, "Had I their chance! Oh, would they use their chance!"

But at last there flashed upon the gathering a Presence whose glory was as the sun, and yet He seemed so companionable that Hannah started forward to grasp His hand, but paused to hear His words.

"Why, brothers, sisters,"—did He not laugh, a hearty, merry laugh? "this is rank heresy and rebellion in heaven! It comes near discontent. But it is a divine discontent, beloved, and it springs, I know, from your great love of me and of my world. Your chance, brothers, sisters,—why, you had it once, and used it nobly; but you have it still, for your memory is more alive than most men and women are, and accomplishes more for me. And these very longings you have uttered will be told on earth, for a mortal has been listening to you."

Then, just at that high moment when the Lord Christ led her forward before the splendid company, Hannah Martyn awoke. She awoke with a new and dauntless purpose in her heart, a purpose she announced as she told the dream before her missionary society at the next meeting. "What a chance I have," said she. "What a chance any of us has, in this blessed land, with all our Christian civilization to give enlightenment and power! And this chance I mean to use, as They used Theirs."
—Missionary Friend.

Quarterly Meetings.

ASHEVILLE DISTRICT—3RD ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bald Creek circuit, Bald Creek	July	1 2
Burnsville circuit, Martin's Chap.	"	2 3
Hot Springs ct., Antioch	"	8 9
Old Fort circuit, Bethlehem	"	15 16
Ivey circuit, Barnardsville	"	22
Weaverville ct., French Broad	"	29 30
Weaverville station	"	30 31

CHARLOTTE DISTRICT—3RD ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Hoskins	July	2 3
Tryon Street	"	2 3
Lilesville, Shady Grove	"	8 9
Morven circuit, Union	"	15 16
Wadesboro station	"	16 17
Ansonville, Concord	"	22 23
District Conference, Brevard St.	"	26 28
Polkton, Poplar Hill	"	29 30
Derita, Pleasant Grove	Aug.	5 6
Dilworth and Big Spring, Dilworth	"	6 7
Weddingron, Wesley	"	12 13
Clear Creek, Bethel	"	15
Waxhaw, Pleasant Grove	"	19 20
Matthews, Matthews	"	26 27
Chadwick	"	27 28

Note that the District Conference will be held at Brevard Street, Charlotte, July 26-28.

FRANKLIN DISTRICT—3RD ROUND

J. E. Woosley, P. E., Franklin, N. C.

Andrews station	July	1 2
Murphy circuit, Boyle's Chapel	"	4 5
Hayesville circuit, Tutquittee	"	8 9
Robbinsville ct., Odom's Chapel	"	15 16
Bryson City, Maple Springs	"	22 23
Whittier circuit, Whittier (D. C.)	"	29 30
Hiawassee circuit	Aug.	5 6
Murphy station	"	12 13

MT. AIRY DISTRICT—3RD ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Creston circuit, Big Laurel	July	1 2
Watauga circuit, Union	"	8 9
Boone circuit, Fair View	"	16 17
Jefferson circuit, Bethany	"	20 21
Helton circuit, Baldwin	"	22 23
Laurel Springs ct., King's Creek	"	29 30
Sparta circuit, Shiloh	Aug.	5 6
Rockford circuit, Siloam	"	14 15

There will be held during the 3rd and 4th Rounds a number of Bible Schools, in which important subjects will be discussed by the preachers and laymen of adjoining charges.

The first of these will be at Lebanon for the Wilkes circuit and the two stations. Programme and further announcements will be sent out soon.

GREENSBORO DISTRICT—3RD ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Uwharrie, Concord	July	1 2
West Randolph, Mt. Shepherd	"	15 16
Ramseur and Franklinville, Ramseur	"	22 23
Coleridge, White's Chapel	"	23
Reidsville, Ware's Chapel	"	29
Reidsville, Main Street	"	30 31
Ruffin, Hickory Grove	Aug.	1
Wentworth, Wentworth	"	5 6
Pleasant Garden, Bethlehem	"	26 27

SHELBY DISTRICF—5RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

Stanly Creek at Dallas	July	1 2
South Fork at Bethel	"	8 9
Belwood	"	15 16
Shelby circuit at Sharon	"	22 23
Polkville at Casar	"	29 30
Shelby station	Aug.	5 6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—3RD ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Alexander circuit at Hiddenite	July	1 2
Stony Point circuit	"	2 3
Maiden circuit	"	8 9
Newton circuit	"	9 10
Hickory station	"	15 16
Catawba circuit	"	22 23

District Conference at Lenoir, July 13-16.

SALISBURY DISTRICT—3RD ROUND

D. Atkins, P. E., Salisbury, N. C.

Salem	July	8 9
Big Lick, Locust	"	9 10
Gold Hill, Wesley Chapel	"	15 16
New London, Palmerville	"	16 17
Jackson Hill circuit, Jackson Hill	"	18 19
Albemarle circuit, Pine Grove	"	22 23
Albemarle	"	23
Norwood, Randalls	"	29 30
Cottonville, Cedar Grove	"	30 31
Concord circuit, Center	Aug.	5 6
Concord, Forest Hill	"	6
Woodleaf circuit	"	12 13
China Grove, Shiloh	"	30

WAYNESVILLE DISTRICT—3RD ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Leicester at Zion Hill	July	8 9
Canton station	"	22 23
Brevard station	"	29 30
Brevard circuit at East Fork	"	30 31
Mills River at Horse Shoe (D. C.)	Aug.	3 6
Haywood circuit at Laurel Hill	"	12 13
Spring Creek at Poplar Gap	"	13 14
Canton circuit at Pisgah	"	19 20

WINSTON DISTRICT—3RD ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Madison, Bethesda	July	1 2
Stoneville, Price	"	2 3
Farmington, S. Grove	"	8
Davie, Oak Grove	"	9 10
Mocksville, Mocksville	"	9 10
Lewisville, Brookstown	"	14
Davidson, Oliver	"	15 16
Kernersville	"	22 23
Leaksville, Leaksville	"	30
Spray, Spray	"	30

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

On Tithing.

[The following excellent paper on "Tithing" was read by Mrs. W. L. Nicholson of Charlotte, before the recent Annual Conference.

It is such a convincing discussion of the subject that I am glad to have secured it for the readers of our column.—Ed.]

To give a comprehensive review of tithing, to trace the antiquity of its origin, the force of its obligation, the spiritual and temporal blessings attendant upon those who conscientiously practice it, would be both interesting and instructive to the devout souls seeking after fuller light and desiring an abundant effusion of God's Spirit; but would require more space than can be allotted to this paper: hence we must choose a briefer method of study; and give only an outline together with some practical suggestions along this line of duty.

In touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the church. In saying this we speak from experience, as we certainly speak according to Scripture.

The question is frequently asked, was it not a Mosaic Law, and hence abolished by Christ? No, no more than the Sabbath. Abraham paid tithes hundreds of years before Moses was born. Jacob's vow to devote one tenth of all his increase to the Lord was faithfully observed. All the Patriarchs paid the tithe. In giving the Law to Moses, the first mention of the Tithe is the simple statement "The tithe is the Lord's." Not shall be, but is, and it was twentw years after this before God directed that the Levites should be supported from it.

The Arabians and Phoenicians in Asia, the Ancient Britons, Romans and Grecians in Europe, and the Carthaginians in Africa all paid tithes to their God. Remember all these nations existed hundreds, and some of them thousands of years before Christ's advent, An ancient historian says, "You may be able to find instances of some nations that did not offer sacrifices, but in the annals of all time none are found that did not pay the Tithe."

"Lord teach us how to pray" was the urgent request the disciples made of Christ. In what manner, for what things, with what spirit that our prayers may be acceptable to God? Would it not be fitting for us to add to their request to-day, Lord teach how to give? In what proportion? For what purposes? With what spirit?, that our offering may be acceptable as was Abel's of old? The Pharisee boasted that he fasted twice in the week and gave tithes of all he possessed. Neither his fasting nor his tithing was condemned, but only the spirit in which he approached God.

If you ask, in what proportion shall we give now? the only answer is, one tenth. As before stated, a tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth and not the last tenth; the first fruits and not dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (I Cor. 16:1). Here is consecrated giving—laying by in store—a certain sum set apart and made sacred to God's use, and which thereafter one should think no more of using for himself than he should think of taking the same sum from his neighbor's pocket. And here is proportionate giving,—As God hath prospered him."

Ought the proportion to be any less under the gospel than under the law? Surely not, when we remember that we have as our exemplar One who, "Though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich;" and that we have the precept of this Exemplar which no ingenuity can explain away: "Whosoever he be of you that forsaketh not all that he hath cannot be my desciple." In the light of such high standards, who can say that we ought not to give, at least, one tenth to the Lord?

Who would maintain that, because we are no longer under the law but under grace, there should be no definite time fixed for the services of the sanctuary or no regularity in family or private worship? If regularity is important in the worship of God with our tongues, how can it be safely ignored in the worship of Him with our substance? And if we are to be regular in it, we must have some standard to guide us. Every objection that is made to the tenth would be made equally to the twentieth, or any other smaller proportion. Those who do not set aside a tenth as a minimum are guided only by the impulse of the moment, and would not think of conducting any other worship of God in this way.

The church has no means for the accomplishment of its great commission but those received from our worship of God with our substance. After centuries of sleep, she has waked up to the meaning of the command to go into all the world. The fields are white unto the harvest; the laborers are crying, "Here am I, send me;" and yet, in every department of church work, the answer is, "We have no funds." This is true of the home work as well as the foreign field "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." This is actually a challenge to his people. Shall we prove Him now? Can we not pay, at least, one tenth?

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."



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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

TEMPLETON.—The budding spirit of Pauline, age one year and three months, daughter of Ney and Annie Eliza Templeton, was borne by its guardian angel from earth to heaven on Thursday evening, June 22nd, 1905. She was a most brilliant child, but God has seen fit to call her to the children's Home. May His unbounded grace sustain the wounded father and heart broken mother in this stroke of sorrow.

"Millions of infant souls compose,
The family above."

A. J. BURRUS.

DUNLAP.—David Craighead, son of David R. and Eugenia Dunlap, was born near Ansonville, N. C., April 30, 1886, and died at Watts Hospital, Durham, N. C, 29th May, 1905, aged 19 years and 29 days Thus was cut down in young manhood's early prime one who gave promise of a bright future. "Craig was always a good boy." So testify those who knew him from childhood. "He never gave us one moment's trouble," say his grief-stricken parents. "He gave us no trouble, we knew where to find him," declared his teachers. No wonder his message to his absent mother, "Tell mamma I am not dead."

In August 1900, when 14 years old, he gave his heart to God and joined Cedar Hill church, Ansonville circuit. During the past winter he reconsecrated himself to God and was living in fellowship with his Lord. No, Craig is not dead, He has simply gone home.

W. S. HALES.

LINDSAY.—Mrs Letitia Lindsay was born in Lexington, N C., June 27, 1857, and died in Mocksville June 4, 1905.

She was a most excellent Christian woman, quiet and refined in her disposition, domestic in her tastes, her husband and her children always claiming her first thought. She impressed those that knew her with the genuineness of her Christian qualities. Those who knew her best say she never lost control of her temper or spoke an angry word to any one.

She leaves as a legacy to her six children and her husband the influence of a woman who was a most affectionate, self sacrificing mother, a most devoted wife, and a life most sincere, patient, amiable, sweet-spirited and godlike.

When she faced death she gave forth clear evidence of her unshaken saving faith in her God, and confidently awaited and desired the rest that remains for God's people.

May the God of all comfort be very near the sorrowing husband and children.

J. P. RODGERS, Pastor.

HENRY.—Mrs Martha Henry was born Dec. 29th, 1815, and died June 15th, 1905, aged 88 years, 5 months and 15 days. She was the wife of Brother Wallace Henry, who was for quite a number of years, prior to his death, which occurred six years ago, an active member of our church at Bethesda, on the Lowell circuit. Mrs. Henry has six children dead. Four daughters survive her.

Mrs. Henry was converted in 1857 and joined the M. E Church, South, of which she has been a true, faithful member for nearly half a century. Almost all of her long, unassuming, gentle, patient life, was spent in the precincts of her own home, looking after the daily duties of her family. Her visits to the house of God were regular and full of pleasure and profit to her soul. The closing scenes of her life were quiet. She left the world without a struggle and went into her home above. Her love for Christ and His church, her meekness, her constant honest toil, bear witness to her future happiness.

Her four daughters, Mrs. Elmore, Mrs Allen, and Misses Kate and Lodusca Henry, were all very devoted to her in her last days. Her two maiden daughters, Misses Kate and Lodusca, with whom she lived, exhibited the most beautiful devotion and love for their mother during her helplessness, as she approached so peacefully and submissively the gate of her eternal home. May God's blessings rest upon all who are connected with this departed sainted mother in Israel.

Her pastor,
J H. BENNETT.

Lowell, N. C., July 5, 1905.

HOSKINS.—George O. Hoskins, son of Eli and Sarah Hoskins, and uncle of ex-sheriff Joseph A. Hoskins, was born May 1, 1840, and departed this life May 29, 1905, aged 65 years and 28 days. He was happily married to Miss Martha L. Brookbank Nov. 7, 1872, who with a married daughter survive him. He served in the Confederate army three years, 18 months of which time he was a prisoner at Elmira, N. Y., and Point Lookout. Since the war he has lived on his farm near Summerfield, N. C., and has led a quiet and peaceable life. He was a member of the Society of Friends. He was a good soldier, a good eitizen, a devoted husband and father, and was held in high esteem by all who knew him.

His life was an exemplification of those Christian virtues that shine in the home and community to bless and help others to high ideals and to better lives. His body now sleeps in Guilford College cemetery. His loved ones and friends have the sympathy of the entire community. May they all meet in the haven of rest.

A G. KIRKMAN

June 29, 1905.

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and nothing else, is my baby girl, now two weeks old," writes Mrs. J. Priest, of Webster City, Iowa. "She is a fine, healthy babe and we are both doing nicely. I am still taking Cardui, and would not be without it in the house, as it is a great medicine for women."

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Trinity College N C

NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., JULY 20, 1905. VOL. L., NO. 29.

WANTED RIGHT NOW.

ABOUT two thousand delinquent subscribers to send in their renewals. Please, dear reader, look at your label, and if the date is past sit right down and write us a check, or go to the postoffice and get us a money order for $1.50 to renew your subscription. You forget how your editor has to groan over the financial problems because you neglect to be prompt.

A few of the preachers requested us to charge some clubs to them some months ago, assuring us that the money would be forthcoming, but seem to have forgotten, or more likely, some of their people have forgotten. Brethren, we can not do business that way. Let us have an understanding. Either let us have the money or let us cut off those subscribers before we lose more on them.

Again, we are ashamed of any Methodist who will allow his paper to run months over the time paid for, and then coolly order the paper discontinued, declining to pay the balance due. Our rule is to continue a subscriber unless we receive a request to discontinue. All such requests should be sent direct to this office, just at the date of expiration. A postal card is sufficient, unless you have run over time. If so, enclose check or money order to cover amount due, and ask that your paper be discontinued. We want to hear from you.

LETTER FROM REV. W. M. CURTIS.

DEAR BROTHER: I am sure the readers of the ADVOCATE will be glad to know that in a few days work will be resumed on the building of Greensboro Female College. It will be remembered that the new building was commenced in July of last year and the school was opened in October. It was impossible to complete the building in so short a time, and besides the funds were not available for doing so. Only enough rooms were finished up to accommodate about one hundred girls and carry on the school. To complete the building as it now stands will cost ten thousand dollars. In the circular front, which is partly built, there will be, on the first floor, the President's office and a porch. The parlors and library will be on the second floor, and the art room on the third floor. The architect's estimate on this part of the building is five thousand dollars. The parlors and library will require one thousand, the art room another, and the offices and porch nearly as much. The halls, stairways, slate roof, etc., will take up the balance of the five thousand dollars. The Alumnae Association has subscribed one thousand dollars to go on this part of the building. The most attractive room at commencement is the art room, and, next to the chapel, it is the most costly in the building. We would like for some friend of the college to build ths room. As a memorial it is, in my opinion, the most desirable room in the College.

In the east wing of the building there are nine dormitories and five recitation rooms, including laboratories, and back of the chapel four practice rooms, which are yet unfinished. One of the society halls and two bath rooms are not yet plastered. Some of these rooms, though unfinished, were used last year, but not the dormitories. These were greatly needed, for some were turned away because of a lack of room. We must finish these rooms during the vacation. They will cost $90.00 each. Seven have been provided for by the following persons:

Mr. John A. Young, Greensboro, N. C. His daughter will occupy the room this fall.

Mr. N. D. Sullivan, Walkertown, N. C. He expects his granddaughters to occupy the room for several years to come.

Mr. B. B. Adams, Four Oaks, N. C. This room will be in memory of his father and mother, Mr. and Mrs. William Gaston Adams.

Dr. J. W. Long, Greensboro, N. C. Dr. Long wishes his room to be a memorial of his daughter, Mary Long, who died in Richmond some years ago. Another daughter will enter the College this fall and expects to take the full four years' course.

Mr. O. R. Cox, Cedar Falls, N. C. This room will be a memorial of his grandchild, Lucy Josephine Cox.

Mr. W. H. Watkins, Ramseur, N. C. Mr. Watkins completes the room in memory of his daughter, Fleta Watkins Cole.

W. M. Curtis, Greensboro, N. C. This will be in memory of his wife, Kate Wright Curtis, an alumna of the College.

Are there not others who will complete a room? Will you be one of them? If you cannot do this, there is one thing you can do. You can contribute something. The amount may be small, but the College has been rebuilt mainly by small gifts. Let one hundred and fifty thousand Methodists of North Carolina stand together in this work and our handsome and commodious building will soon stand complete upon its magnificent campus where, a half century ago, the College was established by our fathers. With faith in God they planted the school, and its influence for good upon the Church and State can never be measured. With its new building and better equipment it will be able to render to the Church a better service than ever before.

Yours truly,
W. M. CURTIS,
Sec. and Treas. Greensboro Female College.

A host of friends will sympathize with Prof. J. M. Bandy, formerly Professor of Mathematics in Trinity College, now a resident of Greensboro, in the death of his wife which occurred at their home in this city last Sunday morning. The deceased was a woman of fine character, greatly devoted to her husband and children and will be sadly missed. May the Comforter be very near to this stricken family.

Let the preachers try to bring up as much for the ADVOCATE to the District Conferences as possible. This is a particularly trying season on the paper, and every dollar turned in now will be greatly appreciated. Help us to manage your business so as to tide over the summer without having to borrow money. If each one reading this note and who is in arrears will send in what he owes we will not lack for means to foot our bills. Why can not all act together and relieve the strain? We confidently expect to hear from many hundreds of our loyal friends within the next two weeks. Who will be the first?

"Why should a true and sincere appreciation be termed flattery, and degraded to the level of insincere praise? Why should an individual be accused of acting from base and selfish policy because he feels the glow and warmth of social response?"

CONTRIBUTIONS.

"CORRUPT MONEY."

REV. C. M. ANDERSON.

DEAR BRO. BLAIR:—I have often heard the term "corrupt money," used, but I do not really know what it means. I have never seen any that was known to be corrupt. In fact, there is none such. A man met Father Ivy on one occasion and tendered him a dollar, saying that he secured it from the whisky traffic. Brother Ivy took it, remarking, "I'll make better use of it than that." In the first place, the man that tendered it, did not believe it to be corrupt, or he would not have given it to so good a man. And Father Ivy was too good a man to have used what he knew was corrupt.

As I have already stated, I do not believe there is any corrupt money, per se. Good currency may be used by bad men and in a corrupt way, but I cannot be made to believe the idea that it is corrupted by the using. Good money may be handled by the worst of men, and thereby it may secure a disreputable name. Men may become unduly prejudiced against the use of the money secured by wicked or sinful means. It is altogether a mistake to refuse money because of its environments. You are not compelled to sanction any wicked plans in the acceptance of money which has been used in a wicked way. The money cannot be brought into disrepute by bad use.

Now, if you wish to enter business at any time you do not enquire as to where your money has been invested, or where it is to come from. The government in which you live is responsible for the funds necessary to carry on the business of the land. All that you have to do is to have the basis on which your credit stands all right and sound, and you will be prepared to run a safe business. Your money will then be in good credit, I care not where it goes. Some villain may make wicked and corrupt use of his money, but it is not the money that is corrupt because there is no responsibility resting on the money. It is the man that handles the money; while the money is pure, and must be held in good credit wherever it may have been operating; the man must be held in disrespect and looked upon as villainous and corrupt in proportion to the wickedness of his works. John Murrel run a human butchery, robbing, murdering, stealing and the like. He had money in his business. Do you suppose that it was gathered up and destroyed, wiped out of existence, because of the great deeds of wickedness it had associated with? I suppose not. Now, while I am bitterly opposed to all such deeds of wickedness as are engaged in by wicked men in securing money, yet I am equally as much opposed to the rejection by ostracism of any such money as may have been forced into wicked uses by bad men.

Hence, I can see no sense of propriety in railing out against Trinity College or any other institution because of the fact that they have been built up and sustained, in a great measure, by the use of money obtained under such auspices as may be considered wrong; for the money had no power either to do good or bad. The man who handles the money is responsible for whatever sins may be committed in the use of his money, while that is as pure as when it first left the mint where it was coined. So, if the man who accumulates the money, should tender it to me to build colleges, schools, churches, hospitals, or to establish missions, or to send the gospel to lands where they need it, I would not inquire of him where nor how he obtained these funds. If he should volunteer to inform me as an agent that it was obtained by the use of means considered by many good people as of doubtful morality, I would accept the money in the name and for the sake of Christ and his kingdom in the world, and that without the sanction of a single wicked action of which the money was ever guilty. It is possible that all the money of the world has been used in dark places. Yet, God grant that millions of it may be "put to better use" this year than it has been engaged in for, lo, these many years.

Morganton, N. C.

CORRESPONDENCE.

SALISBURY DISTRICT CONFERENCE.

The Salisbury District Conference convened in First church, Lexington, on June 29th, and adjourned July 1st. Seventy preachers and delegates were in attendance. The reports from pastoral charges indicated progress throughout the District. The accessions to the church have been numerous. The conference collections will be paid in full and pastors' salaries are, on the average, more than half paid.

Gilbert A. Stamper and Edmund M. Avett were granted license to preach. Samuel A. Cross, a local preacher of the Methodist Protestant church, was received as a local preacher in the M. E. church, South.

Joseph A. Fry was recommended for Deacon's orders and for admission on trial into the Annual Conference.

The New London High School property was received as church property and a board of trustees were elected for the same. This is a school in Stanley county with Rev. J. D. Rankin principal. The property is turned over to the Methodist church through the instrumentality of the presiding elder.

Rev. W. Y. Fletcher, a Cuban missionary, addressed the conference and secured, by vote of the conference, a subscription of five hundred dollars for the building of a church at Mayari, Cuba. One hundred and seventy-five dollars was subscribed by four charges and the raising of the entire amount was placed in the hands of the presiding elder for accomplishment.

The selection of the place for the next district conference was left with a committee consisting of D. Atkins, J. C. Rowe and W. R. Odell.

The following papers, by request of the conference, are submitted for publication.

J. B. CRAVEN.

THE MINISTRY AND ITS SUPPORT.

We hold the doctrine of a divine call to the work of the ministry. The ministry is not a profession but a calling. A man chooses his profession or occupation—the true minister of the gospel is called of God to that work. There may be for a little while, a ministry without a church, but no church is complete in its organization without a minister.

God calls the ministry directly by his spirit—the ministry calls sinners to repentance and salvation in the preaching of the gospel. Those who heed the call are organized into the church. The ministry is therefore God's agency for calling out the church. There are mutual obligations between the ministry and the church.

I. MINISTERIAL OBLIGATION.

Every minister is under obligation not only to God but also the church. He owes it to the church to be holy and to live a holy and consecrated life. The doctrines he preaches must be exemplified in his life. It is a living ministry not only in the sense that the ministry as a calling never dies but also in the fact that each minister lives the doctrines he preaches.

2. Each minister owes it to the church to make himself as thoroughly conversant with the teachings of God's word as possible. He must therefore be a student searching the scriptures. He must give attention to reading, exhortation and doctrine. "Let no man despise thy youth: but be thou an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity."—I Tim. 4:12.

"In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity.

"Sound speech, that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you."—Titus 2:7, 8.

"Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe."—I Thess. 2:10.

Such was Paul's appeal to those among whom he had lived and it must be ours. We owe it to God and to the church to give ourselves wholly to the work of the ministry and to be faithful to every part of the work.

II. OBLIGATION OF THE CHURCH.

The church owes it, not only to God, but also to the ministry to receive the minister sent cordially and heartily. To place full confidence in the minister, to receive his instructions and co-operate with him in all plans for the spiritual growth and perfecting of the church.

"He that receiveth you receiveth me: and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward."—Matt. 10:40, 41.

"He that heareth you, heareth me: and he that despiseth you despiseth me: and he that despised me despiseth him that sent me."—Luke 10:16.

As there is a divine call to the work of the ministry so there is a divine arrangement for the material support of the ministry. The minister goes into the work relying upon this divine arrangement.

"Provide neither gold nor silver nor brass in your purses; nor script for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat."—Matt. 10:9, 10.

"Let him that is taught in the word communicate unto him that teacheth in all good things."—Gal. 6:6.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel. Do ye not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar are partakers with the altar?"—I. Cor. 9:13, 14.

These are all plain texts from the New Testament in which God's provision for the sup-

port of his ministers is unmistakably declared. He who withholds his support from those from whom he receives the gospel antagonizes God's plan and puts his own soul in peril.

Resolved 1st. That we put forth extra effort towards getting the pastors' salaries paid up in full this year, and that this be the rule every year hereafter.

Resolved 2nd. That the stewards of the different charges devise systematic ways for collecting the pastor's salaries and as far as possible that they take the members of the various churches into their confidence in making assessments.

J. C. Rowe,
W. A. Bivins,
Emery E. Raper.

SUNDAY-SCHOOLS.

We rejoice in the measure of success attained in our Sunday-schools, but regret to note the attendance or enrollment is short of our membership in the church. This should not be so. Our schools should strive to reach out to all who do not attend and by some means reach the unsaved who attend no school.

To this end we would recommend that an especial effort be made to organize our young men into classes whose object will be to work for the young men. In many schools these classes are known as Baraca classes. We also recommend that the young women of the church be organized into Phylothen classes.

We recommend that great care be taken in the selection of teachers for we fear that the weak point, or at least one of the weak points, in our Sunday-schools, is in teaching? And that there may be permanent improvement in the teaching and teachers we recommend that the Sunday-schools of the two Conferences endow a chair of Sunday-school pedagogy in Trinity College, which chair shall or may give direction to the teaching as far as may be practical.

We regret the small attendance at the Summer school just held at Wrightsville by Dr. Hamill. There were but nine persons present from the Western North Carolina Conference, while there were one hundred and forty-two from the North Carolina Conference and sixty from the South Carolina Conference. Should this school be a permanency, we would recommend that our teachers and officers attend whenever possible.

We urge the continued use of our Sunday-school literature, hymn books and all other periodicals, and we are glad to report that arrangements have been made to improve the mechanical make-up of all our periodicals.

Sunday-schools will not run themselves, hence we call attention to the great fact that our teachers reach more than 60,000 young people whose minds are receptive and will make in the future the kind of citizens and church members we teach them to be.

We recommend that children's day be observed and that the collection be taken, for we are sure there is a demand for more money.

D. B. Coltrane,
W. B. Summersett,
J. C. Keever,
T. J. Scott.

A little Moslem child accounted for her preference for the Christian religion by saying: "I like your Jesus because He likes little girls. Our Mohammed did not love little girls." With unerring instinct she had seized upon at least one of the great differences between the two religions.

SELECTIONS.

WHAT GOD EXPECTS FROM US.

God expects abundant fruit of all his children. His expectations are measured by what he has bestowed. All other things being equal, he expects more of the one on whom he has bestowed ten talents than of the one on whom he has bestowed only five. And he expects more of the one on whom he has bestowed ten talents than of the one on whom he has bestowed but a single talent. Obligation, responsibility, duty, are measured by what we have received. Every Christian believer has received much from his fellow disciples. Great good comes from association with those who are God's people, from the prayers that are offered, the hymns that are sung, the words of counsel and encouragement that are spoken, and from the inspiring examples of patience, fortitude, faith, devotion, zeal, and love that are constantly manifest. All this help received along the years must involve a vast debt that can only be discharged by the most faithful and loving service in behalf of others. The debt is ever increasing as the years go on, and nothing but the most inexcusable selfishness will deny the obligation or refuse to meet its fullest claims.

But what God does for us is of infinitely more value than anything or all things that our fellow men can do for us. Everything that is good and beautiful comes from the hand of the heavenly Father. All of comfort and joy that earthly blessings bring comes from him. Whatever elevates us in the scale of being is his gift. All spiritual mercies, all grace, all present rest, all hopes and aspirations indulged in and cherished for future bliss, and eternal victory, come from God. In truth, we have received everything from him, and we owe him all love and loyal service.

"When we have received any favor from God we ought to retire, if not into our closets, into our hearts and say: 'I come, Lord, to restore to thee what thou hast given, and I freely relinquish it to enter again into my own nothingness. For what is the most perfect creature in heaven or in earth in thy presence but a void capable of being filled with thee and by thee, as the air which is void and dark is capable of being filled with the light of the sun? Grant, therefore, O Lord, that I may never appropriate thy grace to myself any more than the air appropriates to itself the light of the sun, which withdraws it every day to restore it the next, there being nothing in the air that either appropriates its light or resists it. O give me the same facility of receiving and restoring thy grace and good works! I say thine, for I acknowledge the root from which they spring is in thee, not in me."—John Wesley in "Plain Account."

—Bishop Mallalieu.

AN UNBROKEN PROMISE.

Hear the pledge of Jesus Christ: "I will not leave you comfortless: I will come to you. Lo, I am with you alway, even unto the end of the world." As long as God lives and our souls live, so long does this pledge stand. It is true we cannot always feel this presence. But we can always know that it is there, always think of it, so long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depth of sorrow and anguish when the presence is hidden from us. But it is not because God is absent. It is because we are stunned, unconscious. It is like passing through a surgical operation. The time comes for the ordeal. The anaesthetic is ready. You are about to become unconscious. You stretch out your hand to your friend, "Don't leave me; don't forsake me." The last thing that you feel is the clasp of that hand; the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you feel is the hand; the first thing you see is the face of love again. So the angel of God's face stands by us, bends above us, and we may know that he will be there even when all else fails. Our friends die, our possessions take wings and fly away, our honors fade, our strength fails, but beside every moldering ruin and every open grave, in the fading light of every sunset, in the gathering gloom of every twilight, amid the mists that shroud the great oceans beyond the verge of mortal life, there is one sweet, mighty voice that says: "I will never leave thee, nor forsake thee. In all thy afflictions I will be with thee, and the angel of My face shall save thee."—Henry Van Dyke.

THE IMMORTAL LIFE.

Who can tell but that this which we call life is really death, from which what we call death is an awakening. From this vantage ground of thought the human soul comes to look without dread upon the termination of this terrestrial existence. The failure of the bodily powers, the stopping of the fluttering pulse, the cold stillness upon the features so lately wreathed in smiles of merriment, the corruption of the tomb, the breaking of the ties of love, the loss of all that has given value to existence, the dull blankness of irremediable sorrow, the knell of everlasting farewells—all this is seized upon by the sovereign imagination of man and transformed into a scene of glory, such as in all the vast career of the universe is reserved for humanity alone. In the highest of creatures the divine immanence has acquired sufficient concentration and steadiness to survive the dissolution of the flesh and assert an individuality untrammeled by the limitations which in the present life everywhere persistently surround it. Upon this view death is not a calamity, but a boon; not a punishment inflicted upon man, but the supreme manifestation of his exceptional prerogative as chief among God's creatures. Thus the faith in immortal life is the greatest poetic achievement of the human mind; it is all-pervasive; it is concerned with every moment and every aspect of our existence as moral individuals; and it is the one thing that makes this world inhabitable for beings constructed like ourselves. The destruction of this sublime poetic conception would be like depriving a planet of its atmosphere—it would leave nothing but a moral desert, as cold and dead as the savage surface of the moon.—John Fiske, in "Life Everlasting."

A church should be more zealous to lift its people than its steeple to the skies.—Ex.

The most enviable of all titles is the character of an honest man.—Abraham Lincoln.

The knowledge of God is undoubtedly that which affords the greatest happiness to mankind, as the want of it makes one the most wretched of all beings.—Hans Egede.

Henrietta.

Dear Bro. Blair:—We closed a glorious revival at Henrietta on last Sunday night. Perhaps 125 were converted, and a great number reclaimed. The whole town was quickened or stirred. 54 have given names to join our church, and 38 to join the Baptist church. I have received 52 into the church—two by certificate. I will receive two more, probably more. Rev. E. C. Glenn was with us. God is wonderfully blessing his labors. Sister Glenn is also very efficient in the work.

Fraternally,
N. R. RICHARDSON.

Revival in West Asheville.

Dear Editor:—West Asheville is a new part of the city west of the French Broad River. The only church in this part for miles is the old Balm Grove Methodist Church—the church loved and nurtured by the late Bro. Buttrick of precious memory. His influence was not confined to his home church alone but to the entire Sulphur Springs Circuit.

Our meeting began on the 9th day of June and continued 17 days. There were over 40 conversions—17 received the last night on profession of faith, by letters and restoration about that many more—others to join the church will have added about one-third to her strength.

Bro. Moore of Bethel church, Asheville did some very fine preaching for us. So did Rev. R. J. Parker and his most excellent wife, a recent graduate of G. F. C., render valuable aid. Last but not least the church did her part from first to finish. This church with some points up and down the river should be made into a new charge at our next conference.

THE CIRCUIT.

We have held three other good meetings since winter, Acton, Oak Hill, and River View. Some conversions and accessions in each. There will be two or three new churches to report at Conference, with one or two more on the way. We will commence our next meeting at Montmorencie Aug. 14, assisted by Bro. Crutchfield of North Asheville. Hope to have another good revival. Pray for us.

J. H. BRENDALL, Pastor.

J. M. Grice Dead.

It was a sad time last Sunday at Moore's Chapel, when we laid to rest, in the cemetery, the remains of our honored brother, J. M. Grice.

His health had not been good for a year or more; but about a month ago his health began to fail and he was carried to the hospital at Charlotte. He was too weak to stand an operation and so was taken back to his home where he died in a short time.

Bro. Grice joined the M. E. Church, South when about sixteen years of age, and was converted a few year later. Perhaps no man was more devoted to the church and the cause of Christ than he. The preachers found in him a true friend and brother.

Ho was married twice. First to Sarah Abernethy. Unto them were born four girls, two of whom have already passed over the river with their mother. He was married the second time to Mrs. Susan Shuford and unto them were born a son and a daughter. So he leaves a wife, four children, and a host of friends to mourn his departure.

His adaptability for church work made him a prominent official. Often a delegate to district and annual conferences. At his death he held the offices of steward, trustee, class leader and superintendent of the Sunday School. In all these places of trust, he reflected honor on the cause. He was a man of strong mind and bright intellect. And though not a college graduate, yet he was well up on the leading questions of the times. It is needless to say that he was well versed in the Scriptures.

It was my privilege to read and pray with him during his illness and when questioned as to his spiritual condition, remarked, "All is well, I am trusting in Jesus." Thus we gazed upon a golden sun-set of sixty-two years, forty-four of which had been spent in the service of the Master. We can truly say in the language of the Poet:

"Servant of God well done,
Rest from thy loved employ;
The battle fought the victory won,
Enter the Master's joy."

E. N. CROWDER.
Mt. Holly, N. C., July 14, 1905.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to June 28, 1905.

ASHEVILLE DISTRICT.

Rev. W. H. Perry,	49
Rev. W. B. Lyda,	11
L. B. Abernethy,	25
Rev. J. N. Somers,	16
Jno. W. Moore,	9
R. H Parker,	10
J. B. Hyder,	5
J J Brooks,	14
L R Huddlestone,	21
T R Wolfe,	11
	— 171

CHARLOTTE DISTRICT.

R. G. Tuttle.	9
Rev. F. W. Bradley,	14
Rev. W. R. Ware,	25
Rev. J. H. Bradley,	12
Rev. J. A. B. Fry,	13
Rev. E. G. Pusey,	15
Rev. C. M. Pickens,	1
M. T. Steele,	5
J. C. Mock,	24
W S Hales,	9
J A Baldwin,	13
D L Reid,	27
A. E. Wiley,	10
L E Stacy,	16
L A Falls,	12
T F Marr,	1
	— 206

FRANKLIN DISTRICT.

Rev. S. E. Richardson,	1
Rev. R. L. Doggett,	6½
C. H. Curtis,	1
F. B. Noblitt,	2
L P Bogle,	20
F L Townsend,	10
A G Loftin,	8
J J Edwards,	1
V L Marsh,	10
J A Sronce,	10
E. Myers,	21
J H Moore,	9
D P Tate,	4
	—103½

GREENSBORO DISTRICT.

Rev. Albert Sherrill,	1
Rev. C. A. Wood,	3
Rev. B. F. Fincher,	50
Rev. J. A. Bowles,	21
Rev. J. T. Stover,	37½
Rev. H. Turner,	3
Rev. J. J. Renn,	20
P. J. Carraway,	10
L W Crawford,	3
J J Eads,	8
A S Raper,	9
J F England,	13
C H Caviness,	21
	—199½

MOUNT AIRY DISTRICT.

Rev. J. W. Long,	13
Rev. H. C. Sprinkle,	7
Rev. R. L. Ownby,	4
Rev. J. M. Rowland,	42
Rev. W. F. Elliott,	9
Rev. S. W. Brown,	7
Rev. B. F. Hargett,	15
Rev. J. A. Clarke,	2
T. J. Houck,	6
A. W. Jacobs,	8
W. T. Carner,	20
Seymour Taylor,	11
O P Ader,	9
W L Dawson,	10
W T Albright,	16
W L Hutchins,	5
R L Fruit,	9
T H Stimpson,	10
T E Winecoff,	3
	— 206

MORGANTON DISTRICT.

Rev. N. R. Richardson,	18
Rev. J. B. Carpenter,	16
W. G. Mallonee,	21
R D Sherrill,	6
Rev. N. M. Modlin,	44
D. F. Carver,	13
D. S. Richardson,	16
J. O. Shelley,	26
D. R. Proffit,	10
J. D. Gibson,	5
J D Arnold,	21
C P Goode.	2
W O Goode,	14
L E Peeler,	7½
R H Penland,	7
W A Newell,	1
	—227½

SALISBURY DISTRICT.

E. K. McLarty,	2
J. E. Gay,	9
Rev. T. T. Salyer,	7
Rev. Joseph Fry,	5
Rev. S. T. Barber,	47
Rev. B. F. Carpenter,	25
Rev. T. E. Wagg,	21
J. P. Davis,	16
J. C. Postelle,	14
A L Coburn,	5
J W Strider,	12
J P Lanning,	8
J A J Farrington,	2
A L Aycock,	13
G T Rowe,	20
J C Keever,	1
J C Rowe,	1
W V Honeycutt,	10
P. W. Tucker,	15
	— 233

SHELBY DISTRICT.

Rev. Geo. D. Herman,	8½
B. A. York,	21
J. B. Tabor,	13
Rev. J. H. Bennett,	8
Rev. J. F. Armstrong,	39
Rev. M. B. Clegg,	10
Rev. J. W. Clegg,	113
B. Willson,	21
E. N. Crowder,	3
M. H. Vestal,	3
J. W. Ingle,	26
R. M. Courtney,	6
W P McGhee,	11
W M Boring,	3
E W Fox,	4
E L Bain,	3
	—292½

STATESVILLE DISTRICT.

Rev H K Boyer,	2
Rev W H Willis,	6
Rev E J Poe,	19
Rev T L Triplett,	1
Rev W S Cherry,	17
T J Rogers,	8
Rev W O Rudisill,	12
Rev P L Terrell,	31
Rev T E Weaver,	13
L T Cordell,	40
T B Johnson,	16
W F Womble,	15
W R Evans,	10
A J Burrus,	3
R. S. Howie,	19
Parker Holmes,	3
R M Taylor,	24
L T Mann,	1
H H Robbins,	8
	— 248

WAYNESVILLE DISTRICT.

Rev J W Campbell,	11
C P Moore,	7
J H Brendall,	27
D C Ballard,	32
W A Thomas,	3
P C Battle,	0
Z V Cordell,	7
J E Abernethy,	8
J W Kennedy,	20
W E Abernethy,	24
C E Stedman,	8
	— 155

WINSTON DISTRICT.

Rev A R Bell,	1
Rev. James Willson,	31½
Rev H C Byrum,	9
Rev J P Rodgers,	12
J F Totten,	1
T W Watts,	1
P E Parker,	18
L L Smith,	1
H H Jordan,	4



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W. W. DANIEL, President, Columbia, S. C.

Morganton District Assessments—1905.

NAME OF CHARGE.	B. F.	C. C.	F. M.	D. M.	C. Ex.	Ed.	M. F.
Morganton station,	$16 30	$53 50	$120 00	$64 63	$44 10	$59 35	$3 12
Morganton circuit,	15 30	45 12	93 55	51 65	36 10	47 20	2 08
Connelly Springs circuit,	14 28	40 87	87 91	49 52	32 32	43 12	3 12
Table Rock circuit,	12 24	35 62	88 10	42 54	30 88	39 54	2 08
Marion station,	11 20	45 80	84 36	39 50	29 45	38 00	2 08
Rutherfordton station,	15 30	51 00	107 92	57 74	40 04	52 38	3 12
Henrietta and Caroleen,	26 00	42 00	124 00	69 00	45 00	47 00	2 00
Forest City circuit,	13 25	41 00	86 00	46 58	32 02	34 74	2 08
Broad River circuit,	7 14	22 00	48 00	26 33	17 00	20 00	1 04
Cliffside circuit,	6 12	21 50	40 22	19 43	14 02	18 17	1 04
Green River circuit,	5 10	19 50	39 50	19 24	14 72	21 40	1 04
Thermal City circuit,	7 15	23 71	48 79	26 33	18 30	24 68	1 04
McDowell circuit,	8 16	26 50	54 50	30 38	21 00	23 38	2 08
North Catawba,	6 12	23 90	41 57	23 28	18 89	25 45	1 02
Bakersville circuit,	6 12	17 45	32 50	20 25	12 94	15 45	1 02
Spruce Pine,	6 12	20 75	42 50	20 25	14 50	21 33	1 02
Elk Park,	5 10	22 78	41 58	19 25	13 72	21 81	1 02
TOTAL, : : : :	181 00	533 00	1181 00	626 00	435 00	553 00	30 00

D. FRANK CARVER,
Acting Secretary.

J. H. WEST, P. E.
Chairman.

J F Kirk,	8	
W M Curtis,	3	
J H Barnhardt,	1	
R P Eubanks,	1	
		— 90½
Total from districts,		2,118½
Secured by old subscribers,		63
Total,		2,196½

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

The Divine Presence Within.

The evidence of God's presence you will find within yourself. By many a change and sign infallible wrought in your soul and life, you will know that the Great Spirit who thought it best to create you saves you and guides you. What more glorious fact could have been brought to this world than that the God of infinite mysteries will manifest himself to men and dwell with them? But what a sight when God manifests himself and kindles beacons of truth before blind men, before deaf and blind and rioting men that have eyes that do not see. That is the character of God. Flowers are blossoming to stones, birds are singing to trees, stars are shining upon boggy fens. Yes, it is the nature of God to give visions even to blind eyes, that if they wake they may see him. Sad thing if we have learned philosophy, science, the classics, history, the polite arts, or fitted ourselves for the professions and never have seen God and are indifferent to his cammandments. Sad, indeed, for the world and ourselves if we are furnishing our intellects however richly and leaving our spiritual natures rubbish heaps of indifferent theories, weak skepticism, and loose moral sensibilities. We must see God to get a measure of the value of all things and an inspiration that will subordinate all to manhood and righteousness. By what other light than the heavenly vision can this world be guided out of its difficulties and calamities, or get one glimpse of any other world? Who has any other sure vision? Who has the light? Show him to us and we will follow him.—Rev. James R. Day, D. D.

Step by Step.

The one lesson we must not forget is this: We see only what we are fit to see, what we are near enough to see, and we can near things only step by step, in orderly progression. Men cannot leap great gulfs at a single bound. The natural man need not seek to plunge at a moment into the profundities of Christian knowledge and experience; he should begin with the truth that lies closest to his experience, and which most concerns him. He cannot leap immediately from earth to heaven; but God has let down the ladder of the gospel, and he can rise upon the lower step today, upon the second step to-morrow; and thus, by learning more and more as knowledge comes, can reach at last the heaven of perfect light and peace and joy. Wisdom is for the wise; milk is the food ordained for babes.—Selected.

District Conference Directory.

Franklin District at Whittier, July 27 to 30.

Winston District at Leaksville, Aug. 31-Sept. 3.

Statesville District at Lenoir, July 13-16.

Salisbury District at Lexington, June 29-July 2.

Greensboro District at Ramseur, July 20-23.

Waynesville District, at Horse Shoe, Aug. 3-6.

Asheville District at Barnardsville, July 20-23.

Morganton District at Forest City, August 10-13.

Charlotte District at Brevard Street, Charlotte, July 26-28.

Bohemian Sunday Schools.

There are 12,000 children in Bohemian Sunday-schools in Chicago. The system of teaching seems to have as its object the overthrow of Christianity. Such lessons as these are taught: "God never revealed himself, for there is no God;" "Heaven is a place imagined by the Church;" "Man has no soul. It is an invention of the Church;" "Faith, hope, and love are superstitions;" "It is a loss of time to pray;" "The Church is a society of people believing in something of which they know nothing, and they keep a crowd of useless, lazy beings, called priests and ministers."

How shall we meet this?

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—*because* the action of the Epworth is easy and prompt—repeats rapidly and has a delightful touch. I don't like to play on a piano that rattles or works sluggishly.

—*because* the Epworth is finished by the old reliable, slow process—not rushed. I have seen pianos whose finish peels off after a while.

—*because* the Epworth has the strongest ten year warrant I ever saw;—the Company takes all the risks of piano lasting. Most other warrants don't warrant the working parts, nor the sounding board from splitting.

—*because* I can buy the Epworth direct from the Company, instead of through an agent or dealer. I prefer to be my own dealer—sell it to myself and save that middle profit. It costs lots of money to sell pianos ordinarily, and that expense is a dead loss, which I avoid by buying the Epworth direct.

—*besides* the Company will send me a piano on trial. It must be perfect and *satisfactory to me* or they take it back. In this way I get to use my own judgment—and no agent around to worry me.

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Our Correspondents.

Southern Conference of Young People's Missionary Movement.

Asheville has had the privilege of entertaining several great religious conferences this spring and summer, among them The South Atlantic Missionary Conference, the Y. M. C. A. Student Conference, and the Y. W. C. A. Student Conference, but it is doubtful whether the results of any one of these will be more far-reaching than of that Conference held at Kenilworth Inn, June 23-July 3, the Third Annual Southern Conference of Young People's Leaders. It was attended by two hundred and nineteen national, state, and local leaders representing eleven denominations, eighteen states, and five foreign countries. The Conference was in charge of the Executive Committee of the Young People's Missionary Movement, a Committee composed of the secretaries of fifteen denominational Mission Boards.

The Conference was rightly called a "Council of War," for its object was to consider methods of work and to organize for an aggressive campaign to deepen the spiritual life and missionary purpose among the millions of young people in the Sunday Schools and Young People's Societies of America this coming year. Among the leaders and speakers were Rev. W. R. Lambuth, D. D., Rev. S. H. Chester, D. D., Pres. John F. Goucher, D. D., Mr. John R. Mott, Rev. A. L. Phillips, D. D., Rev. H. F. Williams, Prof. O. E. Brown, Rev. George Atkinson, Messrs. Harlen P. Beach, Harry Wade Hicks, J. E. McCulloch, E. D. Sopes, S. Earl Taylor, aud J. W. Shackford.

The early morning hours each day were set aside for personal Bible study and prayer. Here and there on the spacious verandas, or under the trees and open sky, small groups might be seen meeting together, but for the most part the time was spent alone with God. At nine came the first regular hour of the Conference which was devoted to united Bible study under the leadership of Prof. O. E. Brown of Vanderbilt. His general theme was New Testament Missionary Studies, and his special topics: The Missionary Significance of the Baptism and Temptation of Jesus, Christ's Need for Disciples and His Dependence upon Them, The Holy Spirit as the Equipment for Missionary Service, The Great Missionary Vision of Peter, Paul's Vision of the Man of Macedonia, and John's Vision of a Glorified Christ. Those who know of Prof. Brown's power as a Bible teacher can realize the spiritual uplift that came from such study under his guidance.

The second hour of each day was devoted to the Missionary Institute in which practical methods of missionary work for Sunday Schools, and Young People's Societies were discussed. Then followed the three Home and Foreign Mission Study Classes, the purpose of which was to train those present for leadership in similar classes in their own churches and communities this fall. The afternoons were given up to rest and recreation. In the evening vesper services were held out-of-doors, or in the lecture hall, and were followed by denominational group meetings under the leadership of the secretaries of the different Mission Boards, the object of which was to outline a plan of campaign for the Young People's work of each denomination.

One of the most helpful and instructive features of the Conference was the missionary exhibit of curios and literature, showing the publications and work of the different Mission Boards. Missionary libraries, maps, charts, and other accessories were closely studied by the delegates.

It would be unfair to the Conference to describe it solely as a School of Methods, for its work was far deeper than that. It was a time for the study of one's own life in the light of the Great Commission and the great resources available to each from God. Heart-searching and life surrender characterized the Conference. Five volunteered to give their lives for service in foreign fields. If the deep spirit of earnestness, courage, and consecration that made this Conference what it was should be carried back to the home churches, why should not the "Evangelization of the World in this Generation" become a reality? The answer of this Conference was "We can do it if we will."

MABLE K. HOWELL.

A Tribute.

Once more a gloom has fallen on our vilage. We have been called this time to mourn the loss of one of our fairest and most gifted young ladies.

It was at noon on June the 10th that death entered the happy home of our dear Brother, Rev. A. G. Gantt, and took his only daughter, Miss Dessie. A few minutes before she died, she asked what time it was, and when told that it would soon be twelve, she said, "How can it be." Then she said, "Call them all in," and, surrounded by father, mother, two brothers, and some friends, she passed away.

Two brothers, Dr. A. M. Gantt, of Dallas, Tex. and Dr. Marvin A. Gantt, of Louisville, Ky., could not reach home. Dr. Marvin, however, arrived in time for the funeral. We laid her body to rest amid uncovered heads at Belwood, June the 13th.

Miss Dessie Gantt was born May the 9th, 1882. She was blessed with the very best of advantages, being the honored child of one of our traveling preachers, the Rev. A. G. Gantt and Mrs. Emma Gantt (as noble a woman as ever walked by the side of a husband).

These servants of God gave Dessie away, the day God gave her to them, and the Lord kept her, only trusting her to the care of her parents until her work was done. Her work is done. I feel she has bound us all, by her true life, closer to God.

She was a diamond cut by skillful hands. She was a corner stone in our church "polished after the similitude of a palace." In the home she was a star, always beaming with light, a truer child, a truer sister, a truer friend, never blessed a home. We see her now as she really was. Her happiness consisted in making others happy, and one could not be with her long without becoming better; she was a safe associate. She made home happy, and all her many friends were always glad to visit her. Just before she died, her mother spoke to her about trusting in Jesus, and that she would soon be with her dear sister Mamie, and she said, "Yes, Ma (as she always called her mother) I shall see sister when I go." Such lives make the world better and when they go bring heaven nearer. Heaven is nearer to us all since Dessie went.

Our deepest sympathy goes out for the stricken ones. The Lord who alone can comfort, bless them all.

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Uwharrie Circuit.

Dear Brother Blair:—Perhaps some one would like to read a few words from the Uwharrie circuit. I am more than pleased with the progress made so far on the Uwharrie circuit. Everything looks encouraging. Surely the lines have fallen unto me in pleasant places; yea, I have a goodly heritage.

When we came here last November, a large crowd was at the parsonage, with a warm fire and a large table spread with chicken at each end, and chicken all around and chicken in the middle; just the thing to make a Methodist preacher feel good and at home.

The board of stewards met early in the year, and fixed the preacher's salary at $100 more than it was on this charge last year, and they will pay it all. In addition to this they have paid me $80 to buy a horse, as I had the misfortune to lose my valuable horse a short time ago. Mr. Editor, if you doubt this being a good people, just come over and go one round with me and you will be convinced.

It was like tearing our hearts to leave the good people of Stony Point circuit, our good P. E., Dr. Weaver, and hundreds of others, who were so kind and true. Oh how I miss that Rev. J. N. Somers, who was so helpful to his pastor, as a spiritual advisor! But this people endeared themselves to us so much we feel that there are no better people anywhere. Our third quarterly meeting embraced last Saturday and Sunday, it was largely attended, and good reports were made from all the churches. Dr. Turrentine, our beloved P. E., on Sunday held the large audience spell bound for one hour and five minutes. I have heard many persons say such a sermon has never been preached at this place before. The Lord is with us in great power. The people are filled with the Spirit at every service, to the overflowing. We have the old time religion here. At some of our services, we have expressions of joy with shouts like the old time campmeetings.

I attribute this great improvement largely to so many people reading the ADVOCATE. Oh, we cannot measure the good we have done, by getting so many ADVOCATES in the homes of our people.

B. F. FINCHER, P. C.

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Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

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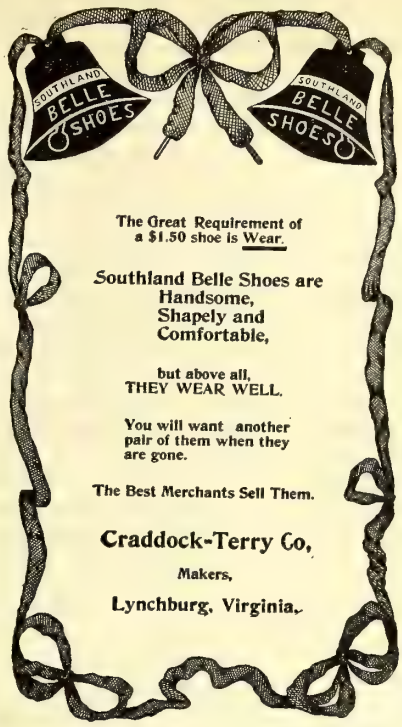
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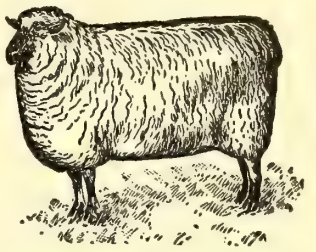
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Rev. P. R. Law writes for the Lumberton Robesonian, and his paragraphs are seasoned with uncommon pith and point. Referring to loose family government he says: "Clubs, soda fountains, late hours, tramping the streets by unchaperoned girls and such like, now alas! so common, has incalculable evil always for its fruitage. The parental government that allows it is altogether bad. It is in violation of the rule that binds father and mother. To violate this rule is to incur the fearful sanctions of a solemn, holy and broken law. We sympathathize with the blasted child and heart-broken parents, but they have only reaped what they have sowed."

It is important to avoid the sin of giving offense. The hurt is not altogether with the offended one, but the recoil upon the offender is often painful in the extreme. How many a poor heart bleeds because of the remembrance of rash and hasty speech or conduct which caused pain to some one else. But there is also the sin of taking offense, which is to be classed with that of giving offense. Because of an over-sensitive feeling many are nursing grievances which have no foundation except in a morbid imagination. What profit is there in trying to construe the acts or speech of a fellow man as intentional slur? "Charity (Love) thinketh no evil." "Let brotherly love continue."

"RACKET IN THE GRANDSTAND."

The Salisbury correspondent of the daily press, last Friday, let the cat out of the wallet in giving account of the ball game played there the day before between Charlotte and Salisbury. He says:

"There was an interesting little episode in the grandstand yesterday afternoon during the first game of ball between Charlotte and Salisbury. The locals had one run and the visitors four, when some enthusiastic spectator exclaimed: 'I'll bet ten to one on Salisbury.' The words had hardly left his lips when a dozen $10 Williams were in sight. All sorts of cash came out of hiding. The rush of the long green and the determined look on the would-be takers caused quite a commotion in the east wing of the grandstand. Those who could not see imagined that a fight or a fire had broken out. Mr. W. S. Dorr, one of the managers of the Charlotte team, quieted the participants in the flurry."

We refer to this for the benefit of some of our church people who are taking duck fits these days over the "splendid games," and who vow that the games are played under the strictest regulations and that no gambling is allowed. If we may be allowed to address ourselves directly to the subject, we beg to say that we have in our midst today no greater corrupter of public morals than the Virginia-Carolina Base Ball League. Under the guise of furnishing innocent and healthful amusement for the masses, it is pandering to the most vicious sentiments and fostering the spirit of gambling everywhere. Day after day, in our larger towns, crowds gather to look on and to be swept along by the enthusiasm of the crowds vulgarly called "rooters." In these crowds are many women and children who make up the bulk of the Sunday-school census, and whose contributions to the latter are in pitiful and shameful contrast to their liberality to the Ball League in the shape of gate fees, to say nothing of incidental losses by betting, etc.

The time is near at hand when the pastors of our churches must discover that this also is to be classed with those amusements which can not be taken in the name of the Lord Jesus. The church must buckle on the armor and draw the lines of separation between the service of God and the service of satan. It is a shame that these degrading exhibitions of brute force—these vulgar performances in the name of athletics—can draw dollars out of our church people who have scarcely dimes for the cause of Christ. Are we surprised at the dearth of soul-saving results in our church work when we know that hundreds of those who call themselves Christians, including many who lead in the church work, live in the atmosphere of the gambler and hold fellowship with those who hate God and the moral restraints of his church? It is high time for us to awake out of sleep.

FREE SCHOLARSHIPS FOR YOUNG PREACHERS AT VANDERBILT.

Among the seventy-five ministerial students at Vanderbilt University during the past session, fifty-five were college graduates and represented twenty-eight different colleges and universities and twenty-five annual conferences. Free scholarships covering the cost of board in Wesley Hall are offered to college graduates, and a loan fund is available to meet the necessary expenses of all worthy and needy students for the ministry who do not receive free scholarships. Tuition and room rent are free to all theological students.

The courses of study are especially designed for those who have received previous college training, but all young ministers, not under twenty-one years of age, who, in the judgment of the faculty, are prepared to pursue profitably the study of theology, are admitted as students, even though they may not have attended any college or university. The faculty of the Biblical Department, consisting of ten professors and instructors, offer over seventy different courses of study in theology, besides numerous electives which may be taken in the graduate schools of the Academic Department, and credited towards the diploma in theology. The session opens September 20th, but new courses of study begin with the opening of the second term, January 1st, which is especially convenient for young ministers who desire to enter the University after completing the year's work in Annual Conferences, which meet late in the fall. Besides the regular full degree course, which can be completed in three years, there is an English Theological course, covering two years, and special and irregular courses that may be taken in one year. Catalogues and further information may be had by writing to Dean W. F. Tillett, Vanderbilt University, Nashville, Tennessee.

METHODS OF MONEY RAISING.

Rightly considered, there is but one legitimate method of raising the money needed for the support of the church and all benevolent institutions. That method is the frank and intelligent statement of their claims upon the public in general and upon the individual in particular, of such institutions and the request for a contribution. Some one has wisely said that the best way to collect money for the church is just to collect it.

A church or any institution which can not rely upon an open and intelligent appeal to the public for support is doomed to failure. As a pastor the writer has never antagonized stubbornly the tendency to tack on innocent social pleasures to methods of raising money, but our observation confirms us in the conviction that such methods, relied upon to any considerable extent, defeat the very objects sought to be attained in our efforts to develop the spirit of liberality.

A writer in one of our religious exchanges gives some very sensible suggestions on this subject which we beg to copy, with the hope that they may do good. He says:

"In the main, in almost any community, the people have the money for all purposes they really wish to spend it for. They will spend it for God's cause if they are vitally interested therein. And it is the business of the church to get the people interested in the work of the Lord. If we do this, the money will come. And yet it will not always come of itself; we must go after it.

"The chief objection to all claptrap, bargain-counter methods of raising church funds is, not that you can't get very much that way; nor even the strong objection that it often costs more than it comes to, but that it dries up the real fountain of benevolence in the hearts of a people; and they become so enamored of this new method of eating and drinking their way into the kingdom that the simple matter of straight gospel giving becomes a lost art. And with the loss of the art of giving there also goes the joy of giving. For there may be abounding joy in connection with Christian giving. We are told in the old Book that 'God loveth a cheerful giver.' Some scholars prefer the word 'hilarious' over that of 'cheerful.' What a victory to have the church full of hilarious givers! Anything that tends to prevent that is not a good thing.

"When the church needs money, let the people be frankly and openly asked for it. And never should an apology be made for presenting God's claim for funds. Has He not given us all that we have? Has He not a perfect right to ask for part of it back again? Does not everybody know that the church can not be run without money? Do we not spend our money freely for other things? Nor should we raise money in a manner which would indicate that we do not enjoy it. Let us put our hearts into it and do it joyfully 'as unto the Lord.' And let there be nothing hidden or covered about it. Let it all be open and above-board. Give the people all the information, and they'll give you the money every time. All secret movements in this line are a failure. Let the people know fully just what you did with all the money they have given you hitherto, and just what you want to do with this. It is their money and their church. They wish their church to succeed, and will furnish the necessary money to make it go, if they are properly treated. If the finances are not properly managed, they should know it and the officers of the church should be removed and competent men put in their places. The management of the finances of a church should never be open to suspicion."

NOTES AND PERSONALS.

We regret that the report of the Statesville District Conference came too late to be inserted in this issue.

The Crittenton Home for Fallen Women has been opened at Charlotte. One room is to be furnished by the Epworth League of Tryon Street Church.

Mr. H. F. Chreitzberg has had a little outing recently at Vade Mecum Springs. He keeps in close touch with his congregation during his vacation.

Rev. M. H. Hoyle, of the Weddington Circuit, has been suffering severely for the past two weeeks with chills and fever. We are glad to say he is now convalescent.

By appointment of Bishop Wilson, Rev. E. S. Cox will supply the Swannanoa Circuit, vacated by the election of Rev. L. B. Abernethy as president of Weaverville College.

Rev. R. C. Craven made us a pleasant calll last week on his way to Franklinsville, where he will spend a short while visitsng relatives. His wife is with him.

We regret to learn of the death of the father of Rev. J. M. Price, which occurred at his home, near Monroe, last week. Brother Price will have the sympathy of all the brethren of the Conference.

Rev. J. F. Totten, of Forsythe circuit, called on Saturday, returning from Baltimore, where he attended the Christian Endeavor Convention and visited his brother who is a dentist in that city. Brother Totten reports the Christian Endeavor Convention a very inspiring occasion.

At the parsonage in Weddington, N. C. on the af-

ternoon of Wednesday, June the 28th, Mary Caldwell, daughter of Rev. and Mrs. M. H. Hoyle, was married to Mr. Reuben Henry Brown, formerly of Chadbourn, N. C, now of Charleston, S. C. The ceremony was performed by the bride's father, Rev. M. H. Hoyle.

Rev. Frank Siler, pastor of Central church Asheville, delivered himself recently on the subject of an Open Sunday. Some of the papers, as usual, have tried to hold him up to public scorn as an empty sensationalist; but Frank Siler cannot be put in that class. He is a scholar and a gentleman, and when he inveighs against public morals, it may as well be accepted as evidence that there is something the matter. Like every true Methodist preacher, he does not hesitate to prophesy against public sins.

Rev. R. G. Barrett preached at the First Methodist church Sunday morning in the absence of Rev. H. K. Boyer. His discourse was founded on the incident of Moses holding up the brazen serpent in the wilderness that the dying Israelites might look and live. Mr. Barrett is an old-time Methodist preacher and he preached a vigorous and stirring sermon, one that moved his hearers, and there were hearty amens from all over the congregation. Mr. T. C. Anderson, who greatly enjoyed the service, tells The Landmark that it reminded him of the old times.—Statesville Landmark.

Those who expect to practice medicine will be especially interested in the Catalogue of the University College of Medicine, of Richmond, Va., which will tell how Medical students are affected by various State laws regulating the practice of Medicine. This is a most important subject to the general public, too, as it bears directly on the qualifications of the doctors, to whom all of us must some time or other entrust our lives.

The advertisement of this institution appears in this paper.

Rev. Jno. R. Brooks, D. D., spent a day or two in the city last week, returning from an extensive itinerary in the bounds of the North Carolina Conference. We are glad to see him in such excellent health. He goes this week to the Asheville District Conference and will spend several weeks in the extreme western section of the Conference in the interest of the ADVOCATE. We trust that preachers and laymen will do all possible to make his work effective. His pulpit ministrations will be a great blessing to all.

Mr. L. L. Thomas, a youth of 88 summers, has just returned from a visit to his brother, who lives at Cobbs, Cherokee county. Brother Thomas made the trip in his buggy, leaving here the 15th of May and returning July 15. Meanwhile he spent about 20 days with his brother and in looking around the country, visiting Murphy and Haysville. Brother Thomas does special work for the Advocate, collecting cut off accounts and the accounts of subscribers long delinquent. We commend him to the favorable consideration of those who are in need of his services.

The closing exercises at Washington St. Methodist church last night was a fitting climax to a most succeseful meeting. The Conference was well attended, the reports of an encouraging nature and the addresses helpful and entertaining. The conference was composed of a charming set of delegates and High Point was highly pleased at the privelege of entertaining them. The Society meets in Charlotte next year.——The sermon of Dr. Hannon, pastor Main St. Church, Danville, at Washington street church yesterday morning before the Missionary Conference was highly edifying. Dr. Hannon is original in delivery and an able exponent of the word.—Daily Enterprise, July 10.

By courtesy of the author, Rev. R. H. Whitaker, D. D., we have before us a copy of "Incidents and Anecdotes," a volume by Dr. Whitaker, recently from the presses of Edwards, Broughton & Co., Raleigh. This is an uncommonly interesting book, and we feel that we are rendering the public a good service to recommend a large sale. It contains incidents of historical value and many anecdotes, related in such a way as to keep one reading without the least tendency to grow weary. The price is $1.50.

We note with great sorrow the death of our dear friend and brother, Mr. J. M. Grice, which occurred at his home in Mecklenburg county, on Saturday night, July the 8th. Brother Grice was a layman who, though deprived in early life of the best educational opportunities, took a broad and intelligent view of the obligations of the Christian citizen, and developed into a model of Church and civic loyalty. The North Carolina Christian Advocate never had a truer or more loyal friend. He seldom allowed a session of his District Conference to pass without making a special appeal in behalf of his church paper. We shall miss him, and join sincerely with those who mourn at his departure.

Dr. William H. Brooks, the oldest son of the Rev. Dr. John R. Brooks, army post surgeon at Fort Washington, Maryland, has gotten leave of absence for two months and sailed from New York on the 8th for a European tour. He expects to visit London, Paris, St, Petersburg, Berlin, points in Scotland and other places. Dr. Fletcher H. Brooks, youngest son of Rev. Dr. Brooks, has just entered the navy as assistant surgeon, ranking as lieutenant, and is expected to report for duty about the 20th of July. Dr. Eugene H. Brooks, his other son, is a successful and popular physician at Reidsville, N. C, and is surgeon of the Third Regiment of the North Carolina National Guard ranking as major. He is to go into camp with his regiment at Wrightsville next week.—News and Observer.

THE RALEIGH DISTRICT CONFERENCE AND ELSE.

MR. EDITOR:—In this week's ADVOCATE I closed the account of my Itinerary at Goldsboro by stating that I intended going to the Raleigh District Conference at Smithfield last week. On Thursday morning I reached this old-new and growing town, standing on the banks of the Neuse, and named for a prominent family of Smiths that were at the time wealthy and influential in that section. Eight out of the first eleven years of my ministerial life were spent in and about Smithfield, and it was here that God gave me the now sainted wife of my young manhood—a descendant of the Smiths—and the cemetery of this good old town holds her precious remains and those of our first and last born—two daughters. Of course I esteemed it a privilege to revisit the place about which cluster so many sad and sacred yet pleasant and hopeful memories.

I found the Conference in session, with the Rev. Dr. W. H. Moore, the veteran presiding elder, in the chair, and my accomplished young friend, the Rev. C. L. Read, of Epworth Church, Raleigh, at the Secretary's desk. The reports from the district were, I think, in the main encouraging. I was especially interested in the one from Oxford circuit. The Rev. W. H. Puckett, the pastor, stated that an unusually high and vigorous type of piety and spirituality obtained in that circuit, and that two promising young men from one of the churches of that charge were at the Conference applying for license to preach and looking to the itinerancy.

One naturally asks if there was not some logical and vital connection between these two facts, especially as Bro. Puckett gave the additional fact that that church had been specially drawn out in prayer that God would call some of her young men into the work of the ministry. Do not these facts voice a call to our Church at large to a fuller consecration, a more Scriptural type of piety and more earnest prayer to God to send forth laborers into His vineyard to recruit the sadly depleted ranks of our ministers? Here is a field for quite a homily on this subject, but time and space forbid my giving it.

The routine business of the Conference was interspersed with some most excellent sermons and addresses, which added much interest and profit to the occasion, among the most notable of which were the sermon of the Rev. R. F. Bumpass and the addresses of Dr. Swindell and Rev. J. H. Shore.

Dr. Yates and Presidents Davis and Rhodes presented the claims of Trinity, Louisburg and Littleton Colleges.

One notable fact did not escape my notice—the election of three out of the four delegates to the Annual Conference from Johnston county. The third was from Granville, while the large counties of Wake and Franklin were left without representation. No criticism of the men elected is intended, for they are excellent brethren; but it does look a little like an unwise and one-sided business. The small number of delegates from the upper part of the district may account for it. And I was sorry to see that the unwritten law of such elections was disregarded at the New Bern District Conference. Although the Mount Olive Church, that so hospitably entertained the Conference, has some strong and influential men in it—fully the equals of those elected from other charges—no one was chosen as principal or alternate delegate to the Wilson Annual Conference.

But, to return. The Conference at Smithfield closed Friday, being in session only two days. I think this was probably a mistake.

Smithfield has grown very greatly since the days of my ministry there and is now a station, The Rev, N. E. Coltrane, a Randolph county boy, is doing well there, and the church is growing under his wise leadership.

A SABBATH AT WILSON.

On Saturday afternoon I ran up to Wilson and spent the Sabbath with Dr. Swindell. We had a most pleasant, and, I trust, profitable service in the morning, when I was permitted to preach once more to the flock I served three years. Dr. Swindell preached an excellent sermon on education at night.

I was charmed with the handsome and well-appointed new house of worship which has recently been completed. It would be a credit to any city, and is a monument to the liberality and devotion of this congregation and to the intelligent skill of Bro. Tyer, who superintended its erection. I was glad, though not surprised, to find Dr. Swindell and his accomplished wife in so great favor with this people. He is justly regarded as one of the most symmetrical and valuable preachers in his Conference, and his wife is one of the best church workers in the state.

I greatly enjoyed my stay in the hospitable home of my friends, Mr. and Mrs. C. C. Daniels, who did all they could to make my stay in Wilson pleasant. Social courtesies from other friends were appreciated.

Wilson has about trebled its population since I lived there. God's abundant blessing be upon this good town and this most excellent church and people.

JNO. R. BROOKS.

Greensboro, N. C., July 15, 1905.

NOTICE TO PREACHERS AND DELEGATES OF WINSTON DISTRIGT.

For pressing reasons, Bro. Stanford, P. C. of Leaksville Station, has asked that the date of our District Conference be changed. We have therefore changed the date from July 27th to Aug. 31. This will embrace the 1st Sunday in September. Revs. H. F. Chreitzberg, J. P. Rodgers and W. M. Robbins are appointed committee on Admission.

The Editor, and all our educatianal men are cordially invited to be present.

J. R. SCROGGS, P. E.

CHARLOTTE DISTRICT CONFERENCE.

Dear Bro. Blair: Please announce that the Charlotte District Conference will meet at Brevard street, Charlotte, Wednesday, July 26, at 10.30 a. m. We will be glad to have with us the representatives of our connectional interests. Truly,

July 17, 1905. J. ED. THOMPSON.

NOTICE.

Bishop Wilson has confirmed the appointment of Rev. W. M. Curtis as secretary and treasurer of Greensboro Female College, and of Rev. C. S. Kirkpatrick as P. C. of Advance Station.

J. R. SCROGGS, P. E.

The Sunday School Lesson.

LESSON IV.—JULY 23, 1905.

The Gracious Invitation.

Isa. 55. 1 13.

Golden Text.

Seek ye the Lord [' Jehovah"] while he may be found Isa. 55. 6.

Notes.

It agrees with that from the Saviour's lips long after: 'If any man thirst, let him come unto me." This call was primarily to the Jews in exile, bidding them take heart to leave "a strange land," and rebuild the waste places of Jerusalem and Judah. The voice—in deserto clamantis—rings through two hundred years, singing an appeal, an awakening, and a promise. Five hundred years later it blends with "Come unto me!" and the return of the exiles dissolves in the recovery of a lost world. The motives and the assurances of our lesson are the same as in Jesus' larger call.

The language as to drink and food, so choice and copious, sets forth in terms of sense the feelings which revive and cheer us when we hark to duty's call and set about doing it. The real price is the struggle with our own pride and willfulness. Peace like a river, satisfaction as of a feast of fat things, are for those who return and obey. "They shall come with songs unto Zion." All is found in coming to Jesus. "They shall obtain joy and gladness" in simply doing the supreme duty to which they are called, by the utmost of "oughtness," in coming to Christ.

The Jews in exile served the welfare of the land in which they were captive. They worked, throve, and were good citizens and such as Babylon was loth to lose, and very many refused to return. Yet their life there, after being called back, hindered the Divine plan. To stay there, even if they prospered, was wasteful. They should "think on nobler things." Sad it is when gifted, orderly people, good citizens, reject the higher call, and waste precious lives by not putting them into our Lord's plans.

David was heroic—not faultless—loyal and loving, and the Divine hand, working with him, built up a wide, strong, prosperous realm His fidelity to the covenant made his reign brilliant. Just that the same Power will do again for a returning people. The everlasting arms will defend, the wealth of earth and sky enrich them; the divine approval will brighten the land for them. "Profitable unto all things," the now and the hereafter.

Small peoples submitted to David, and great nations gave him reverence. Supremacy like that is promised to an obedient, returning people. The Divine plan was not that Jerusalem be a "world power," but that it be "a lady among the kingdoms," admired and served. "The sons of strangers shall build thy walls;" "kings shall come bending unto thee." So will our Lord's spiritual kingdom control and glorify the earth.

The historic call melts into the continuous moral call, an appeal to men of every age or land. "Who is there among you?" said Cyrus; "let him go up." Such a ruler, so convinced and inspired, gave the exact opportunity for the exiles to return, "that the word of the Lord might be accomplished." As the sentiment comes to us the stress is on the NOW. The record of Judah's conduct which required the discipline of exile, made the way from Babylon home look rough and wearisome, but it would never be smoother. So with our return to our Father. "I will arise and go!" is the true response. Today the Saviour calls.

The command is absolute; the exiles now vanish, and our lesson, like a dissolving view, becomes universal and for all mankind. Here are no frowns and terrors; all is sweet and gentle entreaty. Men are called, not to be punished, but to be pardoned. "His sin shall be no more remembered." How can we resist such an appeal? Its reliability is confirmed by so many experiences!

In this matter we are reminded that "it is the same God who worketh all in all" The constitution and course of nature are fixed and reliable. The snow and rain, all the movements of the elements, are sure and systematic. So in the moral realm. "His lightest word of grace is strong as that which built the skies." Even more, "Thy word shall not pass away." These kindly snows and rains minister bread; so the word ministers to the soul's life.

Exiles returned, enough to continue the nation "until the times appointed." They built a temple more glorious than Solomon's, for to it the Saviour came. This call was not a failure. So with the gospel; it everywhere finds acceptance in some hearts. It has done its wonders of blessing in many lands, and is in ever fuller success.

It is as though Palestine reached across the desert a hand to beckon and persuade the exiles to start. As they come, all nature breaks forth in gladness, and even the foliage of the land takes a fresh charm and quality to greet them. How many a wilderness the gospel has made glad! Can not even some readers of this lesson recall how, when they received Christ, all nature seemed filled with beauty and music never so felt before?—A. B. Hyde, D. D., in Pittsburg Christian Advocate.

Tutt's Pills

This popular remedy never fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

And ALL DISEASES arising from a Torpid Liver and Bad Digestion

The natural result is good appetite and solid flesh. Dose small; elegantly sugar coated and easy to swallow.

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It has proved itself unique in the history of medicine, by being so uniformly successful in curing those diseases.

Nearly always, one of the first signs of trouble is shortness of breath. Whether it comes as a result of walking or running up stairs, or of other exercises, if the heart is unable to meet this extra demand upon its pumping powers—there is something wrong with it.

The very best thing you can do, is to take Dr. Miles' New Heart Cure. It will go to the foundation of the trouble, and make a permanent cure by strengthening and renewing the nerves.

"I know that Dr. Miles' New Heart Cure is a great remedy. For a number of years I suffered from shortness of breath, smothering spells, and pains in my left side. For months at a time I would be unable to lie on my left side, and if I lay flat on my back would nearly smother. A friend advised using Dr. Miles' New Heart Cure, which I did with good results. I began to improve at once, and after taking several bottles of the Heart Cure the pains in my side and other symptoms vanished. I am now entirely well. All those dreadful smothering spells are a thing of the past."—F. P. DRAKE, Middletown, O.

If the first bottle does not help you, the druggist will refund your money.

FREE Write to us for Free Trial Package of Dr. Miles' Anti-Pain Pills, the New Scientific Remedy for Pain. Also Symptom Blank. Our Specialist will diagnose your case, tell you what is wrong, and how to right it, Free. DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

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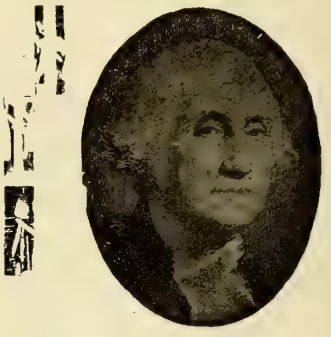
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Yorkville.....Lv	9 48 am	5 57 am	
Gastonia.....Lv	10 38 am	7 50 am 9 00 am	
Lincolnton.....Lv	11 50 am	10 45 am	
Newton.....Lv	12 28 pm	1 00 pm	
Hickory Lv	12 57 pm	2 20 pm	2 20 pm
Lenoir.....Ar	2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir.....Lv	3 05 pm		9 45 am
Hickory Lv	3 57 pm	5 20 am	11 50 am
Newton.....Lv	4 24 pm	7 00 am	
Lincolnton.....Lv	5 02 pm	9 00 am	
Gastonia.....Lv	6 00 pm	12 10 am 1 30 pm	
Yorkville Lv	6 50 pm	3 05 pm	
Chester.....Ar	7 45 pm	4 45 pm	

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Our Little Folks.

A Real Knight.

We can never repeat too often the old lesson of love and courtesy toward those who have borne the heavier of life's burdens. A recent writer tells of one lad who did not forget his duty. In a certain village the boys had fallen into the way of jeering at an old lady who was a frequent visitor at the post office.

She lived in the village only a year, and thoughtless people now began to call her half-witted, and to say her son either left her for good or she only had one in imagination.

The boys who had guyed her from time to time before now determined to get all the "fun out of her" they could.

Helplessly she looked about for some escape, but there was none till a tall, slender, awkward fellow came down the steps like a cyclone, and with his long arms and legs sent the boys flying in all directions.

It was Jim Gordon, "the new boy from the backwoods," whose "innocent face" and meek look had made the others think he had no "grit." He stood by the old woman, defying them all.

"I say," called one, derisively, "is she your mother? Are you the long-lost son?"

"No," was the reply, with flashing eyes; "but she's somebody's mother, and any fellow who dares disturb her will have to answer to me till that someboy comes! Am I the only boy here who has a mother?"

The boys for very shame moved away, while the gallant young Gordon went with the old woman to her home.

Carefully he guarded and tended her till "somebody" came—a tall, well dressed, fine looking sea captain, who had been ill for months during which time his letters had gone astray.

Everybody in the village was at the station to see if he really would come. Jim Gordon half supported the trembling old woman till she was caught up in the arms of her son, who cried, brokenly:

"Mother! mother! m o t h e r! It would have killed me if anything had happened to you before I found you!"

And those who saw the answering lovelight in the old woman's face found their own tears hovering, and more than one boy turned away his head and thought more tenderly of his own mother.—Selected.

Wrong Side Out.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast and the nicest toys, but he did nothing but fret and complain. At last his mother said:

"Jack, I want you to go right up to your room and put on all your clothes wrong side out."

Jack startled. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated.

Jack had to obey; he had to turn his stockings wrong side out and put on his coat and trousers and his collar wrong side out.

When his mother came up to him there he stood—a forlorn, funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience.

Then his mother, turning him around, said:

"That is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you realy like your things this way so much, Jack?"

"No, mamma," answered Jack, shame facedly. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant. You must do with your temper and manners as you prefer to do with your clothes—wear them right side out. Do not be so foolish any more, little man, as to persist in turning them wrong side out."—Ohio Work.

Which Was Right?

There lived in Germany a little girl named Elsie. She had many brothers, and with one of them she used to play from morning till night.

There was one field of grain in which the children took a great interest, watching its growth carefully; but, in spite of them, the sparrows would eat the seed.

"I'm going to stay here all day in the field to frighten away the birds," said Elsie.

"I can do better," said William. "I shall make a scarecrow, and then we shall keep the birds away with no trouble to ourselves."

"My way is best," said Elsie.

"My way is best," said her brother stubbornly.

Elsie got a rattle and settled herself in the shade of some trees on the edge of the field. She rattled vigorously for a long time, and no bird dared come near Then the warm air made her drowsy, and before she knew it she was fast asleep. What a fine feast the sparrows had then, to be sure!

William laughed at Elsie's efforts, and made his scarecrow. It waa a terrible looking creature "I'd like to see any bird dare to come near that," he ssid proudly. "Now we may play in peace."

Other things filled the childrens' mlnd, and it was a week before they went again to the field. There stood the fierce old scarecrow, keeping guard, and—what do you think? A sparrow had built its nest in his coat pocket!—[Exchange.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. **G. A. GRIMSLEY, Secretary.**

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Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

A Mid-Summer Gathering.

Summer strikes the vacation hour and at once the multitude, relaxing from the tension of business, and wishing renewal of vigor for future labors, seeks altitude or ocean for refreshing, invigorating air, or follow where health-bearing waters flowing fresh from the bosom of mother earth, bring healing and strength. For those who at this season are in quest of atmosphere and influences to aid in the renewal of spiritual strength there are many mountain tops of privilege, and numerous Christian assemblings where, in fellowship with the household of faith, they may drink of the healing waters.

One of these gatherings was held in Washington Street M. E Church, High Point, July 5-9, when the Woman's Foreign Missionary Society of the Western N. C. Conference met there in annual session. There were in attendance ninety-five delegates and visitors.

In the opening session, Mrs. Lucy H Robertson, President, gave as watchword, "Go forward" Mrs. L W. Crawford, Corresponding Secretary gave this motto: "O woman, great is thy faith; be it unto thee even as thou wilt." Mrs. Crawford, whose faith the society strives to follow, asked that the members agree to present unitedly the following petitions: A definite increase in the membership, eight hundred new members; success in raising $5,000 on the pledge; the completion of the second circle of thirty; that at least two persons from this Conference may offer themselves as missionaries; that as a memorial for Mrs. John R. Brooks, a missionary be sent who shall be supported by birthday offerings of $1 00 each. "And remember," she said, "your twin sister across the sea, who was born on the same day, but who never heard of Christ, and give $1 00 for her."

These combined petitions were fitly given to follow this prayer of consecration which each one was asked to make throughout the year: "Pray that God will lay on your heart something for which to pray and work; something which without Him it would be impossible to accomplish."

It is needless to record here the routine of the business sessions. The published minutes will report in detail the cordial addresses of welcome and the graceful replies; will record the progress of the work, and tell of the reports from auxiliaries, which were heard with much interest by the delegates and met the gracious response of the president in ready words of commendation for the successful and encouragement for the weak. Suffice it to say that the summing up of the year's work showed increased contributions, but not a net gain in membership. The need most emphasized was that of leaders for the several auxiliaries—leaders consecrated and persevering.

The presence of Mrs. Alice Cobb, Associate Secretary of the Woman's Board of Missions was most helpful Her accounts of recent visits to mission stations in Mexico and Cuba gave the living touch which quickens sympathy. The facts which she presents from time to time were illustrated and emphasized by charts bearing drawings, mottoes, maps, figures. The spiritual fervor of her words was inspiring to all, particularly to the young, whom she addressed most earnestly, just two sayings of hers are here quoted:

"All work is a failure that does not bring us nearer to Christ."

"Oh, let God speak to you. Listen for His voice. Ask for a larger vision, then obey the voice and follow the vision"

The annual sermon, preached by Dr. Hannon of Danville, from 2 Kings 7:9 showed by apt figure and varied illustration the urgency of bearing the good tidings to others lest evil come to us. On this occasion, as well as at other hours, the devotions were greatly aided by sweet music rendered by the well-trained voices of the choir.

It was happiness to a missionary society to meet with a pastor and people so in earnest about the spread of gospel light as to rejoice in paying more for missions than for church expenses at home. Because of this fact the visitor is doubly glad to see the prosperity of the town, which evidences its existence by tokens of successful enterprise on every hand.

The cordial hospitality with which High Point welcomed her guests and the thoughtful care which ministered in every way to their comfort, contributed in no small degree to the success of this meeting; while pleasant social intercourse between delegates and hosts was much forwarded by the delightful reception given by the Ladies' Aid Society of Washington St. M E Church at the beaufiful and spacious residence of the Mayor of the city, Mr. M. F. Wrenn.

The society will hold its next annual meeting in Charlotte, June 1906. DELEGATE.

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M. E. HOLDERNESS, Secretary.

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Quarterly Meetings.

ASHEVILLE DISTRICT—3RD ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bald Creek circuit, Bald Creek	July	1 2
Burnsville circuit, Martin's Chap	"	2 3
Hot Springs ct., Antioch	"	8 9
Old Fort circuit, Bethlehem	"	15 16
Ivey circuit, Barnardsville	"	22
Weaverville ct., French Broad	"	29 30
Weaverville station	"	30 31

MORGANTON DISTRICT—3RD ROUND.

J. H. West, P. E., Rutherford College, N. C.

McDowell circuit, Pleasant Hill	July	1 2
Marion & Providence, Marion	"	2 3
Table Rock circuit, Arney's Chapel	"	8 9
Morganton station	"	9 10
Spruce Pine ct., Jonas Ridge	"	15 16
Elk Park circuit, Elk Park	"	15 16
Bakersville circuit, Snow Creek	"	15 16
Broad River ct,, Wesley's Chapel	"	22 23
Thermal City circuit, Centennial	"	22 23
Green River circuit	"	29 30
North Catawba ct., Concord	Aug.	5 6
Forest City circuit, Dis. Conf	"	11 12

CHARLOTTE DISTRICT—3RD ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Hoskins	July	2 3
Tryon Street	"	2 3
Lilesville, Shady Grove	"	8 9
Morven circuit, Union	"	15 16
Wadesboro station	"	16 17
Ansonville, Concord	"	22 23
District Conference, Brevard St	"	26 28
Polkton, Poplar Hill	"	29 30
Derita, Pleasant Grove	Aug.	5 6
Dilworth and Big Spring, Dilworth	"	6 7
Weddingron, Wesley	"	12 13
Clear Creek, Bethel	"	15
Waxhaw, Pleasant Grove	"	19 20
Matthews, Matthews	"	24 27
Chadwick	"	27 28

Note that the District Conference will be held at Brevard Street, Charlotte, July 26-28.

FRANKLIN DISTRICT—3RD ROUND

J. E. Woosley, P. E., Franklin, N. C.

Andrews station	July	1 2
Murphy circuit, Boyle's Chapel	"	4 5
Hayesville circuit, Tutquittee	"	8 9
Robbinsville ct., Odom's Chapel	"	15 16
Bryson City, Maple Springs	"	22 23
Whittier circuit, Whittier (D. C.)	"	29 30
Hiawassee circuit	Aug.	5 6
Murphy station	"	12 13

MT. AIRY DISTRICT—3RD ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Creston circuit, Big Laurel	July	1 2
Watauga circuit, Union	"	8 9
Boone circuit, Fair View	"	16 17
Jefferson circuit, Bethany	"	20 21
Helton circuit, Baldwin	"	22 23
Laurel Springs ct., King's Creek	"	29 30
Sparta circuit, Shiloh	Aug.	5 6
Rockford circuit, Siloam	"	14 15

There will be held during the 3rd and 4th Rounds a number of Bible Schools, in which important subjects will be discussed by the preachers and laymen of adjoining charges.

The first of these will be at Lebanon for the Wilkes circuit and the two stations. Programme and further announcements will be sent out soon.

GREENSBORO DISTRICT—3RD ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Uwharrie, Concord	July	1 2
West Randolph, Mt. Shepherd	"	15 16
Ramseur and Franklinville, Ramseur	"	22 23
Coleridge, White's Chapel	"	23
Reidsville, Ware's Chapel	"	29
Reidsville, Main Street	"	30 31
Ruffin, Hickory Grove	Aug.	1
Wentworth, Wentworth	"	5 6
Pleasant Garden, Bethlehem	"	26 27

SHELBY DISTRICF—5RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

Stanly Creek at Dallas	July	1 2
South Fork at Bethel	"	8 9
Belwood	"	15 16
Shelby circuit at Sharon	"	22 23
Polkville at Casar	"	29 30
Shelby station	Aug.	5 6

The Shelby District Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

STATESVILLE DISTRICT—3RD ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Alexander circuit at Hiddenite	July	1 2
Stony Point circuit	"	2 3
Maiden circuit	"	8 9
Newton circuit	"	9 10
Hickory station	"	15 16
Catawba circuit	"	22 23

District Conference at Lenoir, July 13-16.

SALISBURY DISTRICT—3RD ROUND

D. Atkins, P. E., Salisbury, N. C.

Salem	July	8 9
Big Lick, Locust	"	9 10
Gold Hill, Wesley Chapel	"	15 16
New London, Palmerville	"	16 17
Jackson Hill circuit, Jackson Hill	"	18 19
Albemarle circuit, Pine Grove	"	22 23
Albemarle	"	23
Norwood, Randalls	"	29 30
Cottonville, Cedar Grove	"	30 31
Concord circuit, Center	Aug.	5 6
Concord, Forest Hill	"	6
Woodleaf circuit	"	12 13
China Grove, Shiloh	"	30

WAYNESVILL E DISTRICT—3RD ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Leicester at Zion Hill	July	8 9
Canton station	"	22 23
Brevard station	"	29 30
Brevard circuit at East Fork	"	30 31
Mills River at Horse Shoe (D. C.)	Aug.	3 6
Haywood circuit at Laurel Hill	"	12 13
Spring Creek at Poplar Gap	"	13 14
Canton circuit at Pisgah	"	19 20

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Centenary	July	30
Winston, Burkhead	"	30
Winston, Grace (night)	Aug.	13
North Thomasville, Fair Grove	"	19 20
Thomasville, Thomasville	"	20 21
Advance, Advance	"	20
Stoneville, Stoneville	"	26 27
Madison, Madison	"	27 28
Leaksville, Leaksville	Sep.	2 3
Spray, Spray	"	2 3
Farmington, Wards	"	9 10
Davie, Zion	"	16 17
Cooleemee, Cooleemee	"	17
Mocksville, Mocksville	"	17 18
Danbury, Pisgah	"	23 24
Walkertown, Walkertown	"	24 25
Davidson, Midway	Sept. 30, Oct.	1
Winston-Salem	"	1
Summerfield, Lee's Chapel	"	7 8
Stokesdale, Stokesdale	"	8 9
Lewisville, Doub's	"	14 15
Forsythe, Tabor	"	21 22
Kernersville, Kernersville	"	28 29

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

Conference Officers.

President—Mrs. M. F. Branner, Waynesville.

First Vice President—Mrs. C P Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

Third Vice President—Mrs. C. H. Robinson, Gastonia.

Recording Secretary—Mrs. Zickler, Charlotte.

Treasurer—Mrs. F. E. Ross, Greensboro

Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. W. B Meacham, Asheville.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

The Editor for the Monthly Bulletin.

The Bulletin for July marks a change in the editor of this important organ of our Society. Owing to ill health, Mrs. Cook has resigned the work, and Mrs. Franklin Moore of Celeste, Texas, has been appointed by the Board, General Superintendent of Press Work.

The following editorial by Mrs. Moore will be of interest:

The resignation of Mrs. Ed. F. Cook, editor of the Bulletin during the past year, and the closing of the Board meeting at Montgomery, Ala., without securing any one to fill this vacancy, necessarily left the General Press Work without a superintendent. All will please bear in mind that Mrs. Cook gave due notice in April that her preparation for and attendance upon the Board meeting would not allow her to make ready and send out the Bulletin for May. June dawned and found the Board still without a superintendent of General Press Work. With this state of affairs confronting her, Mrs. MacDonell, general secretary Woman's Board of Home Missions, prepared the Bulletin for June. These reached the conference superintendents a little late, but the delay was unavoidable. The contents of this Bulletin demands the attention and deserves the careful consideration of every Home Mission woman—yes, of every Christian woman in all our fair Southland. Let every conference superintendent of press work see to it that her auxiliary press reporters receive their portion. If you have not yet sent out the June Bulletins, send them now with the July issue.

The securing of a successor for Mrs. Cook, as editor of the Bulletin for the present year, proved to be a somewhat slow process, and not until the 12th of June did the present editor receive orders from headquarters. The transfer and adjustment of affairs necessarily required time, and the July Bulletin appears "behind time." We regret that this, our first effort, should fail to reach our friends at the regular time, but positively we have done our best. Hereafter we hope to be able to deliver promptly.

Encouraging Figures.

The increase in various departments of the Woman's Home Mission Society is found in the following figures:

Gain in Auxiliaries	198
Gain in members	6,211
Gain in subscribers to Our Homes	749
Gain in tithes	1,836
Gain in cash collections	$15,150 10
Increase of money expended locally	37,951 00
Increase of money expended on City Missions	8,591 51
Increase in value of boxes sent through Supply Department	2,994 00

This is but an earnest of what God expects the women of the Methodist Church to do in his name.

"Why the Delay?"

Under this head, in the Bulletin for March, 1904, the general superintendent asked this question in referring to the slowness of the home mission forces to meet the responsibility of equipping trained workers, with which to supply the constant pleadings of City Mission Boards, Schools, and various religious and charitable institutions of our country for the amelioration of suffering and debauched humanity. Fifteen months have passed and still the bugle call of the church, through the Home Mission Society, is for a mighty army of strong, cultured, consecrated women for the defense of our homes and native land against the many perils which threaten our Christian civilization. So, to-day, we repeat the question, "WHY THE DELAY?" Ten Deaconess Scholarships at the Scarritt Bible and Training School awaits as many applicants. Ten times as many calls for these trained workers await the response of the Home Mission Board at Nashville. Dear young women, possessing good health, common sense, educational consecration, and without dependencies upon you, is not this a sure way for you to secure the Master's "Inasmuch"—the only surety for the final consummation, "Come ye blessed of my Father * * *"

Not what I would, but what seems
best to thee,
Of life, of health, of service, and of
strength,
Until to thy full joy I come at
length;
My prayer shall then avail,
The blessing will not fail.

Owners of the mills of Rome, Georgia, have kindly offered quarters to the Rome City Mission Board in which they may operate their various phases of home mission work. Miss May McKenzie, their city missionary, thus has her opportunity enlarged.

The scholarships at the Scarritt Bible and Training School have been raised from $150 to $180. It was found impossible to meet the current expenses of the school without this increase.



THE BREVARD INDUSTRIAL SCHOOL,

(under the management of the Woman's Home Mission Society of the M. E. Church, South,) offers to worthy girls of limited means a common and high school education, as thorough, as practical, and as complete in regular courses and accomplishments, as other schools, at about half the usual boarding school expenses. Next term opens Sept. 5. Write for catalog and other information to

jly 6-tf E. E. BISHOP, Principal, Brevard, N. C.

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The Farm and Garden.

The Old Way or the New.

We write and speak a great deal about the old and the new way of farming. But very often we do not have very clear ideas about the difference. We wish, now, to talk to our readers awhile about this difference The line is in many things very plain, but in many it is still rather mixed.

What do we mean by the old way of farming? We mean the way our fathers have farmed and taught us to farm. Some of the chief characteristics of this old way may be given.

First of all we mention shallow plowing. We used one horse plows to break the land and usually plowed about an average of three inches, often less. Again we plowed straight up and down the hills. These two things helped to create washes and gullies and barren hillsides. Again we plowed when the soil was wet. And by doing this for years we created a compact layer of clay from three to eight inches thick which we call hard pan. This hard pan prevents the water from sinking into the earth, and thus causes washing as well as other damage. It prevents the roots of the plants from going down into the soil and getting water and food. It locks up the plant food. That is it makes it insoluble. It cuts off the water supply from below in hot dry weather and thus greatly damages the crops

Besides creating this hard pan this plowing when wet destroys the fertility of the three inches which were plowed. It makes it into mortar, which, when dried, becomes sundried brickbats. Countless millions of these are all over the field to-day.

Another old way was to burn up all the rotting vegetable matter on the farm. This was and is a fearful mistake. This vegetable matter would create humus and greatly increase the productive power of the soil.

Another old way was to plant too much cotton and buy supplies. This is working backwards. Another was to turn our farms over to renters, tenants or "helpers" and give no attention to caring for the soil.

Another was to wait for the stumps to rot out, and continue to cultivate stones for all our lives.

Another was and is to depend too much upon commercial fertilizers.

The result of this old way has been to destroy the fertility of the soil, make gullies and bald hillsides and work hard and living poor.

What we call the new way begins in breaking the ground from twelve to fifteen inches. Thus making the soil very deep, for when we have broken through the hard-pan we strike the porous strata. When this is done all the earth needed is at the command of the crop roots. They can and do go down from four to seven feet seeking and finding food and water.

Again we do all the plowing when the earth is dry. This prevents the packing and prevents the formation of sundried brickbats. This pulverizes the soil and thus makes the plant food soluble and available.

Reaction follows the plow and the soil is as deep as we plow. This greatly increases the productive power of the farm.

We terrace the field and plow on a level. There are many benefits that followed from this. This, together with the deep breaking, holds practically all the rain water in winter and yields it up in summer to the growing plants in hot and dry times.

We remove all stumps and stones, thus making it possible to use all kinds of improved farm machinery.

We plant first of all an abundant supply of all that we consume upon the farm. We find it cheaper to raise corn and wheat and beef and pork than to buy them.

We raise the cattle, save the manure and make the farm rich so that we are not dependent upon bought fertilizers.

We give much time and space to growing and saving grass instead of all of our time and labor to killing grass.

We live at home, diversify our crops, beautify our farms, pay as we go, make cotton largely or entirely as a surplus crop.

We make farm life profitable, pleasant, enjoyable and our children grow up delighted with the country home and stay there.

Thus briefly stated are some of the striking features of the new way.

Which will you follow?—Southern Cultivator.

Textile Education at the A. & M. College.

North Carolina is rapidly growing in importance as a textile manufacturing State. New mills are being built and mills now in operation are, in many cases, changing to a finer product. All of them are busy.

The Textile department of the A. & M. College, Raleigh, N C., is educationg young men for the textile mills of North Carolina. The graduates of this department who have gone into mills have met with signal success. Within the past year three former students have been made Superintendents of cotton mills in this State. There is a demand for the services of all the graduates.

The courses offered in the department are as follows:

1. Four Year Course in Cotton Manufacturing.
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3. Four Year Course in Dyeing.
4. Special Short Courses in Cotton Yarn Manufacturing.
5. Special Short Courses in Weaving and Designing.

Further information about these courses and the Textile Department will be gladly furnished, if you will write to Prof. Henry M. Wilson, West Raleigh, N. C.

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The textile industry in North Carolina is a large and varied one. It affords to young men practically and technically trained a satisfactory and remunerative career There are many opportunities for advancement and many calls for men of talent and industry.

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Harriet Howard, of 209 W. 34th St, New York, at one time had her beauty spoiled with skin trouble. She writes. "I had Salt Rheum or Eczema for years, but nothing would cure it, until I used Bucklen's Arnica Salve." A quick and sure healer for cuts, burns and sores. 25c at all drug stores.

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☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

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Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well.** Write today, as this paper will not be made again. Address

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The above applies also to Tributes of Respect.

Tribute of Respect.

At a meeting of the Ladies Aid Society of Spring Garden Street Methodist Church the following resolutions were unanimously adopted:

Resolved 1st. That we deeply mourn the loss by death of sister M. E. York, one of our most devoted members and loyal workers.

2nd. That we will cherish with pleasing memory her active service in the Redeemer's cause and her fervent piety.

3rd. That our sorrow at the separation from one so highly esteemed is softened by the joy of the assurance that in departing she has gone "to be with Christ which is far better."

4th. That we offer to the bereaved members of the family of our deceased sister our sincere condolence, and for them our earnest prayer is "that He who has promised to be a very present help in time of trouble may afford them gracious consolation."

5th. That a copy of these resolutions be spread upon the minutes of the Society, a copy sent to the bereaved family and a copy to the N. Carolina Christian Advocate for publication.

Mrs. E. L. Sides,
Mrs. Harold Turner,
Committee.

WALKER.—Mrs. T. M. Walker died on June 27, 1905, after an illness of only a few days. She was about 62 years of age, having been a member of the M. E. Church, South, for about 40 years. In her last hours she talked of the great beyond and asked her children to meet her in heaven. She leaves a husband and a number of children behind. God bless them. The funeral services were conducted in Mosses church by the writer and J. A. Stikeleather.

T. B. JOHNSON.

Tribute of Respect.

The angel of death has again visited Cedar Hill church and Sunday-school and wafted the pure soul of Mrs. Lylyan Lea Dunlap back to the God who gave it. While she was in our midst so short a time it was not our pleasure to come in close contact with her spiritual life, but her dying testimony proved that she had "walked in His ways," and when the summons came "All was well." Therefore be it

Resolved 1st. That while we so keenly feel our loss, 'tis her eternal gain, and we bow in humble submission to His divine will.

2nd. That we do sincerely thank God for the pure and spotless life she lived, and strive to imitate her noble Christian example so that when the last messenger comes we may be prepared to meet her in glory.

3rd. That we deeply sympathize with the sorrowing husband and all who were bound to her by the nearest and dearest ties. We share with them the hope of a reunion in the beautiful beyond.

4th. That a copy of these resolutions be spread on our Sunday-school record, a copy be sent the husband, and to the county paper and Christian Advocate for publication.

Mrs. A. E Hendley,
Nannie Burns,
S H. Gaddy,
Committee.

Resolutions of Respect.

Resolutions of May's Chapel Sunday-school:

Whereas, it hath pleased our Heavenly Father to remove from our Sunday-school to the paradise above one of the brightest spirits among us, Ora Florence Carpenter; therefore resolved

First. That while our Sunday-school has sustained a great loss, and while we deeply sympathize with her fond parents and loving brothers and sisters in their affliction, that still we bow in humble submission to the will of Him who is too wise to err, and pray that heaven's richest blessings may be poured out upon the sorrowing ones.

Second. That we as a Sabbath-school may try to emulate her noble example, and like her be ready when the summons comes.

Third. That a copy of these resolutions be sent to the Christian Advocate, Catawba County News, and Newton Enterprise for publication, a copy be forwarded to the family of the deceased, and a copy be spread upon the records of our Sunday-school. Signed by

Mrs. Mittie Taylor,
Mrs. C. E. Drum,
Miss Josie Murry,
Committee.

EDNEY.—Sister Harriet P. Edney was born December 23, 1839, and died May 11, 1905, aged 65 years, 4 months and 18 days. She was married to Lucian Henry Edney in 1861, to whom were born seven children, two of whom preceded her to the spirit world.

She professed religion in early life and joined the Methodist Church. For several months she was in declining health, during which time she was reclaimed from a cold backslidden state while her pastor was praying by her bedside, at which time she gave expression to her joy by shouts of praise. Some time before death she stated that she would soon be inside "the pearly gates." At another time she requested her daughter Eliza not to grieve after her, saying she would soon be in heaven. The evening she died she said she would soon be done suffering. Her funeral was preached by the writer to a number of relatives and friends from Luke 10: 42.

W. H. PERRY, Pastor.

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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., JULY 27, 1905. VOL. L., NO. 30.

OUTLINE OF SERMON PREACHED IN CENTRAL CHURCH, ASHEVILLE, BY THE PASTOR, REV. FRANK SILER.

TEXT—"For brethren ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."—Gal. 5:13.

Liberty is the demand of Americans; they love freedom. Its advantages are apparent; it brings prosperity by bringing people, for the people's want is freedom, and where people come wants are produced. These must be met, and this makes business; gives employment to idle hands and exchange of commodities with profit. Liberty gives personal and property security. But liberty, like every good thing, must be controlled if it is to be maintained. Of what does this government consist and by whom is it to be imposed? I treat it mainly in its civil aspect. It does not involve the control of one's thoughts or opinions. This is Romanism. We deny the right of any pope or man to think or hold opinions for us. That is, we do in theory. This doctrine is the foundation of our Protestant faith. But many today boasting of this very thing are furthest removed from domination. There are few great American cities not ruled by Roman Catholic saloon keepers, Italian dagos and other foreigners of the lowest class through a degraded press and the moral derelicts that they can command from the respectable community in which they grind out their fiendish schemes for defilement of the Sabbath and the overthrow of public morals to replenish their own corrupt pockets. And the foremost but most contemptible advocates of liberty are these very men wqo would muddy the waters of every moral question at issue in their servitude to a base policy by trying to make it appear that their cause means freedom and the opposite servitude. I repeat that what constitutes the government of liberty is not the control of thought or opinion. This is Romanism. Neither is freedom to be limited by compulsory co-operation. This is socialism. Nor does it consist primarily in limiting my neighbor's freedom. This position practically ignores personal responsibility as it also overlooks the most important thing in the whole question of individual rights apart from protection of person or purse. No theory of the limitation of freedom will bear close analysis that does not fundamentally acknowledge personal responsibility and the existence in every man of that which lies above and beyond mere matters of purse or person. It does not find explanation in personal preference. This puts sense and flesh above spirit and cuts and destroys the bond of social compact existing between all men. Freedom is to be limited by morals. This is the meaning of my text. "Ye have been called unto liberty. Only use not liberty for an occasion to the flesh, but by love serve one another." Man is by creation and constitution a moral being. His obligation is to Almighty God and is to find its illustration in human society. If liberty is to be limited by morals, then that which imposes this limitation must be moral. This finds its ideal existence in the individual.

But there are two classes of individuals that are not moral, and therefore if their freedom is to be controlled it must be done by others. I refer to ignorant and semi responsible children whose obedience to parents is obligatory, and public offenders for whose government and punishment the state has been instituted. It will appear perfectly evident that the purpose of the home and the state being kept constantly in mind, each of these must be considered a moral person. Our government has dealt squarely with this issue. Look at our national experience with mormonism. Roberts excluded from congress because he was a polygamous law-breaker, and not because he was a Mormon priest. Neither the state nor the the United States wishes to interfere with a man's philosophy or his religious belief, but both claim the right to set limits upon the use he may make of his intellectual convictions. Though the state may not lay hold upon the man for believing in blood atonement or plural marriages, it may lay vigorous hands on him for practicing either. With the conviction that the home is a moral person and must be preserved inviolate, the United States has put itself on record against polygamy, and many of the states are going in the direction of stricter regulation of the divorce evil. While our cities enact laws which they do not also enforce against brothels. All this is the recognition of the moral function of the home and the divinely appointed person whose function it is to control the freedom of the irresponsible child. The mission of government is to maintain freedom. Its first function is the moral one of control. The government should control the public freedom in respect to the Sabbath. Man has two inalienable rights: the right to rest and the right to worship. The state as a moral person must protect the Sabbath in order to protect its citizens. Any departure from the excepted rules of necessity and charity paves the way for a complete overturning of Sunday and therefore of freedom. And this is not in the interest of religion, but of liberty.

The issue was clearly before the mayor and board of aldermen. Voting for this ordinance they voted against freedom; they bartered away their own liberty; they trafficed in the city's most sacred possession, their community's palladium; they embarked further out on a dark sea; they further helped to destroy the one sign of God's covenant with the people corporately; they crucified their Lord and put him to an open shame and all in the pretense of liberty; in the name of freedom, but in real selfish subservience to a company of covetous Sabbath breakers, to the non-moral tourists, to a few worthless youths who like to loaf of Sunday afternoons about cigar and drug stores and, when they are not puffing at a cigar or drinking a lime paid for with money they did not earn, are watching with unholy eye and fixing their bold stare upon passing women, or flirting with the soft Miss who advertises her general good-for-nothingness by companioning with them in conspicuous places on Sunday.

[The foregoing was intended for publication in last week's issue, but was crowded out. We have observed for quite a while that any pulpit discussion of questions pertaining to public morals is sure to be met with a sneer by those who desire to be let alone in their purpose to profit by the desecration of the Sabbath. There is food for reflection in the well known fact that the same element which cries out against restrictions for the protection and preservation of our Sabbath is the one that stands in with the saloons. Their conception of liberty is that of a license which will permit unlimited self-indulgence for the individual, no matter what may be its effect upon public morals, nor how much it may be against the public weal. We think Rev. Mr. Siler, and Rev. Mr. Campbell, of the Presbyterian church, both deserve praise for the bold stand they took in this matter.—EDITOR.]

CONTRIBUTIONS.

A BIBLE STUDY CONCERNING WITCHES, DIVINATION, FORTUNE-TELLING AND SPIRITUALISM.

BY REV. D. H. TUTTLE.

Necromancy, or Spiritualism, is the art of raising up the ghosts of dead persons, to get information from them concerning future events.

Divination is conjecture or surmise formed in reference to future events, from things supposed to foretell them. Oriental peoples were fond of divination, magic, etc. The Israelites brought the knowledge of these things with them when they came out of Egypt, and to prevent God's chosen people from consulting diviners, fortune-tellers, etc., Moses forbade them under severe penalties to do so, promising to them the true spirit of prophecy as infinitely superior. The law was express and the punishment severe—death by stoning. Hear! "Thou shalt not suffer a witch to live." Ex. 22:18.

"A man or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones." Lev. 20:27.

This was a fine sanitary regulation for the spiritual health of Israel. We, of these days, are too tender with sin to have the best of spiritual health. Many of our christians (?) attend such things—some do them, and it's talked about in a spirit of jesting, and the sin goes on. The church has drifted from capital punishment in Moses' day to no punishment at all. Different kinds of divination have passed for science, falsely so called, as:

1. Acromancy, divining by the air.
2. Astrology, by the heavens.
3. Augury, by flight and singing of birds.
4. Cheiromancy, by lines in the hand.
5. Geomancy, by cracks or clefts in the earth.
6. Haruspicy, by inspecting the bowels of animals.
7. Horoscopy, marking the position of the heavens at one's birth.
8. Hydromancy, by water.
9. Physiognamy, by the countenance.
10. Pyromancy, divination by fire.

The types of divination in modern times are not less numerous or less ridiculous than in those days of profound ignorance and gross superstition. All such attempts to look into futurity, or to discover secrets, are relics of Paganism, and argue ignorance and foolishness unworthy of the christian name. Knowing the depths of sin in these things, it was right that God should say to Israel:

"When thou art come into the land which thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

"Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

"For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out before thee.

"Thou shalt be perfect with the Lord thy God.

"For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do." Deut. 18:9-14.

Saul, Israel's first king, after he had put out of the land those that had familiar spirits (1 Sam. 28:3), went and consulted the witch of Endor. Saul's sin had cut off communication with God, hence he seeks to know secrets that belong only to God through use of God's enemies. See Sam. 28:7-14. Samuel came up at her call, but not as a result of any power she had over the dead. She saw what she never dreamed of seeing, and cried with a loud voice to Saul, saying: "Why hast thou deceived me?" God, in order to rebuke both Saul and the witch, gave unexpected success to her sinful arts.

It is an awful thing to pry into the secrets of the grave, and those who do so get to themselves sore troubles. Saul's death was the result of his consulting the witch.

"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it;

"And inquired not of the Lord: therefore he slew him, and turned the kingdom unto David, the son of Jesse." 1. Chron. 10:13, 14.

Others have committed suicide from similar cause. Be content to leave both past and future with God. "Sufficient unto the day is the evil thereof." Man, by using familiar spirits, cannot find out God. God will not commit to evil spirits His secret things that they may make merchandise thereof. God strove to drive this sin out of Israel. "Joram saw Jehu and said, Is it peace? Jehu answered, What peace, so long as the witchcrafts of Jezebel are so many?"

It is written of Manasseh:

"Also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger." 2 Chron. 33:6.

In the days of Isaiah and Jeremiah such evils were widespread and dreadful in damage. Isaiah said:

"But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments." Isaiah 47:9.

Jeremiah said:

"Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon." Jer. 27:9.

The word of God by Jeremiah was exactly opposite the divinations of the sorcerers. Be satisfied with your old Bible.

NEW TESTAMENT. Christ cast out all manner of evil spirits, and clothed His disciples with power to do so. He said: "Behold, I give unto you power to cast out devils; and over all the power of the enemy." Luke 10:17-20, and Mark 16:17.

The work of magicians, sorcerers, etc., had hindered God's work in Moses' time. (Ex. 7:11, 12) and Christ knowing they would do it in Apostolic times, gave them power to overcome it. Let us notice some instances:

First. Philip the Evangelist came in contact with one:

"But there was a certain man, called Simon, which beforetimes in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

"To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

"And to him they had regard, because that of long time he had bewitched them with sorceries." Acts 8:9-11.

This Simon was fraudulently baptized, and desired Holy Ghost power, that using it as he had the evil spirit he might make money thereby. Peter told him to repent. We hope he did, though there is no record of it.

Second. Paul found one such at Paphos, whose name was Bar-Jesus, literally "the son of Jesus," for such he was claiming to be.

"And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus:

"Which was the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

"But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

"Then Saul (who also is called Paul), filled with the Holy Ghost, set eyes on him,

"And said, O full of all subtility and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

"And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." Acts 13:6-11.

Poor, devil-filled fellow, he got what he deserved, and I trust when he got his sight back had both religion and better sense. We preachers need to be more positive in dealing with such men in our day. It is the same old devil in men who now oppose Christ.

Third. Paul's imprisonment at Philippi was because he cast a spirit of divination out of a fortune-teller:

"And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

"The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

"And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

"And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers,

"And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city." Acts 16:16-25.

Mean men and women have, in all ages, used evil spirits to further their covetous ends. The power of the true preacher can put an end to it though he may be put in prison. Do your duty. Fear not; "God is able to deliver thee."

This fortune-telling, palm-reading, table-rapping evil is abroad in the land. Let God's people discountenance it everywhere, or spiritual death will follow. Spiritualism is on the increase. Keep up the fight against this.

devilish counterfeit. Paul calls it "The mystery of iniquity." How terrific is his description of the destruction of all such at Christ's coming:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition:

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

"Remember ye not, that, when I was yet with you, I told you these things?

"And now ye know what withholdeth that he might be revealed in his time.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

"And for this cause God shall send them strong delusion, that they should believe a lie:

"That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thesa. 2:3-12.

Finally. Why should your departed loved one be under the control of a "medium?" Why should your loved one want a "medium" to make money out of a message they send you? Why should my dead loved one talk through a stranger, rather than to me directly? If my departed loved ones seek such methods to communicate with me they can keep their messages. The fact that they are under control of "mediums" is prima facia evidence that they are in hell, and I don't care for messages from that quarter. God does not use such means of communication. One said, "I am afraid of mediums." To fear them is to confess their pretended power—is to render them a kind of worship. Turn now to Rev. 21:8, and read the doom of the "fearful" and the "sorcerers:"

"Shall have their part in the lake that burneth with fire and brimstone."

May God bless this message to the saving of deluded souls who have sought counsel familiar spirits and inquired not of the Lord.

SELECTIONS.

WHAT LAYMEN CAN DO FOR A REVIVAL.

Some weeks ago the Congregationalist published a remarkable symposium upon the subject of "Laymen and a Revival." It asked laymen themselves to reply to the questions whether the average layman in late years has shifted on the minister the main responsibility for the spiritual life of the Church and the community, and in what definite ways can laymen today co-operate with ministers to extend a genuine religious spirit in a community. The editor printed some fifteen extended replies in as many laymen, prominent in the Congregational Church, and representing different sections of the country. We were greatly interested in what they said, for it is our conviction that in the direction of this inquiry will be found the main cause for the lack of spirituality in our churches.

There was a general agreement that too much responsibility was unloaded upon the minister for the conversion of others; and yet several thought the practice was not of recent growth, but, rather, that there had been a considerable improvement on general lines over conditions one hundred years ago. The strenuous life of the average business man may account of his seeming neglect in active religious work for others; but, despite the strain of our times, there seems to be abundant leisure for all sorts of clubs and literary and social organizations. If spiritual life is at a low ebb the blame may be laid at the door of the excessive materialism of our day, the everlasting rush after money. There may have been no conscious shifting upon the minister of the burden for souls, but, nevertheless, practically, the layman's duty in the matter is neglected or ignored. It needs but little reflection to understand that the spiritual life of the community can not be separated from the spiritual life of the church. If the church will develop strongly its religious life, it will assuredly quicken souls in contact with it and draw them to itself and to Christ.

Much of the responsibility may lie with the minister himself. Many causes may have co-operated to deaden his zeal for evangelization—one of the chiefest being, perhaps, the apathy of his people which becomes contagious. A people constantly demanding and expecting diversion in the pulpit and not an awakening message, speaking to heart and conscience, will soon influence the average minister to adopt unconsciously its own ideals. The minister must brace himself by prayer and consecration against this tendency. He must be the leader and not the led. He must go up into the mount and thence bring his inspiriting message—touch the emotions of men, make them feel, give them food for their spiritual natures, lift their souls to higher planes, arouse them to a vital interest in the spiritual welfare of the surrounding community.

If the minister tries to do all the work himself, with the assistance perhaps of an associate or a deaconess, he is distinctly to blame. As some of these laymen look at it, he is to utilize the membership of his church just as the superintendent of a great factory utilizes his force of workmen. He is to set them all at work, instead of, as now, having ninety per cent. idle and ineffective. The churches are burdened with dead masses, and business methods of getting everybody actively employed must be used.

There must be a reconsecration of the laymen as well as of the ministry. The extension of a genuine religious spirit in the community can come only through lives made holy by the Spirit of God. Laymen must, in their private and business lives, maintain a high grade of personal integrity and conscientiousness—an every-day religion without reproach. They must love the church, have a more vivid consciousness of its dignity, its absolure necessity in the world, and of its great opportunity. More than any program of methods—of things to do and the way to do them—they need a consuming love for Christ and a burning passion for the spiritual welfare of their fellowmen. Given these methods of work will not be hard to discover. Where there is indeed a will there is ever a way.

And there are very many ways that these clear-sighted laymen see for themselves to set to work in Christ's cause—ways which lie close at hand in the existing activities of the church, and which are already enlisting much lay effort: the cultivation of a definite spiritual life in the home, through secret and family prayer and Bible study; the Christ-life copied in behavior twards the wife and the children, and lived on the street, in the office, in the club and drawing-room; regular attendance at Sunday and mid-week services, with preparation by prayer; study of the prayer-meeting topic and taking some part during the hour; inviting others to any and all of the church services, greeting strangers cordially, and speaking an appreciative word to the pastor; Bible class work in church and Young Men's Christian Association; common-sense teaching in the Sabbath-school; helping in twenty-minute meetings, at noon or midnight, for shopmen. All of this general activity, combined with an ardor for missions at home and abroad, will help greatly to intensify the spiritual atmosphere of any church.

But, more specifically, if countless more laymen will carry on neighborhood meetings in homes for Bible study and prayer; give personal invitations to accept Christ as Savior, and unite with the church, so that the mechanic shall work with mechanic, merchant with merchant, clerk with clerk, individual with individual; keep a sympathetic lookout in the Sunday-school and young people's meetings for any ripe for the reaping, the results would be incalculable. We want personal work for persons. Too much of our work is an effort to organize the people and save a crowd. May there come to the laity at large in all our churches an open-mindedness to the guidance of the Spirit, and the fullest co-operation with the Spirit-filled church organization!—Western Christian Advocate.

RELIGIOUS BRIEFS.

Many a military hero was a hero in humble life before he went into the army.—Theodore Roosevelt.

As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of a God.—Jacobi.

There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be again.—William Burleigh.

Saintship is not innocence, it is conquest. It is the experience of men and women who have met many temptations, sometimes falling before them, but growing their conqueror, until their days become organized victory.—W. C. Gannett.

Every new day expect new mercies from the Lord. This is the proper attitude of the Christian. Even those things which do not appear to be mercies will be found to be tokens of God's goodness, for "all things work together for good to them that love God."—Pittsburg Christian Advocate.

The devil has never yet been injured in a church fight. Not a soul has been lost to his cause by such a quarrel. On the contrary, he is always ready to encourage those who possess a belligerent nature, assuring them that they are right, that they have been imposed upon, and that they should not submit to such treatment. The arch deceiver is no fool.—The Religious Telescope.

Statesville District Conference.

This body met in the Methodist church in the town of Lenoir, Thursday morning July 13, 1905.

Dr. James H. Weaver, the Presiding Elder was in the chair. This scribe was chosen secretary.

The attendance was not full. Much rain and swollen streams rendered travel difficult and dangerous away from railroad lines; still there was a fairly good attendance. There were 21 traveling, and 6 local preachers, and 30 lay delegates present during the session.

About the usual amount of business was transacted. The preachers handed in brief written reports, which were read by the Secretary at the first morning session. In this way the business which sometimes consumes a day or two was transacted in an hour.

The reports showed the district to be in a healthy condition. Many new churches have been enterprised and some new territory not hitherto occupied by us is being opened up by our preachers. The development of the material resources of this section requires wide awake activity on the part of the church to keep pace with the onward march. We are doing what we can to keep up. The Presiding Elder's report was rather a new feature in District Conference proceedings. It was an able document, covering in detail the work of the entire district. The conference requested its publication in the Advocate.

The spiritual state of the church was discussed quite thoroughly. Many good speeches were made, and much good will doubtless result.

The subjects of Missions and Christian education were also given right of way. Both were ably represented by men qualified to speak.

Prof. J. A. Bivins, head master of Trinity Park School was present, and made an excellent address representing Trinity College and the school over which he presides.

Dr. W. W. Boys, Financial Agent for Rutherford College gave a good account of that institution, while Mr. J. L. Nelson of Lenoir, a trustee of Davenport College, represented that school. Authority to preach the gospel was granted to Jacob Ivey Hickman, Melvin Tolwer Hinshaw and William Thompson Nelson. The last named is a son of Rev. J. S. Nelson, of our conference. Walter Oscar Rudisill was recommended to the Annual Conference for admission on trial in the traveling connection, and also for ordination to deocon's orders. Brother Rudisill is now supplying Clarksbury circuit, and is an excellent young man.

The election of lay delegates as follows: J. B. Cornelius, of Cornelius, J. L. Nelson, of Lenoir, Rev. M. A. Abernethy of Newton, and Robt. B. Joiner, of Statesville. The distribution of these representative men, along the line of railroad from one end of the district to the other was a thougetful foresight of our lay brethren.

The preaching of the conference was greatly hindered by rain. Only three sermons were preached while the conference was in session. These were of a high order, and were by J. W. Jones, R. S. Howie, and W. H. Willis. Announcements were made for members of the conference to fill the pulpits of the town on Sunday.

Stony Point was chosen as the place for the next District Conference.

The following resolution was adopted with reference to our Conference paper:

"Resolved that we as a conference hereby endorse and commend our North Carolina Christian Advocate. We rejoice in the large increase in its circulation, and pledge ourselves to continue our efforts to put the paper in all our homes."

PARKER HOLMES,
P. L. TERRELL,
W. F. WOMBLE.

Too much could not well be said in praise of the good people of Lenoir for the royal entertainment given the members and visitors. This beautiful mountain town has been noted for its culture and the high type of its citizenship. We were not surprised, therefore, to fined it as we did. Lenoir is rapidly developing as a manufacturing town. The wheels of modern civilization are revolving up there among the hills. Davenport College is located upon one of the finest sites to be found anywhere. Dr. Chas. C. Weaver is the popular president. They have just closed the greatest year in the history of that noble institution. The buildings are being greatly enlarged to make room for the rapidly growing potronage. Altogether it is one of the most desirable educational plants in the state. The refining influence of Davenport is seen and felt in the atmosphere of the town.

The Weaver School for boys is located in Lenoir. It is a private institution, but is under Methodist influence and management. This school is disigned to fit boys for college or for business. Prof. C. A. Weaver is the principal. Lenoir also has an excellent Graded School. With all these facilities the town can claim to be equal to the best for educational advantages.

A higher type of Methodism is not to be found on the continent than that of Lenoir and the country around. Happy is the preacher whose lot falls to that field.

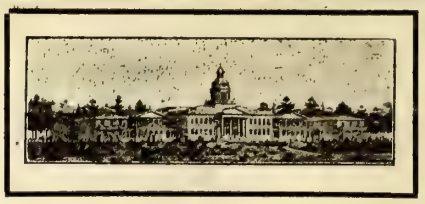
R. M. TAYLOR.

New London High School.

While Lutherans, German Reformed and Baptists were doing specific educational work within the bounds of the Salisbury District there was no distinctively Methodist School. There ought to be a Methodist High School at least in every District. We are on the ground in force and ought to do our part in Christian Education. This is best done by secondary schools located at suitable points touching each other in their local influence.

There was a peculiarly inviting field for such work at New London. The school there was not meeting the local demands. The place is central in the District, easily accessible and near enough the great Whitney improvement on the Yadkin river to feel the effects of it in a new life and prospective growth. A committee was appointed to buy the school property and become trustees for it. A board of trustees was appointed by the District Conference. There are nine trustees. The building is a two story house with four good rooms, three of them well furnished with good desks. The lot adjoins our church lot and together they make a beautiful compus. The faculty are Rev. J. D. Rankin, Mr. Norton, Miss Margaret Umberger and Miss Annie Gibson, the three former in the literarly department, the latter in music. Steps are being taken to buy a new piano. We are very fortunate in our faculty. The prospects for a good patronage are good. There is much enthusiasm and harmony in the place, and already much attention is being attracted toward it. It is the purpose to make this one of our best secondary schools. It is where it comes but little in competetion with any others. The purpose is to keep prices low enough to meet all the demands. Young men can find facilities for boarding themselves at very low rates. For any further information write to Rev. J. D. Rankin, New London. He will send you a circular and give you all needed information.

D. ATKINS.



Columbia College

An Institution for the Higher Education of Young Women.

Two miles North of the beautiful Capital of South Carolina. Reached in ten minutes by electric cars. Lighted by electricity, heated by steam, supplied with artesian water. Twenty acres in campus. The most superb and conveniently arranged College for Women in the South. Besides courses leading to Degrees, unexcelled advantages are offered in English, French, German, Mathematics, History, Art, Expression, Voice, Piano, Violin, and Orchestral Instruments. High Standard. Extensive Curriculum. Careful and thorough instruction. Session opens Sept. 28, 1905. Catalogue free. Jly16-7t

W. W. DANIEL, President, Columbia, S. C.

Salisbury Notes.

At First Church, Salisbury, Rev. J. C. Rowe is having success in all things. The preaching is of that usual high standard that may not draw the Multitude but always attracts and holds the sensible part of it. Dr. Rowe is in his native county and is not without honor,

Rev. J. A. J. Farrington, at South Main St., is having a successful year and the congregation seem as well satisfied as he is. The years work promises to close with a record of unusual growth.

Holmes Memorial is a new church, built during the pastorate of Rev. R. G. Barrett, and now has one hundred members. The church this year undrtook to provide a better salary and is succeeding handsomely. Rev. J. B. Craven is in charge.

A very heavy affiction has befallen Rev. J. P. Davis, of Salisbury circuit. A broken hip resulted from a fall on the 6th inst. and it will require many weeks to bring restoration. Rev. L. M. Brower, once a member of Conference and now a local preacher, is temporaily filling the appointments, and the good people of the circuit are showing Mr. Davis and family every possible kindness and attention.

Rev. J. P. Lanning is in favor with his people on the Woodleaf circuit and is having good congregations at all appointments. This charge is not strong either financially or numerically, but under Bro. Lanning's leadership is showing substantial development.

Spencer Station is coming to be one of the strong charges of the Conference. It has rapidly developed during Brother Gray's pastorate and its growth is of an enduring kind. Its board of stewards is an exceptionally aggressive and strong minded set of men.

From Statesville District.

The Epworth Leagues heard from, have agreed to pay at least $50.00 by Conference, Nov. 8th, on the church in Cuba.

I think the Leagues of Statesville District will do their part. Will those Epworth Leagues of this district that have not reported to me, please do so at once, giving the amount they are willing to raise for this purpose.

W. F. WOMBLE,
District Sec.

It is easy to theorize about the blessing of adversity when we are not blessed that way. It is not so easy to rejoice in such blessing at the time when we most need to do so. Indeed, when a child of God shows entire readiness to take the Father at his word, it comes as something of a surprise even to that one's fellow Christians. Here, for instance, are a few sentences in a letter, that are refreshingly unusual: "You may have forgotten me," writes the correspondent; "if so, I will remind you that I am one whom God has greatly blessed with affiiction, and has seemed to love more than many others. 'Whom the Lord loveth he chasteneth.' * * * My body and lower limbs are very weak, but my arms, sight, and mental powers are comparatively strong. I have so many blessings, I want to praise him as much as I can." Very few of us are lacking in evidences of God's chastening love. What a stride forward the kingdom would make if we all welcomed our blessings as they deserve!—Sunday School Times.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to July 26, 1905.

ASHEVILLE DISTRICT.		
Rev. W. H. Perry,	61	
Rev. W. B. Lyda,	11	
L. B. Abernethy,	25	
Rev. J. N. Somers,	16	
Jno. W. Moore,	9	
R. H Parker,	10	
J. B. Hyder,	5	
J J Brooks,	14	
L R Huddlestone,	21	
T R Wolfe,	11	
		— 183
CHARLOTTE DISTRICT.		
R. G. Tuttle.	9	
Rev. F. W. Bradley,	14	
Rev. W. R. Ware,	25	
Rev. J. H. Bradley,	12	
Rev. J. A. B. Fry,	13	
Rev. E. G. Pusey,	15	
Rev. C. M. Pickens,	1	
M. T. Steele,	5	
J. C. Mock,	24	
W S Hales,	9	

J A Baldwin,	13	
D L Reid,	27	
A. E. Wiley,	10	
L E Stacy,	16	
L A Falls,	12	
T F Marr,	1	
	—	206

FRANKLIN DISTRICT.

Rev. S. E. Richardson,	1	
Rev. R. L. Doggett,	6½	
C. H. Curtis,	1	
F. B. Noblitt,	2	
L P Bogle,	20	
F L Townsend,	10	
A G Loftin,	8	
J J Edwards,	1	
V L Marsh,	10	
J A Sronce,	10	
E. Myers,	21	
J H Moore,	9	
D P Tate,	4	
	—103½	

GREENSBORO DISTRICT.

Rev. Albert Sherrill,	1	
Rev. C. A. Wood,	3	
Rev. B. F. Fincher,	50	
Rev. J. A. Bowles,	21	
Rev. J. T. Stover,	37½	
Rev. H. Turner,	3	
Rev. J. J. Renn,	20	
P. J. Carraway,	10	
L W Crawford,	3	
J J Eads,	8	
A S Raper,	9	
J F England,	13	
C H Caviness,	21	
	—199½	

MOUNT AIRY DISTRICT.

Rev. J. W. Long,	13	
Rev. H. C. Sprinkle,	7	
Rev. R. L. Ownby,	4	
Rev. J. M. Rowland,	42	
Rev. W. F. Elliott,	9	
Rev. S. W. Brown,	7	
Rev. B. F. Hargett,	15	
Rev. J. A. Clarke,	2	
T. J. Houck,	6	
A. W. Jacobs,	8	
W. T. Carner,	20	
Seymour Taylor,	11	
O P Ader,	9	
W L Dawson,	10	
W T Albright,	16	
W L Hutchins,	5	
R L Fruit,	9	
T H Stimpson,	10	
T E Winecoff,	3	
	—	206

MORGANTON DISTRICT.

Rev. N. R. Richardson,	18	
Rev. J. B. Carpenter,	16	
W. G. Mallonee,	21	
R D Sherrill,	6	
Rev. N. M. Modlin,	44	
D. F. Carver,	13	
D. S. Richardson,	16	
J. O. Shelley,	26	
D. R. Proffit,	10	
J. D. Gibson,	5	
J D Arnold,	21	
C P Goode.	2	
W O Goode,	14	
L E Peeler,	7½	
R H Penland,	7	
W A Newell,	1	
	—227½	

SALISBURY DISTRICT.

E. K. McLarty,	2	
J. E. Gay,	9	
Rev. T. T. Salyer,	7	
Rev. Joseph Fry,	5	
Rev. S. T. Barber,	47	
Rev. B. F. Carpenter,	25	
Rev. T. E. Wagg,	21	
J. P. Davis,	16	
J. C. Postelle,	14	
A L Coburn,	5	
J W Strider,	12	
J P Lanning,	8	
J A J Farrington,	2	
A L Aycock,	13	
G T Rowe,	20	
J C Keever,	1	
J C Rowe,	1	
W V Honeycutt,	10	
P. W. Tucker,	15	
	—	233

SHELBY DISTRICT.

Rev. Geo. D. Herman,	8½	
B. A. York,	21	
J. B. Tabor,	13	
Rev. J. H. Bennett,	8	
Rev. J. F. Armstrong,	39	
Rev. M. B. Clegg,	10	
Rev. J. W. Clegg,	118	
B. Willson,	21	
E. N. Crowder,	3	
M. H. Vestal,	3	
J. W. Ingle,	26	
R. M. Courtney,	6	
W P McGhee,	11	
W M Boring,	3	
E W Fox,	4	
E L Bain,	3	
	—292½	

STATESVILLE DISTRICT.

Rev H K Boyer,	2	
Rev W H Willis,	6	
Rev E J Poe,	19	
Rev T L Triplett,	1	
Rev W S Cherry,	17	
T J Rogers,	8	
Rev W O Rudisill,	12	
Rev P L Terrell,	31	
Rev T E Weaver,	13	
L T Cordell,	40	
T B Johnson,	16	
W F Womble,	15	
W R Evans,	10	
A J Burrus,	3	
R. S. Howie,	19	
Parker Holmes,	3	
R M Taylor,	25	
L T Mann,	1	
H H Robbins,	8	
	—	249

WAYNESVILLE DISTRICT.

Rev J W Campbell,	11	
C P Moore,	7	
J H Brendall,	27	
D C Ballard,	32	
W A Thomas,	3	
P C Battle,	8	
Z V Cordell,	7	
J E Abernethy,	8	
J W Kennedy,	20	
W E Abernethy,	24	
C E Stedman,	8	
	—	155

WINSTON DISTRICT.

Rev A R Bell,	1	
Rev. James Willson,	31½	
Rev H C Byrum,	9	
Rev J P Rodgers,	12	
J F Totten,	1	
T W Watts,	1	
P E Parker,	18	
L L Smith,	1	
H H Jordan,	7	
J F Kirk,	8	
W M Curtis,	3	
J H Barnhardt,	1	
R P Eubanks,	1	
	—	93½

Total from districts,	2,134½
Secured by old subscribers,	63
Total,	2,202½

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

Maiden Circuit.

Dear Brother Blair:—We closed a very successful revival meeting at Maiden on Sunday 16th. Perhaps 150 were converted and reclaimed during the meeting. Thirty-five have given names to join our church, and some will join other churches. Thirty-two were received into the Church on Sunday night by Rev. E. C. Glenn who was with us. God is wonderfully blessing his labors. Sister Glenn is also a very earnest worker.

Yours truly,

H. H. ROBBINS.

Plan of Episcopal Visitation, 1905–06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo , Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

Littleton Female College.

Splendid location. Health resort. Over 200 boarding pupils last year. High grade of work. High standard of culture and social life. Conservatory advantages in Music. Advanced courses in Art and Elocution. Hot water heat. Electric lights and other modern improvements.

Remarkable health record; only one death among pupils in 23 years. Close personal attention to the health and social development of every pupil. High standard of scholarship. All pupils dress alike on all public occasions. Charges VERY LOW.

24th Annual Session will begin September 13th, 1905. For catalogue address

REV. J. M. RHODES, A. M.,
PRESIDENT, Littleton, N. C.

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We have a better way of reducing cost; —instead of *cheapening the making* we save from $15 to $40 *in the selling*.

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The only point against buying direct from the maker, is that the buyer likes to try the organ in the home before closing the bargain. *Our new trial plan makes that point entirely satisfactory.*

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The Quiet Hour.

A Sunday Hymn.

Lord of all being! throned afar,
Thy glory flames from sun and star:
Center and soul of every sphere,
Yet to each loving heart how near!

Sun of our life thy quickening ray
Sheds on our path the glow of day;
Star of our hope, thy softened light
Cheers the long watches of the night.

Our midnight is thy smile withdrawn;
Our noontide is thy gracious dawn;
Our rainbow arch thy mercy sign;
All, save the clouds of sin, are thine!

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before thy ever-blazing throne
We ask no luster of our own.

Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy living altars claim
One holy light, one heavenly flame!
—Oliver Wendell Holmes.

Lift Your Eyes.

Sometimes one's place in life is so "cabined, cribbed, confined" that anything like progressive widening of life's interests seems utterly forbidden. In fact, thousands on every side are in a state only sufficiently described in the homely Scotch phrase, "Sair hadden doon." This is the lot especially of many a woman whose motherhood and poverty doom her to perpetual slavery in a life that circulates only between her bed and her fireside. No room for expansion—no time for sweet reflection—no outlook tempting her to cast her eyes abroad—no change of scene or of society to give her culture or a wider experienee of the world. If this reaches the eye of any who painfully feel such limitations, let me narrate for them a simple but telling incident: A Scotch peasant and his wife emigrated to Canada, cleared a bit of the forest, built their log cabin, and sowed their crop in the small clearing. One evening when the husband returned from his work in the woods he found his wife sitting on the doorstep weeping bitterly. "What's wrang wi' ye, my woman?" he asked. "I cannot see oot," she answered. "No," he replied, with sympathy in his voice, "but ye can see up!" and he pointed her to the circle of heaven that, like a great blue eye, looked down upon her from above. O, if you are straitened in your life, your outlook narrow and dispiriting, look up! Look up to the New Jerusalem, to your Father's heaven, to your future home, your coming destiny. There is always room to see up—a great world of thought and blessing in which your soul can dwell. Religion does not mean restriction. It is the greatest expanding force available for humanity. It is inspired manhood. Have you dreamed that the volume of life is diminished by religion? Christ gives to his people wide horizons—makes them the heirs of all the ages to come—enriches all their prospects, and fills them with endless hopes. Life without Christ is a stumbling pilgrimage between stone walls; with Christ in one's faith and one's heart, it is like the pilgrimage of the royal river that rises in the wells of Dee, then flows through rocky gorge across moor and dale, among the silver woods and by humble and castled homes of men—always fed upon the way by fresh inflows that deepen and enrich it, so that it is the fullest and strongest where it merges in the sea—true image of eternity. Get to be at home with God, and you will find that he has set our life in a large place.—Wesleyan Magazine.

Gold Dust.

The days of sickness, days of temptation, days of doubt, days of discouragement, days of bereavement and of the aching loneliness which comes when the strong voice is silent and the dear face is gone, these are the days when Christ sees most clearly the crown of our need upon our foreheads, and comes to serve us with his love.—Phillips Brooks.

"The humble current of little kindnesses which, though but a creeping streamlet, yet incessantly flows, although it glides in silent secrecy within the domestic walls and along the walks of private life, and makes neither appearance nor noise in the world, proves in the end a more copious tribute into the store of human comfort and felicity than any sudden and transient flood of detached bounty, however ample, that may rush into it with a mighty sound."

"Then take this honey for the bitterest cup;
There is no failure, save in giving up;
No real fall so long as one still tries,
For seeming setbacks make the strong man wise.
There's no defeat, in truth, save from within;
Unless you're beaten there, you're bound to win."

How many there are in the world about us whose life is an utter failure to carry out the work God designed them to do, and for which he placed them in this present generation. * * * There are those who are no more than mere machines the shape of men and women, and of no more benefit or service than just to fill up blank spaces. In the great enthusiasm of what they might do somewhere else, and in other circumstances and surroundings, they are continually crying, "Give us a place to stand, and we will move the world," while they ignore the true philosophy of a man's life and action: "Stand where you are and move the world."—William B. Smith.

Wise Jennie.

"I wonder if the little Eskimo boys have any out-of-door games like ours?" said Polly. "O, I guess so," replied Jennie. "They have polo-bears up there, you know."

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The Family Circle.

True Thrift.

This little homely word has its beautiful application also. When a gardener takes you to his rose bed, he looks down on the vigorous bushes, rich with fast-opening buds, and tells you with pride, "They are in a wonderfully thrifty condition." All his patient care and labor to enrich have not been in vain—they are vigorous, indeed. And there is even a lovely little flower named "Thrift." I have often wondered why, and imagined it was because it had made so much of its poor soil. The lovely little "Sea-pink" is a "Thrift," and if you ever saw a cluster of the rosy, vigorous flowers in the sandy spots near the seacoast, looking for all the world like good fairies living in a colony, you would acknowledge that they deserved their name for making such a success of themselves on such small means.

It seems quite natural to compare our young girls to the flowers, and find a similarity to them in many ways. Our girls should be like those, which bring forth beauty and delight, without much help, except from their own natures and God's blessing. Yesterday I saw a lovely bush of laurel in full bloom; a tiny, sturdy little plant growing from out a crevice in a rock. Every branch bore its burden of beauty and good cheer, and it seemed to say distinctly: "Look here! One don't need much help to grow and blossom; look what I have done, with a few inches of earth, and good health." That is the kind of flower I would have you take for your emblem. A joy-giving, thrifty flower, making the most of your opportunities.

My typical little bush of laurel had good, sound roots, taking up all the nourishment it could find and this in human character is the strong principle of right living and doing which grasps and holds on to all that can make it more vigorous and brave.

When such an end is in view as finding a way to secure a lifegiving vocation, thrift takes a new shape and shows you how both to do without things and how to make much of what we have. It helps young eyes to see the best side of old garments, to turn the faded side of a flower under the shadow of a bow, and to simplify our needs so that we do not require so many things as we feared.

"How will Nellie manage to go out constantly with Dora, when their fortunes are so unequal?" said everyone who knew them. Nellie's mother had no fears; her delicate fingers and quiet observation were always at work, and her sweet rosy daughter always appeared well, though Nellie wore muslin, while Dora's gown was of silk and no milliner ever saw Nellie's hats. Just start from the ground that you will get as little as possible. Many a happy visit or enchanting week in the country has been lost because a girl felt as if she must have a great variety of clothes. Never be kept from any pleasant outing by such fears, dear girls; it is astonishing how charming a girl looks in a simple muslin dress and a sailor hat. Trust to absolute neatness and lack of cheap trimmings to make your wardrobe dignified and becoming.—Mrs. Farley.

Speak Cheerful Words.

Why is it so many people keep all their pleasant thoughts and kind words about a man bottled and sealed until he is dead, when they come and break the bottle over his coffin, and bathe his shroud in fragrance? Many a man goes through life with scarcely one bright, cheerful, encouraging, hopeful word. He toils hard and in lowly obscurity. He gives out his life freely and uustintedly for others. I remember such a man. He was not brilliant; he was not great; but he was faithful. He had many things to discourage him. Troubles thickened about his life. He was misrepresented and misunderstood. Everybody believed that he was a good man, but no one ever said a kindly word or pleasant thing to him. He never heard a compliment, scarcely ever a good wish. No one ever took any pains to encourage him, to strengthen his feeble knees, to lighten his burdens, or to lift up his heart by a gentle deed of love, or by a cheerful word. He was neglected. Unkind things were often said of him.

I stood at his coffin, and then there were many tongues to speak his praise. There was not a breath of aspersion in the air. Men spoke of self-denial—of his work among the poor, of his quietness, modesty, his humility, his pureness of heart, his faith, and prayer.

There were many who spoke indignantly of the charges that falsehood had forged against him in past years, and of the treatment he had received. There were enough kind things said during the two or three days that he lay in his coffin, and while the company stood around his open grave, to have blessed him and made him happy all his fifty years, and to have thrown sweetness and joy about his soul during all his painful and weary journey. There was enough sunshine wasted about the black coffin and dark grave to have made his whole life path bright as the clearest day.

But his ears were closed then and could not hear a word that was spoken. His heart was still then, and could not be thrilled by the grateful sounds. He cared nothing then for the sweet flowers that were piled upon his coffin. The love blossomed out too late. The kindness came when the life could not receive its blessings.—Selected.

A Poor Recipe.

"Don't talk to me about the recipes in that magazine," said Mrs. Lane, with great energy. "Wasn't that the very magazine that advised me to put on that sody solution and leave the tablecloth out over night to take off those yellow stains?"

"I'm inclined to think it may have been," said Mrs. Lane's sister, with due meekness. "I sent you a number of them in the spring, I remember."

"Well, and what happened?" asked Mrs. Lane, with rising wrath.

"Didn't the stains disappear? asked her sister.

"Disappear!" said Mrs. Lane in a withering tone. "It was the tablecloth that disappeared. I don't know anything about the stains."

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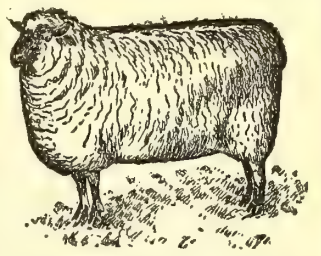
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GREENSBORO DISTRICT CONFERENCE.

This conference met at Ramseur on Thursday, July 20th, at 9 a. m. Rev. S. B. Turrentine, the presiding elder, was in the chair, and Rev. J. A. Bowles, of Walnut Street Church, Proximity, served as secretary.

There was an unusually large attendance of preachers and lay delegates. All the pastors were present except two supplies, Revs. —— Straeder and S. T. Lassiter, of Ware's Chapel and Asheboro Circuit, respectively. The large attendance of preachers and delegates, together with the interest manifested in the Conference by the people of the community, made this one of the most interesting and helpful Conferences the district has enjoyed for a number of years.

The preaching was of a very high order, marked especially by indications of spiritual power both in the preparation and delivery of the sermons. We arrived on Thursday, in time to hear the latter half of the sermon preached by Rev. Harold Turner, of Spring Garden, Greensboro. We do not remember to have heard any preaching in recent years ranking more deservedly with that of the typical, old-fashioned Methodist preacher. It was spiritual and evangelical—a plea for the right of way of the Holy Spirit in the life of the Church and of the individual.

Rev. Geo. F. Kirby preached on Wednesday evening, and we heard the same comments in reference to his sermon. We felt that we have great reason to be grateful to God for the fact that these cultured young men are giving forth no uncertain sound in their pulpit utterances, thus silencing the criticism of some who have charged that the younger men who have had the best educational opportunities are inclined to depart from the landmarks of our faith.

Rev. G. H. Detwiler, D.D., of West Market Street, Greensboro, preached a sermon of remarkable force and power on Thursday evening, on the Unexpended Power and Resources of the Church. There was a very large congregation present, and, notwithstanding the oppressive heat, Dr. Detwiler was at his best and delivered such a discourse as will not be forgotten in a generation.

Rev. W. M. Curtis represented Greensboro Female College, and cheered the Conference by the report that already he has secured nearly one third of the $10,000.00 necessary to complete the building.

Rev. J. T. Henry made a very encouraging report of Trinity High School, and the Conference passed strong resolutions commending this school to the people of this district. These resolutions, with oth-others passed by the Conference, will appear next week.

We had to leave at noon Friday and did not hear others who preached. The Conference adjourned on Friday evening.

There were no candidates for license to preach. Rev. S. Starr Higgins, of West Greensboro circuit, was recommended to the Annual Conference for Deacon's Orders, and Rev. B. E. Craven, of Ramseur Station, was recommended to the Annual Conference for admission on trial in the traveling connection.

Delegates to the Annual Conference are: I. F. Craven, of Ramseur; P. H. Williamson, of Reidsville; Chas. H. Ireland, of Greensboro, and Dr. G. H. Bradshaw, of High Point.

The next session of the District Conference will be held at Asheboro, N. C.

Ramseur is an ideal place for holding a District Conference. It is a beautiful town of about 1,000 inhabitants, situated on the hills skirting the banks of Deep River, in Randolph county. There are many neat and attractive homes, and the people seem unconsciously full of the simple, big-hearted hospitality for which our Southern country has always been noted. They love to entertain and do it with that spirit that makes the guest feel at ease. Our people have a neat, commodious church, beautiful for situation, and the people are a church-going folk. We speak not only from our observation on this visit, but from the very pleasant memory of a former visit to this community. This time it fell to our lot to be delightfully entertained in the home of Brother and Sister I. F. Craven.

Rev. C. A. Wood, as pastor, is serving his second year. Modest and unpretentious, he is yet one of the foremost young men in our conference, and is universally loved and appreciated by the people of his charge as well as the people of the whole town.

Rev. S. B. Turrentine, D.D., the Presiding Elder, having been in this office before, has profited by the opportunity to study practically the duties of his office, and, among other things, has solved the problem of eliminating the useless consumption of time with perfunctory reporting. Little time was taken up by the pastors' reports, and there was, fortunately, more time for other and more important matters.

Visitors seem to have conspired against us this time, not one being present. We missed them, and sympathize with them in the fact that they should have missed the opportunity for so much of genuine pleasure and profit.

GENTRAL CHURCH, MT. AIRY, DEDICATED.

The demoralization resulting from serious affliction in the family of the editor accounts for the fact that nothing has appeared heretofore in reference to this event, which took place on Sunday, July 10th. Having expected till a very short while before the date to be present, we had no definite arrangement for a report, but hoped that the brethren would furnish the paper such report, having been made aware of our trouble at home. But it seems that no one felt inclined to give the report and the matter went by. We regret this, more particularly, since we have, from the beginning of this enterprise under our administration as pastor of the church in the year 1893, fondly cherished the hope of being present at the dedication, and entering into the joy of the occasion, with a people whom we so much loved.

The special correspondent of the daily press, writing from Mount Airy and giving account of the dedication, says:

"Sunday was a great day with the Mt. Airy Methodists. Eleven years ago they laid the corner-stone of Central Methodist Church, South. Though the congregation had been worshipping there during the last eight years, the final round up of the work had not been done until recently. Under the pastorate of Dr. Thomas E. Winecoff the finishing touches have been put on, and the floating debts provided for. The dedicatory exercises were held yesterday. The sermon was preached by Bishop A. W. Wilson, of Baltimore, and a great sermon it was, indeed—the effort of the great preacher which the Bishop is. There was a splendid congregation, and the occasion should mark a new era in Methodism in Mt. Airy.

"At the conclusion of the sermon the trustees went forward in a body to present the church, Major J. R. Paddison acting as spokesman. The church was then most impressively dedicated by the Bishop. The Bishop preached again at night.

"There was an afternoon service of marked interest, when G. W. Sparger, Esq., in an interesting and exhaustive way, reviewed the history of Methodism in this community for the past 100 years."

We should like very much to give this valuable historical paper to the readers of the Advocate, and trust Brother Sparger will favor us. In fact, all such papers should be furnished to the Conference papers for publication in order that the church at large may have the benefit of the historic information contained in them, besides making sure of their preservation for future reference.

Our church in Mount Airy is one of the strongest and most loyal in our Conference, and only those connected with the work of erecting this splendid house of worship can appreciate the heroism of the congregation. Including the comfortable parsonage, they have spent more than $15,000.00, besides helping liberally on neighboring church enterprises.

We had hoped to secure a photograph of the church and parsonage and give the Advocate readers a view of this splendid plant, and still hope to have this pleasure in the near future. We hope also to have the pleasure, ere long, of attending a session of our Annual Conference in this church. Mount Airy would give the Conference royal entertainment, and every preacher and visitor, after enjoying their hospitality and viewing their charming scenery, would say that the half had not been told.

CENTRAL GHURCH AND THE SUNDAY LAW.

The following action, taken by the Stewards of Central Church, Asheville, in reference to the recent action of the city council regarding the Sunday law, was published in the city papers last week:

"Resolved, by the Board of Stewards of Central M. E. Church, South, in regular monthly meeting assembled, that we are very earnestly in favor of maintaining in all their integrity the Sabbath laws and observances as handed down to us by our forefathers, and that it is our unfaltering belief that no good can come to Asheville by relaxing these laws in any manner whatever.

"Resolved, That it is the sense of this board that the best and truest interests of this city will be subserved by the re-enactment by our board of aldermen of the Sunday law as contained in the city code of 1898, which, with a slight amendment, will read as follows:

"'Any merchant, trader or dealer, person or persons, who shall open any shop or store on Sunday for the purpose of buying or selling shall, upon conviction, be fined $50; but drug stores may be kept open at all times on Sundays for the sale of drugs, medicines and mineral waters only.'

"Resolved, further, That our board of aldermen are hereby respectfully urged to re-enact the above ordinance, amended so as to read as herein given."

This shows that the church is officially in line with their pastor, Rev. Frank Siler, to whom the city papers recently referred as "shrieking defiance" at the city authorities because of their action in throwing the Sabbath open to traffic of almost every description. In another column we publish an outline of the sermon of Brother Siler. The city press took occasion to comment on this sermon in a way to make the impression that the Rev. Mr. Siler is a typical mountebank. The reader will see by reference to the sermon that he neither shrieked defiance at anything nor departed from a conservative and candid discussion of the principles involved.

It is sufficient here to say that the city of Asheville, led by its daily press, and a considerable element which neither fears God nor regards man, has taken a step which places it on record as perhaps the first in the state to practically throw open the doors of trade and traffic on the Sabbath the same as on any other day of the week.

We may take up this subject for further discussion in a later issue. For the present we are content to express the hope that the wise and conservative counsels of men, such as compose the Board of

Stewards of Central Church, may prevail; also to express regret that the city press of Asheville seems to have departed from the traditions of the fathers in reference to the Sabbath question if it has not completely surrendered to the influences that are warring against those moral forces which tend to preserve intact the best institutions of our Christian civilization.

NOTES AND PERSONALS.

Bishop Joyce, of the M. E. Church, is reported in a dying condition, at his home in Minneapolis.

Rev. Thomas A. Boone has moved to Mocksville, where he has purchased a home and will reside in the future.

A valuable premium is offered for the largest list of new subscribers sent in during the month of August. See announcement.

Rev. J. A. Bowles, of Walnut Street, Proximity, is conducting a meeting at White Oak Mills this week. A tent is used for the meetings.

We regret to learn that Rev. J. Frank Armstrong, preacher in charge of the South Fork circuit, has had a very severe spell of sickness. At last accounts he was slowly recovering.

Rev. S. H. Hilliard, of High Point, a former pastor of West Market Street Church, filled the pulpit last Sunday, morning and night, supplying for Dr. Detwiler, who was indisposed. Brother Hilliard's sermons were greatly enjoyed.

Mrs. Ada Marvin Bond, wife of Rev. H. P. Bond, of the Missouri Conference, and daughter of the late Bishop Marvin, died on the 16th and was buried in St. Louis, beside the remains of the sainted father and mother, on the 17th.

A special from Morganton to the Charlotte Observer, dated July 23, says: "Just about five minutes before beginning services at the Methodist church here this morning, the pastor, Rev. R. D. Sherrill, became suddenly ill and was not able to fill his pulpit." We trust that Brother Sherrill's illness will only be temporary.

We note with pleasure the promotion of Dr. Bruce R. Payne, who has been elected to a professorship in the University of Virginia. Dr. Payne is a son of Rev. J. N. Payne, a local preacher, of Morganton, and is well known to many of our readers who have watched his career with a good deal of interest since he graduated from Trinity College several years ago.

We were glad to have had the Rev. Dr. Brooks in our midst the past week or ten days. He is in better health than for a goodly number of years. He is soon to order the tenth edition of his book. Each edition, as we understand it, has consisted of a thousand copies. All will concede the fact that this is an unusual sale of a Southern book, especially so of a book on a religious subject.—Reidsville Weekly.

Rev. J. Robert Moose writes from Seoul, Korea: "Last Sunday we baptized seventeen adults and six infants in our new Su-Ku-Moon church. The work in my circuits—mind you, I have two of them, either of which is large enough for a district—is doing as well as can be expected with the amount of attention it is now receiving. I do hope that the Board will be able to give us a man for this work this year. There is great need at every point of the district, but certainly nothing greater than this great region in Kang-Won Province, which I am now doing my best to hold until reinforcements can arrive."—Go Forward.

We have learned with sorrow of the death of Mrs. R. H. Penland, which occurred recently at the home of her mother in Iredell county. The only information we have had is the following note from the Statesville Landmark: "Rev. R. H. Penland, whose wife died recently at the home of her mother, Mrs. Virginia Nicholson, in Eagle Mills township, spent a few days in town this week, going from here to Asheville, where he will locate temporarily. Mr. Penland was until recently in very bad health, and in consequence had to give up his work on the Bakersville circuit. He is now greatly improved in health." Brother Penland has the sincere sympathy of many friends throughout Western North Carolina

Mr. W. I. Underwood, recently of the Charlotte Chronicle staff, is once more a citizen of Greensboro, and we give him the glad hand. While we are glad to have him agdin in our city, we feel that his retirement from the field of journalism is a distinct loss. We fully endorse the following from the Raleigh Evening Times: "The action of Mr. William I. Underwood in retiring from the newspaper field and his entry into another sphere of endeavor is one of the most marked losses that journalism in North Carolina could have known. Mr. Underwood was identified with the conduct of textile journals, and then assumed the duties incident to the city editorship of the Charlotte Evening Chronicle, which post he amplified and distinguished by a clean, high and fearless discharge of all demands made upon him. For nearly two years his pen was busied with the concerns and interests of Charlotte as represented by the Chronicle, and there has ever been about all his work that 'tone' that takes precedence and a personality that was magnetic."

ASHEVILLE DISTRICT CONFERENCE

Convened with the church at Barnardsville, a straggling village of some seventy-five people, in the valley of Big Ivy Creek, on the Ivy circuit, in Buncombe county, about twenty miles North of Asheville, on the morning of the 20th of July, with the Rev. A. W. Plyler, P. E., in the chair, and the Rev. J. W. Moore, of Bethel Station, Asheville, as the efficient secretary. The conference seemed to start off on a high tide of spirituality and to ride on the waves of that tide until the close. The preaching was of a high order and seemed characterized by unusual spiritual power.

The reports from the district were encouraging and, it is said, indicate that the district is in better condition than it has been for quite a number of years—better, possibly, than it has ever been before.

The seat of the Conference being on one side of the district and twenty miles from the railroad, the attendance was hardly as large as usual.

The following were elected delegates to the Annual Conference: Geo. L. Hackney and J. A. Wild, of Asheville, Dr. J. A. Reagan, of Weaverville, and S. T. Hodges, of Hendersonville, with C. P. West and F. M. Weaver as alternates.

The next session of the Conference is be held at Hendersonville, provided it shall meet as early as June, before the town is overrun by summer visitors.

Rutherford, Davenport and Weaverville Colleges were represented by Prof. Thompson, Dr. Weaver and President Abernethy, while the Brevard Industrial School had Prof. Bishop, the principal, to plead its cause. All these schools seem to be doing a good work, and their friends are hopeful of still larger usefulness for them in the early future.

The new and young presiding elder seems to be fast winning his spurs, and is in much favor with his preachers and people. His modest, wise and timely address as he handed his license to the only young man that was licensed to preach, marked a new departure and is worthy of imitation by his older brethren. He is the only bachelor in the presiding eldership in the State, and all he seems to lack is a good, sweet wife to brighten his home and lighten his burdens. May she soon take charge of him!

Barnardsville, with its good water and fresh mountain breezes, extended a wholesouled hospitality to the Conference and visitors. It was my good fortune to be domiciled with the presiding elder at the hospitable home of Mr. and Mrs. J. M. Burleson, broad-minded members of the BaptistChurch, who live near the church.

Barnardsville is the scene of the bloody butchery by Dr. Jay, a citizen of the village, who when crazed by drink brained his three young children, and for which crime he is now serving a thirty years' term in the penitentiary. The house in which the fearful tragedy was enacted is still standing on the banks of the Ivy. What a sad warning against the evils of drink!

The Conference closed today and I spend tomorrow with the Rev. Frank Siler, at Asheville, and go thence next week to the Franklin District Conference at Whittier.

The Advocate is in favor with our preachers and people but, because of the great scarcity of money at this season of the year, collections are rather small.

JOHN R. BROOKS.

Barnardsville, N. C., 22nd July, 1905.

GREENSBORO FEMALE COLLEGE ITEMS.

Prof. Felix Heink has been engaged as music director of Greensboro Female College for the coming year. In this selection the College is maintaining the high standard which has always prevailed in the musical work of the school. Prof. Heink is a musician of rare ability and culture. He is a graduate of the Royal Conservatory of Dresden, as well as a private pupil of some of the most famous Old World musicians.

In his native land, Germany, as well as in America and Canada, he has become equally well known as singer, pianist and composer. His piano and song recitals have given him a wide reputation, showing him to be a marvelous master of piano technique, with a touch at once sympathetic and brilliant, while his voice is pure, true and melodious. It is the verdict of critics that seldom is there found such a combination of versatility and excellence of attainments in one musician.

The care and good judgment displayed by the management of G. F. College in securing the best talent in its various departments should convince our people that they can place their daughters in no school whose advantages excel those offered in G. F. College to its students.

Mr. J. M. Best, of Goldsboro, N. C., has subscribed one thousand dollars to be used in building the parlors and library. This gift is in memory of his daughter, Miss Minnie Best, who graduated in the class of 1900, and in whose death the college lost one of its most devoted alumnae.

A meeting of the Alumnae Association was held at West Market Street Church Monday afternoon. Committees were appointed to arrange for the Bazar to be conducted some time this fall, when it is expected to raise a large part of the one thousand dollars promised by the Association. This money was intended at first to go into the parlors and library, but since Mr. Best has asked for these rooms as a memorial to his daughter, it was decided to use the money raised by the Alumnae in completing the front of the building.

The carpenters and plasterers are again at work in the college building. All the unfinished dormitories will be completed before school opens in the fall.

We would like for some good friend of the college to contribute one thousand dollars to build the art room. All the dormitories have been subscribed for except two.

In the effort to appreciate various forms of greatness, let us not underestimate the value of a simply good life. Just to be good; to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet, and avoid all manner of petty anger and irritobility—that is an ideal as noble as it is difficult.—Edward Howard Griggs.

The dissatisfaction of this world—so unsatisfying to all—ought to be genuinely excellent proof of the immaculate satisfaction of some place ever-satisfying, beyond our earthly habitations—and a greater compensation that the infelicity of the soul and the doubtfulness of the mind (with proverbial reasoning) will unquestionably give place to the unclouded satisfaction of the supernal life in the eternal world.—Selected.

The Sunday School Lesson.

LESSON IV.—JULY 30, 1905.

Manasseh's Sin and Repentance.
2 Chron. 33:1-13

Golden Text.

Righteousness exalteth a nation: but sin is a reproach to any people. Prov. 14:34.

Notes.

"The clouds return after the rain." Under Hezekiah we have seen Judah glowing with the dew and sunlight of a morning. The rosy glow of moral health returned, and the smile of approval beamed from the skies. All was in train for a goodly day. Now all changes. Her sun has gone down ere it is yet noon, and an eclipse, like that soon to occur in Egypt, has come on The best king after David is followed by the worst of all the kings. O what a noble work was now undone!

"An Indian is born a blank, as is a Frenchman or Englishman," says Doctor Montizuma, eminent in Chicago, himself pure Apache. If we knew the home life of Judah's palace, we could see what was early written on this blank infant czar. He had Moses and the prophets; he saw the Temple and the holy ordinances, but of his own will he chose the wrong. Such are history's moral contradictions—evil from good, good from evil. "I go not," and went; "I go," and went not. Always hope, and always fear.

The baneful weeds of all heathen neighbors quietly thrive in Judah. Perhaps the subsoil was congenial to them, and Hezekiah's efforts had but scratched the surface. One idolatry now appears for the first time—"altars for all the host of heaven," apparently from Babylon, where we get the systematized scheme of solar and stellar movements These were in the courts of Him who is above the heavens. "Hath not my hand made all these things?" The creatures compete with the Creator!

This Ammonite idol was the most cruel and foul of them all. The sacrifice of children "for the sin of my soul" was dreadful. The Druids of Britain offered human sacrifices, and after seven hundred years England's air was again tainted—in 1400 A. D.—with the burning of its first "heretic," William Sarotree, a Baptist. The valley of the son of Hinnom—Gehenna—is the "hell"—"hell-fire," of the gospels. Tophet—"place of spitting"—tell the loathing of the place where later the garbage of the city was burned.

"Manasseh shed innocent blood very much." Whoever was in the way of this "reactionary" policy was his victim. Isaiah, his father's faithful helper, was "sawn asunder" (?) other prophets not named spoke remonstrance, and the king the more fiercely "filled Jerusalem" with agony. "Sin, when it is finished, bringeth forth death."

In this return of paganism and persecution of those "of whom the world was not worthy," the Divine grief was not slumbering. "The Lord spake to Manasseh, but he would not hearken." The altars of the temple were desecrated, and the ark was removed from the Holy of Holies; yet the Divine eye looked calmly on. The day was coming, but not speedily. The people for whom so much had been done, by deliverances, by ordinances, by heroes and prophets, were now worse than their neighbors who had been heathen from old.

In these troublous times the few who were faithful in trials, afflicted and tormented," gained new views of the Divine dealings. This bad king had the longest reign in Jewish records—fifty-five years. No more do we hear of long life as piety's reward. That suffering is proof of the Divine displeasure passed from the cup of mortal bitterness forever, and the sufferings of the Messiah—"it pleased the Lord to bruise him"—are henceforth intelligible. "A better resurrection," where wrong shall be righted, dawns; and if Manasseh found mercy, what penitent may not?

Divine justice does not always linger. Manasseh fared as heathen warring against Judah had fared, wrenched away like a beast with "a hook in his nose." In the horror of Assyrian prisons he tasted his own doings. He came to himself, and saw the blackness of his life.

His career has the elements of a drama, so dark, changeful and contrasting. If this king, chief of sinners, of whom the Jewish tradition declares that he could have no part in the life to come, found mercy, who need despair? His prayer is in the Apocrypha of the English Church. His was a broken and a contrite heart, and he himself was saved. "yet so as by fire," in the mercy of Him who alone forgives sin. A light arising in the darkness!

He set himselfto "works meet for repentance." He cleared the strange gods, from the city, and in the Temple offered thanksgiving. But he had brought Judah to its doom, and the decree could not be reversed later by reforms. What ruin he had wrought which no repentance of his could restore! He was buried outside of the city, and no Jewish child ever bore his name. How he might have built, on his father's foundation, Judah in righteousness and power!—A. B. Hyde, D. D. in Pittsburg Christian Advocate.

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Gastonia	Lv 10 38 am	7 50 am 9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am 1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

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Our Little Folks.

Stella's Victory.

Stella Vinton had been down town all alone for the first time in her life to make some purchases for her mother. She had walked down, and was riding home; Mrs. Vinton had told her that she might have five cents for herself if there was any change left; but she had been obliged to spend every cent, and was naturally just a little disappointed.

She sat in the car with her fare in her hand, waiting for the conductor to come for it. He came along presently, and she held it out toward him, but he did not see it, and went on to the front of the car. Then he stepped off the front platform, and, waiting a moment, jumped on the rear again.

"He has forgotten me. He is not coming for my fare. I shall have to give it to him when I get out," she thought.

"No, I wouldn't; it is his place to come for it," the tempter suggested.

"That would be cheating. You have had your ride, and ought to pay for it," whispered conscience.

"Of course; but it is not my place to make the conductor take it," she kept on saying to herself, to justify her in keeping the coin that she very well knew belonged to the railroad company.

"It is everybody's business to be honest."

"Ma promised me five cents, too."

"But she would not like you to get it in this way."

"She need never know. I would not tell her."

"But you would know, and Jesus would know; and you profess to be a Christian."

"So I do; and so I will be. I won't cheat."

Just then the conductor called out Baker street, and Stella arose to leave the car. As she did so, she put the five cents into the conductor's hand.

"Thank you," he said, smiling.

Stella went home and told her mother of her temptation. Mrs. Vinton opened her purse, and taking out a twenty five cent piece put it into Stella's hand.

"This is for my honest little girl," she said, kissing her. So Stella had double reason to be glad she had gained the victory.—Round Table.

"Giving In."

"But don't you think," Dr. Meredith said, gently, "that we sometimes win our greatest victories just by—giving in?"

"It's the principle of the thing," Miss Mary insisted. "That woman means to be disagreeable. If I let her ride over me in little things"—

"Maybe she's only tired—too tired to take the longer way round the grass to the well. And as for having picked that daffodil—did you never feel hungry for a flower, or the sight and touch of some beautiful thing?"

"But I wouldn't steal it!"

"Steal it?" repeated the old man, his eyes on the wind tossed blossoms beyond the gravel walk. "Steal it from whom?" It was God's earth and air, God's rain and sunshine, that brought it into being. That daffodil may have meant much to your neighbor"—

"But it's the principle of the thing. "Surely you don't advocate"—

"Miss Mary," the doctor interposed, gently, "I've lived almost twice as long as you have, and I've come to believe that there is only one indispensible principle—and that is love. We can never really know the pain and weariness of another's life. Only love can understand—a little."

It was the next afternoon, when Miss Mary was weeding near the whitewashed fence that voices sounded on the other side. Was it Dr. Meredith's? Yes, and "that woman's."

"It has done her a world of good—just that one blossom. They used to grow in our old home, and it's been years since she's even smelled one. I meant to ask the lady for it, but she seemed so kind of—hard"—

"But she isn't, when you really know her," the doctor said, and tears of gratitude sprang to Miss Mary's eyes.

"Well," the other returned, "we'd had some words about the path, and I've made up my mind not to speak to her again, and"—

"And you wouldn't give in?" The doctor shook his head with a wistful smile in his kind eyes.

"My sister said I was wrong," the other returned. "She says as we near the borderland, things like that don't seem worth noticing. Oh, if you knew how that flower has helped the time to pass with my sister! It has almost made me want to go to the lady and thank her, but of course she wouldn't understand; she'd only think I was giving in to get more, and so"—

On the other side of the fence Miss Mary was gathering a great cluster of golden bloom. There was a new light in her eyes. Was it from the brightness of the blossoms before her or the radiance of the joy of "giving in?"—Youth's Companion.

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HOW IT WORKS.
WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.
J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

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Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Annual Report of Conference Corresponding Secretary.

Another year has the Western Noreh Carolina Conference Society been steadily climbing the hills of progress, and from this high vantage ground it is well to pause a moment for a backward and forward look; backward for warning and encouragement, forward with hope and inspiration.

The statistical record is as follows: Adult societies organized, 7; members; 81. Golden Link societies organized 5; Members. 79. Light Bearers, 5; Members 113. Total new societies 17; New members, 263.

Present no. adult societies, 62; Members 1371. Golden Links, 29; Members 516. Light Bearers 50; Members 1516. Total membership 3403. Net increase, 26.

Amount pledged $5 000 Adults in Pledge, $3173. Golden Links, $779. Light Bearers, $811. Total on Pledge $4764. Deficit on Pledge $236.

Total amount raised by adults, $5176.55; by Golden Links $1220 42; by Light Bearers, $1562 46. Grand total $7959.43, excess over last year $658 29. Average per capita $2 33.

The banner adult society is West Market Street Auxiliary, Greensboro. This has 108 members and gave $953 30, an average very close to nine dollars per capita. Lenoir auxiliary with 27 members gave $219 35, a very small fraction over eight dollars per capita. Three Golden Link societies, West Market, Greensboro, Monroe and Lenoir, each gave a fraction over $6 50 per capita, West Market the highest average. It is worthy of note that the four societies in West Market St. Church gave about $1 300. Surely these are "example" societies, proving what God is ever ready to accomplish through willing, zealous, praying, "faithfull" workers.

The special missionaries supported by this Conference are Miss Blanche Howell, by the Circle of Thirty; Miss Belle Markey, by the Light Bearers; Miss Margaret Foster, by the Golden Links; Miss Helen Richardson, by West Market Auxiliary. Three others have been asked for but are not yet available.

Six societies each support scholarships; West Market, Lenior Golden Links, Gastonia Auxiliary, Statesville Auxiliary, Concord Central Light Bearers, Monroe Light Bearers and Gastonia Light Bearers.

A Bible Woman is supported by the Conference Society in memory of "Aunt Bumpass;" one by Lenoir Auxiliary; one by High Point Auxiliary, and one by Mrs. Aston of Asheville, in memory of her daugh ter.

Scholarships are much needed in Mexico, Cuba and Korea. They are especially recommended to our Light Bearer Societies. Some one has said that she who supports a Bible woman can lie down at night when her work is done and feel that her work goes on in China; so by God's grace her service for Him continues through the twenty-four hours. How much deeper must be the satisfaction of her who is privileged to support her own missionary!

Only three district meeting's were held during the year; one by Asheville and Waynesville combined, one by Shelby and one by Greensboro. One was planned for Salisbury but did not materialize.

The Circle of Thirty supporting Miss Howell was kept complete, but the second circle made only a beginning. Great care should be used in reporting this special to the Treasurer. The amount reported to her was $841, which may not be entirely accurate.

The Golden Links through their representatives last year resolved to undertake the support of an active Missionary in addition to Miss Foster. In this they have so far failed, but there are many incentives to renewed diligence this year.

We must again regret a failure to increase to any great extent the circulation of the Woman's Missionary Advocate and the Little Worker; also that so few study classes have been formed. "Know and you will believe, know and you will pray, know and you will help" cannot be too strongly emphasized. The results of missionary education will be offerings of life and money.

So much for the backward, what of the forward look? With the world's need before us, with the world's cry for help in our ears, can we afford to stand still? To the upward glance, hills that were not visible when we began to climb are now clearly revealed, and as they loom up before us we realize that there are heights of self-sacrifice and generous giving for the spread of the gospel yet to be scaled if we are to be true to the great commission.

Effort should first of all be directed toward awakening and interesting more women—not for the sake of the work only, but that they may come into the rich inheritance of grace reserved for the true missionary worker. Perhaps we have failed largely in this because we have not realized that the securing of members is a work for the individual by the individual; not so much through pulpit invitation as by personal truth and solicitation. There is inspiration in defenite aims Shall we aim at less than a net increase of 800 new members. What District Secretary will pledge 100?

Again we must more faithfully endeaver to bring all the young people and children in our church and homes under missionary instruction. Shall we continue to plead in vain for the best talent, the most efficient leadership for our Golden Link and Light Bearer bands, when this alone hinders the multiplying of them indefinitely? And shall we not more earnestly call the attention of our young women to God's call for missionaries and direct them to our Scarritt Bible and Training School? Let us pray definitely for two of the brightest and best of our daughters for the mission fields.

Now that our Golden Link society has assumed the entire support of Miss Margaret Foster, surely the remaining 28 will unite to support one active missionary in the field. Some special one will be given them, but let them pray earnestly that two may be called from their own number.

Were we half-hearted in our efforts and prayers last year that the second Circle of Thirty was not completed? Let this be one of the summits of acheivement in our upward path this year.

In thinking and praying over the needs of the work, somehow the idea has come that we might add to the pledge of $5.000 the support of another missionary through birthday offerings. If even 750 women will give only a dollar each on that day that must bring grateful remembrance of the goodness and mercy that have crowned successive years, this may be easily accomplished, and then as the thought of our beloved recording secretary; now our "promoted comrade," Mrs. John R. Brooks, came to mind, the thought also came, why not support this birthday missionary in her memory? Shall we not make this still another summit of achievement?

A net increase of 800 members, two missionary candidates, more missionary study, a Golden Link missionary, a second circle of thirty, a Birthday Missionary, more scholarships and Bible women—is this too much to attempt for God, too much to expect from Him? If Christ said to one poor woman whose heart was breaking for a daughter with an unclean spirit. "O Woman, great is thy faith, be it unto these even as thou wilt," will He not say as much to the united prayers of many women, burdened with the salvation of the millions of daughters of sorrow in heathen lands who look to them for deliverance from spirits unclean? May the blessed Master lay upon each heart some special work for Him that shall bring that heart in intensity of desire and in passionate entreaty, daily to His feet.

Quarterly Meetings.

ASHEVILLE DISTRICT—3RD ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bald Creek circuit, Bald Creek	July	1 2
Burnsville circuit, Martin's Chap	"	2 3
Hot Springs ct., Antioch	"	8 9
Old Fort circuit, Bethlehem	"	15 16
Ivey circuit, Barnardsville	"	22
Weaverville ct., French Broad	"	29 30
Weaverville station	"	30 31

MORGANTON DISTRICT—3RD ROUND.

J. H. West, P. E., Rutherford College, N. C.

McDowell circuit, Pleasant Hill	July	1 2
Marion & Providence, Marion	"	2 3
Table Rock circuit, Arney's Chapel	"	8 9
Morganton station	"	9 10
Spruce Pine ct., Jonas Ridge	"	15 16
Elk Park circuit, Elk Park	"	15 16
Bakersville circuit, Snow Creek	"	15 16
Broad River ct,, Wesley's Chapel	"	22 23
Thermal City circuit, Centennial	"	22 23
Green River circuit	"	29 30
North Catawba ct., Concord	Aug.	5 6
Forest City circuit, Dis. Conf.	"	11 12

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit, Shiloh	Aug.	5 6
Jonesville circuit, Jonesville	"	12 13
Elkin station	"	13 14
Rockford circuit, Siloam	"	14 15
Pilot Mountain ct., Little Yadkin	"	19 20
Stokes ct., Rural Hall	"	20 21
Yadkinville ct., Center	"	26 27
East Bend circuit, Macedonia	Sept.	2 3
Wilkes circuit, Adley	"	9 10
Wilkesboro station	"	10 11
Mt. Airy circuit, Laurel Bluff	"	16 17
Mt. Airy station	"	17 18
North Wilkesboro station	"	23 24

STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	Aug.	5 6
Mooresville station	"	6 7
Caldwell circuit at Ebeuezer	"	12 13
Granite Falls station	"	13 14
Troutman circuit at Troutman	"	19 20
Catawba circuit at Ball's Creek	"	26 27
Mooresville circuit, Centenary	Sept.	2 3
Lenoir circuit at Littlejohn's	"	9 10
Lenoir station	"	10 11
Clarkesbury circuit at Macedonia	"	16 17
Iredell circuit at Snow Creek	"	23 24
Statesville, First Church. Sept. 30	Oct.	1
" West End	"	1
Statesville circuit at Trinity	"	7 8
Alexander circuit at Rocky Spring	"	14 15
Stony Point circuit, Stony Point	"	21 22
Maiden circuit at St. Paul's	"	28 29
Newton circuit at Fair Grove	"	29 30
Hickory station	Nov.	4 5

CHARLOTTE DISTRICT—3RD ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Hoskins	July	2 3
Tryon Street	"	2 3
Lilesville, Shady Grove	"	8 9
Morven circuit, Union	"	15 16
Wadesboro station	"	16 17
Ansonville, Concord	"	22 23
District Conference, Brevard St.	"	26 28
Polkton, Poplar Hill	"	29 30
Derita, Pleasant Grove	Aug.	5 6
Dilworth and Big Spring, Dilworth	"	6 7
Weddingron, Wesley	"	12 13
Clear Creek, Bethel	"	15
Waxhaw, Pleasant Grove	"	19 20
Matthews, Matthews	"	26 27
Chadwick	"	27 28

Note that the District Conference will be held at Brevard Street, Charlotte, July 26-28.

FRANKLIN DISTRICT—3RD ROUND

J. E. Woosley, P. E., Franklin, N. C.

Andrews station	July	1 2
Murphy circuit, Boyle's Chapel	"	4 5
Hayesville circuit, Tuquittee	"	8 9
Robbinsville ct., Odom's Chapel	"	15 16
Bryson City, Maple Springs	"	22 23
Whittier circuit, Whittier (D. C.)	"	29 30
Hiawassee circuit	Aug.	5 6
Murphy station	"	12 13

GREENSBORO DISTRICT—3RD ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Uwharrie, Concord	July	1 2
West Randolph, Mt. Shepherd	"	15 16
Ramseur and Franklinville, Ramseur	"	22 23
Coleridge, White's Chapel	"	23
Reidsville, Ware's Chapel	"	29
Reidsville, Main Street	"	30 31
Ruffin, Hickory Grove	Aug.	1
Wentworth, Wentworth	"	5 6
Pleasant Garden, Bethlehem	"	26 27

SHELBY DISTRICF—5RD ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

Stanly Creek at Dallas	July	1 2
South Fork at Bethel	"	8 9
Belwood	"	15 16
Shelby circuit at Sharon	"	22 23
Polkville at Casar	"	29 30
Shelby station	Aug.	5 6

The Shelby Distrct Conference will convene in Lincolnton Wednesday night, May 3, and will embrace the first Sunday.

SALISBURY DISTRICT—3RD ROUND

D. Atkins, P. E., Salisbury, N. C.

Salem	July	8 9
Big Lick, Locust	"	9 10
Gold Hill, Wesley Chapel	"	15 16
New London, Palmerville	"	16 17
Jackson Hill circuit, Jackson Hill	"	18 19
Albemarle circuit, Pine Grove	"	22 23
Albemarle	"	23
Norwood, Randalls	"	29 30
Cottonville, Cedar Grove	"	30 31
Concord circuit, Center	Aug.	5 6
Concord, Forest Hill	"	6
Woodleaf circuit	"	12 13
China Grove, Shiloh	"	30

WAYNESVILLE DISTRICT—3RD ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Leicester at Zion Hill	July	8 9
Canton station	"	22 23
Brevard station	"	29 30
Brevard circuit at East Fork	"	30 31
Mills River at Horse Shoe (D. C.)	Aug.	3 6
Haywood circuit at Laurel Hill	"	12 13
Spring Creek at Poplar Gap	"	13 14
Canton circuit at Pisgah	"	19 20

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Centenary	July	30
Winston, Burkhead	"	30
Winston, Grace (night)	Aug.	13
North Thomasville, Fair Grove	"	19 20
Thomasville, Thomasville	"	20 21
Advance, Advance	"	20
Stoneville, Stoneville	"	26 27
Madison, Madison	"	27 28
Leaksville, Leaksville	Sep.	2 3
Spray, Spray	"	2 3
Farmington, Wards	"	9 10
Davie, Zion	"	16 17
Cooleemee, Cooleemee	"	17
Mocksville, Mocksville	"	17 18
Danbury, Pisgah	"	23 24
Walkertown, Walkertown	"	24 2
Davidson, Midway	Sept. 30, Oct.	1
Winston-Salem	"	
Summerfield, Lee's Chapel	"	7 8
Stokesdale, Stokesdale	"	8 9
Lewisville, Doub's	"	14 1
Forsythe, Tabor	"	21 22
Kernersville, Kernersville	"	28 29

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Mrs. W. B. Meacham, Editor.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

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Third Vice President—Mrs. C. H. Robinson, Gastonia.

Recording Secretary—Mrs. Zickler, Charlotte.

Treasurer—Mrs. F. E. Ross, Greensboro

Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. W. B Meacham, Asheville.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Brevard Report.

CASH	
Previously reported,	$718.29
Iredell Circuit,	4.21
Saunders Sunday-school,	1.10
Col S A. Jones,	1.00
Mr. J K Boone,	1.00
Mr. and Mrs. W. E Miller,	1.00
Mrs M. J. Branner,	5 00
	731 60
Pledges,	4 50
	$736 10

Are there not 264 Methodists in our Conference who will give us $1 00 each? How easy that would be and be so little for one to give to a good cause and it means so much to the school and the girls we want to help.

All contributions to be sent to Mrs. F. E. Ross, Greensboro, N. C.

A Letter From Our Conference Treasure.

My Dear Sisters:—I cannot write an individual letter to each of you, it would take more time than I have at my command, but I hope you who read this will see that it is read at the Auxiliary meetings, that we may reach as many as possible.

At our recent meeting in Charlotte, you who were there will remember the effort to get pledges enough to secure for Brevard School the necessary bedding for fifteen beds, also dishes for the dining room, and kitchen ware, knives, forks and spoons, with shades for 130 windows.

The ware for dining room and kitchen has been donated and bought, so that item is disposed of. We are trying to get money enough to buy the knives, spoons etc. also the shades as we wish them all alike.

Those who subscribed money for these things and have not yet paid will confer a great favor on the Treasurer (who is so pressed for time) if they will as soon as they possibly can forward same to her. We are negotiating for these articles and will need the money soon.

Those who promised the doylies will please see that they are sent to the school by Sept. 1st.

Now those beds—We want the following for each bed:

2 pillows.
4 pillow cases.
4 sheets.
1 pair blankets.
2 Comforts.
2 Counterpanes.
½ dozen towls.

Now dear Sisters, who are planning a box, please arrange to pack it (a barrel is better than a box) earlier than usual and send those needed things to the school

Will the following Auxiliaries take a bed? Asheville Central, Asheville Bethel, Asheville Haywood, Statesville, Elkin, Biltmore, Franklin, Murphy.

The following Auxiliaries have promised to supply one bed each. Charlotte Tryon, Charlotte Trinity, Greensboro West Market, Winston Centenary, Waynesville, Gastonia, Brevard.

Now if those who have not promised will lend a hand, we will soon have all the beds provided for and those auxiliaries which have promised, let's get to work and have every thing in the building at Brevard in plenty of time for the opening Sept. 5th.

Will the Auxiliaries please be kind enough to have a postal card sent to the Treasurer stating just what each will do so we will know what to depend upon? Let's begin in earnest to get things together and measure up to our opportunity. Let us not let the Master suffer because of our carelessness and indifference.

I trust to hear from every Auxiliary, even those smaller ones not mentioned in the above list, saying they will do something to help complete the furnishings for the school.

Please do not disappoint us—we need your hearty co-operation.

Yours in His Name,
Mrs. F. E. Ross.

Greensboro, N. C.

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is daily enacted, in thousands of homes, as Death claims, in each one, another victim of Consumption or Pneumonia. But when Coughs and Colds are properly treated, the tragedy is averted. F. G. Huntley, of Oaklandon, Ind., writes: "My wife had the consumption, and three doctors gave her up Finally she took Dr. King's New Discovery for Consumption, Coughs and Colds, which cured her, and to-day she is well and strong." It kills the germs of all diseases. One dose relieves. Guaranteed at 50c and $1 00 by all druggists. Trial bottle free.

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june 8-13t

The Farm and Garden.

The Appalachian Forest.

The Appalachian Forest Reserve, which it is proposed to establish in Western North Carolina and parts of other Southern States, would bring into this section, not only during the summer but throughout the entire year, thousands of visitors, pleasure-seekers, health-seekers and desirable home-seekers who would enrich the State by millions of dollars.

If acquired by the government it would be the policy to improve this mountain section to make it attractive for tourists. The most notable and substantial improvement would be the building of good roads throughout the entire section, for in no other way could such a National Park be made so desirable as a place for seeking recreation; and we could then hope to retain in our own country many who go abroad, and also attract to this wonderful mountain region much of the tourist travel that now goes to the far west.

It is thought by many people that for rugged and picturesque beauty the Southern Appalachian mountains are hardly surpassed. And if the government would acquire this forest region and improve it with a system of good, firm, wellgraded mountain roads,the American traveling public would quickly take advantage of the opportunity to visit ,'the land of the sky."

We should, therefore, bear in mind that in working for the establishment of the Southern Appalachian Forest Reserve we are helping to gain a substantial victory for good roads.

The Field Pea.

Messrs. Editors:—I am glad to see a renewed interest in the large number of leguminous plants of which our State abounds. The important question with the every-day plodding farmer is which are the most profitable. I say for the flat belt below the Piedmont section the field pea stands pre eminently at the head of the list. It will grow on any land capable of producing a crop of any kind. It needs no bacteria or nitro culture to insure a crop, but being at home in our South Atlantic belt it only needs to be given half a chance to accomplish in ninety days what alfalfa or any of the clovers requires nine months to do. A crop of field peas and oats which can be grown in less time than a crop of clover will furnish more valuable forage than any of the clovers on the same land, and will grow on land and under conditions that clover would not pay for the seed. I do not wish to be understood as opposing experiments with nitro-culture or bacteriology. It is all correct in theory, but I wish to impress upon the common people, of which I am one, the idea of correct economy, and I repeat for our South Atlantic States nothing equals the field pea as a renovator of worn-out land, or as a quick and cheap forage plant.

Alfalfa is good in its place, which is in the semi-arid, hilly sections of the west, where the numerous roots can go deep into the soil in search of moisture and nutriment, but it never can be made a universal success in North Carolina, where the field pea has been so long and profitably grown. I have read your interesting editorial notes and the correspondence of The Progressive Farmer, and other valuable agricultural papers on the legumes, but fail to see a single note of some of the most valuable properties of the field pea as a renovator of worn out land We all understand the power of its broad leaves to absorb the nitrogen or ammonia of the atmosphere when condensed by the fogs and dews and of its roots to take up quickly and store any surplus of ammonia brought to the ground by the rain water, but I have yet to see any credit given it for sending its long top roots deep into the subsoil and bringing to the surface the potash and phosphoric acid that has been leaking down for centuries, and which nature stops and keeps within the reach of man whenever he has the intelligence and energy to go down after it, as he can through the medium of the poor man's best friend—the field pea. Every old woman knows if she has a grease spot on her floor that a bath of wet clay will remove it, but few know it is the potash in the clay which nature has stored for the improvident and extravagant farmer who prefers to buy from the fertilizer men that converts the grease into soap.

There are other important and valuable powers possessed by the field or cow pea of which I will not speak now for fear of making this article too long, but may speak of later.—E. Porter, in Progressive Farmer.

Deafnss Cannot be Cured

by local apvlications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous services.

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Marriages.

McGALLIARD-LLOYD.—At G. F. College, July 12, 1905, Mr. Lachlan McGalliard to Miss Lula M. Lloyd, both of Winston, N. C., Rev. Wm. Curtis officiating.

ELIAS—JONES—In the Methodist church, Franklin, N. C., by the pastor, Rev. F. L. Townsend, on June 20, 1905, Miss Isabel Elias, daughter of Hon. Kope Elias, and Prof. Virgil L. Jones of Fairbault, Minn.

ASHE—ANGEL—At the residence of Mr. I. J. Ashe, in Franklin, N. C., on July 4, 1905, Miss M. E. Ashe and Mr. E. M. Angel; the pastor, Rev. F. L. Townsend, officiating.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

ELLIS.—Mrs. Mary Cornelia Ellis was born Aug. 9th, 1857, and died at her home in Farmington July 8th, 1905. She was married to Albert W. Ellis May 15th, 1879. To them were born four daughters, the oldest of which died in infancy. Those living are Mrs. Mabel F. Redman of Statesville, and Misses Flora and Sallie Minn, who reside with their father at Farmington.

Sister Ellis had been a Christian since early in life. Previous to her marriage she was a member of the Presbyterian church, but about 25 years ago she joined the M. E. Church, South, and was ever afterwards a faithful and efficient worker in this branch of God's Church. She was always the friend of her pastor and his family, and many, many times the parsonage home was gladdened by her thoughtful acts of kindness, and so often has the writer been encouraged in his work by her words of sympathy and cheer.

Hers was a happy home. She loved her husband, her children and her home better than she loved herself, and the heart of her husband did safely trust in her; her children rise up and bless her.

She had been in declining health for about two years. At times she suffered intensely, but a more patient sufferer it has never been my privilege to know. She was very anxious to get well, saying that if she regained her health she would give most of her time in ministering to other sufferers, as she believed she would know better how to help them.

On Sunday before she died she called her family together and told them she had thought for some time she was going to die. She said she did not know what death was, but was not in the least afraid to die. She told her daughters to be good Christians, saying it was not hard to live right if they would live close to Jesus, and that she had faith to believe that she would meet all her family in heaven.

The funeral services were conducted at the Methodist church at Farmington by the writer, assisted by Rev. Mr. Weston of the Baptist church.

The vast congregation present attested the high esteem in which she was held by the people of Davie Co.

L L SMITH.

FERGUSON—Roe, the ten year old son of brother and sister Thos. Ferguson, died at their home near Crab Tree on the 19th of June, 1905, after a most painful illness of several weeks. The little lad suffered intensely from blood poison, but bore his sufferings with the sweetest patience.

The writer conversed with him at different times on the subject of his immortal soul, and was much impressed with his intelligent answers and the submissive spirit that he manifested. He said he would like to get well, but that he loved Jesus, and was willing to go if it was his will. Roe was an exception as a good and obedient boy, manly and polite in all his manners. We feel the greatest sympathy for the bereaved parents, brothers and sisters, but the only real comfort is that God never makes a mistake. Jesus says "what I do thou knowest not now, but thou shalt know hereafter." Let mother's boy still be her pride and joy; he is waiting with the children in heaven to welcome her home.

May the loving Father comfort the sorrowing family.

P. C. BATTLE, P. C.

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Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-Aug. 5, 1905.

Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

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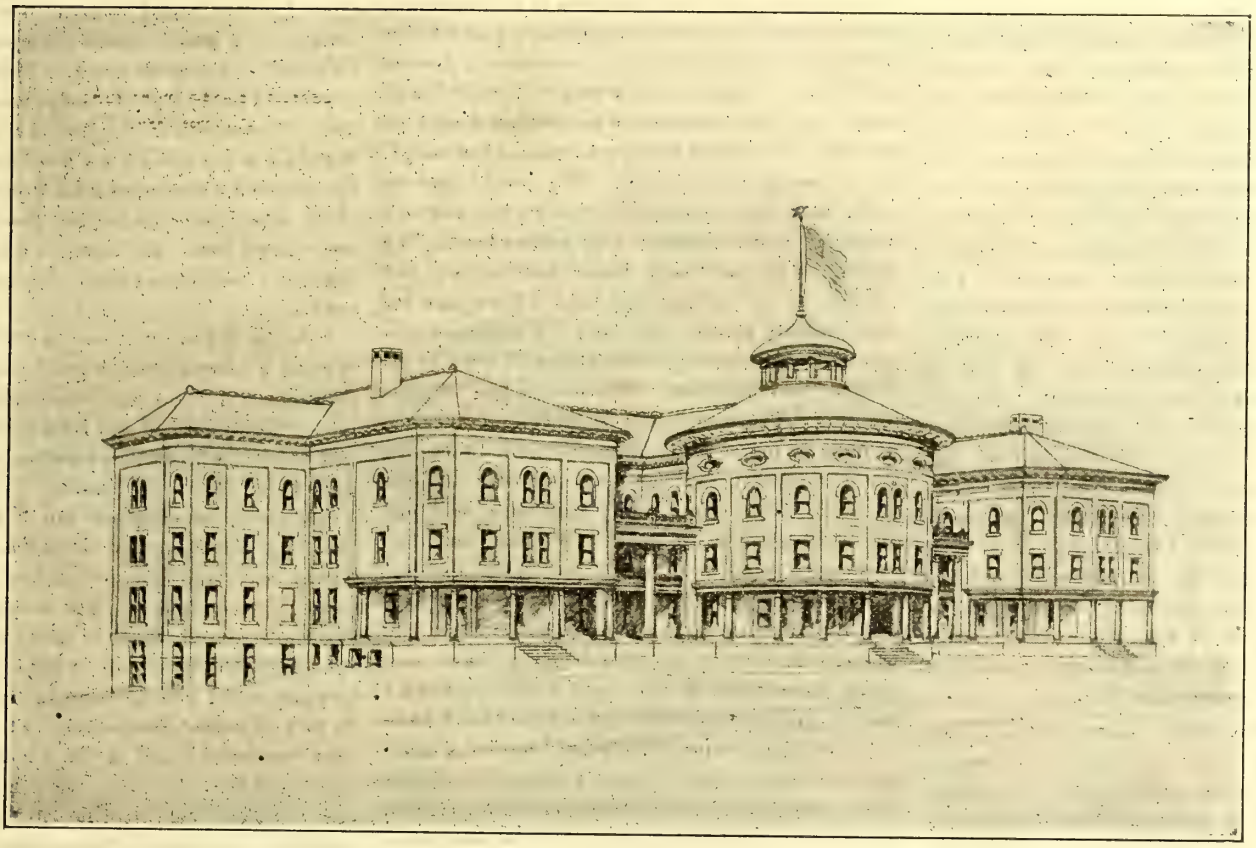
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Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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GEORGIA MUSINGS—MINISTERIAL ANTAGONISMS.

GEO. G. SMITH.

No man can abhor more than I do a fighting preacher—even one who looks about for somebody to debate with; some one to assail; a kind of ecclesiastical prize fighter who throws his castor into the ring and defies all comers. He is ready to debate all questions, provided there is a crowd, a moderator, and a collection, and he thinks he does God service and is a very heroic soul; but I abhor more than I do him the man who is a sycophant, a time-server, a favor seeking recreant to duty, who, because he fears he will not be popular, neglects to do his Lord's work, or does it deceitfully or slightingly. Universal popularity is a sure sign of unfaithfulness. The admonitions of the Bible are not welcome to men of the world, and the minister of true courage who draws the sword and makes fight against public evils is not rewarded in this world save by bitter words and crueler deeds. The church I love pays, I am sorry to say, an unintended but a real tribute to these antagonists of faithfulness by taking it for granted that if a man has enemies he must be to blame, and by yielding to the demand of any disaffected element for his removal from his charge. No man can do, no man ever has done, and until this world is wanderfully changed ever will do faithful work without becoming the object of censure and persecution. The world will love its own and it will as surely despise him who opposes it. The history of the Christian church in the past needs only to be told to evidence the truth of this statement. We are apt to think the world is changed, and that there is no longer danger of persecution for righteousness' sake. Thank God there is no danger now of the stake, the prison, the rack. The spirit that used these agencies is still here, but the agencies of persecution have been changed. The persecution, however, is as evident now as it was then. It is well enough for Christian ministers to be advised of this and be prepared for it.

Christ brought a sword to cut down all the evil that is in this world, and evil is not easily cut down. One may refuse to use the sword and thus escape the censure of men and bring on himself the judgment of God. Alas, too, the foes are often of our own household. The bitterest antagonists a faithful man ever encounters are leading members of his own church, and too often they are those who are not conscious of hostility, but do cruel things, not aiming to be cruel.

The Star Chamber trials to which a preacher in a conference is subjected, when in the secrecy of a cabinet charges are made, or inuendoes thrown out by a Presiding Elder not always a friend of the preacher, and to which the preacher can make no reply, charges received as true by a Bishop too often not acquainted with the censured man, give a sad illustration of the text that a man's foes are often of his own household. This is a condition of things not only true of our own church, but it is true of all churches and has always been true. Perhaps it works less disastrously to the preacher in a church with such a government as ours than in any other, but it is not the less painful.

I was shocked by seeing in one of our Advocates this statement, in substance: "That in a large charge to which the writer had been sent he found 200 names on the roll of members in his charge. They could not be found in the community and he learned the roll had not been revised for years. He asked why? He was told previous pastors had been afraid to do it. They said they would lose caste if their membership roll showed a decrease, and kept these on the record for that reason."

This was shocking, but it but illustrates the dread of foes of our own household. Many preachers are afraid of their own stewards, and many are especially afraid of the leading women of the churches. As preachers grow old they become alarmed lest they arouse the displeasure of the young people. They are afraid to condemn flagrant sins or to directly censure every-day evils lest they be accused of being guilty of singling out people for censure and exposing them to the public congregation. Sometimes they do act faithfully and boldly and are dragged before the authorities because they have done their duty.

There never was a time when courage was demanded more than it is now. We are to sound alarms all along the line. The laxity of manners everywhere, the large number of irreligious people in official positions in all churches, the low tone of public sentiment, are all foes to brave outspeaking. It requires a heroic faith for a man to go straight forward and speak on the housetop what he has heard in the ear. We need not try to please the world. It is battle all the way. We ought not to make needless issues, not let our whims or our personal dislikes affect our utterances. We ought not to be discourteous nor unjust, but we ought to be faithful, and if we are we shall surely arouse the foe. We cannot appease by correcting, and one who tries to do so will be compelled to do what his Master forbids. The world now is no friend to grace to help us on to God no more than it was in the Lord's day, but we need not fear, we are of more value than many sparrows, and not one is unnoticed of God. We can but die, and death is gain.

These are not the complaints of an old, unhappy man who expected more than the world was willing to give him. I have had much more consideration and kindness than I have deserved, and while it is true that I have verified in my experience what I have declared as universally true, I have always found that there were good men in every community who were ready to sustain any man who was doing what he thought was his duty.

I have seen a few men who sought a conflict and who rejoiced in the disfavor with which they were regarded. They made needless issues; they seemed to strive to irritate their hearers and then complained of being unpopular. This course is very objectionable. If by any legitimate means we can keep on good terms with the world, so be it, but it must never be at the price of unfaithfulness.

MY RECOLLECTION OF DR. CLOSS.

BY "H."

At this day eulogies are said and monuments erected almost to the unknown, but Dr. Closs, of blessed memory, has received but scant notice as a man, a preacher and a humorist.

Several times each year I recognize one or more of his cross-cut saw sarcasms, as well as hear some of his stories related, in which his identity is completely lost.

The writer, a mere boy, was present at an eastern home and remembers all the circumstances which led up to the following expression, which is so often used: "I thank God I'm not so filthy." This good man once stopped at my father's house. It was just before or at the beginning of the war, and I had the indescribable pleasure of seeing him take his false teeth out and drop them in a glass of water. My older sister was not so favorably impressed, for she kept her eye on the glass and at the first opportunity knocked a piece out of the rim with a hammer, saying she wanted to be certain she did not drink milk out of that glass. At prayers that night when the "Amen" was said, my brother continued in his humble attitude. My mother aroused him and made this excuse: "The prayer was a little long and he went to sleep." "Well," said the Doctor, "he had better stand that than something worse later on." He was always at his best after preaching a long sermon, then going to a nearby home and partaking of a hearty dinner and, arming himself with a long stem pipe, he was ready to entertain all comers.

While he carried a jolly face, I cannot recall that I ever heard him indulge in a hearty laugh. He was a good listener and nothing escaped his observation. When some one present would tell a heavy anecdote or was about to make a dull point, he would inject a word or a phrase which would cause all present to declare the narrator a wonderfully clever story-teller, all due to the Doctor's help. I have often heard and seen in print the following story, which was told by him fifty years ago:

"A timid circuit rider in his first year was sent to a new neighborhood and, as was the custom, called on his most influential member, which chanced to be a widow lady. At bed time she lighted a candle and asked him to follow her up stairs. They entered a room and he dropped on the floor a carpet bag which only contained a Bible, a hymn book and a copy of the church discipline. After placing the candle on the table she timidly and meekly faced him and said: "You should be proud of this great privilege in permitting you to sleep in this room. It is so full of sacred memories. On that bed my first husband died with his head a-laying right on them pillows. In the corner next to the fireplace my brother Jones died while smoking his pipe. Sometimes when I come up here in the dark I can almost see him setting there now. He was paralyzed. And my poor father died on the lounge there in front of the window. He said he was a spiritualist, and he said when he died he was coming back. Now, if you happen to hear anything tonight, don't tell me, for I am a little nervous; and right where you are standing my son John, by my second husband, dropped dead with heart disease. He was a doctor. He left two skeletons in the closet there and about a dozen skulls in that chest. Well, I must go down stairs now. Good night; pleasant dreams to you."

Would the great Methodist denomination entertain a motion from an outsider? All right, then, I move you, sir, that such bits as make a man, a preacher and a humorist, be gathered and appropriately arranged, not only for the pleasure and edification of the present generation, but to hand down to generations to come, to show that Dr. Closs lived, was all wool, a yard wide and was warranted never to fade.

Centuries have passed and Shakespeare's shoes have remained tenantless. Since Dr. Closs' death no one has even dared to try his on.

CORRESPONDENCE.

A CASE IN POINT.

The Steward, on his round among the members of his church, when he came to Brother A., told his wife that the next quarterly conference would be held next Saturday week and he was collecting quarterage. "Well," she said, "our preacher has not been around for two months on account of high water, and the other time we was told that he was sick, and I would like to know how you know when the next quarterly conference will be held and where it will be held at."

The Steward replied that he saw all that in the Advocate.

"What is that? You say you saw it in the Advocate, our church paper? Well, my husband is not at home and you will have to come back again. I wish you would bring a number of the paper with you; I want to see it."

When he returned he took a number of the paper for the family to read.

After dinner Brother A. gave the Steward three dollars, and remarked that last fall he heard the Presiding Elder preach at the quarterly meeting held at this church and was so much pleased he would like to hear him again. The Steward insisted that he go with him. He replied that he was not an official, but if he would come by he would go. The Steward went that way.

When he got there Sister A. said she never was so proud of anything in her life as she was of that number of the Advocate; that she and John and both of the children had read it over and they could see where all the quarterly meetings were going to be held, and who all the Presiding Elders were and the reports from the preachers of their revivals. And while John took three political newspapers, the Advocate was worth more than all of them. They could see now that they had never known anything about what the church was doing, and she could see that even the women were doing more supporting missions and building churches and supporting schools than she had known the whole church was doing before. John said he was surprised that none of the preachers had ever shown him the paper and asked him to subscribe. But he was going to have it now.

VIDI.

SELECTIONS.

VACATION SEASON.

It begins much earlier than it did twenty years ago, and continues much longer. Then the idea of the head of a firm being away from his business for more than four weeks would have suggested the importance of looking into the financial affairs of the house of which he was a part. Very many families find it quite convenient, by locating themselves within thirty miles of a city during the month of May, to attend all the social functions and keep the country house going until the middle of October. All this interferes with true church life; the fact is, that very few take the needs of the churches to which they belong into the account, and we are sorry to say they allow their church dues to go unpaid until after their return, and often are very tardy about it then. We are not speaking particularly of Methodists, but we find this to be the case in other churches.

It is distressing to any pastor to see Sabbath after Sabbath vacant seats which are likely to remain so until late in the fall, and these familiar faces are unseen by him unless by special arrangement or accident. Not a few of these out-of-towners are holding official positions in the church, and their absence is noted, until there is scarcely left a sufficient number worthy of being called a congregation, they are so few in number. The faithful pastor is confronted with serious difficulty, but he must not slacken his efforts; indeed, he must redouble his diligence, if that were possible, and thus he tugs away until the summer is past—we will not say "the harvest is ended," but that it is seriously damaged, admits of but little doubt.

Carelessness as to church attendance, violations of the sacredness of the Sabbath, listlessness, indifference and dissipation of mind and body, are usually the result of protracted absence from the house of God. Those who are compelled to the use of a two weeks' vacation, or say a single month, are eager to get all the pleasure and profit a vacation should afford at fair prices and good accommodations; but how many are subjected to inconveniences and the causes of ill health! They find among the sojourners staying at the same place some congenial company, and owing to their association with them, comply with their requests, knowing that by so doing they must sacrifice their self-respect, and bring condemnation on their own souls. They have not sufficient courage to say "No!" In many cases it would have been a relief to their friends had they so answered.

Go where you will, be with whom you may, never barter that priceless heritage, a good conscience. Be true to God, to your family, to the church, and to yourself. A vacation period is attended with very many serious conditions, and these must be considered, if the season of vacation results in any real good to body, mind or soul. It is pretty hard to walk the straight line when at home, surrounded with the family, our friends and all the helps which the church affords; but the difficulty is greatly increased when we are deprived of these. Still, there is no reason why any one of us should fall into divers temptations that war against the soul. We can be kept blameless, and retain our integrity against all odds. The grace of God is sufficient, and we can, and thousands will, come back from their vacations stronger in body, mind and heart than when they left. It is with each of us to determine. "The Lord is thy keeper."—Philadelphia Methodist.

HOW SHALL I TITHE?

So much has been written and said in regard to the duty and desirableness of tithing that few, if any, are ignorant of the fact that it is God's command, and the successful outcome of it as a method of obtaining money for his service. We do not need therefore to repeat the arguments that establish the theory, but to deal with the how to put that theory into practice. A command that is questioned and argued about is rarely obeyed, whereas we are told by Jesus, "If any man willeth to do his will, he shall know of the teaching."—(R. V.)

The question is sometimes asked: "What do you call a tenth? (1) Is it of the capital or the income? (2) If the income, shall it be of the gross or net profits?" The Bible calls for an annual tithing of the increase, which answers the first question in full and the second in part. No merchant counts as profit the gross sales of his business, and his income must therefore be what is cleared after the expenses of carrying on his business have been met, not the expense of living.

The man or woman who has a settled income, salary or wages can have no difficulty in knowing what is the tenth in that case. If a man tithes his income, his wife is also a tither, whether half of it is given directly by her, or if he gives it all in his own name, for in God's eyes "they twain are one flesh." It would be just and considerate for him to permit her to have an equal direction of the money thus given. The woman whose husband does not believe in tithing can only give a tenth of that which is allowed by him for her personal expenses, or what she can make by her own brain and hands. She willeth to do God's will, and he knows it, even though what she gives is small and out of all proportion to the wealth they are known to possess. But the woman who fills the hardest place is one who, having nothing of her own, is compelled by her husband to clothe and feed herself and family on the credit system, whereby no money passes through her hands. Let her bring her poverty before the Lord and pray that her husband may be converted and become obedient unto His laws. She can do nothing else, and God knows it.

In this matter as in all things the individual soul must deal with its maker, and if each one will honestly settle the question with her own conscience as to what is her tithe and how it is to be paid, and do it, even though her neighbor may have a little different conclusion with her conscience, the result would be a wonderful infilling of the Lord's treasury; and there need be no fear but that such an honest, willing mind will be taught the full truth by the Holy Spirit.—Our Homes.

THE ABSENTEE FROM HOME.

Few households have not their absent members. The fact that this is so adds a great deal to the interest of the daily life. Should every one stay closely beside the old fireside, the consequences would be immediate, in narrowness and provincialism. We broaden the point of view when we send son or daughter into the bigger space beyond our doors. We learn more of the distant town or State or the far-off land from reading the letters Ned and Joanna send home than we possibly could by reading books of travel, or descriptions in the newspapers. Somebody who belongs to us is over there, and the fact makes a really big difference.

Let us remember the absent member of the family by praying for his safety, by thinking of him, and by regular correspondence. When steamer day comes, let the letter be ready. How much a letter from home means to one who is far away! No trivial excuse should be offered to keep us from doing our share in showing the home's loved ones that absence but makes the heart grow fonder. The boy or girl at college should be held very constantly and lovingly in mind by those at home.—Christian Herald.

Once it was death for a layman to enter the holy of holies; now it is death for him to stay out.—Ex.

Men always sit down before they backslide.

Asheville District Conference.

Thursday morning, July 20th, this body convened in the beautiful new church at Barnardsville, twenty miles north of Asheville. Rev A. W. Plyler, the efficient and popular Presiding Elder, was at the helmn and, under God, he guided its deliberations to a most happy consummation. At roll call a goodly company of ministers and laymen reported, while some came later.

This was a magnificent Conference in three respects, it was a systematic, thoroughgoing business session, the most beautiful harmony pervailed throughout and it was marked by preminent spiritual power. All business was thoroughly done. All participated as becometh brethren—free, faithful, fraternal. Our Lord's business was His worship; for, in the midst of business, happy hearts and moistened eyes were often in evidence. The sermons were spiritual feasts during which audible praises went up to God.

The bearers of these soul-stirring messages were Revs. Frank Siler, J. A. B. Fry, Dr. Jno. R. Brooks, W. B. Lyda and R. H. Parker.

On Sunday morning before a vast audience the church was dedicated after a strong sermon by the Presiding Elder. This church cost $1,030. The only indebtedness when completed was $77.00 which was paid during the Conference. A most hopeful spirit dominates the entire District. Revival fires are burning, churches are being builded and repaired, collections are gratifying, and all are conscious that God is among us commanding His blessing upon the work.

The missionary spirit predominated, and a vital movement to foster the Missionary conscience was instituted: A fund for the circulation of "Go Forward" was begun and $40 raised on the spot. A Board of Trustees was appointed consisting of Samuel T. Hodges, Rev. D. M. Litaker, H. A. Dunham and the District Missionary Secretary, whose business it is to hold and increase this fund till every Methodist home in every circuit, in the District receives this great missionary paper.

The plan is to advance the subscription to every family for one year, during which time the subscriber may pay the 25cts subscription to the pastor. It is not a gift, but a loan, except where the receiver is unable or unwilling to pay for it. Let every member in the District who reads this subscribe, and if you should like to loan to this fund the Board guarantees the repayment in full of your loan at the end of one year. Send to H. A. Dunham, Sec. and Treas., Asheville, N. C.

The ADVOCATE was well represented by Dr. Brooks, while Prof's. Thompson, of Rutherford, Weaver, of Davenport, Abernethy, of Weaverville, Bishop, of Brevard highly honored our schools by their presence and addresses. R. Walter Lynch was licensed to preach, Rev. J. N. Somers recommended to the Annual Conference for readmission and Rev. L. R. Huddleston L. D., received from the M. E. Church. Rev. Wm. N. Parker surrendered his credentials as a local minister in our Church to enter the ministery of the Protestant Episcapal Church. Geo. L. Hackney, J. A. Wild, Samuel T. Hodges and Dr. J. A. Reagan were elected lay delegates to the Annual Conference, with C. P. West and F. M. Weaver as alternates.

Hendersonville was chosen as the place for holding next Conference.

Jno. W. MOORE, Sec.

In Memoriam.

Ransom Harris Skeen, son of Allen and Nancy Harris Skeen was born in Randolph County N. C., May 3rd 1836. Departed this life April 29th, 1905, greatly beloved by all who knew him best. Prof. Skeen was reared by pious parents of the Methodist Church and from early childhood, tenderly loved in the parental home, gave promise of the lovely traits of character that were so beautifully fulfilled in after years. In disposition as modest and retiring as the tiney brooklet singing its sweet song on to the great sea.

In his 18th year he entered Trinity College at its old site in Randolph County N. C., under the presidency of Dr. Braxton Craven, and completed the full four years' course, graduating with distinction and receiving both the A. B. and A. M. degrees. Immediately he chose teaching as his life work and taught three years in his Alma Mater. The war breaking out the following year he enlisted as first Lieutenant in a company he helped to make up. At once he laid his young manhood, enriched with so many splendid gifts, upon the altar of his country and for four long years evinced a bravery and endurance capable only to men who measure service, in any cause, not so much by visible results as by the spirit in which it is rendered.

At the close of the war he was happily married to Miss L. Augusta Craven—a lady of rare culture and mental alertness, proving a help-mate indeed. They worked together many years in much love and mutual helpfulness. To this union was born two lovely children, a son and a daughter who, with their mother, survive him. The son, the Hon. Lola Skeen, is a prominent lawyer of Atlanta Georgia The daughter, a lovely young lady, still abides under the parental roof. After his marriage he entered the school room again in his native county and among the people he loved so well. His highest ambition as a teacher was so to train the boys and girls under his tutilage that they might attain to the best and noblest type of manhood and womanhood. In forty-three years devoted to school work, many of the more than five thousand students, now scattered in various sections of our South land today, will attest this truth in his memory. He taught both town and country schools. Mt. Gilead, in Montgomery County, receiving nearly 27 years of his best effort. It was there in '78, as a student in his school, I learned to love and appreciate him. His noble and manly bearing—his earnest and sincere expression—his pure and spotless character, his kind and tender greeting, I shall never forget. His presence inspired the best in me. He hated hypocricies. Shams and make-believes shriveled up in his presence. As a teacher he had but few equals. In his school I first learned the meaning of Christian Education.

To him Christ was the center of all

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knowledge and the interpretation of all life. His ten minute lecture to the student body every morning gave a zest for the day's work and made you hate the evil and love the good in every thing.

From early childhood he was a devoted member of the Methodist church, always active in her services and many times representing his church in her annual councils.

He was a grand Sunday-school superintendent. His comments on each Sabbath lesson will long be remembered by those who heard him. The influence he wielded in life is still widening in one grand circle, on and on to eternity. He has entered the beautiful gates ajar, rests from his labors, but his work goes on. He was faithful to duty in all respect. Devoted as a husband, true and loving as a father, and very tender in his affection for his grand-children and friends. He loved his work and was punctual to every duty to the last. He closed his school room Friday evening as usual and the Sabbath following, Easter morning, was taken suddenly and violenly ill in the Methodist Church at Mt. Gilead after he had performed his duties as superintendent of the Sunday-school for the day. He lingered six days and passed Suddenly away to the beautiful home above. Amid a large concourse of friends and sorrowing loved ones he was laid tenderly to rest in Sharon Cemetery to await the resurrection of the just.

"Oh when a good man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men."

J. B. HURLEY.

Program.

For Bible School, to be held at East Bend, August, 29-31.

TUESDAY AUGUST, 29.

8 p. m. The Bible, Rev. R. L. Ownbey.

WEDNESDAY AUGUST, 30

9 a. m. Devotional services, Rev. R. L. Fruit.

9:15 a. m. The Bible and Holiness, Rev. A. W. Jacobs.

9:45 a. m. The Bible and secret prayer, Rev. W. L. Hutchens.

10:15 a. m. The Bible and family prayer, Rev H. C. Sprinkle.

10:45 a. m. The Bible and the young people, Rev. W. F. Elliott.

11:15 a. m. Sermon.

2:15 p. m. Devotional Services, Rev. T. H. Stimpson.

2:30 p. m. The call to the Ministry, Rev. J. M. Rowland.

2:45 p. m. Responsibility of the Ministry, Rev. M. H. Long.

3 p. m. May one called to preach engage in secular pursuits? Rev. J. W. Long.

3:15 p. m. The support of the Ministry, Prof. W. M. Cundiff.

3:45 p. m. Open Conference.

4:15 p. m. Bible questions answered.

8 p. m. Sermon.

THURSDAY AUGUST, 31.

9 a. m. Devotional Services, Prof. J. H. Allen.

9:15 a. m. Does the Bible Require the Evangelization of the world? If so upon whom does the duty rest? Rev. J. A. Clark.

9:45 a. m. Surday of the field, Rev. B. F. Hargett.

10:30 a. m. When should the world be Evangelized? Rev. T. H. Stimpson.

11 a. m. Do the signs of the times indicate that the world is being Evangelized and that the Work will be accomplished in the near future? Rev. T. E. Winecoff.

J. A. COOK.

Mt. Airy, N. C.

From Franklin.

Dear Brother Blair:—Beginning Sunday, July 9, and closing July 16, we held a week's meeting in our church at Franklin for revival services. As a part of the visible results of this meeting, on last Sunday, at the eleven o'clock service, fourteen young people were received into full membership with the church. Following this reception into the church, we had the Lord's supper, and all this class partook of this communion, perhaps, for the first time. It was a most impressive scene.

We are led to believe the meeting did good to the older members of the church. Many spoke of the helpful influences of these services.

Brother Bogle was with us and preached two strong, earnest, helpful sermons. We are always glad to have him with us.

Faithfully,

F. L. TOWNSEND.

From Forest City.

Dear Brother Blair:—Please announce in the Advocate that the Morganton Disteict Conference will convene in the Forest City Methodist Church, August 10th, continuing through the follwing Sunday.

All delegates coming by private conveyance will please write me at once; also all visiting brethern.

We extend to all a cordial welcome. It will afford us special pleasure to have you with us Brother, Blair.

Fraternally,

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The Quiet Hour.

Helping One's Self.

An eminent author has published a book on "Self-Help." The theme is interesting, and the statement fascinating. The most that men do is intended to help themselves. Some live for this alone. But the course by which men seek to benefit themselves often proves vain. Instead of furthering their own ends, and promoting their own comfort and happiness, they are working against their own interest. This is true not only of vice and crime, but also of a large part of the more serious work of life.

The best way to help one's self is to help others. This is not the view worldly men take. They imagine that the more they do for others the less they have for themselves. They get all they can, give as little as possible, and keep all they can. They do not give to help the poor, to build great institutions for educational and charitable uses, because they believe that giving will diminish their store and weaken themselves. When they give at all they try to do so in such a way that all men will know it in order to make it work for their own good after all. They give for themselves, and not for others.

How difficult it is to keep self from having too prominent a part. Is it easy for the preacher to keep self out of his sermon? for the singer to keep self out of the song? for the worshiper to keep self out of the prayer? Nature clamors for self. While the spirit seeks after God and the good of others, the flesh still pushes self to the front.

If we could only understand, and have courage to trust, the philosophy of the gospel, we should have little trouble about self. The science of Christianity reverses nearly all the maxims of the world and all the wisdom of the sages. He that will save his life must lose it, and he that loses his life for the sake of righteousness shall save it. He that will be the greatest must condescend to be servant of all. He that will be richest must give all he has. He shall have a hundredfold in this world, and in the world to come everlasting life.

No man shall ever find happiness while seeking it for himself. The self-centered man cannot be happy. He may find gold, he may acquire knowledge, he may achieve fame, he may have pleasure in the world, but all these cannot pour one ray of genuine bliss into a self-centered soul. Let one who is unhappy do what he can to relieve the sorrows of others, and his own sorrow will be turned into joy. Let the burdened soul do what he can to bear the burdens of others, and his own burdens shall become light as air. Let him whose life is bitter begin to do what he can to sweeten the lives of others, and his own life will become sweeter still. Let him whose life is narrow do what he can to enlarge the lives of others, and his own life will become broad and deep and rich. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."

When life's utmost verge shall be reached, and we shall look back on the journey, the only part that will afford us any comfort and satisfaction will be that which we have devoted to helping others. Then shall we see and know that all we have done for self alone is nothing but wood, hay, and stubble, which, like a parchment scroll, shall shrivel up and turn to dead ashes in the flames of the judgment of God, while all that we have done for others with a sincere heart is gold, silver, and precious stones, built into the kingdom of God to endure forever.—New York Christian Advocate.

The Guidance of the Holy Spirit.

Let our temper be under the rule of the love of Jesus. He can not alone curb it—he can make us gentle and patient. Let the vow, that not an unkind word of others shall ever be heard from our lips, be laid trustingly at his feet. Let the gentleness that refuses to take offense, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. And let us, in studying the divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By his grace, the most commonplace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of a divine nature shines out through our frail humanity.—Andrew Murray.

Practical Thoughtfulness.

Jacob Riis tells of an old laborer who, when there was a great deal of talk about the danger of our gold reserve falling below the danger point, went to the sub-treasury and demanded to see the "boss." From an old leather purse he counted out $200 in golden eagles, saying that he had heard the government was in trouble from not having enough gold. He owed all he had to the country, and if she needed it now he had come to give it back. What a beautiful example of thankfulness!"

The doubts of God's goodness, whence are they? Rarely from the weary and overburdened, from those broken in the practical service of grief and toil, but from theoretic students at ease in their closets of meditation, treated themselves most gently by that legislation of the universe which they criticise with a melancholy so profound.—James Martineau.

The joy of resisting temptation is the highest joy men can feel. It is a moment when our little life here grows larger, and we feel ourselves lifted into a wider sphere; we have a sense of followship with higher beings, and are somehow conscious of their sympathy. All God's creation smiles upon us, and appears made for our joy.—A. B. Davidson.

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The Family Circle.

Lesson From the Flowers.

Down in a field one day in June
The flowers all bloomed together,
Save one who tried to hide herself
And drooped, that pleasant weather.

A robin who had soared too high
And felt a little lazy,
Was resting near a buttercup
Who wished she were a daisy.

For daisies grew so trig and tall!
She always had a passion
For wearing frills around her neck
In just the daisies' fashion.

And buttercups must always be
The same old tiresome color;
While daisies dressed in gold and white
Although their gold is duller.

"Dear Bobin," said this sad young flower,
"Perhaps you'd not mind trying
To find a nice white frill for me
Some day when you are flying."

"You silly thing!" the robin said,
"I think you must be crazy;
I'd rather be my honest self
Than any made-up daisy.

"You're nicer in your own bright gown
The little children love you;
Be the bist buttercup you can,
And think no flower above you.

"Though swallows leave me out of sight
We'd better keep our places,
Perhaps the world would all go wrong
With one too many daisies.

"Look bravely up into the sky,
And be content with knowing,
That God wished for a buttercup
Just here, where you are growing."

—Sarah Orne Jewett

Reports and Resolutions, Greensboro District Conference

Below we give a part of the Report of Committee on Sunday-school and education which was adopped at the recent session of the Greensboro District Conference, held at Ramseur, N. C., and which the Conference requested the secretary to have published in our ADVOCATE.

J. A. BOWLES, Sec.

The Committee recommend that the most active co-operation with Prof. J. T. Henry in building up Trinity High School be given both in word and deed and that the pastors begin at once an active canvass in their respective charges in favor of this time honored school. Also, the committee recommend that active sympathy and co-operation be given all our schools in the State, and especially to Brevard Industrial School as it belongs to the Woman's Home Mission Board, and that, at least one bright girl be supported annually by this District at this most excellent school.

Signed:

P. H. WILLIAMS, Chairman,
G. H. CROWELL, Secretary.

MEMORIAL RESOLUTIONS FOR REV. T. L. TROY,

Whereas, God has seen fit in his alwise providence to call our dear brother, Rev. Thadeus L. Troy, for many years an honored local preacher of this district, to his great reward. Be it resolved, by this District Conference:

1st. That in his death, which occurred at his home near Liberty, N. C. July 2nd, 1905, the church has lost one of its most faithful and efficient local preachers, and the community one of its best friends and citizens.

2. That we recognize his long and laborious services as colporteur for the American Bible Society, and his last eight or ten years of service for the city missions of the city of Durham, as a rich service whose fruitage will be gathered in all time to come.

3. That we cherish his memory, extend to his disconsolate widow our most brotherly condolence, and pray God's great salvation to his only surviving child—a son.

J. T. STOVER,
L. W. CRAWFORD,
P. J. CARRAWAY.

BOOKS AND PERIODICALS.

The Committee submits the following: It is with great gratification that we learn from the report of Rev. H. M. Blair, the editor of our church paper, the N. C. CHRISTIAN ADVOCATE, that such a large number of new subscribers have been secured since our annual session at Charlotte, but we insist that this campaign for wider circulation should be continued with vigor, for it is patent that the larger the circulation the larger will be the influence of the ADVOCATE for good, therefore resolved:

1st. That we heartily approve of the movement to increase the circulation of the Advocate and we urge upon our preachers and laymen to co-operate in the effort to reach a circulation of at least 8000 by the time of the meeting of the Annual Conference.

2nd. That we appreciate the faithful and efficient work of the Editor and endorse heartily the general policy pursued by him in the editorial work and his skillful management of the financial affairs of the Advocate Company.

3rd. We also recommend heartily to our people, The Nashville Advocate, Quarterly Review, Epworth Era, and Go Forward, and the use of our own Methodist Literature to our Methodist Sunday Schools.

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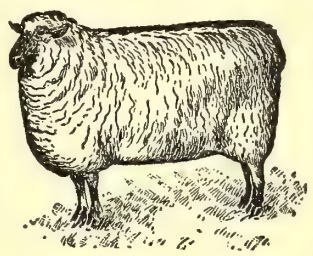
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OUR AUGUST PREMIUM.

For the largest number of New Subscribers sent in with the cash during August, we are going to give a copy of the new book just from the press,

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This is a book of over 600 pages. with 125 illustrations and two large maps, price $1.50. To win this prize requires not less than ten new subscribers, cash with the order. Some one is sure to get this prize unless no one secures as many as ten. Who will be the prize winner for August?

The July prize was won by Rev. W. H. Perry, of Hendersonville circuit.

THERE is a movement on now for a national divorce law which we truly hope may be successful. Governor Glenn has just appointed F. H. Busbee, Clement Manly, A. B. Andrews, Jr., and J. Crawford Biggs as delegates to the meeting soon to be held in the city of Washington to consider the question. The meeting will be composed of delegates from all the States.

AN exhibition of brute force will be pulled off at the auditorium in Asheville tomorrow evening between a professional tough from Japan, known as Professor Ono, and a natural tough from Madison county, known as Tom Frisbee. The people of "exquisite" taste will be out in numbers. They are training their nerves for the Mexican bull fight which is bound to come as the logical result of the marvelous progress (?) of the age.

THE outbreak of yellow fever at New Orleans and at some other points in the extreme South, is disquieting. It seems that, as usual, the disease had gotten well under way before the general public was aware of its existence. Vigorous measures have been adopted, and it is hoped that the authorities may be able to stamp the disease out before it spreads to other places.

TOM HEGE, of Winston-Salem, a Seventh Day Adventist, has been up before the court and condemned for keeping his place of business open and selling on the Lord's Day. Hege has, of course, an indefensible case, but he is at least one better than many others. He says he keeps Saturday. If it is so easy to strap up a Seventh Day Adventist and put the law to him for violating the Sabbath why cannot our authorities put the same law to these gentile sons of Belial, who neither keep Saturday nor Sunday? Why?

COLLEGE ATHLETICS UP AGAIN.

It seems that one question at least created a breeze in the Charlotte District Conference. Leaving on Thursday evening we did not hear this discussion, but infer from the report in the Observer that it grew out of the remarks of Professor Bivins in his representation of Trinity Park School, Professor Bivins having, as some thought, exalted unduly the place of athletics in the school.

We do not care to mix up in this matter further than to insist that the opposition to college athletics is not to be whistled down as a mere prejudice of people who do not know what they are talking about. In the first place those who oppose are generally misunderstood. The opposition is not to athletics as such so far as this may be essential to the physical welfare of the pupil. All intelligent people know very well that the habit of regular and vigorous physical exercise is essential to the successful prosecution of mental training. But the opposition is to the system of athletics, now so popular, which develops the professional athlete and, in effect, defeats the very object and aim of physical culture, and at the same time fosters the spirit of coarseness and develops the spirit of gambling.

If any one doubts the truth of our assertion that modern college althletics fosters the spirit of coarseness and develops the spirit of gambling, let him live in the city of Greensboro for awhile where the "teams" meet and cross bats. All he has to do to be convinced is to keep his eyes and ears open. The things that are done are a disgrace to civil society, to say nothing of the institutions that permit these howling mobs to go around the country in their name.

No one can say that these remarks are aimed at any particular institution. To our sorrow we do not recall a single institution, church or State, small or great, that has not defiled itself in this respect. Wake Forest, if we are not mistaken, has recently washed its hands of it, be it said to her credit.

Against the vigorous playing of baseball or even foot ball between opposing "teams" of the same institution on their own premises, we have not a word to utter. This is an essential part of the culture that the school or college is set to impart. But the inter-collegiate game is evil and only evil continually. That we may be clear and fair we here set down in order our reasons for condemning:

1st These games defeat the legitimate object of athletics; viz, physical culture. A select few, and not the whole school, are put in training, the body of the students becoming mere "rooters," so-called, and not engaging in any helpful sense in the exercise.

2nd. These games develop the professional athlete, a useless production of the schools, and usually a sore disappointment to parents, and often a worthless vagabond, notwithstanding he may wear good clothes and bear in his personal appearance the superficial marks of a gentleman. How well the writer recalls the sad and sore disappointment of seme parents of his acquaintance, who, a few years ago, sent their first born away to school, sacrificing greatly that he might be trained for a useful life. They had great hopes of him and had never dreamed of the possibility of such disappointment as they experienced when he became infatuated with professional athletics, and instead of turning to some useful and honorable employment, began strolling the country as a professional. No one can fathom the depth of the sorrow and disappointment of those parents. They kept the grief in their own bosoms, yet it was there and the school was responsible for the boy's undoing. This is but one instance of many.

3rd. The inter-collegiate game is a part of a system of public gambling. The game parks of our country, where these contestants meet, are managed by professionals, similar to the managers of the theaters and playhouses of the country. These professionals promote the business, securing the meeting of the various "teams" representing the different schools and colleges. Even granting that these "teams," and the institutions they represent are ignorant of what goes on, yet it is a well-known fact that their "meet" thus furnishes the occasion for bringing together an aggregation of gambling toughs from all quarters, and a large mixture of the better people, and the betting goes on, from the professional gambler, who lives by his luck, to the screaming kid, who has escaped from his "mammy" and, swept along by the tide, flourishes his quarter, staking the penny savings of his missionary mite box. This is no fancy picture. It is cold fact. Have we condemned the turf and the cock-pit? Of course we have. No Christian with self-respect frequents these cruel contests of the gambler. Then why, pray, shall we consecrate much of the time and means of those who patronize the schools to the systematic plying of the gamblers' profession, and offer their children as sacrifices to this Moloch of greed?

4th. There is absolutely nothing refining in these games, but on the contrary the tendency of them is promote coarseness everywhere.

5th. The parents who patronize the schools do not favor them. We challenge any reader to furnish the names of any considerable number of the parents now patronizing the schools and colleges in North Carolina, who favor the inter-collegiate game, or any game which requires that the students be transported from place to place.

Now, in conclusion, let everybody understand that the editor of the ADVOCATE does not oppose such athletics as are essential for robust physical culture, and as are carried on upon the premises of the school under the direction of the proper authorities, and that require all the student body to participate. We shall greet the day when all our institutions follow the example of Wake Forest and outlaw the game. And the day is coming.

CHARLOTTE DISTRICT CONFERENCE.

Charlotte Methodism is historic. In fact everything about Charlotte suggests the study of history. It may be that this is due to the fact that it was here the patriots gathered and adopted the manifesto of freedom more than a year before the Declaration of Independence was formally adopted by the representatives of the Colonies at Philadelphia in 1776.

The general appearance of the city, the air and tone of its social and commercial life, suggest permanency and prosperity. It has always been so. The city, like the country around it, suggests thrift, contentment and immense reserve of resources for future development.

Methodism had a small beginning in the city of Charlotte early in the last century. The minutes of the old South Carolina Conference for a long time give the Charlotte circuit as an appointment. After a good many yeers, Tryon Street appears as a separate charge, and is the only charge in the city till after the civil war, when, under the heroic ministry of Rev. Jno. F. Butt, Calvary Mission was established, and is continued to this day, and has developed into a church of considerable strength. In recent years Trinity church has been established on South Tryon Street, now taking its place as one of the strongest charges in our Conference. Also Brevard Street Church, on North Brevard, Epworth, in the northern section of the city, and Dilworth, in the extreme southern section, while there are three or four other suburban churches, recently organized, giving Methodism six pastoral charges in the city and its suburbs, besides the presiding elder of the district, who is now located in the city. While it may be said that our Presbyterian brethren had almost preempted the country and city in the beginning, Methodism has grown steadily, and is now one of the strongest religious forces in the community.

The District Conference met this year in Brevard Street Church, Rev. L. A. Falls, preacher in charge, beginning on Wednesday, August 26, at 9 a. m., Rev. J. Ed. Thompson, the presiding elder, in the chair. Prof. J. R. Walker, of Waxhaw, was at the Secretary's table and made a most efficient officer.

There was about the usual attendance of lay representatives, and all the preachers were on hand except three who were detained on account of sickness. The reports indicated perhaps about the usual state of things at the present stage. The district has had the misfortune of having a good share of the many pastoral changes that have occurred in our Conference since the last Annual Conference. Withal, there was a very hopeful tone in the reports, and the collections ordered by the Conference are expected to be full.

A committee was appointed at the last District Conference to dispose of the old district parsonage at Monroe and purchase in Charlotte. This committee reported that they had carried out their instructions, and that they were fortunate in securing a comfortable home for the presiding elder in one of the very best residence sections on North Tryon Street. The property is considered a very fine investment and the brethren do not try to conceal the fact that the deal is due largely to the fine business tact of Rev. J. Ed. Thompson, the presiding elder.

Trinity College was represented by Rev. Plato Durham, a member of the faculty, also now pastor of Trinity church. Rev. Dr. Bays made a plea for

Ruiherford, and Rev. W. M. Curtis represented Greensboro Female College, and Prof. J. A. Bivins spoke for Trinity Park School.

Mrs. T. F. Marr spoke of the Home Mission work, and made a plea for greater interest in this cause.

Rev. J. P. Hipps, of Haywood caunty, now supplying the Monroe circuit and recently a student in Emory and Henry College, was recommended to the Annual Conference for admission on trial in the traveling connection.

The delegates to the Annual Conference are: A. H. McLarty, of Monroe, E. A. Cole, of Charlotte, I. H. Horton, of Wadesboro, and C. W. Tillett, of Charlotte.

The next conference will be held at Harrison church on the Pineville circuit, and, by the way, this is an ideal place for holding a district conference. Any one who has ever visited Harrison church will want to attend a District Conference there.

Rev. J. Ed. Thompson is now serving the second year of his term as presiding elder. The district is one of the most responsible and difficult ones in our conference. Brother Thompson has wrought well and made tracks that will remain in years to come. He is to be congratulated especially on the splendid judgment displayed in securing such a desirable home for the presiding elder in Charlotte.

Rev. L. A. Falls is closing his full term of four years with Brevard Street church, where this conference was held. He is just completing a beautiful house of worship, one of the most attractive in the city. This will remain as a monument to his efficient service. While the house was begun under the ministry of his predecessors, the bulk of the work has been done during his four years, and the labor and toil and sacrifice of pastor aud people have been heroic. They will be ready to dedicate soon, free of debt. Their entertainment of the conference was royal and free-hearted. As usual, in the larger cities, the local attendance was somewhat disappointing.

The conference being held in the mid-week, the official attendance held up to the time of adjournment. This plan works exceedingly well, especially when the conference is held in a large town or city.

NOTES AND PERSONALS.

The Sunday-school of the First Methodist church, Salisbury, will picnic tomorrow (Friday) at South River.

We learn with much sorrow that Bishop Hargrove is in a dying condition at his home in Nashville, Tenn.

Rev. J. A. Sharp, of the Brevard circuit, has been visiting relatives in Rockingham county, and passed through the city last Thursday, returning to his charge.

Children's Day was observed last Sunday at Mt. Pleasant, on the east Greensboro charge, Rev. P. J. Carraway preacher in charge. Brother Carraway reports it as a great day for the children and young people. A great crowd was in attendance.

Rev. Parker Holmes, of Hickory station, passed through the city Tuesday, on his way to Stokesdale, where his family have been spending a while with relatives. He reports a good meeting just closed at Hickory in which 34 were received into the church. This was in West Hickory where a new church has just been organized.

The new church at Spray, Rev. W. M. Biles, preacher in charge, will be dedicated on the 3rd Sunday in this month, August 20th. The editor of the North Carolina Christian Advocate has been invited to preach the dedicatory sermon.

The Cleveland High School at Cleveland, Rowan county, will open its next session on September the 5th, under the direction of Professors D. P. Dellinger and E. J. Abernethy. The teaching force has been increased and the prospect is bright for a successful year.

Rev. J. A. Bowles closed a meeting of considerable interest at White Oak last Sunday night. The meeting had been in progress one week. Among the visible results was the organization of a church with 32 members. A new church will be built at an early day to house the congregation. They are using a tent at present.

Our statement last week that Rev. T. A. Boone had purchased a home in Mocksville and would reside there in the future we are advised was in error. His daughter, Mrs. King, has purchased a home there and Brother Boone and wife are living for the present with her. We were led into the error by following the news items as given in the secular papers.

Rev. W. L. Sherrill, of Asheboro station, spent last Thursday night in the city, returning from Elkin, where, on Tuesday, he officiated at the laying of the cornerstone of the new church. The people of the charge, led by their faithful and popular pastor, Rev. H. C. Sprinkle, have commenced work on a church, which, when completed, will be one of the most attractive in the conference.

The people who worship at West Market Street Church join in expressions of regret at the departure of Signor Carlo Mora, late Director of Music in Greensboro Female College, and who has also been organist for the church. Mr. Mora is an accomplished musician and an expert on the pipe organ. He goes to Anniston, Ala., this week where he assumes the position of Director of Music in a college.

Mr. R. M. Sloan, perhaps the oldest citizen of Greensboro, and undoubtedly the oldest resident of the city, died at his home on West Market Street last Thursday in his 94th year. He was, for many years, a prominent figure in the history of the community. He was the first mayor of the city under its new charter as a city from 1870 to 1773. He was a devout member of the Presbyterian church.

Children's Day exercises have recently been held at Muir's Chapel, Shady Grove and Friendship, in the West Greensboro charge. Large crowds attended at each place. Dinner was served at the churches and the day spent at each place in rendering interesting programmes. The editor of the ADVOCATE and Mr. C. H. Ireland, of Greensboro, took part in the exercises at Muir's. The total collections for needy Sunday-schools was very good.

We acknowledge the courtesy of an invitation to attend the "Home Coming Week" for Cleveland county people, to be held at Shelby, N. C., August 16, 17 and 18, 1905. Having lived in Cleveland county for awhile in the year 1875, when a youthful school master, and again as pastor of the church in Shelby for two years, 1900 and 1901, we feel that we could enter fully into the spirit of the occasion. There will be addresses by Hon. B. F. Dixon, State Auditor, Hon. Lee S. Overman, United States Senator, Hon. John S. Cunningham, Governor Glenn and others. We know of nothing that would give us more genuine pleasure than to escape from the treadmill of the tripod and give ourselves up fully to the pleasures of this occasion.

IN THE STATE OF FRANKLIN.

I don't refer to the sure enough State of Franklin, which soon after the revolutionary war embraced part of western North Carolina and east Tennessee and had a temporary place on the map of our Southland. But I refer to the Franklin District of our Conference. I left Asheville on the afternoon of the 26th and ran over to Whittier where the Franklin District Conference convened the next morning.

Whittier is a small town of some 250 inhabitants, built on the banks of the Tuckaseegee River, in Swain county, on the line of the railroad from Asheville to Murphy, 58½ miles from the former and 65 from the latter. The Tuckaseegee is a considerable stream here and separates Jackson county on the east from Swain. This district embraces about six counties and extends to the Georgia and Tennessee State lines on the west and southwest.

The opening sermon of the Conference was preached on Wednesday night by the Rev. J. A. Wiggins, one of our superannuates living in the district. The Rev. J. E. Woosley, the faithful and earnest presiding elder, opened the Conference and presided, while the Rev. D. P. Tate, of Murphy station, was chosen secretary. For some years this district seems to have been on the up-grade spiritually and financially, and the reports made here indicate that it is in advance of what it was this time last year. Interest in the cause of missions seems to be on the increase and a larger per cent. of the salaries has been paid than was reported at the last District Conference.

A NEW DEPARTURE.

There are large sections of country in the district that are practically unoccupied by us and the preachers and laymen are earnestly, and I trust wisely, planning to plant Methodism in those waste places. The district has just bought a large tent, under which to hold tent or camp meetings to be conducted by the presiding elder, pastors, local preachers and earnest laymen, with the view of organizing our church and building houses of worship and establishing schools in those neglected sections. And I think the outlook is good for encouraging results. But we need money and men for the best and most permanent results. We already have some hardy and heroic men here but they can't meet the demand for workers and money.

There are now fourteen pastoral charges in the district and we have people and territory enough for nearly or quite as many more. Here is an interesting field for intelligent, self-sacrificing young men and women, and for the investment of the surplus funds of our well-to-do and wealthy Methodists. Who will be first to occupy it or make investment? Our Baptist and Presbyterian brethren are far outstripping us in this race. When will we arouse ourselves to seize the fast-passing opportunity for such work by our Church? God help us to answer wisely, practically and promptly!

The following school men were present and added interest to the occasion: Professors Bishop, Abernethy, Weaver and Thompson. Dr. James Atkins ran over from Waynesville Saturday and stayed over Sunday. As "alternate delegate" from Greensboro, the writer brought the claims of the ADVOCATE before the Conference and people.

Up to Saturday evening, when I left for Murphy to spend the Sabbath, the preaching had been done by the Revs. J. A. Wiggins, F. B. Noblitt, L. B. Abernethy, L. P. Bogle and the undersigned. The services were marked by a good spiritual tone, and on Friday night there were some 8 or 10 penitents at the "altar."

The following were elected delegates to the Annual Conference: J. W. Walker, W. T. Conley, L. W. Elias and J. F. Slagle, with J. J. Wild and J. S. Gunter as alternates.

C. H. Curtis, R. L. Doggett and A. P. Foster were recommended for admission on trial.

The next session of the conference is to be held at Murphy.

Some dozen years ago while Brother Woosley and I were associated with each other on the Greensboro district, I predicted that he would some day make a good presiding elder of a mountain district. I am glad to believe that my prediction has been fulfilled. He is a solid, earnest and good preacher, has his work well in hand, and presides with a surprising degree of ease and efficiency. And he has a band of earnest, faithful and effective preachers associated with him.

I was the fortunate guest of "mine host", Mr. A. H. Hays, of the hotel, who also entertained Drs. Atkins and Weaver and Brothers Wiggins, Noblitt and others. I have had an exceedingly pleasant time with this good family and the brethren associated with me.

JNO. R. BROOKS.

Whittier, N. C., July 29th, 1905.

MORGANTON DISTRICT CONFERENCE.

This body meets at Forest City, August 10 to 13. The opening sermon will be preached Wednesday night by W. A. Newell of Elk Park.

The newspaper and college men are cordially invited to be with us.

The local preachers will have their license present and also make the report required by Discipline.

The pastors will see to it that recording stewards have the Quarterly Conference Records present for examination.

The Sunday School Lesson.

LESSON IV.—AUGUST 6, 1905.

Joslah's Good Reign.

2 Chron. 34:1-13.

Golden Text.

Remember now ["also"] thy Creator in the days of thy youth. Eccl. 12:1

Notes.

David said that such the ruler of men should be, and such Josiah was. After the sullen, ruionous doings of his father and grandfather, he rises as a luminary shedding health and peace, and with him dawned a brighter day. A group of prophets arose like birds of morning, to cheer all efforts for the better. Nahum, Habakkuk and, above all, Jeremiah, filled the air with sacred song and counsel, and Huldah, Judah's only prophetess, nursed Josiah's aspirations.

"The people of the land made Josiah king"—thus indorsing his lineal right—at eight years. For eight years he was "under governors and tutors," but, wicked as was his father's court, people spiritual and patriotic reached him, and to them he hearkened. Hopeful is such early docility. A boy of four years used to pray aloud in private and public. Fifty years he was pastor of a Presbyterian Church, with praise in the gospel in public and social life. England's Lord Shaftesbury was at seven as Christian as at eighty-five. Who love God may live long, active, useful lives.

"The thoughts of youth are long, long thoughts," and it is hopeful when they early attack what their hands find to do. Taught by his few but faithful teachers, he gets a warm, bright vision of David, his entrancing heroism, and the Divine doings through him. "Thy God shall be my God." "I will not give sleep to mine eyes" until a record of like victory is made. All was bad around him, and he was too young for vigorous action, but, like David as shepherd boy, he kept in training until his time.

At the early prime of twenty he gets upon his feet. Before him is a herculean task—to cleanse the land of its deeprooted idolatry. Jerusalem is the central power-house of religion, true or false. Verses four and five tell of stringent, effectual doings. The idol priests were traitors, the land's woes; to execute them and defile their altars was no rose water remedy. Josiah was doing what Moses had ordered.

David was by necessity a conqueror, and his kingdom grew large. Josiah's conscience and ambition urged to the restoring of the whole realm to religious and political unity. The strokes of the mattocks fell on the idolatries lingering among the scattered remnants of these northern tribes. He in person led the campaign of reform. Israel, the northern kingdom, was in ruins; his effort was to rebuild and restore.

"What agreement hath the temple of God with idols?" Josiah meant to have a clean land. He read in the law how peace, like the dew, should rest on a loyal people, and "underneath are the everlasting arms." As far as in him lay, he would have "a people prepared of the Lord" for their high calling. "Cast out the unclean thing, and I will receive you." If the king could work upon the surface only, he would work there with all his might. The Assyrians were now having their own troubles, and his hands was free.

Always needed, especially after such misuse. The proceedings show an effective organism. Three eminent men, the king's secretary, the mayor and the historian, are the committee; the high priest is treasurer. How was the money got? Every Israelite was held to pay half a shekel—twenty-five cents—yearly to the sanctury. Doubtless gifts and offerings were made. The remnants of the northern kingdom were solicited to give, so as to draw and hold their interest in the national center. "For where your treasure is, there will your heart be also."

How like a beehive in order and industry the work proceeds! "For the people had a mind to work." Hilkiah, the treasurer, "sums up the silver which is brought into the house of the Lord." This is the capital; the givers are the many and scattered capitalists. From him the money goes to "the doers of the work, that have oversight." "Let them give it to the doers of the work, to carpenters," etc., and "to buy timbers and hewn stone." "There was no reckoning of the money that was delivered into their hand, because they dealt faithfully."

The names here given are to us of no importance, but to later Jews they were valuable. It is pleasant to find one's ancestor among the Pilgrims of the Mayflower, or on the army roll of the Revolution; and societies are framed on such basis. It is truly ennobling to our forefathers who engaged in devout, beneficent public effort.

In building Trinity church, Denver, the timer of the hoist had the finest voice in the city; full, smooth and loud, and his calls were far and wide and pleasant. Here is reckoned "skill of music." Cavalry and fire horses feel the tones; why not these workmen? If the walls of old Thebes rose at the sound of music, could it not help these men, "making melody in their hearts?"—Rev. A. B. Hyde, D. D., in Pittsburg Christian Advocate.

Better Than Spanking.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this Mrs M. Summers, Box 185, Notre Dame, Ind, will send her home treatment to any mother. She asks no money Write her today if your children trouble you in this way. Don't blame the child. The chances are it can t help it.

Spoiled Her Beauty.

Harriet Howard, of 209 W. 34th St, New York, at one time had her beauty spoiled with skin trouble. She writes. "I had Salt Rheum or Eczema for years, but noth ng would cure it, until I used Bucklen's Arnica Salve." A quick and sure healer for cuts, burns and sores. 25c at all drug stores.

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They act most marvellously on woman's nervous organism, and relieve and cure the pains to which she is a martyr.

Headaches, neuralgiac pains, monthly pains, and all kinds of pains disappear, as if a gentle hand had lightly soothed them away. Dizziness, Rush of Blood to the head, Toothache, Backache are all cured by these "Little Comforters."

Cured without danger of disagreeable after-effects; cured quickly; cured without unnatural action on liver, stomach, or other internal organs.

Dr. Miles' Anti-Pain Pills please the women, and the children take them because they are easy to take and soothe all their sufferings.

"For years I had spells of sick headache, at times suffering untold agonies. I could not endure any excitement. Going to church, and even visiting, brought on these terrible spells. I tried numerous remedies without relief until I tried Dr. Miles' Anti-Pain Pills, and they have cured me. When I feel symptoms of sick headache I take a pill and ward off the attack. When I am tired and nervous, a pill soothes me."—MRS. SARAH WATKINSON, Blairstown, Ia.

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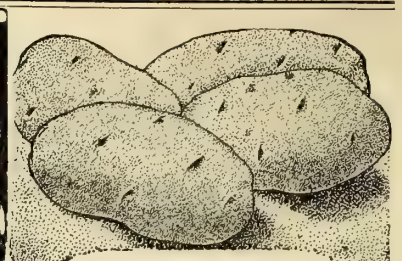
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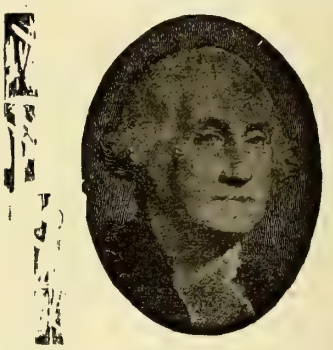
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Gastonia	Lv 10 38 am	7 50 am 9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am 1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

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Our Little Folks.

A Sewing Song.

Oh, it's thread and needle and thimble too,
It's wax and scissors and emery too,
Oh wonderful, wonderful things I'll do,
With my thread and needle and thimble too.

I'll make a bag for my own Mamma,
I'll hem a kerchief for dear Papa;
And a doll I'll dress for our little wee Bess,
With a frock and mantle and petticoat too.

Oh, it's cutting and basting and hemming too.
It's stitching and felling and gathering too;
There's really no end to the things I can do
With my cutting and basting and gathering too.

And oh, what pleasure to sing and sew,
And feel I am helping Mamma, you know;
And still more pleasure, beyond all measure,
When work is finished and off I go
—Laura E Richards, in More Five Minute Stories.

Cheer Up!

Cheer up! The world is taking your photograph. Look pleasant. Of course you have your troubles—troubles you can not tell the police man. A whole lot of things bother you, of course. Business worries, or domestic sorrows, it may be, or what not. You find life a rugged road, whose stones hurt your feet. Nevertheless, cheer up!

It may be your real disease is selfishness—ingrown selfishness. Your life is too self centered. You imagine your tribulations are worse than others bear. You feel sorry for yourself—the meanest sort of pity. It is a pathetic illusion. Rid yourself of that, and cheer up!

What right have you to carry a picture of your woebegone face and funeral ways about among your fellows, who have troubles of their own? If you must whine, or sulk, or scowl, take a car, and go to the woods, or to the unfrequented lanes.

Cheer up! Your ills are largely imaginary. If you were really on the brink of bankruptcy, or if there were no thoroughfare through your sorrows, you would clear your brows, set your teeth, and make the best of it.

Cheer up! You are making a hypothetical case out of your troubles, and suffering from a self-inflicted verdict. You are borrowing trouble, and paying a high rate of interest.

Cheer up! Why, man alive, in a ten-minutes walk, you may see a score of people worse off than you And here you are digging your own grave, and playing pall-bearer into the bargain. Man alive, you must do your work! Smile, even though it be through your tears, which speedily dry. And cheer up.—Young Folks.

Conundrums.

What is the difference between a bankrupt and a feather bed? One is hard up and the other is soft down.

Which animal travels with the most and which with the least luggage? The elephant the most, because he never travels without his trunk. The fox and cock the least, because they have only one brush and comb between them.

What is that which comes with a coach, goes with a coach, is of no use whatever to the coach, and yet the coach cannot go without it? Noise.

Why is an old man like a dog's tail? Because they are both in firm.

What is the most afflicted part of the house? The window, because it is full of panes (pains); and who has not seen more than one window blind?

Why is Westminister Abbey like a fireplace? It contains the ashes of the grate (great).

Why is a beehive like a bad potato? A beehive is a bee-holder, a beholder is a spectator, and a specked 'tater is a bad potato.

If a farmer can raise 250 bushels of corn in dry weather, what can he raise in wet weather? An umbrella.

What is the strongest day in the week? Sunday, because all the rest are week (weak) days.

How can you divide fourteen apples equally between nine boys if four of the apples are very small? By making them into sauce.

If the man on the front of an ice cart weighs 139 pounds, what does the man on the back weigh? The ice.

What is it that looks like a cat, walks like a cat, but isn't a cat? A kitten.—Christian Endeavor World.

The Cart Before the Horse.

A carriage has been built which has the shafts for the horse behind. He pushes instead of pulls it. He is guided by attaching the reins of the bridle to the carriage. The carriage is steered by the driver, who holds no reins in his hands, but, instead, controls a lever connected with the front wheels. He starts and stops the horse with the usual words of command.

This strange vehicle has been driven through nearly all the states east of the Mississippi River within the last two years, but it is not likely to become very popular. Most people would prefer to see the horse, or else dispense with a horse altogether, and drive an automobile. Because a thing or an action is odd, it is not necessarily useful or sensible —Junior Christian Endeavor World.

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(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. **R. E. FOSTER, Actuary**
jan22-1y. **G. A. GRIMSLEY, Secretary.**

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Corresponding Secretary—Mrs. L. W Crawford.

Recording Secretary—Miss Terrie Buttrick.

Treasurer—Mrs Philip N. Peacock

Auditor—Mr A. L. Smoot.

Superintendent of Juvenile Work—Mrs J. H. Weaver.

District Secretaries.

Asheville District—Mrs M E Child, Mrs. James Pickens, pro tem.

Charlotte District—Mrs. W. W. Hagood.

Franklin District—Mrs. Kope Elias

Greensboro District—Mrs. S. H. Hilliard.

Morganton District—Mrs. A. C. Reynolds.

Mount Airy District—Mrs. H. G. Chatham.

Statesville District—Mrs. J. B. Atkinson.

Shelby District—Miss Sallie Nowlin

Salisbury District—Mrs. W. C. Houston.

Waynesville District—Miss Terrie Buttrick.

Winston District—Mrs. Frank Martin.

Our Working Basis.

Early in the session of the Annual Meeting at High Point, the Report of the Corresponding Secretary was presented and referred to different committees for consideration and action. Many of its recommendations were adopted and are embodied in the report of the committee on Extension of Work, and this report makes the basis of work for the fiscal year. We suggest that it be considered by items at the August monthly meeting. Surely we shall have the hearty co operation of every society in every forward step that is proposed.

Report of Committee on Extension of Work.

Realizing that as God prospers the work abroad we must increase the base of supply at home:

Resolved 1. That we will make special effort to secure a net gain of 890 members during the fiscal year, and that each District Secretary be requested to assume 100 of that number.

Resolved 2. That each District Secretary hold a District Meeting sometime during the year, and that continued effort be made to organize societies in every pastoral charge.

Resolved 3. That each auxiliary keep under its fostering care its Golden Link and Light Bearer societies; and should no such organization exist in the church, endeavor to organize them.

Resolved 4. That as knowledge is essential to intelligent interest, we urge that each society have a missionary study circle, or book club, and that we endeavor to increase the circulation of the Woman's Missionary Advocate and the Little Worker.

Resolved 5. That we make our Pledge $5000, and do all in our power to raise the full amount.

Resolved 6. That we keep up the present Circle of Thirty, and that we will put forth greater effort to complete the second Circle.

Resolved 6. That we call upon every adult member to make an offering of at least one dollar on her birth day for the support of a missionary to be known as our Birthday Missionary, and that this be done in memory of our "promoted comrade," Mrs. Jno. R Brooks.

Resolved 7. That we will more faithfully call the attention of our young women to the Scarritt Bible and Training School, and that we will pray earnestly that God will call two of our brightest and best daughters to the mission field.

Resolved 8. That we will continue to use those customs and methods that have been found so effectual in the past, viz, the observance of the Week of Prayer and Thanksgiving, the use of mite boxes; special missionary sermons; rally day services; public meetings and social gatherings.

Resolved 9 That as an inspiration to attempt greater things for the salvation of the millions of daughters of sorrow in heathen lands, we will keep in mind Christ's answer to the Syro-Phoenician woman, "O woman, great is thy faith, be it unto thee even as thou wilt."

Program.

of Woman's Foreign Missionary Conference for Asheville and Waynesville District to be held at Weaverville, N. C., Tuesday, July 25, 1905.

10 a. m. Devotional Exercises by Rev. A. W. Plyler.

Roll call of Delegates.

Reports of Auxiliaries.

Echoes from the Annual Meeting by Miss Terrie Buttrick.

Committee Work.

Solo by Miss Maud Weaver.

"An Ideal Missionary Meeting"—Mrs. G. S. Ferguson.

Luncheon.

2 p. m. Devotional Exercises by Rev. R. H Parker.

Reports of Golden Links.

"Advantage of Being a Golden Link," by Miss Eula Buttrick.

"How Young People Should Study our Mission Fields," by Mrs James Brookshire.

Solo by Miss Nan J. Weaver.

Reports of Light Bearers.

"Points for Lady Managers," Mrs. J. E. Ray.

Recitations from some Light Bearers.

"How to Encourage Liberal Giving Among Children," Mrs. Jno W. Moore.

Mrs. James Pickens, Asheville Dist. Sec pro. tem.

Miss Terrie Buttrick, Waynesville Dist. Sec.

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J. T. Shuptrine, City, Savannah, Ga.

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Quarterly Meetings.

ASHEVILLE DISTRICT—4TH ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel	Aug.	6
Riverside & Weaverdam, Riverside	"	6 7
Hendersonville ct., Hill Girt	"	12 13
Hendersonville station	"	13 14
Cane Creek circuit, Sharon	"	10 20
Marshall circuit, Marshall	"	26 27
Swannanoa ct., Swannanoa	Sept.	2 3
Hot Springs ct., Paint Rock	"	9 10
Ivey circuit, Laurel	"	16 17
Old Fort circuit, Ebenezer	"	23 24
Burnsville circuit, Burnsville,	Sep. 30,	Oct. 1
Bald Creek circuit, Borings	Oct.	7 8
Chestnut Street	"	15 16
Central	"	22 23
Weaverville ct., Mt. Pleasant	"	28 29
Weaverville station	"	29 30
Haywood Street	Nov.	5 6

CHARLOTTE DISTRICT—3RD ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Hoskins	July	2 3
Tryon Street	"	2 3
Lilesville, Shady Grove	"	8 9
Morven circuit, Union	"	15 16
Wadesboro station	"	16 17
Ansonville, Concord	"	22 23
District Conference, Brevard St	"	26 28
Polkton, Poplar Hill	"	29 30
Derita, Pleasant Grove	Aug.	5 6
Dilworth and Big Spring, Dilworth	"	6 7
Weddington, Wesley	"	12 13
Clear Creek, Bethel	"	15
Waxhaw, Pleasant Grove	"	19 20
Matthews, Matthews	"	26 27
Chadwick	"	27 28

Note that the District Conference will be held at Brevard Street, Charlotte, July 26-28.

FRANKLIN DISTRICT—4TH ROUND —In Part—

J. E. Woosley, P. E., Franklin, N. C.

Macon circuit, Mt. Zion	Aug.	19 20
Franklin station	"	26 27
Webster circuit, Speedwell	Sept.	2 3
Franklin circuit, Iotla	"	9 10

GREENSBORO DISTRICT—3RD ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Uwharrie, Concord	July	1 2
West Randolph, Mt. Shepherd	"	15 16
Ramseur and Franklinville, Ramseur	"	22 23
Coleridge, White's Chapel	"	23
Reidsville, Ware's Chapel	"	29
Reidsville, Main Street	"	30 31
Ruffin, Hickory Grove	Aug.	1
Wentworth, Wentworth	"	5 6
Pleasant Garden, Bethlehem	"	26 27

MORGANTON DISTRICT—3RD ROUND.

J. H. West, P. E., Rutherford College, N. C.

McDowell circuit, Pleasant Hill	July	1 2
Marion & Providence, Marion	"	2 3
Table Rock circuit, Arney's Chapel	"	8 9
Morganton station	"	9 10
Spruce Pine ct., Jonas Ridge	"	15 16
Elk Park circuit, Elk Park	"	15 16
Bakersville circuit, Snow Creek	"	15 16
Broad River ct., Wesley's Chapel	"	22 23
Thermal City circuit, Centennial	"	22 23
Green River circuit	"	29 30
North Catawba ct., Concord	Aug.	5 6
Forest City circuit, Dis. Conf.	"	11 12

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit, Shiloh	Aug.	5 6
Jonesville circuit, Jonesville	"	12 13
Elkin station	"	18 14
Rockford circuit, Siloam	"	14 15
Pilot Mountain ct., Little Yadkin	"	19 20
Stokes ct., Rural Hall	"	20 21
Yadkinville ct., Center	"	26 27
East Bend circuit, Macedonia	Sept.	2 3
Wilkes circuit, Adley	"	9 10
Wilkesboro station	"	10 11
Mt. Airy circuit, Laurel Bluff	"	16 17
Mt. Airy station	"	17 18
North Wilkesboro station	"	23 24

SHELBY DISTRICT—4TH ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Aug.	12 13
Gastonia, Main street	"	13 14
Bessemer City at Bessemer City	"	19 20
El Bethel and Salem at El Bethel	"	26 27
King's Mountain station	"	26 27
Mount Holly at Mountain Island	Sept.	2 3
South Fork at Wesley Chapel	"	9 10
Lowesville at Salem	"	16 17
Rock Springs at Marvin	"	23 24
Lincolnton station	"	29
Lincolnton circuit at Pisgah	Sep. 30,	Oct. 1
Cherryville at Lander's Chapel	"	7 8
McAdensville station	"	10 11
Lowell at Lowell	"	11
Stanly Creek at Iron Station	"	14 15
Belwood at St. Peter's	"	21 22
Polkville	"	28 29
Shelby circuit at Sulphur Springs	Nov.	4 5
Shelby station	"	5

STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	Aug.	5 6
Mooresville station	"	6 7
Caldwell circuit at Ebeuezer	"	12 13
Granite Falls station	"	13 14
Troutman circuit at Troutman	"	19 20
Catawba circuit at Bali's Creek	"	26 27
Mooresville circuit, Centenary	Sept.	2 3
Lenoir circuit at Littlejohn's	"	9 10
Lenoir station	"	10 11
Clarkesbury circuit at Macedonia	"	16 17
Iredell circuit at Snow Creek	"	23 24
Statesville, First Church	Sept. 30... Oct.	1
" West End	"	1
Statesville circuit at Trinity	"	7 8
Alexander circuit at Rocky Spring	"	14 15
Stony Point circuit, Stony Point	"	21 22
Maiden circuit at St. Paul's	"	28 29
Newton circuit at Fair Grove	"	29 30
Hickory station	Nov.	4 5

SALISBURY DISTRICT—3RD ROUND

D. Atkins, P. E., Salisbury, N. C.

Salem	July	8 9
Big Lick, Locust	"	9 10
Gold Hill, Wesley Chapel	"	15 16
New London, Palmerville	"	16 17
Jackson Hill circuit, Jackson Hill	"	18 19
Albemarle circuit, Pine Grove	"	22 23
Albemarle	"	23
Norwood, Randalls	"	29 30
Cottonville, Cedar Grove	"	30 31
Concord circuit, Center	Aug.	5 6
Concord, Forest Hill	"	6
Woodleaf circuit	"	12 13
China Grove, Shiloh	"	30

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Centenary	July	30
Winston, Burkhead	"	30
Winston, Grace (night)	Aug.	13
North Thomasville, Fair Grove	"	19 20
Thomasville, Thomasville	"	20 21
Advance, Advance	"	20
Stoneville, Stoneville	"	26 27
Madison, Madison	"	27 28
Leaksville, Leaksville	Sep.	2 3
Spray, Spray	"	2 3
Farmington, Wards	"	9 10
Davie, Zion	"	16 17
Cooleemee, Cooleemee	"	17
Mocksville, Mocksville	"	17 18
Danbury, Pisgah	"	23 24
Walkertown, Walkertown	"	24 2
Davidson, Midway	Sept. 30,	Oct. 1
Winston-Salem	"	
Summerfield, Lee's Chapel	"	7 8
Stokesdale, Stokesdale	"	8 9
Lewisville, Doub's	"	14 1
Forsythe, Tabor	"	21 22
Kernersville, Kernersville	"	28 29

WAYNESVILLE DISTRICT—4TH ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Long's Chapel	Aug.	26 27
Sulphur Springs at Pleasant Hill	Sept.	2 3
Jonathan at Shady Grove	"	9 10
Canton circuit at Bethel	"	16 17
Leicester at Camp Academy	"	23 24
Mills River at Shaw's Creek	Sep. 30,	Oct. 1
Haywood circuit at Laurel Hill	"	7 8
Brevard circuit	"	14 15
Brevard station	"	15 16
Waynesville station	"	21 22
Spring Creek at Baldwin's Chapel	"	28 29
Canton circuit at Spring Hill	Nov.	4 5

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

Third Vice President—Mrs. C H. Robinson, Gastonia.

Recording Secretary—Mrs. Zickler, Charlotte.

Treasurer—Mrs. F. E. Ross, Greensboro.

Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. W. B Meacham, Asheville.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Extracts from the Recent Report of the General Secretary.

The natural growth of our organization has been one of the indications of our Father's good pleasure. An increased number of Auxiliaries and members reveals the fact that the work is commending itself to the church at large, and also inspires to greater activity, because increased membership means a larger income, and what is better still, a larger circle of praying women.

The effort made by the Board to systematize our finances has become better understood We have continued to ask for a full collection of dues and a freewill offering amounting to one extra dollar corresponding to the Auxiliary membership.

When we remember that the current expenses such as salaries of workers and teachers, rents etc., must be paid and that these exceed the half of dues which we can appropriate to connectional work, it will be realized that we must have some other source from which to enlarge our income, so that the work may go forward without embarrassment.

THE BABY ROLL

has become one of our important factors in the collection of funds, to say nothing of the helpful influences it has upon the childhood of the church. This fiscal year the collection from the baby mites and enrollment fess have amounted to $1,619 57. Since the beginning of the department 11,850 names have been entered on the roll; 1764 of these were enrolled last year.

LOCAL WORK.

There has been a more systematic effort at carrying out the law governing local work than heretofore. Very much of the success of this department depends upon the spirit of the First Vice President, who is Chairman of the local committee which looks after the parsonage, the care of the church, the benevolent work, the sick and strangers who enter into the communities.

There has been increased interest on the part of Auxiliaries in the cause of Bible study mapped out by the Board. A systematic following of the cause will prepare our constituency to do the personal work which should be the aim of every Christian woman. The pastors should be able to find helpers in the spiritual as well as the maturial affairs of the church among our membership, and we should be not only willing, but able to respond when he calls upon us for any form of service.

PARSONAGES.

In 1886 when the Woman's Home Mission Society was organized, there were 2 030 parsonages valued at $2,247,285, in the Methodist Episcopal Church, South, today there are 4,216 parsonages. The Woman's Home Mission Society has aided 1,689 of those, having granted to them $156,189.85 Apart from this substantial aid there is no question but that the agitation of this subject throughout the connection has done very much to stimulate an interest in the care of preacher's homes even in those communities where financial help has not been needed.

This past year we have helped 162 parsonages. The Board granted $4,075 to 48, while the Conference Societies gave $10,604 49 to 114 making a toal appropriation of $14,679.49 to the Parsonage Department.

OUR NEEDS.

First and before any other call, we would plead for consecrated lives to be given for special training to do personal work. Let the Home Mission Society this year plead for one hundred women to enter training for the office of Deaconess.

At Key West a new building which will give enlarged facilities for schoolroom work and also provide dormitories for boarding students is urgently demanded. Enlarged opportunity is God's proof of acceptance of past services and calls for greater outlay of self and money. Is there not in the church some child of God who would be glad to put a building on the campus at Ruth Hargrove Seminary, which would make it possible to reach those of the Southland that yearn for the advantages we give?

Strengthing of the work in each department calls for increased income. Therefore we need a generous constituency which is ready to "attempt great things for God."

A deepening of spiritual life is called for throughout the connection. As Home Mission Workers, we must know more of God's will, and with the power of the indwelling Christ reveal something of the infinite tender love which made it possible for him to lay down his own life in order that his earthly brethren might know the "life more abundant."

A Grim Tragedy.

is daily enacted, in thousands of homes, as Death claims, in each one, another victim of Consumption or Pneumonia. But when Coughs and Colds are properly treated, the tragedy is averted. F. G. Huntley, of Oaklandon, Ind, writes: "My wife had the consumption, and three doctors gave her up Finally she took Dr. King's New Discovery for Consumption, Coughs and Colds, which cured her, and to-day she is well and strong." It kills the germs of all diseases. One dose relieves. Guaranteed at 50c and $1 00 by all druggists. Trial bottle free.



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The Farm and Garden.

Proper Place To Select Seed.

With cotton, as with corn, the place to select seed for the next year's planting is in the field, selecting with reference to total yield of seed cotton, percentage of lint, date of maturity, vigor, hardness, form and size of bolls, leaves, stalks, limbs and resistance to disease and insect ravages. By selecting from stalks that bear a large number of bolls per stalk, the tendency will be in the progeny to give an increased yield over the average of the patch, which is the seed obtained when one waits to secure his seed at random from the gin. Another objection to securing seed from the gin in the usual way is that it is usually deferred until late in the fall and thereby, generally, seed from the last picking are obtained which are not the best seed. The best seed, as a rule, are from the middle picking.

In selecting a variety one must not be guided entirely by total yield of seed cotton, for often between two varieties producing about the same quantity per acre, the one with the smaller yield should be chosen because of its production of a larger amount of lint and higher selling price of total products (lint and seed). Remember that lint sells for from eight to fifteen times as much per pound as seed.

Other things being equal, preference should be given to the larger bolled varieties, as they are much easier picked and hence are popular with pickers.

A few hours spent in the fall in selecting and gathering separately the seed cotton from stalks that have a large number of bolls per stalk and other desirable characters, will pay as well, or better, than any other form of farm work. The seed cotton thus gathered should be ginned separately and the seed carefully saved in some secure place for next year's planting. Everyone who has been through a cotton field in the fall has surely noticed the great differences in the same field in the form, shape and number of bolls on different stalks as well as in the characteristics of the stalks themselves. Now, remembering that the law of heredity is strong and constant in plants as in animals, will emphasize the importance of selecting seed of the short staple cotton only from those stalks that bear the largest amount of lint cotton per stalk. Of course this latter statement does not apply to long staple cotton in comparison with the short staple ones, for a long staple cotton may produce less lint per acre than a short staple one, yet this smaller number of pounds may sell for more on the market, on account of its higher selling price per pound. —By C. B. Williams and B. W. Kilgore, of the North Carolina Department of Agriculture.

Cotton Seed Meal For Dairy Cows.

E. R C., Carterton, Va., writes: I would like to try cotton seed meal with my cows, as wheat bran is too high to buy now, and would like some information on the subject.

You will find cotton seed meal an excellent food for dairy cows, but you should not feed more than three to five pounds per day, and the former amount is better than the latter, because cotton seed meal is a very concentrated foodstuff. Pound for pound cotton seed meal contains about three and a quarter times as much protein as wheat bran. Therefore, when you feed three pounds of cotton seed meal you are practically feeding an equivalent of ten pounds of wheat bran. It is the failure to realize the very concentrated nature of cotton seed meal that has led many persons to suppose it was not satisfactory food for cows and other classes of farm live stock While wheat bran is an excellent food for the cow and by reason of its excellent physiological effect and its favorable action on the coat and digestive organs, generally speaking it is too high to feed at $25 per ton when one can purchase cotton seed meal at about the same price. Of course, a little wheat bran, corn meal or ship stuff should be fed with the cotton seed meal to obtain the best results. If you have good clover hay and plenty of corn fodder, however, cotton seed meal by itself will prove satisfactory.—Knoxville Tribune.

Water on the Farm.

Some of the older readers of the Progressive Farmer may remember a time when water for domestic purposes had to be brought from the spring which was generally 200 to 300 yards from the house. Stock had to be carried to the nearest branch or creek to be watered. Both people and stock suffered for water at times. A well in the yard saves much labor and insures an abundant supply of water. If a farmer has several head of stock to water it will pay him in one year to dig a well in his horse lot and get an old-fashioned trough that will hold fifty to seventy five gallons. That will save much time. If the farmer has two or three hundred acres, it may be inconvenient to carry plow animals some distance for water during the long hot days. A well dug in a convenient place will save much time and give water to stock when needed. But better than wells is a hydraulic ram, if a farmer has a spring or clear branch near his house with fall enough to use one. The ram, piping and tank will cost only two or three bales of cotton, and water will be furnished to house, kitchen and horse lot Any farmer who runs four or five plows could afford that, and after using this water system awhile, he would never give it up. The well could be kept in good order for drinking water.—Charles Petty, Spartanburg County, S. C.

Hint About Transplanting.

In transplanting a tree or plant the point aimed at is to get the roots in the earth as nearly as possible in the same condition as that in which they were before removal. In order to do this the soil should be made very fine and well worked in with the hands among all the roots, which should be spread out in their natural positions.

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

BANDY.—Mrs. Martha J. Bandy, (nee Leonard), wife of Prof. J. M. Bandy, was born in Catawba county May 16, 1848, and died of pneumonia at her home in Greensboro July 16, 1905. The deceased was one of our best women and needed only to be known to be esteemed. She filled most worthily the fundamental ideals of true womanhood. She was a devoted wife and mother a kind and helpful neighbor, and was always characterized by her cheerful self-denial and self sacrifice for the welfare of others. The gentle qualities of this noble woman shone not afar with dazzling light, but glowed with peculiar lustre and warmth for all who came within her home or sphere of influence From girlhood she was a consistent member of the Methodist Church. The funeral at the residence was conducted by her pastor, Dr. Detwiler, and her body was interred in Green Hill cemetery.

W. H. PEGRAM.

Resolutions of Respect.

Passed by Central Methodist Sunday School, Albemarle, N. C.

Whereas, God in His infinite wisdom has seen fit to remove from our midst our beloved Sunday-school teacher and pupil, Mr. J. C. Ross; and

Whereas, Brother Ross was for a long time a faithful and useful member and worker in both church and Sunday-school, and the Sunday-school in his death especially suffers a great loss; therefore, be it resolved:

First. That we love and revere his memory and endeavor to emulate the example of faithfulness and of unselfish work which he set for us.

Second. That in token of our respect, these resolutions be spread upon the minutes of the Sunday-school, a copy be sent the surviving members of the family of Brother Ross, a copy be sent to the Stanly Enterprise and North Carolina Christian Advocate for publication.

Signed: Mrs. G. F. Watkins,
F L Smith,
J D. Bivins,
Committee.

Tribute of Respect.

Whereas, since the meeting of our Sunday-school and Epworth League Conference of Farmington circuit in 1904, our Heavenly Father has seen best to take away from us two of our most faithful workers, Bro. S. A Jarvis and sister Cornelia Ellis; therefore,

Resolved 1st. That we bow in humble submission to His will, knowing that His wisdom is too great to err, and love too boundless to bring needlessly any grief or pain on any of His beings, but makes all things work together for good to them that love Him.

2nd. That while our hearts are sorrowing and while we will greatly miss them in our work for the Master, that we shall strive to emulate their good virtues and profit by their Christian example.

3rd. That we tender to the bereaved ones of the respective families our heartfelt sympathy, and pray that the loving hand of our Heavenly Father may bind up their wounds and bestow upon them His richest blessings.

4th. That a copy of these resolutions be sent to each of the bereaved families, a copy be spread on the minutes of our Sunday school and Epworth League Conference, and a copy be sent to the North Carolina Christian Advocate for publication.

E. C. Smith,
F. R McMahan,
Mrs. T. L. Clingman,
Mrs. Jo. Kimbrough,
Mrs. Frank Bahnson,
Committee.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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A PERSONAL WORD.

ON account of the illness of my wife, beginning the last week in June, my work has been greatly interfered with. This explains my failure to meet several of the District Conferences and my very brief stay at others, as well as some editorial short-comings which I know have been quite apparent. I am thankful to be able to announce that Mrs. Blair has passed through the very delicate operation which was found necessary and is now on the road to what is believed to be a permanent recovery. We are thankful to God for his mercy, to Dr. J. W. Long for his skillful surgery, to Dr. Stamey, the consecrated physician in charge, and a corps of faithful nurses. Our people, I am sure, will continue to be tolerant of my short-comings and give me their sympathy. I regret that, for some weeks yet, no promise of service outside of Greensboro can be relied upon. But there is good hope of all being well soon. This note of explanation I feel to be due the readers of the ADVOCATE as well as myself. H. M. BLAIR.

WITH THE BRETHREN OF THE WAYNESVILLE DISTRICT.

ON coming from Murphy to Horse Shoe last Wednesday, I was held up at Asheville and Hendersonville by delayed trains for some five or six hours, making my arrival here as late as 8:15 o'clock. We were marched directly to the church without supper, to hear the opening sermon by the Rev. J. H. Brendall. When about half through his sermon, Brother Brendall remarked that he supposed some of his audience had not been to supper. One of the very hungry preachers replied, with what some one said was a "gutteral" sound (I am not responsible for the double entendre), that he was certainly correct in that opinion. Another hungry preacher said that instead of acting as "shortening" to his sermon, the reply seemed rather to stimulate him to further effort in the direction of improving his gift of continuance. Nevertheless, he preached a good sermon, that would have been more greatly enjoyed under more favorable circumstances.

Mr. Editor, during the forty-six years of my ministry I have seen and heard many novel things, and have had some unusual experiences. I have heard of the old woman who "lived in a shoe," I have stopped in a town with the classical name of "Shoe Heel," but I never expected to see a District Conference held in the narrow limits of a "Horse Shoe." I have often seen rusty horse shoes nailed over the doors of Christian homes, but never before did I see or hear of a whole town's worshipping under this sign of the "god of luck." Yet the church spires that point to Heaven and the whole-hearted hospitality given the District Conference and visitors by this good people forbid that we shall conclude that they are wholly given to idolatry. These things indicate rather that they are the devout worshippers of the God of providence and grace.

Horse Shoe is a station on the Transylvania Railroad between Hendersonville and Brevard, seven miles from the former, and sixteen from the latter. It is a small village with only two or three stores, two churches, Baptist and Methodist, and a post office. The church is on the Mills River circuit.

The District Conference convened at 9:30 Thursday morning, with the Rev. C. F. Sherrill, presiding elder, in the chair, and the Rev. C. P. Moore, our pastor at Brevard, was elected secretary. The Conference was very appropriately opened with a love feast, which proved to be a spiritual and helpful service.

The reports indicate that there have been a good number of very gracious revivals in different parts of the district, with a considerable ingathering of souls and additions to the church. And the brethren are hopeful of still more glorious results of their efforts during the remaining part of the year. The reports of the Sunday-school work were also encouraging, while the financial work of the district seems to be on the up-grade.

Full time was given to a discussion of the educational work of our church in this district and in other parts of our mountain section. It was once said of our State that "the west furnishes the brains and the east the culture." The tide may be turning. At any rate, I am glad that we have such schools up here as Rutherford, Davenport, Weaverville and Brevard.

The Conference enjoyed the visit and address of Mrs. Robertson, President of Greensboro Female College. Professor Aldridge presented the claims of Trinity College and Trinity Park School.

The preaching and addresses were of a superior order, notably the sermon and Sunday-school address of Dr. James Atkins, and the sermons of Dr. C. C. Weaver and Rev. W. E. Abernethy. I failed to hear President Abernethy's sermon.

The following were elected delegates to the Annual Conference: W. W. Stringfield, J. C. Curtis, A. Cannon and W. C. Gravely, with B. T. Morris and J. M. Hawkins as alternates.

W. E. Abernethy and D. C. Ballard were recommended for admission on trial.

The next session of the Conference is to be held with Shady Grove church, on the Jonathan circuit.

Miss Terrie Buttrick, Recording Secretary of the W. F. M. Society of the Conference, in a few well chosen words, called attention to the work of that Society.

The Conference passed resolutions heartily commending the ADVOCATE to our people and complimenting the conduct of the paper. They may be furnished for publication later. And the district has shown its faith by its works. For it has secured 50 per cent. more new subscribers this year than it was requested at the Annual Conference to secure. Every charge on the district has taken part in this work.

Charley Fletcher Sherrill, the young and efficient presiding elder of the district, has won his way to the hearts of the preachers and people. Gentle, cultured, considerate, spiritual and aggressive, he is doing a fine work on the district, fully vindicating the wisdom of his appointment to it. He and his accomplished wife occupy at Waynesville one of the best district parsonages of the Conference. It is said to stand on the highest ground of any parsonage this side of the Rocky Mountains.

I was the fortunate guest of Mr. and Mrs. D. W. Davenport in their elegant home, Elk Cottage.

I leave this evening for Brevard to spend the Sabbath there.

JNO. R. BROOKS.

Horse Shoe, N. C., 8 5-'05.

P. S.—I regret that in my write-up of the Franklin District Conference I failed to give the name of the Rev. J. H. Moore as one who preached. His was one of the best sermons I heard. J. R. B.

CONTRIBUTIONS.

DOES GOD EXCUSE SIN?

REV. W. H. PERRY.

Does God excuse sin? By no means. Yet there are many people who seem to think He does. Even professing Christians as well as others have this idea. Such people have no adequate conception of thy purity, righteousness, and holiness of God on one hand, and the exceeding sinfulness, vileness and wickedness of sin on the other.

The Bible declares that "God is of purer eyes than to beho'd iniquity," who "cannot look upon sin with the least degree of allowance," and, who, while he loves the sinner with intense yearning love, hates and abominates his sin.

The Bible, nor common sense either does not justify the conclusion that God excuses sin. He does not, and in the very nature of the case cannot excuse sin.

God forgives sins when truly and heartily repented of, but not otherwise.

Oh! the awful condition of the people whether in the church or out who live sinful, wicked lives with the deceptive idea that God excuses them.

Some have the idea that while God holds other people to a strict account that he looks lightly upon their own sin and will pass them by. If any sinner who reads these lines has had such an idea, be not deceived any longer. "God is not mocked; for whatever a man soweth, that shall he also reap."—Gal. 5:78.

That God does not excuse the sinner's sin is clear from the declaration of the following texts as well as from those already quoted: "He that committeth sin is of the Devil. For this purpose the Son of God was manifested that he might destroy the work of the devil" (1 John 3:8). "The soul that sinneth it shall die" (Ezekiel 18:20). "The wicked shall be driven away in his wickedness." "The wicked and all nations that forget God shall be turned into hell." "Except ye repent ye shall all likewise perish." "If the righteous scarcely be saved where will the ungodly and the sinner appear?" (1 Peter 4:18).

For the professing sinner, the church sinner, or the "sinning Christian," as he is sometimes called, God makes no allowance. For God to pass over his sins lightly or to excuse them because he is a professor of religion, when He holds the non-professing sinner to a strict account, would make him a partial God, a respector of persons, and would put a premium upon one class of sinners, while his unrelenting judgments are visited upon another. For God to do so he would be descending to the unholy and iniquitous practice of Romanism when it sold, or for a consideration, granted to one class of men the privilege of committing certain sin with impunity, when the same privilege was denied to others. Could we conceive of the holy God (I speak it reverently) being guilty of such an unholy complicity and favoritism? Verily no. This God will not do. He is no respecter of persons, whether they be professing sinners or non-professing sinners.

With God sin is sin and a sinner is a sinner; and He will render to them all according to their sins whether in or out of the church, as clearly taught in Ezekiel 3:17-21, 18:20-32 and 33:7-20, as well as by other portions of God's Word.

To the Ephesian sinners He says: "I have somewhat against thee because thou hast left thy first love. Remember therefore from whence thou art fallen and repent, and do the first works else I will come to thee quickly and remove thy candle stick out of his place except thou repent (Rev. 2:1-2). To the sinners in the church of Corinth Paul says: "know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves . . nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners (1 Cor. 6:9-10).

To the sinners in the church of Galatia he says: Walk in the spirit and ye shall not fulfil the lust of the flesh; . . The works of the flesh are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like of the which I tell you [once more], as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:16-21). Oh! sinner where are you going to stand in the great day of accounting? Whether in the church or out of the church. Where, O where, will you stand?

"You must from God be driven,
Or with the Savior dwell;
Must come at his command to heaven,
Or else depart to hell."

THE ONLY HOPE.

Therefore the only hope for the sinner whether in or out of the church is for him to repent of his sins, indeed and in truth. That is he must be so sorry that he has sinned that he will forsake, and turn from sin with a fixedness of purpose to sin no more (John 6:18 and 8:11). And turn to God with all the heart that he may obtain pardon and cleansing from sin in Jesus' name (Matt. 1:21 and 1 John 1:9).

After he has thus obtained salvation, he must live according to the word of God "walking in the light as He is in the light" (1 John 1:7). Fulfilling the righteousness of the law, walking not after the flesh, but after the spirit (Rom. 8:4). Makidg no provision for the flesh to fill the lust thereof (Rom. 13.-14). Overcoming the world (1 John 5.4). Abiding in Christ, and sinning not (1 John 3.6).

Oh! dear sinner, while you are in the gall of bitterness, and in the bond of iniquity, and on the road to hell, though you may perceive it not, and though your sinfulness is an abomination in the sight of God who is angry with your sins every day (Ps. 7.11), yet he loves your precious immortal soul, sinful as it may be, and yearns and longs for its salvation (John 3.16, Ezek. 18.30-31).

Dear sinner, will you not repent of your sins and do so at once? Yea, this very minute, turn to God with all your heart, and let him save you now. Delay is dangerous. Now is the accepted time. Now is God's time. Not to let him save you His time is not to let him save you at all.

As sure as you hope for God to excuse your sins on the ground that you are a right clever, decent, respectable sort of soul, or that you are free-hearted, benevolent and charitable, or abound in good deeds, or that you are already a church member, or on any other ground than that you truly and genuinely repent of your sins, obtaining pardon, and cleansing therefrom, and then live up to your profession, doing the will of God (Matt. 7:21), you must like any other sinner spend eternity in a hell of the most fearful torments. Wherever be the place and whatever be the nature of that hell and of those torments, it will be awful and fearful beyond description.

"The wages of sin is death" (Rom. 6:23). "Sinner turn, why will you die."

"It is not all of life to live
Nor all of death to die,
There is a death whose pang
Outlast the fleeting breath.
Oh! What eternal horrors hang,
Around the second death."

Oh sinner turn and turn now.

"Be saved while you may,
No longer delay,
Be saved right away,
O be saved today."

With earnest desire for the salvation of your precious immortal soul, I am yours in the bonds of Christian love. For the love of Christ constraineth us. For we must all appear before the judgment seat of Christ that every one may receive the things done in the body according to that which we hath done whether it be good or bad. Knowing therefore the terror of the Lord [against sin] we persuade men (2 Cor. 5:14-10).

CORRESPONDENCE.

REPORTS AND RESOLUTIONS ADOPTED BY THE CHARLOTTE DISTRICT CONFERENCE.

EPWORTH LEAGUE AND SUNDAY-SCHOOL.

From the reports of the members of this conference, we think our Sunday-school and Epworth League work in the District is in a hopeful condition. This is especially true concerning the Sunday-school work. There seems to be a desire among the Sunday-school workers to make the class work thorough. No school of any kind is stronger than its teaching force. We are glad to notice in many of the reports that the schools are well supplied with good teachers.

In some parts of our district there is a hopeful feeling concerning the work of the League. We suggest that there be organized in our churches Junior Epworth Leagues. Whereever we have juvenile missionary societies this will be very easy, as the two can be worked together in a most satisfactory way. We also ask that the churches having no Leagues assist the Leagues in raising the money asked for by Bishop Candler for a church in Cuba. We suggest that the members of this conference do here and now begin a campaign, having for its object the securing of attendance of every member of the church upon the Sunday-school.

Respectfully submitted,
C. M. Pickens,
J. H. Winchester,
A. G. Hagler.

SPIRITUAL STATE OF THE CHURCH.

Your Committee on Spiritual State of the Church beg leave to report as follows:

First. We note with pleasure and gratitude to God the cheerful and hopeful tone running through the reports of all the preachers. These undershepherds of the sheep are certainly in a better position than anyone else to judge in this matter. We are not ignorant of the fact that there are some here and there who appear indifferent and who trouble the church with their thoughtlessness and worldliness. But we rejoice to believe that many

desire, and are earnestly praying for, a deep and general revival.

Second. We recommend as highly promotive of true piety and a healthful and fruitful spiritual life:

1. More thoughtful, systematic and prayerful study of the Word of God. In this let us seek earnestly the constant guidance of the Good Spirit whose office it is to take of the things of God and show them unto us—to guide us unto all truth and to sanctify us through the truth. "My people perish for lack of knowledge. Ye do err not knowing the Scriptures nor the power of God."

2. Faithful attendance upon divine service, diligent use of all the means of grace afforded by the church, religious conversation, and from house to house visitation and prayer. "And whatsoever ye shall ask the Father in my name I will do it," &c.—John 14:13.

"Then they that feared the Lord spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name," &c. —Mal. 3.16-17.

M. A. Smith,
L. E. Stacy,
J. S. Broom.

TEMPERANCE.

We note with pleasure the progress that Prohibition has made in our State.

We acknowledge with gratitude the services of those who have helped in this noble work and pledge them our hearty support in their efforts to rid North Carolina of the legalized liquor traffic.

We congratulate the citizenship embraced within the bounds of the Charlotte District not only upon having enacted prohibitory laws but also upon the faithfulness with which such laws have been enforced. We would especially commend the laws of Mecklenburg and Union counties, and ask our people to secure and study the bills affecting these counties.

We urge our people to use their influence to secure men for official position who are in hearty sympathy with our temperance laws and who believe it possible to enforce them. Let us never let up in the fight until our good state is entirely rid of this awful curse.

We also commend the systematic temperance instruction given in our Sunday-schools and day schools.

We urge our preachers to preach on the subject of temperance as often as practicable.

W. R. Ware,
T. F. Marr,
W. R. Jordan.

MISSIONS.

Your Committee on Missions, after hearing reports from the several charges of the Charlotte District, beg leave to submit the following report:

First. We recommend or suggest that North Monroe church be set off from the present Monroe circuit, with such other churches in the surrounding country as the Presiding Elder may think best.

Second. We recommend that pastors and laymen co-operate in securing as much of the missionary collections as possible and forward them to the Treasurer during the year without waiting until the expiration of the conference year; having in view the assessment by the conference as the minimum amount and as much more as possible; endeavoring to secure from each member a contribution for that purpose.

Third. We heartily endorse and recommend our missionary publications at Nashville, Tenn., and urge our pastors and people to take them and read them, particularly calling attention to Go Forward, Woman's Missionary Advocate, and Our Homes.

Fourth. We endorse the movement undertaken by the Epworth Leagues of our conference in their effort to raise money desired for the erection of church called for by Bishop Candler in Cuba.

W. R. Ware,
C. F. Sower,
J. A. Niven.

SELECTIONS.

THE ALLUREMENTS OF THE MINISTRY.

You asked me a very searching question to this effect: "Has your ministry justified itself to yourself and to the church?" How can any honest minister answer such a question in the categorical affirmative? God knows. The kind and degree of fruitage which one man's ministry produces is not justly estimated by comparing it with that of some minister of radically different character and qualifications. Each minister should learn to trust and preach with confidence the gospel committed to him. One man delights to report through the church press and at conference the number of conversions he has had during the year; another man, humbled by the great and constant burden of pastoral care and teaching of men, women, and children of his parish, distrusts the estimates of the eager statistician and refuses to submit the success or failure of his ministry to such standards.

One minister enthusiastically reports a certain definite number as "saved"; another minister fails to find among his people any definite number to whom he can confidently attach the label "saved," and he is equally loth to affix the ungracious epithet "unsaved" upon any. His concern is rather to persuade by all means within his power men, women and children to begin and continue in the Christian life, and thus to be "disciples indeed" of Him whose life was the light of men. He watches with affectionate solicitude for evidences of the awakening of the religious life, and of growth in grace and knowledge. His rewards come in the form of these constantly occurring evidences, proving to him that the Spirit of the Eternal is at work with him and his people, bringing forth continually the "fruits of the Spirit" in righteousness and true holiness.

As to your second question, "Would you enter the ministry, were the choice again offered?" I can answer an unhesitating—Yes. The financial rewards of the Christian ministry never have been and never ought to be alluring. A young man needs to count the cost before entering the ministry. He may count on a comparatively limited period of acceptable service in the active pastorate, during which time his support will be no greater than his actual needs, and then he may anticipate a period of old age in which he may have to struggle with real poverty. These prospects are indeed daunting, and the lessened number of candidates for the ministry may easily be accounted for on these grounds.

The rewards of the ministry, on the other hand, are genuinely attractive. To be on a social equality with the best people; to number among one's friends and intimates the high-minded and choice spirits of the community; to be associated, as adviser and coworker, with all who are working for the higher life of the people, industrial, social, intellectual, moral, and religious; to be continually stimulated by one's daily calling to the cultivation of one's highest and truest instincts; to be a friend, guide and consoler in the critical and pathetic hours of the life of one's people; to be their teacher, dividing to them the Word of life; to be to old and young alike one to remind them continually of the Master of us all—are not these all unspeakably alluring privileges?—Rev. Hugh D. Atchison, D.D., in Epworth Herald.

DANGER OF NEGLECT.

Parents who habitually neglect family worship and the proper observance of the holy Sabbath are placing a powerful temptation in the way of their children. In most cases they desire to have their children attend church and grow up Christians, but while they may go to church for a time, when they grow older they will remember the example set before them in the home, and fall into careless and worldly habits. The parents who love them more than life will bear a large share of the blame for the worldly lives of their children.—Ex.

There is no other way in which one's life will be so surely, so quickly transfigured, as in the faithful, happy, cheerful doing of everyday tasks. We need to remember that this world is not so much a place for doing things as for making character. Right in the midst of what some people call drudgery is the very best place to get the transformed, transfigured life. The doing of common tasks patiently, promptly, faithfully, cheerfully, makes the character beautiful and bright. But we must take heed always that we do our tasks, whatever they are, with love in our heart. Doing any kind of work unwillingly, with complaint and murmuring, hurts the life.—J. R. Miller.

I have always loved music. I would not for any price lose my little musical knowledge. It drives away the spirit of melancholy, as we see in the case of King Saul. By its aid a man forgets his anger, lust, and pride, and repels many temptations and evil thoughts. The devil cannot abide good music; he hates it. Music is a great disciplinarian; it makes people tractable and kindly disposed. Music is a lovely gift of God; it awakes and moves me so that I preach with pleasure.—Martin Luther.

O friend, never strike sail to a fear! Come into port greatly, or sail with God the seas. . . . He has not learned the lesson of life who does not every day surmount a fear.—Emerson.

A perfect faith would lift us absolutely above fear. It is in the cracks, crannies, and gulfy faults of our belief—the gaps that are not faith—that the snow of apprehension settles and the ice of unkindness forms.—George McDonald.

Our times of greatest pleasure are when we have won some high peak of difficulty or trodden under foot some insatiable appetite.—Ex.

Progress at Weaverville College.

In behalf of the executive committee of the board of trustees. I desire to state that the desired improvements on the buildings and grounds have been made and these are now in first-class condition in every respect. Plans have been perfected for a lecture course consisting of monthly lectures before the faculty and students, by men of ability and prominence. The new reading room supplied with all the best magazines and papers will be opened with the beginning of the new school year. There has been added a course in telegraphy in connection with the business department.

The two new teachers in the departments of Mathematics and English are specialists in their department. Mr. R. W. Richardson, instructor in Mathematics is an M. A. of Trinity College. And Miss Lasaphine Reeves, the teacher of English, has made a specialty of this at Trinity College. These are fine acquisitions to the Faculty. The friends of the college will rejoice to know that the election of Rev. L. B. Abernethy as president has met with universal approval and the new president has entered upon his work with great earnestness and the prospect for a successful year was never so flattring as now.

C. P. WEST,
Chmn. Ex. Com.

Greensboro Female College Items.

The following are the members of the Faculty of Greensboro Female College for the scholastic year 1905-06.

English Department, Prof. Geo. S. Wills; Ph. B. University of North Carolina (1889): Ph. M. University of North Carolina (1896); A. M. Marvard University (1898).

Mathematics: Miss Annie M. Pegram; A. B. (1896) A. M. (1901) Trinity College. Post Graduate work at Columbia University.

Latin and Spanish: Miss Edna M Fisher; Central University, of Kentucky.

History: Miss Sallie Joyner Davis; Mary Baldwin School; State Normal and Industrial College; Post graduate Courses in History in Trinity College, N. C., and University, of Pennsylvania.

Science: Miss Alice V. Wilson; Graduate of Technological Institute, Boston.

Bible: Miss Emma C. Page; Scarritt Bible and Training School.

Modern Languages: Miss Blanche Gunn; A. B. (1903) Trinity College; Post graduate work Trinity College.

School of Music: Director, Herr Felix Heink; Graduate of Royal Conservatory of Music, Dresden. Assistant; Miss Ethel Edna Blalock, Graduate in Music. Greensboro Female College, 1900.

School of Expression; Miss Blanche Etta Shattuck; Graduate and Post Graduate of Boston School of Expression.

School of Art: Miss Elizabeth J. Porter; Graduate New York School of Design. Pursued Graduate Courses in Art in New York City and Paris.

Business Department: Miss Martha S. Dozier; Graduate (1900) of Greensboro Female College; Business Course at Eastman College, Poughkeepsie, N. Y. (1905.)

The character of the institution represented in this faculty is a guarantee of the high grade of work which is done in Greensboro Female College, and should inspire confidence in parents who have daughters to educate that the advantages which they will have at this institution are equal to the best.

Mrs. Robertson was in attendance last week upon the Waynesville District Conference, and made several visits to points in the western part of the State in the interest of the College.

In announcing the gift of Mr. M. J. Best of Goldsboro, N. C., of one thousand dollars to the College, the paper had the initials reversed. It is M. J. Best who builds the parlors and library as a memorial to his daughter, Miss Minnie Best.

The Alumnae at Monroe are going to furnish one of the rooms at the College.

Mr. Hugh Parks of Franklinville, N. C. will complete a room in memeory of William Barringer who lost his life at the College. Mr. Barringer was a close friend of Mr. Parks, and this memorial is most appropriate.

A cheque for eighty-five dollars was received this week from the Alumnae of Winston-Salem. This is a part of the amount they expect to raise for the building fund. The enthusiasm displayed by the Winston-Salem Alumnae in organizing and working for the College is having its effect upon other towns. We hope that an organization will be effected in many towns throughout the State.

One third of the ten thousand dollars necessary to complete our building has been subscribed. Let the other two thirds come right along. Send subscriptions to W. M. Curtis, Sec. and Treas. Greensboro Female College, Greensboro, N. C.

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The Power of Testimony.

We fear that this element of power in the Church is being neglected to a certain extent. There seems to be a disposition often manifested by persons who may have in charge meetings where testimony is asked, to make its recital a mere matter of superficiality. Give us your experience, "in a short sentence," or even in a "word." It is true that one may rise and say, "I love the Lord," and these words speak a volume. It is true one may rise and utter the one word "Peace," and it means ever so much. It is true that such testimonies, because of their brevity, may encourage the timid to speak, and also give opportunity for many different ones to own the Lord. It is also true that there are certain distinctive features associated with experience that need to be noted. While it may not always be necessary to enter into the story of the conviction and repentance and faith that led up to the experience now enjoyed, it is also true that these things possess a deep meaning and go far to make the testimony given of deep interest to the hearer.

The power of Christian testimony cannot be too highly prized. "They overcame by the word of their testimony." Christ said: "Ye are My witnesses. Through you I speak to the world and reveal My power." He points with pride to the trophies of His grace: "These are the evidences of what I can do. They bear witness for Me." How very important, therefore, it is that these facts be given to the world.

The Church must cultivate this means of grace. The followers of Jesus must always be ready to give "a reason for the hope that is within them." The world is impressed with the experience of the truly saved man. —W. G. H.

Life's Ups and Downs.

If life were a uniform level, broken by no vicissitudes! and no disasters, with no strange and baffling problems, alternating with its seasons of tranquility and success, it would be, perhaps, less trying than it generally is, but also much less interesting. Nothing is more tedious than monotony. Nothing wears on the nerves like a stirless calm. The wildest gusts and storms are more acceptable to the mariner than the inaction which is compulsory when the wind moves not.

I once met an old, old lady who said that her whole life had been as placid as a summer sea. At long intervals some member of her family had died, but as she had no children, the most intimate and deep of afflictions had been spared her, and her husband still survived. Strange to say, I did not feel that she was to be envied. Without pain in this world's economy there is little reaching forward to the heights of joy; without suffering there is seldom intensity of thankfulness; without birth-throes there is little apparent growth in the spiritual realm. Life all a plain road, no hills to climb, no obstacles to surmount, no vicissitudes to endure, is not so desirable, on the whole, as life which has its struggles, its sorrows and its losses, preliminary as they come to the final realization of its triumphs, its consolations, and its everlasting gains.

The time for sturdy resistance to the difficulties and temptations of the day is usually the period of youth, when one is facing the future, as well as realizing the present, and when the past does not loom large in one's view.

The past of youth is very short; the future looks interminable, and the immediate present is strenuous. Middle age often carries the burdens which youth has brought to it, carries them with a steadfast courage and serene cheer impossible to youth; and old age is, or should be, the season of tranquility—the season of resting on the oars and waiting for the end.

"Sunset and evening star
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea."

—Margaret E. Sangster.

Two Kinds of Sinners.

The story is told of a little girl, who, having applied for church membership, was asked if she bad been a sinner. She replied, "Yes." "Are you a sinner now?" Again the answer was "Yes." When she was asked what then was the difference between her former and present condition, she said, "Before I was converted to Christ I was a sinner that runs after sin; now I am a sinner that runs away from sin."

We do not much like the division of the world into saints and sinners. There are no saints, save in a comparative sense, and all are sinners. At least all we have ever met are sinners. We did once meet a woman who insisted that she was not, and when we made bold to question the assertion she straightway became as angry as any other sinner we ever saw. Yes, all are sinners. There are sinners who are already lost and there are sinners who are being saved. The difference between them is the difference pointed out by the little girl. The first class is made up of those who, yielding to the natural impulse of a sinful nature, whether consciously or unconsciously, run after sin. In the second class are to be found those who run away from sin and ever strive to reach the divine ideal—likeness to Jesus Christ, the only sinless one.—Exchange.

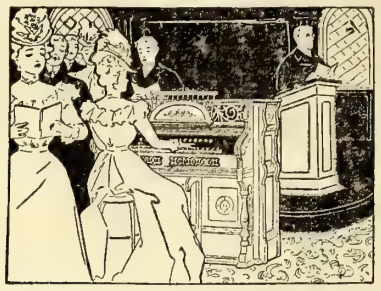
Willing.

If you should find it impossible to submit your will to God in everything, then it may be that Mr. Meyer's very significant expression may prove a star of hope to you in your darkness and despair. If you are not willing to submit everything, then (he has said) offer this prayer, "Lord, I am willing to be made willing about everything," and the victory will be yours.—Selected.

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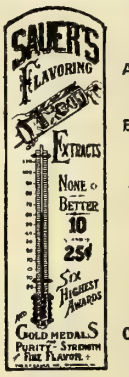
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You only hate those you do not know.

There is not much in dollars if you do not become attracted to your fellows.

If you are true to the Judge within you, you need have no fear of the Judge hereafter.

I am a great believer in the fellow who does something for himself.—Speech at Cleveland Reception.

How to be Happy.

Many of us miss the joys that might be ours by keeping our eyes fixed on those of other people. No one can enjoy his own opportunities for happiness while he is envious of another's. We lose a great deal of the joy of living not by cheerfully accepting the small pleasures that come to us every day, instead of longing and wishing for what belongs to others. We do not take any pleasure in our own modest horse and carriage, because we long for the automobile or victoria that someone else owns. The edge is taken off the enjoyment of our own little home because we are watching the palatial residence of our neighbor. We can get no satisfaction out of a trolley ride into the country or a sail on a river steamer, because someone else can enjoy the luxury of his own carriage or yacht. Life has its full measure of happiness for every one of us, if we would only make up our minds to make the very most of every opportunity that comes our way, instead of longing for the things that come our neighbor's way.—Success.

Listing.

A freight steamer from the South, loaded with tar for New York, recently foundered off the New Jersey coast. The tar had been loaded in the hold of the ship in bulk and in the lurching of the ship had lodged on the side. This caused the ship to list. Everything possible was done to save the ship and cargo, but she finally foundered.

Many lives are lost like this ship. Some black sin is the cargo carried. In a smooth sea the life moves on with ease. In the accumulation of the years this sin causes a sag in the life. The character lists to one side. An heroic effort is made to save it from collapse, but the life founders, and great is the loss thereof. In the instance of the ship it was but a cargo of tar, in the instance of the life it is an immortal soul. All the hopes, all the aspirations, all the possibilities of what might have been a noble life, went down in the crash. Sin caused the listing. Every life is in danger that carries a cargo of sin. Sooner or later it will cause the life to list, then it is too late to save it. Every wave of worldliness that beats against that frail barque only causes it to list more and more.

You may set the prow of your ship for the nearest port, but you will never reach it. You may seek refuge within the tabernacles of the righteous, but there is no anchorage. The life that carries such a cargo of sin, that it has begun to list under it, is beyond any earthly power to save. Only the hand of Him that rescued the sinking Peter on the waves of Galilee can save the listing life. Young man, you will find that sin is an unstable cargo. It will deceive you in a rough sea. The truth of Christ is the best ballast you can take. No life ever listed that had truth for its ballast. No life ever foundered that had Christ for its Captain.—New York Observer.

A Sweetbrier Life.

Outside, a summer rain, soft but steady, was dripping from the eaves. Inside, the group had been talking and reading and doing fancywork in the desultory fashion of people shut in by a rainy night. Presently one opened the piazza door a moment, and a wave of the fragrance of wet, green, growing things filled the room. The one at the door turned, her face full of delight.

"Do you smell the sweetbrier down by the gate?" she cried. "Did you ever know anything so exquisite? It's lovely always, but never so lovely as in the rain."

One of the others—a young girl—looked up impulsively.

"It makes me think of Aunt Elizabeth," she said.

"Why Aunt Elizabeth?" some one else asked.

The girl flushed; it was never easy for her to tell her thoughts to anyone, but she was too brave to retreat.

"Why, you see," she explained slowly, "there are ever so many roses that are beautifully fragrant—the roses themselves I mean, but I don't know any other whose leaves are sweet. That's why it makes me think of Aunt Elizabeth, because everything she does—not the big or happy things, but all the common, everyday duties, seem to have something beautiful about them, something that she gives them from the spirit that is in her, and that goes out into everything she says or does. I'm afraid I'm not explaining it very well, but I don't know how to any better."

An older woman smiled down into the girl's face. "Yes, dear," she answered gently, "we understand."—Selected.

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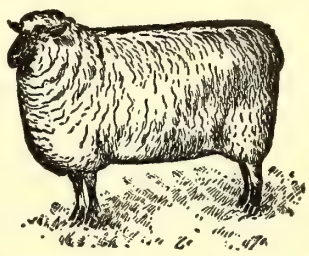
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OUR AUGUST PREMIUM.

For the largest number of New Subscribers sent in with the cash during August, we are going to give a copy of the new book just from the press,

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THE CHILDREN AND THE PREACHING SERVICE.

Worshipping at two different places the past two Sundays, and in each case arriving some while before the Sunday-school exercises were concluded, the writer was deeply pained to see how almost the whole Sunday-school took their departure before the preaching service. In each case there was a fairly good congregation present at the Sunday-school, but a mere handful to hear the sermon.

For years we have noted this tendency to magnify the Sunday-school and minify the preaching of the word, and it is disquieting to those who are capable of appreciating its far-reaching significance. For awhile, only the small children seemed to be indifferent about remaining, but now we observe that the young men and young women, many of them, take their departure. Another generation of such training as we have been giving through the Sunday-school in this particular will tell serriously upon church attendance. These grown young men and women who are going away from the preaching service are the children of ten or twelve years ago who were trained thus to turn their feet from the sanctuary.

This army of indifferent ones is constantly increasing, and our superintendents and teachers are responsible. The writer remembers some years ago to have heard one of these misguided superintendents practically exhorting the small children not to remain for the service. He told them that they were too small to be confined through a long preaching service after being kept in the Sunday-school for an hour. Of course there were few children in that congregation who ever hered a sermon. This is what is going on at various places all over the country, and it is an evil of far greater magnitude than we suppose. If our children are not capable of remaining for the preaching service after Sunday-school exercises are over and must be deprived of either, by all means cut out the Sunday-school. It is not necessary, however, to deprive them of either.

BISHOP ROBERT K. HARGROVE.

Our beloved Bishop Hargrove passed peacefully away at his home in Nashville, Tenn., on Thursday, August the 3d, 1905. He had been in declining health for sometime, and the end was not unexpected.

The Methodist Preachers' Meeting of Nashville, Tenn., adopted the following:

"We, the Methodist Preachers' Meeting, of Nashville and vicinity assembled at the Publishing House, have heard with profound sorrow and a deep sense of loss of the death of Bishop Robert K. Hargrove, which occurred at his residence in West End, Nashville, August 3, 1905.

"While we mourn that he has been taken away and that we will be denied his companionship and counsel which were a benediction to us all, we rejoice that he died in simple and unshaken faith in the gospel of our Lord Jesus Christ and that he held with uncompromising devotion to the doctrines of Methodism.

"We remember also with thankfulness his simple manner of life, his unaffected dignity and careful conscientiousness in official administration, and his high, manly character as revealed in every relation of life. His modesty often approached to diffidence, yet his strength of will and decision of character made him appear always to be what he was, a man who followed his conscience as he followed his God.

"The history of the official life of Bishop Robert K. Hargrove shows how these qualities commend ed him to his brethren and the Church at large. Distinguished in the pastorate and the presiding eldership, he passed into the episcopacy to be charged with exceptional duties and honored with constant preferment. He was an active and effective member of the Cape May Commission, the work of which ushered in a new era of fraternity between the two Methodisms.

"As bishop, he served as Secretary of the College, was Chairman for four years of the General League Board, and President for a long time of the Board of Trust of Vanderbilt University. He also made official visitations to our mission field in Mexico. His administration as President of the Conferences on the Pacific Coast was of remarkable fruitfulness.

"Resolved, That we tender to his bereaved family our Christian sympathies in this the hour of their great sorrow. We shall not forget them in the secret place.

"Resolved, That we attend the funeral in a body and that these proceedings be given to the public press.

H. M. Du Bose,
W. M. Green,
T. L. Moody,
Seth Ward,
J. J. Tigert.

A SABBATH EACH IN ASHEVILLE AND MURPHY.

At the close of the Asheville District Conference, at the solicitation of my friend, the Rev. Frank Siler, I drove across the country 20 miles to spend Sunday with him in Asheville. I greatly enjoyed worshipping with his good people and preaching to them for the first time since that territory became a part of the Western North Carolina Conference. The service was so short that I had time to make a talk for the Advocate and get some new subscribers, while Prof. Bishop, of the Brevard industrial school, had ten minutes in which to press the claims of that institution. I will say for the people of that church that they showed unusual patience for a city congregation.

I was glad to see that Bishop Smith was well enough to be out and take part in the services. He assured me that his health was quite good or "elegant," as he expressed it. He expects soon to start out on his fall tour of Conferences.

I had the pleasure of preaching and presenting the claims of the Advocate to the Haywood street congregation that night. The Rev. A. T. Bell, a wide-a-wake and sturdy Englishman, who came to us from Mississippi a few years ago, is the aggressive and very acceptable pastor of that growing church. He has a promising son in the Conference. Through the very efficient help of Bros. Siler and Hackney I secured 17 new subscribers in Asheville. They have my sincere thanks.

The Central congregation is bringing to completion what it is believed will be the most imposing church edifice in the city. It is built of brick and stone—a strong brick wall, thickly vaneered with gray granite. Of course it has all the modern appointments necessary to make it first class and up-to-date in every particular. The main auditorium will seat some 900 and the Sunday-school room about 600, providing for 1500 when both are thrown together. It will cost some $65,000, and they hope to complete it by Conference, without having any debt on it.

It is the wonder of the congregation and others how Bro. Siler ever got the money with which to accomplish this remarkable work. But after seeing the similar work that he did during the four years he gave to Trinity Church, Charlotte, I am not surprised to hear of this Asheville feat. Nor is this the only kind of good work of which he is capable. When not burdened and handicapped by church-building, he does superior preaching. His sermon at the Barnardsville District Conference would have done credit to one of our Bishops. And, having the enthusiasm and "hustle" of the West, he makes a wide-a-wake and successful pastor. And, last but by no means least, as a condition of his success he has in his home and in his church work the accomplished and cultured wife of his riper years, who has but few equals and scarcely a superior in our Conference. Bro. Siler is closing his fourth year at Central, and at Conference some church will be fortunate in getting these well-matched and efficient Christian workers to serve it next year.

I heard good reports from the other Asheville pastors. Bro. J. W. Moore is successfully closing up his fourth year at Bethel. He is missionary secretary of the district, and, as such, is doing intelligent and successful work for this most important cause. His appeal at the District Conference made some of his audience feel almost like a young cyclone had struck them. If I were a presiding elder I would be glad to get him for a charge that ranks higher than Bethel.

In other days the enthusiastic politician would put the climax on his fervid appeal to his pupils by saying that his party was thoroughly aroused "from Currituck to Cherokee." Later the newspaper man commenced to arrange his items of State news under the heading: "From Murphy to Manteo." These are the names of the most extreme counties and county-towns of the eastern and western sections of our State—Currituck being in the vicinity of Norfolk and Cherokee touching the borders of Georgia and Tennessee. Manteo, however, is in Dare rather than in Currituck.

After the close of the District Conference at Whittier last Saturday I ran over to Murphy, 65 miles, and spent the Sabbath with the Rev. D. P. Tate, the pastor of our Church in that town. Murphy is at the end of what was once called the "Ducktown" road and is 123.6 miles from Asheville. This road runs along the valleys of Scott's Creek and the Tuckaseegie, Nantahala, Tennessee and Valley Rivers, besides various other creeks running in different directions. And we cross two mountains and pass through two or three short tunnels. I am told that in crossing the Nantahala mountain we rise 2,700 feet above the sea level and some 1,000 or 1200 above that of the valley from which we begin to climb, and that we go as high as 3,300 in crossing the Balsam Mountain.

Murphy stands on both sides of the Valley River, about ten or twelve miles from Georgia and Tennessee State lines. There is outlet from Murphy to the South and West by the L. & N. R. R., that runs some 30 miles to Blue Ridge, a small town in Georgia, where you can branch off to Atlanta or Knoxville. Ducktown is, I think, between Murphy and Blue Ridge.

Murphy is a town of some 800 population, with four churches, the Baptist, Methodist, Presbyterian and Episcopal. Our church has a membership of nearly 200, and, as a station, supports a pastor. I had the pleasure of preaching and presenting the Advocate to Brother Tate's people last Sunday, while President Abernethy preached and pleaded for Weaverville at night. I was sorry that Brother Tate was too unwell to take part in either service. I was so busy writing that I failed to see or take in very much of the town.

I had a very pleasant time in the hospitable home of Brother Tate and his interesting and kind family. I felt as much at home and fared equally as well as I had previously done when we were pleasantly associated with each other, on the Shelby and Salisbury

Districts. Brother Tate is a preacher who brings things to pass, and if they fail to return to Murphy next year I hope they will get something they will like better.

I write this on my way to the little town in Henderson county that bears the classic name of Horse Shoe, where the Waynesville District Conference is to meet tomorrow. More anon.

JNO. R. BROOKS.

NOTES AND PERSONALS.

Rev. W. L. Grissom and family are spending awhile at Ocean Grove, N. J.

Prof. J. A. Bivins, of Durham, has been spending a few days with the home folks at Albemarle.

Rev. G. T. Rowe has been assisting in a meeting at Boger's chapel on the Concord circuit.

Rev. M. H. Vestal and daughter, of King's Mountain, have been visiting the old home at Jonesville.

Mrs. J. D. Barbee, widow of the late Dr. J. D. Barbee, of Nashville, died at her home in that city July 21.

Rev. Gilbert T. Rowe has been sick for several days, and was unable to preach last Sunday.—Concord Times.

Rev. R. D. Sherrill, of Morganton station, is reported better and has been sojourning in Asheville for awhile.

The ladies of the Iredell circuit have organized a Woman's Home Mission Society, with headquarters at Olin.

Rev. L. T. Mann, pastor at Lenoir, was reported sick last week. Dr. J. H. Weaver filled his pulpit on the last Sunday in July.

Rev. and Mrs. J. P. Rodgers, of Mocksville, have been visiting friends and relatives at Concord and in Cabarrus county.

Mrs. P. L. Groome, wife of Rev. Dr. P. L. Groome, of this city, has been visiting her daughter, Mrs. McNinch, in Charlotte.

Rev. S. T. Barber, of the Linwood circuit, who has been so long confined with typhoid fever, we are glad to learn is recovering nicely.

Rev. T. B. Johnson has just held a very successful meeting at Olin, assisted by Rev. W. O. Rudisill, of Clarkesbury circuit.

Mrs. J. H. Weaver, wife of Rev. Dr. J. H. Weaver, presiding elder of the Statesville District, is visiting relatives at Jefferson, Ashe county.

Rev. J. H. M. Giles, of the North Carolina Conference, has been spending a short vacation in the mountains of Western North Carolina.

Rev. James Willson, of the Kernersville circuit, visited his old home in Davie county recently and preached at Byerly's chapel. This is the old burying ground of the Willson family.

We regret to find in the Shelby papers the announcement of the serious sickness of Mrs. W. P. McGhee, wife of Rev. W. P. McGhee, preacher in charge of the Belwood circuit.

Rev. Miles H. Long is at the bedside of his son, Henry, who is quite sick of typhoid fever at High Point. We hope the young man may have a speedy recovery.—Elkin Times.

Rev. W. F. Womble, of the Newton circuit, called last Friday, returning from a visit of several days to friends and relatives at Siler City and Pittsboro. Mrs. Womble accompanied him.

Rev. W. L. Hutchens, of East Bend, assisted Rev. R. L. Fruit in a meeting at Salem church, near Mt. Airy, recently, in which there was reported much interest.

A meeting is in progress at the first Methodist church, Shelby, Rev. Geo. D. Herman, pastor. Rev. R. M. Hoyle, the presiding elder, and Rev. R. M. Courtney, of Lincolnton, have been assisting in the meeting.

Rev. Sneed Ogburn preached his first sermon in Monroe in Central Methodist church last Sunday morning. We have heard the sermon highly complimented. Mr. Ogburn is a Monroe boy and is a son of Mr. and Mrs. N. S. Ogburn.—Monroe Enquirer.

Dr. Crawford is still confined to his room. We are glad to know that he is slowly convalescing, and hope to see him on his accustomed rounds soon. No minister ever lived in Reidsville who enjoys, deservedly as we see it, more of the respect and affection of our people than he does.—Webster's Weekly.

Mr. Robert Crawford, son of Rev. and Mrs. L. W. Crawford, of Reidsville, has been elected a member of the faculty of the William and Mary College, at Williamsburg, Va. He will teach drawing and manual training. L. W. Crawford, Jr., another son of Dr. Crawford, is at Columbia University.

Miss Mamie Richardson having declined re-election to the position of music teacher at Rutherford College, Miss Hester Titman, of Louisville, S. C., has been chosen as her successor. Miss Titman comes highly recommended as one who has had exceptionally good opportunities for fitting himself for this position.

The Charlotte Observer, of the 3rd inst., says: Mrs. W. W. Hagood was yesterday elected president of the Board of Managers of Crittenton Industrial Home and the Florence Crittenton Circle. Mrs. Hagood has long been one of the most prominent women in the city in charitable enterprises and the proper management of the Crittenton Home is assured.

The many friends of Rev. A. L. Stanford will sympathize deeply with him in the death of his brother, Rev. J. M. Stanford, who died at Leaksville on the 2nd inst. By a strange coincidence these two brothers were pastors of the Methodist and Baptist churches, respectively, in the town of Leaksville, the deceased being pastor of the Baptist church in Spray also. He had been ill of typhoid fever for several weeks, and his brother had watched faithfully at his bedside.

Prof. J. W. Parker, former director of music at Greensboro Female College, has returned to the city and will locate here permanently. The Daily Record, of last Thursday, says: "Mr. Parker informs the Record that he has accepted the position of organist in the First Baptist church of this city, and will open a studio September 1st in the parlors of the church. He will teach piano, voice, pipe organ and harmony. He has arranged so that pipe organ students may practice on the church organ and every facility furnished for the study of pipe organ. It is also his intention to accept pupils of any age on the piano, as it is of prime importance that beginning lessons should establish the best and most advanced methods of piano playing. Tuition will be in accordance with the advancement of the pupil." Mr. Parker has many friends and admirers who will be glad to know that he has returned and that he will remain here permanently. We wish him abundant success.

Indications are that Weaverville college will open for the fall term Wednesday, August 16, with a record-breaking attendance. President Abernethy, of the institution, was in the city today and called a meeting of the executive committee for the purpose of securing additional boarding accommodations for prospective students. Mr. Abernethy said that all accommodations at the college had been taken; that a number of applications for board had been supplied by the people of Weaverville, but that still further accommodations were required and that in all probability the school authorities would be compelled to rent and furnish several houses in the town. "We expect to have a registration on the first day of between 125 and 150," said the president, "and from present indications the attendance during the year will not fall under 200." Prof. M. R. Richardson has been chosen to fill the chair of mathematics at Weaverville and the trustees are congratulating themselves on being able to secure Professor Richardson's services. Professor Richardson is a resident of Durham; a graduate of Trinity college and recognized as one of the best mathematicians in the State. He graduated from Trinity with the degrees of A. B. and A. M. and last year was a member of the faculty of that institution —Asheville Gazette-News.

We have received the announcement of the Charlotte Chatauqua, which is to be held in the city of Charlotte, this State, September 1st to 8th. This will be a rare opportunity for edification and entertainment. The purpose is to give a high-class entertainment of musical, literary, and intellectual instruction. To be a school of morals and religion. To assist in raising funds for a new Methodist church to be built in Dilworth. Rev. William Spurgeon, D D., of England, will lecture Friday and Saturday, September 1st and 2nd. Rev. Sam P. Jones, of Georgia, will be present three or four days from Sunday, and Rev. George R. Stuart, of Tennessee, will be present Friday, Saturday and Sunday, September 1st, 2nd, and 3rd, and probably the 4th and 5th, to lecture and preach. The celebrated Dailey Quartette, of Philadelphia, will also be present for five days. Rev. D. L. Reid, pastor of Calvary church, is president and general manager, and C. M. Short, pastor of Dilworth church, is Secretary. These brethren are making a commendable effort to give North Carolina people a great occasion and we trust they may meet with success. Single admission will be 25 cents, and all-day tickets 50 cents. Single season tickets $2.00, and season tickets for families $5.00. The undertaking has the hearty endorsement of Rev. J. Ed. Thompson, presiding elder of the Charlotte District.

SUPPLEMENTAL REPORT OF THE COMMITTEE ON EDUCATION, STATESVILLE DISTRICT CONFERENCE.

While we are gratified at the fact that our modern system of education looks after the physical development of the student as well as the mental and moral, and while we would encourage physical culture and all legitimate athletics, yet we would respectfully enter our protest against some things that have been attached to this system in these days. Hence we request the heads of our church schools to discourage all intercollegiate and match game contests whatever among the students of said schools, believing as we do that they have become detrimental to the best interests of the students, morally, mentally, and physically.

J. W. JONES,
GEO. W. HAHN,
LEE T. MANN.

APPEAL FOR CHURCH IN CUBA.

DEAR BROTHER BLAIR:—Permit me space to urge the Leaguers to be prompt in their responses to Bishop Candler's appeal for the church at Santiago de las Vegas. We cannot afford to delay, time is worth a great deal and we are losing ground every moment we delay in this important matter. Take your collections and send them at once to Rev. W. R. Lambuth, D.D., at Nashville.

Sincerely yours,
H. W. BAKER,
Pastor Havana and Santiago.

There are many subscribers on our list who are behind. We hope they will pay up at once.

The Sunday School Lesson.

LESSON IV.—AUGUST 13. 1905.

Josiah and the Book of the Law

2 Chron. 34:14 28.

Golden Text.

I will not forget thy word. Psa. 119:16

Notes.

"The understanding thereof is better than silver." Hilkiah, going for the money that he has laid away, finds—probably in some dark hole where Manasseh had thrust the ark—a roll of the law. Volumes of classic writers are to day, after long ages, found in Egypt and elsewhere, some valuable, others superfluous. That the law be lost from Judah is strange, and its coming surprises all, as though it had never before been known. Was its absence the reason why even good kings had disregarded its precepts? None can say.

Possibly Josiah could not read. Alfred a thousand years ago, found no priest south of the Thames able to read the church service, and Charlemagne could neither read nor write. There may be great character without "dead words," as the Greeks called manuscripts. The secretary, with a clerk's accomplishments, reads, probably, from Deuteronomy, and the words fall on the king's ear as though from another world, as freshly spoken by the Divine lips.

"The law of the Lord is perfect." Beyond Shaphan's financial report opens an awful view of eternal right and wrong, and back of these a Power in clouds and darkness. The king feels the stir of an aroused conscience, and beyond himself the guilt of his nation. He is as a captain of an Atlantic steamer beginning to settle in mid-ocean. What to do! "Wo is me, and the people whom I rule!" As a bewildered mariner, he seeks counsel before action.

Following Mirian and Deborah, she is the last prophetess of the Mosaic dispensation. Jeremiah and Zephaniah were living, but she in her city home could be quickest reached. Josiah was alarmed, and "the king's business requires haste." Happy it was for the land that in its darkest gloom heaven had here its representatives, and the truth was not left without a direct, authorized witness. "He spake also by the prophets," and Huldah, a woman of culture and position, is his chosen speaker.

She had but a losing office. "Thy word is forever settled in the heavens." The doom of Judah is written, and she must utter it. The Living Word agrees with the manuscript, and enforces the written decree. So deep and inveterate is Judah's wickedness, especially its stubborn idolatry, that the line of Divine endurance has been passed, and Divine anger can not be quenched.

"Wherefore he hath concluded all under sin, that he might have mercy." "If thou doest well, shalt thou not be accepted?" The king was a light shining in a dark place. His temper and his efforts were earnest for reform and righteousness. "To such a man will I look, saith the Lord." On the king the Divine eye rests with approval. He can not avert the general ruin, but he shall enter into rest on high, as having done what he could. In his high office he humbled himself to the utmost service, and wept kindly tears over his people's conduct.

"None of these things move me." The noblest part of Josiah's life follows our lesson, and should be reckoned with it. History gives few sublimer instances of well ordered energy in dreary and hopeless times. He was not abashed or weakened at Huldah's words. All that was brave and good in him rose and answered to the situation. "It is the Lord; let him do as pleaseth him;" but that does not release the king from doing, as a free agent, his utmost for his people. "If by all means I might save some."

A sailor works to the last for his sinking ship; a physician does his utmost for even an incurable. So does Josiah. He read to his people the law as he found it, with all its demands and penalties. He declared his own purpose to abide by it; the elders joined him, and "the people did stand to it all his days." Through all his dominion he urged the destroying of idols, so that the people were outwardly keeping the covenant.

In the eighteenth springtime of his reign he as a constructive effort kept the Passover. He wished to bind his people in heart-cheering unity of religious observance. To the venerable feast came thirty thousand males, even more women and children, from Judah, and even from the margins of Israel. He made generous provision, and eight days passed in law and song, in praise and joy. "There was no passover like to that from the day of Samuel the prophet."

After thirty-one years of rule so earnest and righteous, Josiah sees a storm lowering from Egypt. Pharaoh wishes to attack the now crumbling Assyrian power, and must pass through Judah to reach it. The king sees in this the ruin of Judah, and hastens to prevent it. He went down in battle, "for him the best," dying in a kindly and patriotic way before the evil came. "And Jeremiah lamented for Josiah, and all the singing men and singing women spake of him unto this day."—A. B. Hyde, D. D., in Pittsburg Christian Advocate.

A Notre Dame Lady's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 185, Notre Dame, Ind

District Conference Directory.

Franklin District at Whittier, July 27 to 30.

Winston District at Leaksville, Aug. 31-Sept. 3.

Waynesville District, at Horse Shoe, Aug. 3-6.

Asheville District at Barnardsville, July 20-23.

Morganton District at Forest City, August 10-13.

Charlotte District at Brevard Street, Charlotte, July 26-28.

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MEANS HEALTH.

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Sick headache?
Virtigo?
Bilious?
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ANY of these symptoms and many others indicate inaction of the LIVER.

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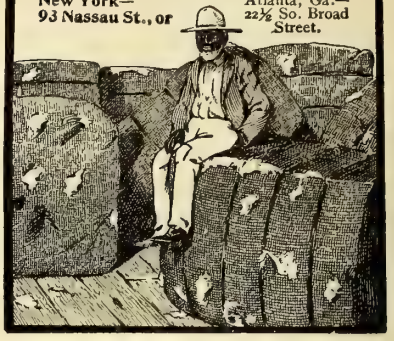
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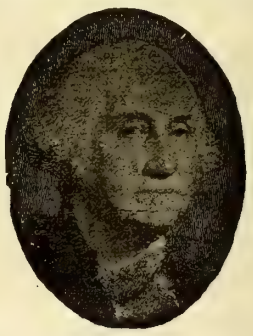
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Carolina & North-Western Ry. Co.

Schedule Effective May 14, 1905.

Northbound	Passenger	Mixed	Mixed
Chester.....Lv	9 00 am	4 30 am	
Yorkville.....Lv	9 48 am	5 57 am	
Gastonia.....Lv	10 38 am	7 50 am 9 00 am	
Lincolnton.....Lv	11 50 am	10 45 am	
Newton.....Lv	12 28 pm	1 00 pm	
Hickory.....Lv	12 57 pm	2 20 pm	2 20 pm
Lenoir.....Ar	2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir.....Lv	3 05 pm		9 45 am
Hickory.....Lv	3 57 pm	5 20 am	11 50 am
Newton.....Lv	4 24 pm	7 00 am	
Lincolnton.....Lv	5 02 pm	9 00 am	
Gastonia.....Lv	6 00 pm	12 10 am 1 30 pm	
Yorkville.....Lv	6 50 pm	3 05 pm	
Chester.....Ar	7 45 pm	4 45 pm	

CONNECTIONS.

Chester—Southern Railway, S. A. L. and L. & C.

Yorkville—Southern Railway.

Gastonia—Southern Railway.

Lincolnton—S. A. L.

Newton and Hickory—Southern Railway.

Lenoir—Blowing Rock Stage Line and C. & N.

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Please mention this paper.

Our Little Folks.

Our Horses, and Others.

Our three best earthly friends are the dog, the horse, and the elephant. I have always had the first, always wanted the second, the third I have always considered inconvenient. I have moved my plow over to the children's columns of the Wesleyan again, and if it suits all around, we will concern ourselves about the horse for awhile, as the hot days roll away; not about the horse generally, but horses in our family, and my horses when I left home.

Now, children (boys especially), the weather is so hot, and the flies and gnats are so bad that I must quote a part of a speech most of us have delivered,

"Don't view me with a critic's eye,
But pass my imperfections by."

Flies are bad, but gnats, if any thing, are worse. One of our noted preachers, when a little boy, was required, at camp-meeting, to go to four services a day, and sit in his little chair by his father until all was over. One day he got out from the 11 o'clock service a little ahead of his father, and sat down in front of the tent, hot, sweating, crying, in no mood to tell about the sermon, or anything at the meeting. He was rubbing his eyes, and mixing the dust and the sweat on his face, and now and then striking a blow, (not learned at Sunday school) at the gnats. His father coming along, and noticing that something had gone wrong, said to him, "My son, you seem to be in something of a 'tantrum' today."

"Yes, daddy," said the boy, "there is so much gnats 'an' preachin'!" There are times and seasons when we must bear with one another.

As far back as my memory can go—say when I was two years and a half old—my father drove on his circuits a large black horse he called "Jack." He was black as a crow, except a cross of white midway between his eyes. He was well proportioned, heavily muscled, and a fine trotter. He had large, tough hoofs, and we could hear him, when father was coming home, sometimes before we could see him. My first experience in horsemanship was riding behind father on Jack. He was so fat my legs would stand out, and my eyes, too, when he would strike a trot. They were my first proud days. A boy's, or girl's, first rides on a horse are experiences that memory turns down a leaf at, especially if mother was standing in the door, and saying, "Now, that is mighty smart"

The Methodist circuit-rider took his wife and children with him in those days, and there were but few rest days. Jack was a big part of the little family, and was the central topic of our childish prattle.

Father loaned him to a Methodist preacher from the North to make a trip. It was in Western Georgia, in the days of the "Pony Club." Stopping in a creek to drink, about twilight one evening, Jack's rider heard a low whistle in the swamp, and, suddenly, two men sprang into the road and seized the bit. Mr. Smith was ordered to dismount. He explained how he and the horse had come together, that he was a stranger, and had borrowed him to make a short journey on business. They said to him, "We thought we had the owner of the horse, but we have only the horse. We have been following him under the impression that his owner was on him. We have nothing against you, and you and the horse can go on your way."

Father, in those days, was so determined, with many others, upon the extermination of that low, thieving, tormenting pest, known as the "Pony Club," that he never let an opportunity of roasting them, in the pulpit and out of it, slip. They threatened his life, and that night would have closed upon father and his splendid horse forever if he had been in the place of Mr. Smith.

Now, children, you will have to imagine how father, mother and we children looked and felt as Mr Smith told us of his narrow escape that evening in the swamp. It made Jack dearer to us than ever before, and then it gave us so much to talk about, and dream about, for such as that is what makes children have dreams, and see sights in their sleep, and want somebody to stay in the room with them when they go to bed.—Geo. W. Yarbrough in Wesleyan Christian Advocate.

Try Them Yourself.

Do you want some very good tongue exercise? You can get it by reading, or attempting to read, rapidly, the following sentences, recently published in the Atlanta Constitution. For those who may have in future life to read or speak in public, there is more in such exercise than mere fun:

Six little thistle sticks.

Flesh of freshly fried fish.

Strict, strong Stephen Stringer snared slickly six sickly silky snakes.

The sea ceaseth, but sufficeth us.

Give Grimes Jim's great gilt gig whip.

Two toads, totally tried, tried to trot to Tedbury.

She stood at the door of Mrs. Smith's fish-source shop welcoming him in.

Swan swam over the sea; swim, swan, swim; swan swam back again; well swam, swan.

A haddock, a haddock, a black-spotted haddock; a black spot on the black back of the black haddock.

Susan shineth shoes and socks; socks and shoes shineth Susan. She ceaseth shining shoes and socks, for socks and shoes shock Susan.

You know the tongue twister, "Peter Piper," but there are others which are harder. One of the worst is "mixed biscuits." Try saying that rapidly; and if you succeed, say this: "Stop at the shop at the top of Sloane Street."

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Nothing is more in demand than a medicine which meets modern requirements for a blood and system cleanser, such as Dr. King's New Life Pills. They are just what you need to cure stomach and liver troubles. Try them. At all drug stores; 25c., guaranteed.

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of a woman's life, is the name often given to the "change of life." Your menses come at longer intervals, and grow scantier until they stop. Some women stop suddenly. The entire change lasts three or four years, and is the cause of much pain and discomfort, which can, however be cured, by taking

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It quickly relieves the pain, nervousness, irritability, miserableness, forgetfulness, fainting, dizziness, hot and cold flashes, weakness, tired feeling, etc. Cardui will bring you safely through this "dodging period," and build up your strength for the rest of your life. Try it.

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Put aside all timidity and write us freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain, sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

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WINSTON, N. C., January 20, 1904.

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(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

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CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

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Our Watchword: "For love of Christ."

Officers of the W. F. M. Society.

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Vice President—Mrs. J. E Ray.

Corresponding Secretary—Mrs. L. W Crawford.

Recording Secretary—Miss Terrie Buttrick.

Treasurer—Mrs Philip N. Peacock

Auditor—Mr. A. L. Smoot.

Superintendent of Juvenile Work—Mrs. J. H. Weaver.

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Charlotte District—Mrs. W. W. Hagood.

Franklin District—Mrs. Kope Elias

Greensboro District—Mrs. S. H. Hilliard.

Morganton District—Mrs. A. C. Reynolds.

Mount Airy District—Mrs. H. G. Chatham.

Statesville District—Mrs J B. Atkinson.

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Waynesville District—Miss Terrie Buttrick.

Winston District—Mrs. Frank Martin.

Our Goal for 1905-1906.

A net increase of 800 members; two Missionary candidates; a $5,000 Pledg; a Golden Link Missionary; a second Circle of Thirty and a Birthday Missionary! Briefly stated, such is the goal erected at our Annual meeting, for 1905-1906—a goal on which every eye should be fixed and towards the attainment of which every energy should be bent with patient and persistent effort.

Has the goal been set too high? Not when we consider carefully the great need' O for eyes to see and hearts to feel the sorrow and degredation of millions of our sisters for whom Christ died, and to whom we are commissioned to give the glad tidings. Not when we consider that the few representatives we have sent to them are over worked; that girls must be turned away from our schools for lack of room; that earnest entreaties for the gospel message must go unheeded. Has the goal been set too high?

Not when we consider our own resources.

Think of the women yet at ease in Zion. Scarcely a tenth of the women and children in the church in our Conference are in any way identified with our work. If each member of each society, would but win one other, the goal attained might be 3,000 rather than 800.

Has the goal been set too high? Not when we consider the host of our young people only needing leaders to instruct them concerning the waiting harvest fields, to show them the beauty and blessedness of unselfish service, and to give them some definite work to do.

Has the goal been set too high? Not when we consider our own ability. We venture to say there are women who might each support her own missionary and still have all the comforts of life, and with them the blessing that maketh rich and addeth no sorrow. There are enough who might give twenty-five dollars each year to form many Circles of Thirty, if their hearts were only stirred to a sense of personal obligation for blessings beyond number. Even those who must economize at every point, have bountiful meals and comfortable homes, while nine-tenths of the people of India live daily at the point of starvation in body and grope in spiritual darkness. If only the cost of our superfluities were put into the Lord's treasury, our goal would be but a paltry attainment.

Has the goal been set too high? Not if we look at it from the standpoint of a true disciple of the Lord Jesus Christ. If any man will come after me let him deny himself and take up his cross daily and follow me. The world can be saved only by Christ's atonement and our cross-bearing. Are we of real service to the Master? Are our time our talents, our money at His command? Can He count on us for a hard place, for a difficult work, for a bit of self-sacrifice for His sake? Think how it will be with us at sight of the King in His glory!

Has the goal been set too high? Not if we could but realize that God's resources are at our command for His work. There is nothing too great for the prayer of faith, nothing too stupendous for the Infinite to grant. Do we not belittle His cause by asking such small things? To the doubter who says the goal is too high, it is impossible to reach it, let me quote the words of an eminently successful worker, "Doing what can't be done is the glory of living."

It all depends on you and me, my sister. God's cause is calling for praying women, for earnest leaders, for more missionaries, for more money Who will answer, here am I, use me, send me, let me send another if I cannot go, let my faith take hold of God's almightiness and bring to pass the seemingly impossible?

To the work, to the work we are servants of God.
Let us follow the path our Master has trod;
With the balm of His counsel our strength to renew.
Let us do with our might what our hands find to do.

Cures Her Friends.

Glenshaw, Pa, Oct. 20th, 1904.

"Dear Sir:—Inclosed find $1 00 for which please send me two boxes of Tetterine for my friends. It is so good that I have told a great many people about it and I hope that they will send to you for it. Mrs Henrietta Herron."

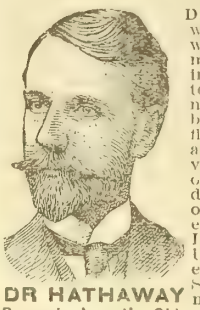
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M. E. HOLDERNESS, Secretary.

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Quarterly Meetings.

ASHEVILLE DISTRICT—4TH ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel		Aug.	6
Riverside & Weaverdam, Riverside		"	6 7
Hendersonville ct., Hill Girt		"	12 13
Hendersonville station		"	13 14
Cane Creek circuit, Sharon		"	19 20
Marshall circuit, Marshall		"	26 27
Swannanoa ct., Swannanoa		Sept.	2 3
Hot Springs ct., Paint Rock		"	9 10
Ivey circuit, Laurel		"	16 17
Old Fort circuit, Ebenezer		"	23 24
Burnsville circuit, Burnsville,		Sep. 30, Oct.	1
Bald Creek circuit, Borings		Oct.	7 8
Chestnut Street		"	15 16
Central		"	22 23
Weaverville ct., Mt. Pleasant		"	28 29
Weaverville station		"	29 30
Haywood Street		Nov.	5 6

CHARLOTTE DISTRICT—4TH ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary		Sep.	3 4
Epworth and Seversville		"	3 4
Morven circuit, New Hope		"	9 10
Monroe circuit, Trinity		"	16 17
Monroe station		"	17 18
Lilesville, Forestville		"	23 24
Wadesboro station		"	24 25
Pineville, Harrison	Sept. 30...	Oct.	1
Trinity		"	1 2
Polkton		"	7
Ansonville, Cedar Hill		"	8 9
Derita, Trinity		"	14 15
Tryon Street		"	15 16
Dilworth and Big Spring		"	18

FRANKLIN DISTRICT—4TH ROUND
—In Part—

J. E. Woosley, P. E., Franklin, N. C.

Macon circuit, Mt. Zion		Aug.	19 20
Franklin station		"	26 27
Webster circuit, Speedwell		Sept.	2 3
Franklin circuit, Iotla		"	9 10

GREENSBORO DISTRICT—4TH ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Randolph circuit, Ebenezer		Aug.	29
Greensboro, West Market St		Sept.	3
Greensboro, Walnut Street		"	3
West Greensboro, Jane town		"	9
Greensboro, Spring Garden		"	10
Greensboro, Centenary		"	10
Randleman and Naomi		"	16 17
Asheboro station		"	24 25
Uwharrie, Oak Grove	Sept. 30...	Oct.	1
Asheboro circuit, Union		"	1 2
West Randolph, Pleasant Hill		"	7 8
High Point, Washington St		"	8
Ramseur and Franklinville, Franklinville		"	13
Coleridge circuit, Concord		"	14
Pleasant Garden circuit		"	21 22
Reidsville, Ware's Chapel		"	27
Wentworth circuit		"	28 29
Reidsville, Main Street		"	29 30
Ruffin circuit, Reidsville		"	30
High Point, S. Main Street		Nov.	1
East Greensboro, Mt. Pleasant		"	4

MORGANTON DISTRICT—4TH ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Connelly Spgs.		Aug.	19 20
Rutherfordton sta., Rutherfordton		"	26 27
Cliffside circuit, Oak Grove		Sept.	2 3
Henrietta and Caroleen, Caroleen		"	3 4
Marion & Providence, Marion		"	9 10
Morgaeton circuit, Mt. Pleasant		"	17 18
McDowell circuit, Nebo		"	23 24
Elk Park circuit, Banner Elk		Oct.	1 2
Spruce Pine ct., Pisgah		"	7 8
Bakersville circuit, Bakersville		"	8 9
Table Rock circuit, Lluville		"	14 15
Morganton station		"	15 16
Broad River ct,, Tanner's Grove		"	21 22
Forest City circuit		"	22 23
Green River circuit' Bethlehem		"	28 29
Thermal City circuit, Pisgah		"	29 30
North Catawba ct., Carson's Chapel		Nov.	4 5

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit, Shiloh		Aug.	5 6
Jonesville circuit, Jonesville		"	12 13
Elkin station		"	13 14
Rockford circuit, Siloam		"	14 15
Pilot Mountain ct., Little Yadkin		"	19 20
Stokes ct., Rural Hall		"	20 21
Yadkinville ct., Center		"	26 27
East Bend circuit, Macedonia		Sept.	2 3
Wilkes circuit, Adley		"	9 10
Wilkesboro station		"	10 11
Mt. Airy circuit, Laurel Bluff		"	16 17
Mt. Airy station		"	17 18
North Wilkesboro station		"	23 24

SHELBY DISTRICT—4TH ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark		Aug.	12 13
Gastonia, Main street		"	13 14
Bessemer City at Bessemer City		"	19 20
El Bethel and Salem at El Bethel		"	26 27
King's Mountain station		"	26 27
Mount Holly at Mountain Island		Sept.	2 3
South Fork at Wesley Chapel		"	9 10
Lowesville at Salem		"	16 17
Rock Springs at Marvin		"	23 24
Lincolnton station		"	29
Lincolnton circuit at Pisgah		Sep. 30, Oct.	1
Cherryville at Lander's Chapel		"	7 8
McAdensville station		"	10 11
Lowell at Lowell		"	11
Stanly Creek at Iron Station		"	14 15
Belwood at St. Peter's		"	21 22
Polkville		"	28 29
Shelby circuit at Sulphur Springs		Nov.	4 5
Shelby station		"	5

STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station		Aug.	5 6
Mooresville station		"	6 7
Caldwell circuit at Ebeuezer		"	12 13
Granite Falls station		"	13 14
Troutman circuit at Troutman		"	19 20
Catawba circuit at Ball's Creek		"	26 27
Mooresville circuit, Centenary		Sept.	2 3
Lenoir circuit at Littlejohn's		"	9 10
Lenoir station		"	10 11
Clarkesbury circuit at Macedonia		"	16 17
Iredell circuit at Snow Creek		"	23 24
Statesville, First Church.	Sept. 30...	Oct.	1
" West End		"	1
Statesville circuit at Trinity		"	7 8
Alexander circuit at Rocky Spring		"	14 15
Stony Point circuit, Stony Point		"	21 22
Maiden circuit at St. Paul's		"	28 29
Newton circuit at Fair Grove		"	29 30
Hickory station		Nov.	4 5

SALISBURY DISTRICT—3RD ROUND

D. Atkins, P. E., Salisbury, N. C.

Salem		July	8 9
Big Lick, Locust		"	9 10
Gold Hill, Wesley Chapel		"	15 16
New London, Palmerville		"	16 17
Jackson Hill circuit, Jackson Hill		"	18 19
Albemarle circuit, Pine Grove		"	22 23
Albemarle		"	23
Norwood, Randalls		"	29 30
Cottonville, Cedar Grove		"	30 31
Concord circuit, Center		Aug.	5 6
Concord, Forest Hill		"	6
Woodleaf circuit		"	12 13
China Grove, Shiloh		"	30

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Centenary		July	30
Winston, Burkhead		"	30
Winston, Grace (night)		Aug.	13
North Thomasville, Fair Grove		"	19 20
Thomasville, Thomasville		"	20 21
Advance, Advance		"	20
Stoneville, Stoneville		"	26 27
Madison, Madison		"	27 28
Leaksville, Leaksville		Sep.	2 3
Spray, Spray		"	2 3
Farmington, Wards		"	9 10
Davie, Zion		"	16 17
Cooleemee, Cooleemee		"	17
Mocksville, Mocksville		"	17 18
Danbury, Pisgah		"	23 24
Walkertown, Walkertown		"	24 2
Davidson, Midway		Sept. 30, Oct.	1
Winston-Salem		"	
Summerfield, Lee's Chapel		"	7 8
Stokesdale, Stokesdale		"	8 9
Lewisville, Doub's		"	14 1
Forsythe, Tabor		"	21 22
Kernersville, Kernersville		"	28 29

WAYNESVILLE DISTRICT—4TH ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Long's Chapel		Aug.	26 27
Sulphur Springs at Pleasant Hill		Sept.	2 3
Jonathan at Shady Grove		"	9 10
Canton circuit at Bethel		"	16 17
Leicester at Camp Academy		"	23 24
Mills River at Shaw's Creek,	Sep. 30,	Oct.	1
Haywood circuit at Laurel Hill		"	7 8
Brevard circuit		"	14 15
Brevard station		"	15 16
Waynesville station		"	21 22
Spring Creek at Baldwin's Chapel		"	28 29
Canton circuit at Spring Hill		Nov.	4 5

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Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

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Extracts from the Report of the Superintendents of Supplies.

The severe weather during the past winter has proved that we needed a department to help our preachers in cases of emergency. Lives have been saved this year, perhaps, by the warm, comfortable clothes and bedding sent—at any rate, many have been made more comfortable.

I have again had the same trouble that aries from the delay in getting the necessary information early in the fall. Many Auxiliaries grew tired of waiting, and spent their money locally or supplied some orphanage or school. I have tried faithfully to prevent this trouble, but it seems impossible to get the blanks until the fall Conferences are held. We cannot but sympathize with the preachers. They hope each year to be able to get along without the boxes, but find when they have a long, expensive move to make that they get to a new place with their money all gone and no supplies for the winter. Then let us be patient and admire the spirit that makes them call for help only to relieve their families from actual suffering. Let us be glad to help them when they need help, even if it is an inconvenience or sacrifice on our part. This, I trust, explains the falling off in the number of boxes sent to preachers this year. Last year there were one hundred and ninety-two sent; this year only one hundred and forty-two. While no special complaint has been made, I feel the standard of donation is not as high as it should be, and the measurements are not as carefully observed as they should be. Let us be careful in this, for we are told very plainly in Matthew xxv. that in doing this we do it as unto the Lord. The delay in getting the boxes often causes worry and disappointment. This can in a great measure be averted if there is more care given to the shipment and by sending a tracer to hurry the box on.

Our schools, rescue homes, and settlement homes, as well as our orphanages, have been blessed with hundreds of boxes containing clothing and provisions, which greatly aided them in the successful carrying on of their work. I am sure those in charge of these various institutions are grateful to the Home Mission Societies for their kindly help. As usual, Holston sent the largest number of donations (191) to the Greeneville Orphanage. South Georgia Conference was second, having sent 101. North Texas Conference donations were the most valuable, as they sent 87 boxes valued at $2,971.15; Holston's was second in value, being $2,344 87. Louisville Conference did more to relieve the preachers than any other Conference. Out of the nineteen donations she sent, sixteen were to preachers. Tennessee and St. Louis sent all of their boxes to preachers. Virginia and North Georgia sent the most valuable boxes, beautifully and carefully packed and showing such tender, loving sympathy for those needing relief. The Home Mission Society of Wesley Church, Greenville, Texas (North Texas Conference), sent eight boxes during the year—two to preachers, two to the orphanage, and four to the Ann Browder Cunningham Home, Dalles Texas. Special mention could be made of many other Churches, but space forbids. A record has been kept above of the many tender, beautiful deeds done through this department this year by our faithful, true women. Many prayers of thanksgiving have gone up from the homes of our preachers, from our Orphanage, and from the sad and desolate hearts of our sisters in our Rescue Home, for those who have given them such substantial proof of their loving sympathy.

We have grown in numbers and values of donations during the year. It is impossible to put on paper the real help and comfort this department is to our Church. The Conference Superintendents of Supplies and Conference Secretaries have been very helpful and kind to me, and to them we are largely indebted for the success of the year's work. Let us be very careful, in our zeal to supply the orphanages, schools, and rescue homes, not to forget our preachers, for through these self-sacrificing men we are carrying the bread of life to many hungry souls.

Lookout for Chas. M. Stief advertising every week.

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aug 10-2t

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GREENSBORO, NORTH CAROLINA.

The FIFTY-NINTH ANNUAL SESSION of this well-known College for young women will open on Wednesday, September 13, 1905 If offers the very best advantages in its Literary Courses, under the instruction of able and experienced teachers, specialists in their several departments, who represent leading universities in their special training.

Schools of Music, Art, and Expression, in care of skilled artists in each department. Business Course, in which the most approved methods are taught, giving the pupil thorough preparation for practical business life.

Location is ideal, the new and elegant building standing in the midst of a beautiful grove, on the summit of a hill of 800 ft elevation; the climate is unsurpassed in healthfulness, and all the surroundings are conducive to the best physical conditions. The building is furnished with all modern conveniences. The home life of the school is a distinguishing feature, each individual student receiving personal care in her mental, moral, and physical development. For catalogue, apply to

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The Farm and Garden.

State Farmers' Convention,
A. & M. College, Raleigh, N. C.,
August 31, September 1
and 2, 1905.

First session will be held at 12 m., August 31.

From then until the close of the Convention, at noon Saturday, September 2d, there will be a continual round of good things.

Night sessions will be held and daily trips will be made over the College and Experimental farms.

ON FRIDAY AND SATURDAY MORNINGS DEPARTMENTAL MEETINGS WILL BE HELD.

Special sessions by the Woman's Department.

Special sessions by the Dairymen's Association.

Special sessions by the Cotton, Tobacco and Truck Growers.

DEDICATION OF AGRICULTURAL BUILDING.

On Friday afternoon the dedicatory exercises will be held and a special program prepared, celebrating the completion of the new agricultural building. The farmers of the State have long looked for this building, and this event will be one of special interest to all people in the State.

CONTINUAL ROUND OF GOOD THINGS.

Prominent men and their wives will be in attendance. Noted speakers will discuss, among other things, the following subjects:

Insect Pests; Diseases of Plants and Animals; Soil Improvement; Fertilizers, and How to Use Them; Stock Raising and Stock Judging; Dairying in All of Its Phases; Corn Culture; All Phases of Cotton Culture; Poultry Culture; Beef and Dairy Cattle; Poultry Crops, and How to Raise Them; Tobacco Culture; Truck Raising; Corn Production, etc., etc.

All questions concerning the farm home and country life of special importance to women will also be taken up at this Farmers' Convention.

Reduced rates on all Rail Roads Ask Ticket Agent.

Board and room can be obtained at the college at $1 a day or $2 for the session.

This is going to be the largest and most interesting convention ever held at the College, and every farmer in the State who possibly can ought to come and bring his wife for a pleasant outing, and take part in the discussion of the vital factors connected with North Carolina agriculture.

E. L. DAUGHTRIDGE, Pres.
C. W. BURKETT, Secretary.

Laying by Crops.

In this county much corn and cotton are lost every year for want of continued work. It has always been a tradition and practice here to lay by all early corn by the 4th of July without regard to seasons or its condition. No one likes to plow cotton after the 20th of July. That is all wrong. The sweeps and cultivators should keep running. In the great portion of this Piedmont country there has been little rain for nearly five weeks. The farmers who have kept stirring the dry soil every week have been well paid. Their cotton and corn have grown more rapidly and has a better color. Although July cotton should have a shallow cultivation after every shower, or once every ten days if there is no rain. Late cotton, of which there is much this year, should be cultivated up to the 10th of August. It will make only an August crop, and the better the cultivation the bigger the crop. The wise farmer does not work his crops just to kill grass. His real object is to keep the soil in good condition so that plant food will be available.—Selected.

Shade Trees for Health.

It is not shade alone that makes it cooler under a tree in summer. The coolness of the tree itself helps, for its temperature is about forty five degrees Fahrenheit at all times, as that of the human body is a fraction more than ninety eight degrees. So a clump of trees cools the air as a piece of ice cools the water in a pitcher. That is why the Legislature has authorized the park authorities of New York city to plant trees in the tenement districts. If the air can be made cooler and purer by the trees fewer children will die of heat ailments. As 4 000 more children die in New York during June, July, August, and September than in any other similar period of the year, the importance of adopting every known means to save life is undisputed.—Youth's Companion.

"If bitterness has crept into the heart in the friction of the busy day's unguarded moments, be sure it steals away with the setting sun. Twilight is God's interval for peacemaking."

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

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The above applies also to Tributes of Respect.

HENDREN —Glen Manly, the infant child of Mr. and Mrs. J. F. Hendren, who had been dedicated to the Lord in baptism May the 12th, and whose name had been recorded on the Sunday-school cradle roll, went to take his place with the happy band of the cradle roll in heaven July 21, 1905, at the age of five mos. and eight days. So frail a child was he, that the tenderest and most constant mother's care, aided by the best of medical skill, could not keep body and spirit together, and yet so powerful are the influences of his little existence as to bring two worlds closer together.

H. C. SPRINKLE, P. C.

HALL.— Haynes Hall was born July 29, 1862, and died June 29, 1905 He was converted when about sixteen years old and from that time on lived a consistent member of the M. E. Church, South. He so lived that he had the confidence of all who knew him. His religion was a source of great pleasure to him and he died in the triumphs of the gospel faith. The last word he spoke, about an hour before he died, was glory.

He leaves a wife and seven children, one of whom is married His only regret was the leaving his family. May the Lord, who is able to supply all our needs, heal their sorrows and graciously sustain them by his grace in these sad hours of grief.

D. C. BALLARD.

PROFITT.—Od July 7, 1905, Pattie Banner Profit was called from this world into the land of perfect day. She was born in Forsythe Co, July 21, 1861; married Thomas J. Profitt in 1880, joined the M. E. Church, South, the following year, remaining a faithful follower of our Lord until gathered with the church triumphant.

Her husband preceded her six years since and upon her had fallen the care of five boys and one girl, all of whom are left to mourn her death. Her duty was well performed and in her was exemplified all the virtues of the faithful Christian mother. Her home was always a "preacher's home." Until the shadow of the "Great White Plague" fell across her path of life, her place in church was always filled and her prayers constantly ascended to the Father for the success of the Master's cause.

Upon one of those beautiful summer days that fill the mountains with the glory of the Lord, we laid her to rest in God's Acre at Banner Elk. A host of loving friends were present to bear tribute to loveliness of her character and to the perfection of her life. With mingled tears and perfect trust we committed her into the blessed hands of the Resurrection and the Life.

May the God of loving sympathy comfort those who mourn and bring us all into the rest that remaineth to His people.

W. A. NEWELL, P. C.

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Montegale, Tenn.—Woman's Congress, Aug. 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-Aug. 9, 1905.

Richmond, Va.—Farmers' National Congress, Sept. 12-22, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

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jly6-8t Durham, N. C.

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and ailing, weak, debilitated, worn-out, feeble, if the organs of your body are not working rightly, in proper harmony, if your mind is not strong and clear because of bodily ill health, if your food does not feed you, if your sleep does not rest you, if your blood does not strengthen and sustain you, you can have the advantage of a mineral spring condensed and concentrated, every glass of which is equal to 53 glasses of the waters of the most powerful healing mineral spring of which man knows, every glassful of which will help set you right, make you hearty and whole, and you can have it brought, ready to your hand and lips, right to your chamber door.

VITÆ-ORE IS ALL THIS

and will do all this. It is an Ore, a mineral, from a mine of medicine-bearing rock, that has been ground up and pulverized into a fine powder. You have only to mix the Ore with water (nothing else) to make the water that is all this, that will do all this, that will do it as surely as the sun rises every morning in the eastern sky and sets in the western. It is from the earth's veins, and was put there for the good of your veins, to give to your body those elements which in ill health are lacking, to make rich, red blood, to make health, strength, life and energy—what God intended that every man and woman should have.

YOU CAN HAVE A PACKAGE

of this Ore for the asking. It will not cost you one penny if it does not help you. If it does help you, you will then owe us One Dollar. If it does not help you, you will owe us nothing. You have but to ask for it, to say that you have never before used it, that you want and need it, and a package will be sent to you, enough to make 128 glasses of this all-powerful, all-pervading, all-reaching, all-curing, all-healing water. You are to judge it; you are to decide whether or not it has helped you, whether or not you should pay for it. You alone are to be the judge. Read our special offer.

Thousands of Lives Saved

READ THESE LETTERS FROM NINE PEOPLE, EACH SAYING, "VITÆ-ORE SAVED A LIFE." HUNDREDS SUCH ON FILE FROM EVERY STATE IN THE UNION

FROM TENNESSEE

COOKWATER, TENN.—I would have been in my grave if it had not been for Vitæ-Ore and I will not be without it. When I began taking it I could do no work at all. Now I work all the time. I cannot say too much for Vitæ-Ore. Patrick Bryan.

FROM KENTUCKY

PIERCE, KY.—I cannot say enough for Vitæ-Ore. I believe it has saved my life. I do not have anything like Heart Failure now and I am stout as when young. I am fifty-two years old and owe all this to Vitæ-Ore. Ermine Hay.

FROM TEXAS

KENDELTOWN, TEXAS.—I have received untold benefit from one package of Vitæ-Ore. It found me next door to death and snatched me from the grave, to tell the wonder of it. Mrs. Mary E. Dillard.

FROM ALABAMA

ADGER, ALA.—Mrs. Nat Pearson, who had been given up to die, having been abed for the last three months with female trouble, has had a wonderful experience with Vitæ-Ore. In four days time after beginning its use she began to pick up, her appetite returned and everything that she ate agreed with her, and she is now up doing part of her housework. She is improving rapidly and blesses you and V.-O. and me, for saving her life. Nicholas Geiss, Agt.

FROM WISCONSIN

ARGONFORD, WIS.—The people at Milwaukee could not believe it was I, to see me walk and feel well. They looked for my death every day. It is a miracle; everyone says so. The doctors said no man on earth could help me, but I have surprised them all. Twelve years an invalid, five years could not walk and could get no help. Vitæ-Ore has saved my life. It is wonderful. May L. Kehlnhofer.

FROM OHIO

RAY, OHIO.—I suffered for six years with Tuberculosis or Systemic Catarrh. Although I had tried six different doctors and eight kinds of patent medicines I got no relief until the good spirit in some way sent me Vitæ-Ore. Nobody expected me to get well or even better. I had five hemorrhages in eight days, could not eat, coughed all night and the doctors gave me up to die. In three days from the time I commenced using Vitæ-Ore I began to improve. I have now taken all of one package and am much better than I have been for six years. My friends all say that Vitæ-Ore saved my life. I cannot say enough good words for this grand medicine. Miss Caroline Clark.

FROM PENNSYLVANIA

BELLEVILLE, PA.—A living corpse is all that I can compare Wm. Benny of McVeytown to when I met him sitting in an armchair at his front door. He had eaten nothing for a week, and the doctors kept giving him drugs. I had him take V.-O., and last week when I met him, he said: "John, you have saved my life." John J. Rodkey, Agent.

FROM ILLINOIS

METROPOLIS, ILL.—I have suffered much from stomach trouble and have tried all kinds of medicine, but have found none as good as V.-O. It saved the life of my little girl after the doctors gave her up and said she would die. Mrs. Lizzie Benton.

FROM VIRGINIA

MAUBERTOWN, VA.—I believe that Vitæ-Ore saved the life of my wife and therefore I do not like to be without it in my family. Hence this order for one dozen packages. D. S. Rhodes.

YOU ARE TO BE THE JUDGE

WE WILL SEND TO ALL Readers of this paper a full-sized $1.00 package of VITÆ-ORE, by mail, postpaid, sufficient for one month's treatment, to be paid for within thirty days' time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. We ask no references, we want no security; just your promise to use it and pay if it helps you. Just say that you need it, that you want it and it will be sent to you, as it has been sent to hundreds of other readers of this paper. We want you to have it, and gladly send it, taking your word for the results obtained. There is nothing to pay, neither now nor later, if it does not help you. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you do see the results. **You are to be the judge!** We know Vitæ-Ore and are willing to take the risk. We have done so in thousands of cases and are not sorry. Your case, no matter how hard or obstinate it may be, will be no exception.

WHAT VITÆ-ORE IS

Vitæ-Ore is a natural, hard, adamantine, rock-like substance—mineral—ORE—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidation by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package (one ounce) of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 500 gallons of the most powerful mineral water found on the globe, drank fresh at the springs. The mineral properties which give to the waters of the world's noted healing and mineral springs their curative value come from the rock or MINERAL ORE through which the water is filtered on its way to its outlet, only a very small proportion of the medicinal power in the ORE being thus assimilated with or absorbed by the liquid stream. The rock contains the much desired medicine, the water serves as the conveyance to carry but a small part of its properties to the outer world. Vitæ-Ore is a discovery of this medicine-bearing rock, a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing disease, as thousands testify, and as no one will deny after using. VITÆ-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure. If yours is such a case, do not doubt, do not fear, do not hesitate, but send for it today!

Vitæ-Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a $1.00 package at our risk. You have nothing to lose but the stamp to answer this advertisement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention this paper, so that we may know that you are entitled to this liberal offer.

WENT HOME TO DIE

Costly Operation Did No Good; Vitæ-Ore Cures.

HASTINGS, MINN.—I had been sick for nine years when I commenced to take Vitæ-Ore. I had doctored with some of the best physicians in St. Paul and Minneapolis, and none of them were able to help me. They then decided that drug medication was useless and that the only thing that would do me any good was an operation. I submitted to the operation, though in a terribly weakened condition, only to discover afterwards that it was of no benefit to me whatever, and, in fact, only made matters worse.



I had stomach trouble, heart trouble, and liver trouble and could retain neither food nor water on my stomach most of the time. When I was first taken sick I weighed 197 pounds, but my sickness reduced my weight until I had reached 115. At this time I gave up all hope and went home to my mother, at Indianapolis, to die. While there an old friend recommended Vitæ-Ore and insisted on my trying one more remedy. I had no more hope, but I finally consented and began to improve from the first dose and have continued to improve ever since. My weight is now 170 pounds, my strength has returned so that I can do my own housework. I have no more trouble with my stomach and can eat anything anyone else does. I have used six packages of Vitæ-Ore, as against hundreds of dollars spent for treatment and other kinds of medicine that did not help me at all. Harriet A. Davenport.

OPERATIONS OFTEN NEEDLESS

The modern tendency of physicians and surgeons is to rush patients off to the operating table as soon as it is suspicioned that the medicinal treatment being followed will not be productive of the results and ends desired. Frequently the entire diagnosis of a case is in error, causing a corresponding mistake in the manner and form of treatment. Instead of immediately submitting the patient to the knife with its grave attendant dangers, as is generally urged, if an attempt were made to get a proper diagnosis and follow a rational treatment as indicated by that diagnosis, many distressing, dangerous and often fruitless operations would be found unnecessary.



We do not for a moment, however, desire to say that all operations are undertaken without necessity. It is certainly an undeniable fact that surgery within the last few decades has made rapid strides and wonderful progress in the saving of human life and the removing of certain abnormal conditions. It is, nevertheless, equally indisputable that much trouble and suffering and frequent deaths have ensued from the too easy and quick recourse to the surgeon's blade.

An operation, especially one of a dangerous nature, should only be resorted to when and after all other known means and measures to effect a cure have failed to bring about the desired results and the operation is imperatively necessary to bring relief and prevent further complications. This injunction is especially applicable to the various forms of female disorders, particularly womb and ovarian irregularities, in which cases this practice of undue haste is, perhaps, the most pronounced.

Hundreds of women have written to the Theo. Noel Company that the doctors had advised operations, but the timely use of Vitæ-Ore saved them from such. With their letters before us, we say to all that no woman should undergo an operation until Vitæ-Ore has been given an opportunity to prove the knife unnecessary. The following letter from Mrs. Clara Watson of Muskegon, Mich., one of the many saved from the knife, tells its own story.

"After sending for Vitæ-Ore I continued to grow worse until I was in such pain and my joints were so swollen I was perfectly helpless. I could not move hand or foot. The doctors said they could do nothing for me and I must have an operation for female troubles before I could get well. I was so bad that I had decided to have it done, when the Vitæ-Ore came and I began its use. Now I am on my feet, can sit up all day without pain, can walk about without limping and am getting better, stronger and more active day by day. Vitæ-Ore has done all this and saved me from the dreaded operation."

Natural means of relief are always to be preferred to the unnatural, and the knife is unnatural. V.-O. is nature's own remedy and is victorious in the most complicated conditions, where other treatments have encountered defeat, as has been proven times without number. Send for a package on trial.

A Certain and Never-Failing Cure for Rheumatism, Bright's Disease and Dropsy, Diabetes, LaGrippe, Blood Poisoning, Piles, Sores, Malarial Fevers, Nervous Prostration, Liver, Kidney and Bladder Troubles, Catarrh, Female Complaints, Stomach Disorders.

NOT A PENNY UNLESS BENEFITED

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

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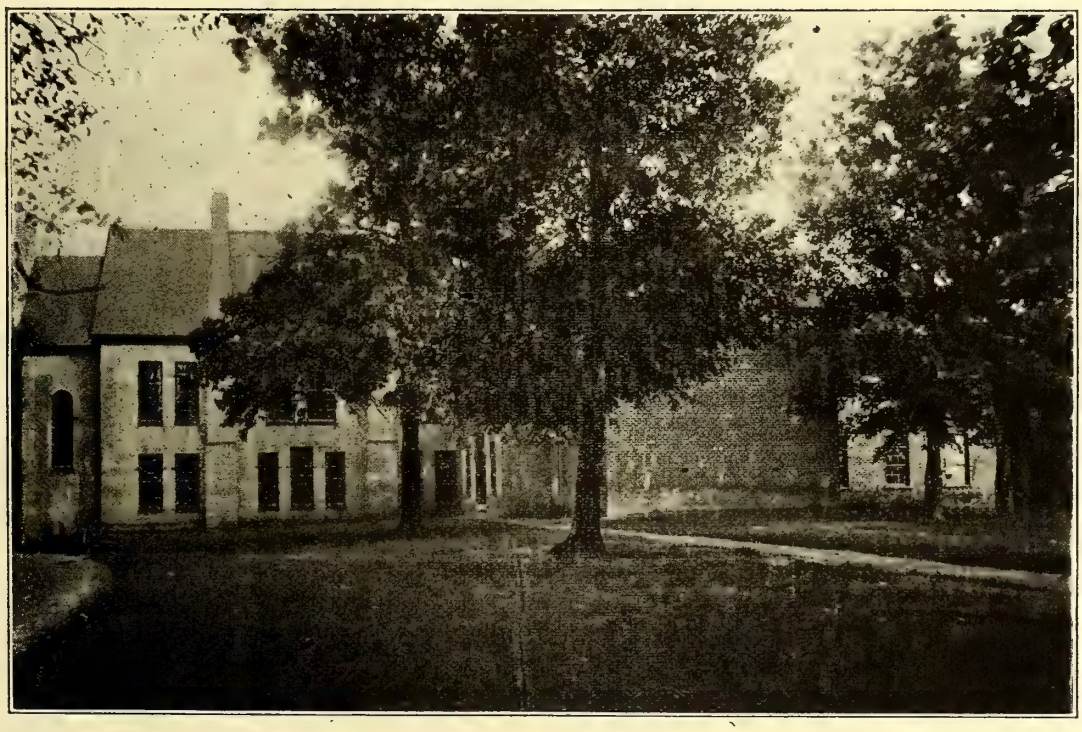
Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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If you wish to educate under the most favorable conditions of beautiful scenery and healthfulness of climate



(SCENE ON CAMPUS.)

Weaverville College

is unsurpassed. The College is situated eight miles from Asheville, in one of the most attractive valleys in all the mountain section.

Expenses for board and tuition, $100.00 per year. Opens August 16th. Address,

REV. L. B. ABERNETHY, President.

EDITORIAL.

A Brilliant Young Man Gone.

The death of Charles Pinckney Sapp, editor of the Norfolk Virginian-Pilot, which occurred at Norfolk, Va., on the morning of August the 8th, removes one of the brightest lights of Southern journalism. Mr. Sapp was a native of Cabarrus county, this State, and was but fairly entering upon his career, being only about thirty years of age. He was educated at Wake Forest College, graduating in 1896. After teaching for a short while, he found the place for which nature fitted him in the field of journalism, doing editorial work in this city, then in Raleigh, and, in 1890, taking the place of editor in chief of the Norfolk Virginian-Pilot, at Norfolk, Va., which he held till the time of his death. Next to that of young Avery, who passed away in Charlotte, last year, the death of this young man is to be deplored because of his wondrous gifts and the marvelous possibilities of such a life.

* * * *

A Lingering Barbarism.

The custom of christening our war vessels by breaking a bottle of liquor and sprinkling the contents upon it, is one of the most positive evidences of a lingering of the spirit of the barbarism that makes war vessels a necessity. So, after all, there is a sort of logical propriety in the custom. We are glad to note, however, that Governor Hoch, of Kansas, at the ceremony of launching the battleship Kansas, expressed himself as opposed to the custom, and suggested the liberating of a dove at the prow of the vessel, as evidencing the desire of America for universal peace. He had to yield to the Secretary of the Navy, who declined his request to inaugurate this new method. Some people doubtless look upon Governor Hoch as a back number, but the truth is he is just a long way ahead of his time. His sentiments of peace will be popular after awhile when battleships will be less in demand than at present.

* * * *

How Can We Explain It?

Tragedies are the order of the day. That the land is full of violence there can be no doubt, and, with such a state of things, there is no guarantee of safety to the innocent.

One day last week two men entered a blacksmith shop in the town of Kernersville, engaged in what appeared at the time to be a sort of jesting conversation, when one (Walker) proposed a shooting contest, and soon had his victim, Mr. Lamar, at his feet, dead.

It is said that the two men were drinking. Perhaps this explains it? The falling out seems to have been about a game of cards. Yet there are many of our citizens, calling themselves Christians, who would give to liquor a wider opportunity to do its deadly work, and who exalt cards as one of the refinements of society.

But can we explain the tendency of our time to precipitate a tragedy on the slightest provocation? Assassination is almost as commonplace today as the fisticuff was a half a century ago. Men commit the crime of murder and seem little concerned about it. The plea of self-defence seems easy to substantiate, and these assassins go free. This man Walker is said to have killed two men before, and escaped with light sentence each time. Will he escape the third time? We shall see.

Two causes conspire to increase the crime of assassination. The first is a nervous irritableness, widespread, induced by strong drink and narcotics, and the leading of nerve-wrecking, fast lives. The whole generation is highly nervous, and, as a result, men are more irritable than before, and have far less the power of self-control.

The second cause is the constantly increasing difficulty in securing the conviction and punishment of crime. The courts have established the reputation of making it easy for the man-slayer, and hence have ceased to be a terror to such evil-doers as they should be. We shall watch this case with some interest as it will be the third time this man is to be tried for taking the life of his fellow.

* * * *

Opening the New Hospital.

Recent experiences of the editor fit him for reading with no small degree of interest of the opening of the Wesley Memorial Hospital, which took place in the city of Atlanta yesterday with imposing ceremonies.

The movement to erect this Hospital was projected in 1903, on the suggestion of the editor of the Wesleyan Christian Advocate, as a practical method of observing the Wesley Bicentenary. The suggestion was taken up with enthusiasm, and, as a result, Georgia Methodists are no longer shamed by having to care for their unfortunate ones at the Roman Catholic Hospital or with some secular institution, as they had been formerly. Yesterday they opened in the heart of the city of Atlanta a plant worth $25,000.00, which is but the beginning of a great institution.

The Constitution last week, referring to the opening of this hospital, said:

"Atlanta and all Georgia will hail with a spirit of enthusiastic satisfaction the opening of the doors of Wesleyan Memorial Hospital for the reception of patients, an event to be formally celebrated in this city on August 16.

"This splendid work of Christian philanthropy will stand as a gracious monument to the practical Christianity of Georgia Methodism—an example of the institutional church which will command a secular respect deeper and more widespread than is ordinarily inspired by the formalism of worship. The church does well to thus enlarge the scope of its human ministrations, and the Methodists of Georgia have adopted one of the most practical and beneficent philanthropies that could have been chosen. It is eminently worthy of this great denomination, and peculiarly so of Georgia Methodism, when the appropriateness of the name selected for the new hospital is considered in connection with the early labors of John Wesley in this State.

"But while our Methodist friends can take a pardonable denominational pride in the establishment of Wesleyan Memorial Hospital in Atlanta, the great secular public is gratified to know that there is absolutely nothing sectarian in the nature and conduct of the institution. It is a public hospital in the broadest sense, open to the sick and afflicted from life's highways and hedges who need ministration on the broad plane of common humanity. The equipment will be first-class in every essential particular and the capacity large, although it is recognized that the present building is but the nucleus of the great hospital that is to be."

In his appeal in 1903 for the inauguration of this hospital enterprise, the editor of the Wesleyan Christian Advocate, among other things, had the following:

"Many Methodists from all parts of the State come to Atlanta for surgical operations and medical treatment. We need a Methodist hospital. We were humiliated that when the lamented Dr. Morgan Calloway was brought to Atlanta for an operation, to relieve the ailment which finally ended his noble life, it was necessary to carry him to the St. Joseph infirmary—a Roman Catholic hospital. And we were grieved that the distinguished Dr. Robert N. Sledd, when he fell sick here on his way home from a meeting of the board of missions was carried to the Grady hospital, a secular institution, where he died. The cases of these two honored and beloved brethren are instances in point (and hundreds of others like them might be mentioned) which show the imperative necessity of a Methodist hospital at the capital of Georgia."

This paragraph might easily be adopted as a suggestion of our denominational destitution in North Carolina so far as hospital work is concerned. In Greensboro and Raleigh, Charlotte, Asheville and Wilmington, the leading cities of our State, one must search in vain for anything that could give shelter to a suffering one. In fact we know of nothing of which we are so destitute as institutions of humanity. Can a denomination live long that neglects this practical phase of the Master's work? To put it broader, can Protestantism live if she neglects her opportunity in ministration to the suffering and turns all cases over to the care of Roman Catholicism? Let the reader ponder.

CONTRIBUTIONS.

COLLEGE EVILS AND ANOTHER REASON.

BRUCE CRAVEN.

In your editorial of August 3rd condemning inter-collegiate athletics, you base your argument on the "coarseness" and "idleness" of some college students, and I respectfully suggest that athletics may not be the cause of these things. There is nothing conducive to gambling in kicking or tossing a ball; but there should be in college life some preventatives of this and all other vices.

Football, as the worst of the evils, was stopped at Trinity College because it tended to defeat the true aims of education, and all the charges made against the game in general are as applicable to the champion Trinity team of 1891 as to any other. Yet, that the effect is not always destructive to character and ability is attested by the lives of these men who played champion inter-collegiate football: Rev. M. T. Plyler, Rev. A. W. Plyler, Mr. R. L. Durham of Charlotte, Mr. S. J. Durham of Bessemer City, Mr. J. F. Hanes of Mocksville, Mr. Fred Harper of Virginia, the late I. E. Avery, Rev. D. N. Caviness, Prof. W. I. Cranford, Prof. W. W. Flowers and Rev. Plato Durham.

So it appears that there are two sides to even this question. It would not be easy to find a set of college men who have succeeded better than those champion football players. It just happened so, of course, but it is so all the same. As to the comparative effects of the two kinds of contests in stimulating general interest in physical training, I am reminded that in the old days nearly all the Trinity boys wanted to play ball every day; now it is barely possible to get the requisite number of players.

You admit the beneficial effects of the local

contest at home, but lament the "coarseness" when the teams get out of sight of the college. This seems a poor testimonial to student character and college influence. Is the educational temperament moulded by athletics alone? What is the rest of the institution doing while the temptations are pul'ing down morals and intelligence? It may surprise some people to learn that the answer to this last question is, NOTHING. When a strong passion grasps an undeveloped college boy, it runs away with him; there is practically no restraint or spiritual guidance except the mythical "Christian atmosphere." Christ did not live in the atmosphere.

It is not coarseness, but indifference, that is undermining youthful character. This indifference to God in the student comes from indifference to God in the teacher. What else could be expected? The student looks to the school to shape his life, and if God is not impressed there, he relegates God to the background of Philosophy and History and the things that are impressed. Consecration is not engendered by unbelief. Why, then, do we attempt to make the boy's play the scapegoat for the institution's apathy? Will the source be purified by cleansing the outlet? We cannot establish Christianity by the abolition of an avenue, but we can abolish evil by the establishment of Christianity. It is not less play that is needed: it is more religion.

THE NEW HYMN BOOK, A UNITED METHODISM, AND CONGREGATIONAL SINGING.

REV. D. H. TUTTLE.

All Methodists should give the new hymn book a most hearty reception. Prepare to do so. It will be on sale next month both in word and note edition, shaped or round. Prices more reasonable than ever before. This new hymnal stands for a great forward movement toward unity in

EPISCOPAL METHODISMS

throughout the world. All Methodists will be using the same songs and tunes in books that are numbered and indexed alike. How this fact will help us to feel at home wherever we find the new hymnal! Surely, when a world-wide Methodism begins "speaking among themselves in hymns and spiritual songs, singing and making melody in their hearts unto the Lord," then will be the glad day when all sectional strife, and old ante-war prejudices shall melt away, and the Holy Spirit be no longer grieved or quenched by our building altar against altar in home or foreign land. Is not the day of song the day of victory over such evils? Did not David's music drive the evil spirit away from King Saul? God grant that we may make the coming of our new hymnal epochal by using it to drive away the spirit of sectionalism. I am tired in heart and hand of writing the word "South" to the name of my beloved Methodism; First, because it suggests geographical limitation which is not true. Wesley said, "The world is my parish," and we are working under that motto. Second, Because it calls to mind unpleasant memories of political strife in church and State. My heart's desire and prayer to God is for one great American Methodism, at work under three great general conferences, Northern, Southern and Western, in which the bishops interchange in holding the annual conferences. For the world-wide expansion of Methodism let us have one great American Methodist Board of Missions, composed of members, clerical and lay, from each of the general conferences. To think of this makes me feel like shouting "Hallelujah."

With the introduction of the new hymnal let us have a world-wide revival of, and return to

CONGREGATIONAL SINGING.

How? Do away with organs and choirs? Answer, No. Keep your organs, big and little, if you like. They cannot sin if used by people who are filled with the Spirit. Have your choir of converted people if possible—and all things are possible to him that believeth. Whether with or without choir, have a trained voice (a male preferred) to lead the singing, such leader standing in the place of the preacher, either in pulpit or altar while doing so. Let churches select suitable persons for such service and send them off for special training, footing bill of expenses for same.

Another way to promote a revival of congregational singing is to have but

ONE HYMNAL

for both Sunday-school and church music. We come much nearer having everybody to sing in Sunday-school than in church. Why? For the plain reason that we train our young people to use song books in the Sunday-school that we do not use in the regular worship of the church. Is it not foolishness thus to lose the benefit of the Sunday-school training in a most important part of our worship? The little rosy-mouthed boys and girls who make the melodious melodies of our Sunday-school rooms, are silent in our great congregations because they are strangers to the use of the church hymnal. Of the making of many song books there is no end—more for the money there is in it than for the glory of God, I fear. Let us be done with it, and henceforth have but one hymnal for both Sunday-school work and church worship, then both adult and child can blend their voices in sweet swelling tides of spiritual songs and praises unto God.

EPWORTH LEAGUE CONVENTION, AND ELSE.

DEAR BROTHER BLAIR:—With your permission I wish to say two or three things using the Advocate columns as a medium.

First, I wish to thank the friends who so kindly helped me in getting subscribers to the Epworth Era. I had a great trip, and enjoyed and I think was very much benefitted by the same. The West is certainly a great country—especially great in possibilities. The convention was immense, there being fifteen thousand registered delegates, besides many visitors. It was no trouble for Denver to take care of this crowd. The scenery along the way, and in and around Denver is beyond the pen to describe. If I get time to spare I may burden your readers with some impressions made by this trip. North Carolinians were scarce in that great throng—only six, while Illinois had two thousand strong. I could but wish that more were there to catch the inspiration of that gathering. Some convictions have been reached by this writer on the subject of Epworth Leagues, which may be given for what they are worth some of these times.

The second thing I wish to say is to commend with all my heart your editorial of August 3rd on the subject of College Athletics. As the man said when he pasted the prayer on the wall: "Those are my sentiments."

As a trustee of one of our church schools I standsquarely upon the convictions that there is not one particle of necessity of school boys tramping around over the county playing any kind of games. There are four parties concerned in this matter: Parents, trustees, faculties, and students. Three of the four are opposed to these games, namely, parents, trustees and the faculties of our schools—there may be a few of the above-mentioned who do not oppose these match games. Now the facts are that the constant narrowing down and proscription of liberties is simply a compromise so as not to offend the students—and only a part of the student body of our schools—who make demands for match games. Therefore there is hope that the time is near—I hope how near—when boys who have been sent from our homes will cease running over the country spending precious time and hard-earned money in match games of any kind.

This is a subject that is coming near to some of us. There are two boys in our home that must go somewhere very soon—they are now 13 and 15 years of age, respectively. I do not see how I can patronize any school that permits the above mentioned evil. I hope soon that trustees, faculties, students and parents will all see the evil effects and with one accord put a stop to this trouble.

The third thing I wish to say is, that you are giving us a good paper, and I am going to help you get those two thousand more subscribers—hope to begin soon.

Very fraternally,
L. A. FALLS.

Charlotte, N. C., Aug. 4, 1905.

SPIRITUAL LIFE.

No one who does not enjoy work can truly enjoy anything else.—President Raymond.

I beg of you to take courage: the brave soul can mend even disaster.—Catherine of Russia.

Joy does not happen. It is the inevitable result of certain lines followed and certain laws obeyed, and so a matter of character.—Maltbie D. Babcock.

We may see never so clearly the line of action that we should follow; but have we the will and courage and desire to support us in that pathway?—Howard N. Brown.

For the dissatisfied man all life is unsatistory, and for one that is contented the world is full of comforts. But for the cheerful man even the easterly wind is musical in the window crevices, and it makes solemn anthems for him in the woods.—William Mountford.

Christianity wants nothing so much in the world as sunny people; and the old are hungrier for love than for bread; and the oil of joy is very cheap; and, if you can help the poor on with a garment of praise, it will be better for them than blankets.—Henry Drummond.

Those who have the most of happiness think the least about it. But in thinking about and in doing their duty happiness comes, because the mind and heart are occupied with earnest thought that touches at a thousand points the beautiful and sublime realities of the universe.—Thackery.

The Bible School at East Bend.

Dear Brother Blair:—We are making arrangements to have the preachers and some of the laymen come together at East Bend August 29-31 for the purpose of spending a few days in systematic Bible study. The program arranged by Rev. J. A. Cook, appeared in the ADVOCATE last week. We feel sure this will do our town good and that the people will avail themselves of this opportunity of hearing these Biblical subjects discussed. East Bend will be glad to have you, brethren. Let us know when you expect to come and we will meet you at Shoals. We extend to you, Mr. Editor, an invitation to be with us.

W. L. HUTCHENS.

That Parsonage.

The North Carolina Methodist Handbook for 1906 has offered three prizes for the prettiest parsonage front, house alone, or house and yard.

You have been training those vines over the doorway or piazzo and making that yard pretty. Now won't you have a photograph taken at some time between now and October the 15th and enter the contest? If you do, be sure to let me know your intentions at once. Whether you get the prize or not the picture of your parsonage will appear in the Handbook.

Remember that the largest or costliest parsonage is not necessary to take the prize. Simple artistic effect is what is aimed at.

Now think of this and let the undersigned hear from you at once.

Yours fraternally,

THOS. N. IVEY.

South Fork Circuit.

Dear ADVOCATE:—As I have written nothing for publication from South Fork this year I will do so to-day.

For the first time in my life I have been called to pass under the rod of affliction. Two months ago I was seized with a severe case of Broncho-Pneumonia, growing out of a cold contracted in Asheville while attending the South Atlantic Missionary Conference. I was confined to bed four weeks and during most of this time suffered intensely but I am thankful to say that I am now improving satisfactorily I think, though I am yet unable to preach and may do but little work before Conference. When I fully understood my condition I gave up all hope of the immediate restoration of health and, with the sanction of Brother Hoyle, employed Brother J. C. Harmon, of King's Mountain, to take charge of the work until I get better. Materially the circuit is advanceing. We have the new church at Plateau well under way and expect to have it ready for dedication before Conference. When completed it will be one of the best churches in the charge. We are also planning to begin repairs on Bethel, Zion and Palm Tree. With this work done we will have good houses of worship throughout the circuit.

Brother Harmon, assisted by Brother Marvin Self, conducted the first revival of the year at Zion last week. It was the best meeting that has been held there for a number of years. The church was deeply stirred and the Lord brought a joyful salvation to about twenty souls, twelve of whom joined the church last Sunday.

We are at Ebenezer this week and the Christ is with us, saving men at every service.

"Bless the Lord, O my soul! Bless the Lord, all his works in all places of his dominion!"

We are serving a good people. None could have done more than some of them did for us in my affliction.

God bless the ADVOCATE, its Editor and readers and may I ask that you pray for me?

Yours fraternally,

J. FRANK ARMSTRONG.

Creston Circuit.

We are now in the midst of revival meetings. We held one recently at Mountain View in which the power of God was sweetly manifested. We have just closed a fifteen days meeting at Solitude in which God did most powerfully manifest His power in saving and sanctifying the souls of men and women and in healing the bodies of many that were diseased. We are so glad that Jesus Christ is the same yesterday, to-day and forever, and that He has never changed his plan of saving, sanctifying and healing those who trust Him. The change has been in man and not in God. I am glad that if we will obey the command of Jesus given through inspiration in Matthew 4:17 and Acts 16:31 to repent and believe that God will save us from our sins, and then obey the command in Luke 24 49 and Rome 12:1 to consecrate and lay ourselves on the altar, that God will pour out upon us the sanctifying gift of the Holy Ghost, and then obey the command given in James 5-14:15, to call for the elders, be annointed with oil, pray, and believe, that God will heal us of our diseases. I do praise His holy name to know that I have put Him to the test in each instance and found Him true to His word. I have never felt a sweeter peace in my own soul than I do now. I am glad that God is able to satisfy the cravings of a hungry soul. I am glad He lets me have the privilege to tell a lost and hungry world that Jesus is able to save to the uttermost all who will come unto Him and trust Him. He has so graciously and sweetly saved, sanctified, healed and kept me, that I feel I would be an ingrate not to tell it to others. I do not rejoice simply because He has done this for me, but because in so doing He has enabled me to do His service which is my sweetest delight.

This has been a good year to me, and I trust that through my weak instrumentality God has made it a good year to others. Everything is in fairly good condition on the Creston Circuit. We have never been in the midst of a kinder people. Our prayer to God is that He may fill them just as full of salvation as they are now full of human kindness. We think we will get our missionary collections in full.

I want every child of God who may chance to read this to pray for me to ever stay humble and in the center of God's blessed will.

W. L. DAWSON.

Cash for Timber Lands.

Wanted: Owners of large and small tracts of timber lands to list their property with me at once. Prefer the same not over 8 miles from railroad. Can handle your property no matter where located. Give full descriptions and number of feet per acre. Handle output of sawmills.

JESSE L. ROGERS, JR.
Knoxville, Tenn.

From Franklin District.

Dear Bother Blair:—I want to write a few lines upon several facts about the Franklin District. First about what we are doing this year, second about what is to be done, thirdly about what must be done and the difficulties in the way of doing it. I suppose that either one of these suggestion will make a subject for a contribution to your most excellent paper. We began on Sunday after Conference and have been continuously engaged ever since. In all the bad weather last winter we did not miss an appointment—though many things were to overcome—known to you as well as others who have tried such work. In December we held our Missionary Institute and District Steward's meeting at Franklin which was interesting, though not largely attended, also a sub-Epworth League and Sunday-school rally at Webster. The last of March and first of April we held, at Andrew a District Sunday-school and Epworth League Conference which was fairly well attended and inspiring. I am sure that this conference has done us good. We have held regularly—until recently—every two weeks a Methodist preachers meeting for Macon county. In these meetings we decided to hold a Macon County Methodist Conference which was conducted under a regularly prepard programe at Patton's, June 2-4, 1905. At this Conference it was enthusiastically decided to organize the Methodists and others who will join—into a Church Extension society. A committee was appointed to prepare a constitution which has been done and it is printed and ready for circulation and organization. We hope to at least get five hundred members in the county. The proceeds are to help build churches where theyare needed.

Brother Jordan has built one of the best parsonages of seven rooms, that is in the District. With so few members to help, it is a marvelous work. Bro. Loftin is finishing his parsonage. Brother Doggett is preparing to finish the Robbinville parsonage, and Brother Curtis paying debt on his. We have dedicated three churches this year and will dedicate more before Conference. Brother Myers has built a good one at Hayesville, finished all but seats and one on Brasstown that will be, perhaps, completed before conference, and he has secured a lot for one at Curtis' School-house. Brother Townsend has a good one up and enclosed to be completed soon. We have secured a lot for one at Balsom also at Topton. The preachers are all hard at work and we are going to make a good report at Conference. I will send you later our Church Extension constitution.

Fraternally,

J. E. WOOSLY.

Fraud Exposed

A few counterfeiters have lately been making and trying to sell imitations of Dr. King's New Discovery for Consumption, Coughs and Colds, and other medicines, thereby defrauding the public. This is to warn you to beware of such people, who seek to profit, through stealing the reputation of remedies which have been successfully curing disease, for over 35 years. A sure protection, to you, is our name on the wrapper. Look for it, on all Dr. King's or Bucklen's remedies, as all others are mere imitations. H. E BUCKLEN & Co., Chicago, Ill., and Windsor, Canada.

Pain usually results from inflammation either external or internal. It would interest you to see the wonderful effects of Acid Iron Mineral on any form of inflammation. Stops flow of blood, drives out inflammation. A. I. M. is not a medicine, but merely a species of soft mineral dissolved in pure spring water. 50c. per bottle. Your druggist or by mail from ACID IRON MINERAL CO., Salem, Va., and Columbia, S. C.

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M. T. SALTER, M. D., 68 S. Broad, Atlanta, Ga. aug 10-10t

Tent Campaign in Chicago.

The Tent Campaign now being conducted in various parts of Chicago is meeting with a gratifying measure of blessings. Since the tents opened about six weeks ago over fifty thousand people have been in attendance. A large number of persons have publicly professed conversion, and in one tent over fifty in two weeks, and some have already been received into membership in various churches. In one tent a man who had not been inside a church for years found Christ. Within a few days his wife (a Roman Catholic) and two daughters also accepted Christ and the whole family are now active members of a neighboring church.

The tents are at present located at Walnut Street near Sacramento Avenue, Garfield Boulevard, near Michigan Avenue, Humboldt Park and Kedzie Avenue, 31st Street and Parnell Avenue, and Pullman.

These tents are all cared for by groups of churches who have united to carry on this work.

The Rev. Dr. W. E. Tilroe in a recent article says:

"Another item of concrete moment is the small expense; three fourths of all the meetings held will not average an outlay of $30 a week. Were there not always irresponsible people roaming about in a great city on the hunt for mischief, $10 a week would do nicely. Janitor and police service is the heaviest bill. So far as the Methodists are concerned, the cost of the tents has been a free gift to the enterprise, and the generous souls who make this possible are rejoicing that it is worth while. Three tents, with their outfit costing the sum of $500 altogether, will do three years' work and bring in over 2,000 souls. If we do no better than in these weeks of rain with an interest among the membership equal to that of their winter campaign, the same $500 will bring in 5,000 souls before these canvas houses fall. That is good interest.

Far and away the most encouraging sign of a coming triumph is the commanding program that these meetings furnish. Over and over the common people of these congregations tell us they never heard such preaching. The largest men of all the pulpits have gone gladly anywhere and everywhere, and the rank and file have surpassed themselves to the mighty uplift of their hearers.

The interdenominational phase of the work shows no lack save want of mobility. The churches, preachers, and laymen work together like brothers. As an object lesson, and an immediate inspiration, and a key to a large constituency, it is a great gain. Could a given meeting be wisely held for four weeks instead of two weeks, the drill would likely become battle and victory. Probably the expedient thing in the end will be each church after its own kind, but time will bring wisdom. So far the interplay of forces has been a gracious benediction, and should it prove more facile and effective with larger exercise, it will be taken as the path of providence.

Statistics of the work are being carefully gathered by the Union Evangelistic Committee, and it is confidently expected that the experience of this campaign will lead to a larger and more thoroughly organized movement next season.

Have You Written a Book or Pamphlet?

The Southern Methodist Handbook desires to know the tittle of every book and pamplet published by any Southern Methodist during the year, 1905; also the name of the author and the publishing firm.

This is wanted for the Department of Bibliography in the Southern Methodist Handbook for 1906. All who have written and published a book or pamphlet or intend to do so, during 1905 will please give the desired information at once to The Southern Methodist Handbook, Raleigh, N. C.

Safety the First Consideration in Life Insurance.

The thing of first importance in a life insurance contract is its safety, the protection which it affords. Any other consideration, whether it be cheapness or novel apparent advantage, is of little value when it is to be had at the risk of that absolute and certain protection which a life insurance contract should give above all things else. The Southern Life and Trust Company of Greensboro has won the title the Conservative North Carolina Life Insurance Company. While this company offers as security for every policy issued surplus assets of over a quarter of a million of dollars, it has seen proper to give to its policyholders the additional protection of the deposit with the State of North Carolina of the legal reserve on every policy in force. The company has steadily refused for the sake of temporary advantages to be allured into adopting any form of life insurance contract or any premium rates which do not possess the unqualified vindication of the experience of other successful companies. This company has put safety and protection first and foremost and is receiving from the people of North Carolina that support and patronage which such a policy merits. The company's continued success along the safe, sound, conservative lines which it has adopted has won for it the steadily increasing confidence of the people of the state.



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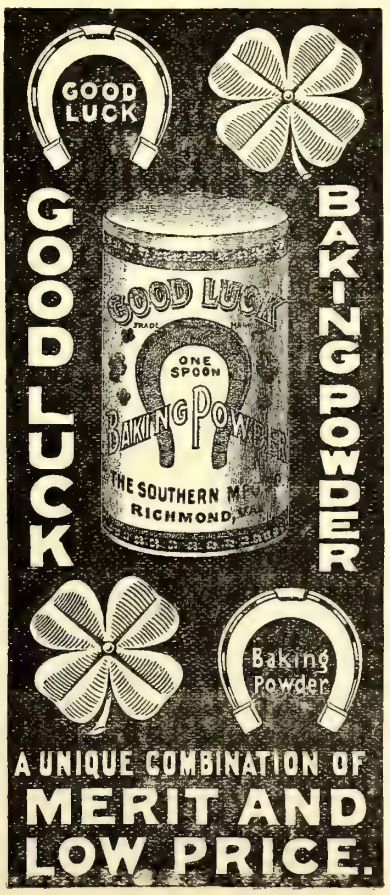
Nashville, Tenn.

In course of erection, **College Hall, $150,000; Chemical Laboratory, $100,000.** Other buildings planned for the near future. Session opens September 20, 1905. Seven departments: Academic, Engineering, Pharmacy, Law, Medicine, Dentistry, Theology.

Send for Catalogue.

M. E. HOLDERNESS, Secretary.

jly 20-8t



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This little girl will be grown up before long. So will your little girl. And it will make a big difference in the lives of these little girls whether they have been given these musical advantages, or not.

This little girl is almost sure to be a good player. She plays easy little pieces now. In 5 years from now she can play any ordinary music at sight. Don't blame her folks if they are proud of her.

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The Quiet Hour.

"If My Heart is Right, I Am Right."

An evangelist was preaching near Charleston, W. Va., in 1872. There was a good woman for whom he went some miles to preach, she not being able to leave her home. Her husband was not a professor. They were about eighty years old. Both were born in Pennsylvania. Their sons were killed in Virginia during the Civil War. Possessed of considerable money he became security for a "loyal" sheriff, who defaulted and left him in his old age an object of charity. Two things he gloried in, his Presbyterianism and loyalty.

After preaching the evangelist said:

"Mr. M—— why do you not give your heart to the Saviour and unite with the church?"

"Because I am a Christian and all right here,"—placing his hand on his heart. "A man does not have to join a church to go to heaven." Evidently he thought he had said something new and unanswerable." The Evangelist said:

"Were you a Union man during the war?"

"As strong as ever lived," he replied.

"You proved your loyalty by giving your sons to the cause, and afterwards by going on the bond of a man because he was a Republican, I believe, and lost all you had?"

"Yes."

"You are old and very poor?"

"Yes."

"Do you get a pension?"

"No."

"You need it badly.

"Yes."

"Go and get one."

"I cannot.

"Why not?"

"I did not join the army."

"That makes no difference, for you are all right in here," said the evangelist, placing his hand on his heart.

Instantly he said, "I see it, I see it. I will make no more mistakes; I will give my heart to the Saviour, confess him as such and unite with his people."

He did not hesitate, but at once was received upon his statement of personal acceptance of Jesus as his only hope of everlasting life. The writer has had forty years experience in dealing with the unsaved. He has witnessed the confession of 10,000 sinners,—the great majority of them have united with the Presbyterian Church. He has never seen one person who gave clear evidence of being a child of God that did not wish to unite with some church. Uniting with the church does not save, but saved people want to unite with the church.

In Alabama, in 1894, was an accomplished young teacher whose praise was on every tongue. Although not a church member, his fruit as a Christian was visible, he opened his school with devotional exercises, himself leading in earnest prayer. No one seemed to doubt his piety. The Evangelist said, "Well at last here is an exception I must make." He urged the teacher, the son of a Presbyterian minister, to unite with the church and come to the communion. He declined. He attended the preaching that was pungent, an endeavor being made to declare the whole truth. He was convicted of sin and passed through such spiritual paroxysms as the minister has rarely if ever witnessed. He most humbly accepted the Saviour, confessed him before men; united with the church, repudiating forever all that had gone before.

He was asleep, an opiate having been administered by the enemy of his soul. Fortunately his parents' prayers were answered, and he was aroused before it was too late, by the power of the Holy Ghost.

Will anyone explain how and quote a passage of Scripture to unequivocally prove that any one can be saved who absolutely refuses to comply with the plain declarations of Christ and his positive commandments, as in Luke 12:8,9, and 22:19?

As well had a man condemned to the penitentiary for life say to the Governor, "I will accept a pardon only upon these terms,—that you will not let anybody know it but you and me. I will wear the same clothing, eat at the same table, associate with the same convicts, occupy the same cell, obey the same officers, toil at the same tasks, and remain in the same prison till I die." The governor replies, "Very well, I will pardon you that way." No one can see any advantage accruing from the pardon. So it is with every one who refuses as a willing disciple in obedience to the command of Christ to take up his cross and follow him.—Christian Observer.

The Longing for God.

Two Korean women stood watching a funeral procession on its way to the foreign cemetery.

"What sight is this?" asked one.

"The burying of the missionary's son," answered the other.

"That is very, very sad," answered the first. In Korea a son is the most precious of all possessions.

"Not so bad for them as for us," said the other, sadly. "They know something that makes them sure that they will get their children back some day. We know nothing about how to get ours back again."

Adloot is a native Eskimo from Cape Prince of Wales. His stepfather was very cruel and his uncle was a witch-doctor. At the age of sixteen he ran away. He had heard of a mission station far to the south and traveled a thousand miles to reach it.

"Why do you come?" asked the missionary.

"To learn God plenty," answered Adloot.

"Do you want to know about books?"

"Books some; God more," was the answer. He was given instruction in the mission and later in the United States, and has now returned to his own people as a missionary.—Selected.

District Conference Directory.

Winston District at Leaksville, Aug. 31-Sept. 3.

Waynesville District, at Horse Shoe, Aug. 3-6.

Morganton District at Forest City, August 10-13.

If—if I say, half the women of this country really knew the difference between MACBETH lamp-chimneys and the other sorts, my factory wouldn't be big enough to supply one-quarter the demand for them.

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jly13-10t

Gained About Thirty Pounds at the Bingham School, near Mebane, N. C.

Dear Mr. Gray:—It gives me great pleasure to say something good for the Bingham School. I am perfectly satisfied with my son's progress there.

His improvement physically was more than I could have expected, for if he had not accomplished any good in his studies, I would have considered my money well spent.

He most always had to stop school a month or so before it closed, because of his delicate health, until he went to Meabane. When he left home in Spetember his weight was about 123 pounds and, when he came back in May, he weighed about 153.

I do not think that there is anything that can be said too good for the Bingham School.

Wishing that your roll may be doubled for the ensuring year.

I remain, very respectfully,

J. FRANK PICKARD.

Chapel Hill, N. C.

ATHLETICS IN REASON IS GOOD.

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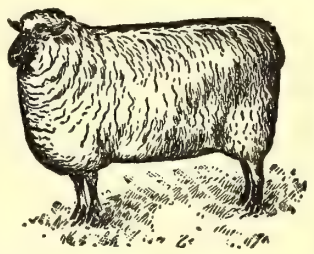
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☞A great many renewals are past due. Look at your label, and if the date is past, send in your renewal. We need it now.

BISHOP SMITH ILL AT ASHEVILLE.

We are pained to hear the report of the extreme illness of Bishop A. Coke Smith at Asheville. He recently returned from a trip to visit his family at Norfolk, and, it seems, contracted a cold on the return trip. At this writing (Tuesday, p. m.), he is reported better, and we trust to have still more favorable reports later.

THE FAILURE OF THE GREAT WESTERN.

It is now "norated around" that the Great Western Mining concern, exploited with so much pious assurance by the Rev. W. P. Fife, a year or so ago, is likely to need looking into. Those who invested are growing impatient in their waiting for the large dividends.

The North Carolina Christian Advocate takes comfort in recalling the fact that every proposition to help exploit this and other great (?) mining and milling concerns, by advertising, has been promptly committed to the waste basket without so much as a reply. We could have been well loaded with this kind of stock if we had been willing to swallow the bait.

THE WAR IN THE EAST.

Everything is absorbed in the conference of the envoys at Portsmouth, N. H. These representatives of the two governments met last week, and the representative of the Japanese government promptly submitted the terms on which his government is willing to conclude a treaty of peace. This involved as main considerations the payment of indemnity sufficient to cover the expense of the Japanese government in prosecuting the war, and the cession of the island of Sakhalien. The Russian reply was promptly given stating emphatically that no indemnity would be paid nor any territory ceded.

This looks like a deadlock to begin with, but the fact that the envoys have entered upon an exhaustive discussion of the terms, gives some hope that Russia was only trying to ease herself down by a game of bluff, and that finally an agreement may be reached. Meantime it is said that Oyama is quite ready to give battle to the Russians, while General Linevitch is but poorly prepared. A little pressure on the field may help matters at Portsmouth.

A REMARKABLE RECORD.

Since locating in this city, some two years ago, Dr. J. W. Long has been giving himself industriously but quietly and unostentatiously to the practice of his profession. His skill as a surgeon had been known and recognized for years, but not until recently has the public had opportunity to become aware of the fact that, possibly, he has no superior in the South if in this country.

Dr. Long will be as much surprised to see these lines as any reader of the Advocate, but we feel that events transpiring almost daily at the Greensboro city hospital, justify what we are saying and that it is but just that this man should be accorded the place that rightly belongs to him in his profession. The little hospital, on Green street, has been literally crowded for weeks, and Dr. Long has operated almost daily, and frequently several times a day, and it is the rarest thing that a patient is lost. When one considers the disadvantages of inadequate quarters, and all other disadvantages necessary to contend with, the record is simply remarkable. We say, once for all, that the city of Greensboro ought to "loose this man and let him go." Give him ample facilities, so that his great skill as a surgeon may be used to the best advantage. We do not know what a treasure we have in him. In addition to his wonderful skill in surgery, he is a man of boundless energy, as well as capacity for work, and, withal, a consecrated Christian. If we had a dozen cases, we would commit them to Dr. Long in preference to John's Hopkins or any other famous institution North.

A REFORM THAT DOES NOT HELP.

"That was a significant utterance of the Catholic Priest, writing to President Roosevelt in a letter from which the President quoted in his address before the Catholic Total Abstinance League. Refering to the tendency to dissipate among many wage earners, he said:—There is one discouraging feature connected with the upward tendency of the wage scale among the workmen of this country. The higher the wages, the more money they spend in saloons. The shorter the hours, the more they are inclined to absent themselves from home. An apparent disregard for family ties is growing among the poorer classes which will eventually lead to a disregard for the blessings our country affords them. Hence, with an increase of wages a corresponding movement for better manhood, nobler citizenship and truer Christianity should be set on foot. The dignity of labor should be maintained, which can be done only through the love that a man should have for his work, and through the intelligence which he puts into it. A steady hand and sober mind are necessary for this. Hence, the necessity of the temperance cause and of the efforts which organized abstainers are putting into the movement."

The fact has already been demonstrated that the reformation which has brought about a higher scale of wages and shorter hours, instead of helping has operated as a hindrance to the permanent happiness of wage earners. Unless advantage is taken of leisure hours to improve moral and social conditions, it would be better for the working men to be held to longer hours of service. What can be done to save men from this curse of leisure and larger wages? It ought to be a blessing instead of a curse.

THAT CHURCH IN CUBA.

The reader will find in this issue, an appeal in behalf of the new church enterprise at Santiago de las Vegas, Cuba, written by Brother Eugene Gray, of Winston. It will be recalled that the appeal for this to be taken up by the Epworth Leagues in North Carolina was made by Bishop Candler, in March, of this year.

A considerable amout has already been raised, but the fact that the Leagues have not acted in concert has been disappointing. We now appeal to the Leagues and churches, where there are no leagues, to take this matter up and see to it that this call be not made in vain.

There are some special reasons why there should be a general and prompt response to this call:

1. When, after the termination of the war with Spain, the Islands of Cuba and Portorica were open to the establishment of Protestant Christianity, it was agreed that the Methodist Episcopal church should confine her efforts to Mission work in Porto Rico, while the Methodist Episcopal church, South, should look after Cuba. This brought an emergency upon the hands of our Board of Missions, and they arranged to provide for this by giving Bishop Candler charge with instructions to make special appeals to the church to come directly to the help of this field. So the appeal that has been made to the Epworth League in North Carolina to come to the support of this enterprise is in the regular order of work outlined by our Board of Missions.

2. Rev. H. W. Baker, the Missionary in charge at Santiago de las Vegas, is supported by our Centenary congregation, at Winston-Salem. This being the case, it is perfectly natural that North Carolina people should feel special interest in the work there. In a very important sense this is the appeal of our pastor to come to his help in this new and important field.

3. Our Epworth Leagues need nothing so much as some definite work, to give them a new lease of life, and, to demonstrate to some of our doubting Thomases their right to exist. We cannot maintain an organization which stands for nothing save its name, and this movement to build a church in Cuba is the best opportunity at present to put into commission again this almost sunken vessel in our ecclesiastical navy. Let all the Leagues be brought into co-operation and this work will be accomplished in so short a time that we will be wondering why we had not finished it long ago. And, better than all, having achieved this, we shall wish for other work of the same sort, while the fields that are white already to the harvest, will open to an ever enlarging vision.

WAYNESVILLE DISTRICT CONFERENCE.

The seventh session of the Waynesville District Conference has come and gone and its records are now a part of the history of Methodism in North Carolina. It was a delightful conference from start to finish. Every session was marked by an abiding presence of the Holy Spirit and full of Christian love and good fellowship. The preaching was all of a very high standard and most wonderfully spiritual throughout. Brother J. H. Brendall preached the opening sermon on Wednesday night, and he was followed each day and night by the following brethren: Rev. W. E. Abernethy, Dr. Jno. R. Brooks, Dr. C. C. Weaver, Prof. L. B. Abernethy, Dr. James Atkins, Rev. J. W. Campbell, Rev. J. E. Abernethy, and finally closed with the Holy Communion and a Love Feast on Sunday afternoon.

The reports of pastors were very satisfactory indeed along all lines. There was a marked advance reported on almost every charge, and the outlook for full reports at Conference is very hopeful. The report on the spiritual state of the church showed that there had been some very gacious revivals and three hundred and eighty-six conversions to date, and two hundred and thirty accessions to the church.

The Conference was honored with the presence of Dr. James Atkins and the following visitors: Prof. L. B. Abernethy, of Weaverville College; Dr. C. C. Weaver, of Davenport College; Prof. A. C. Reynolds and Professor Thompson, of Rutherford College; Professor Aldridge, of Trinity College and Trinity Park School; and Mrs. Lucy H. Robertson, of Greensboro Female College; and Profs. E. E. Bishop and Wm. Tyler, of Brevard Industrial School. Dr. Jno. R. Brooks ably represented the Advocate in the absence of the editor, whose absence we much regretted both because we missed his genial presence in our midst, and because of the distressing circumstances which kept him away in the illness of his beloved companion. We also had the pleasure of having with us Rev. D. M. Litaker, of Hendersonville; Rev. R. D. Sherrill, of Morganton; Dr. T. H. Law, of American Bible Society; Dr. Clariday, of Florida; and Dr. J. A. Ragan and wife, of Weaverville, N. C.

All the important interests of the church received careful and prayerful attention, nearly a whole day being given to the consideration of the subject of Christian Education, and hearing the reports and speeches of those who represented our educational institutions.

The following resolutions were introduced and adopted unanimously by a rising vote:

THE CHRISTIAN ADVOCATE.

Resolved, That we most heartily commend the North Carolina Christian Advocate, the official organ of our Conference, as eminently worthy of the pat-

ronage of all our Methodist people. That we are pleased to know of the great increase in this patronage during this Conference year. That in our opinion no Methodist family can afford to be without its presence in their midst. It is a religious newspaper of a very high order and compares favorably with any one of the great family of Christian Advocates published in all Methodism. That we recognize in Rev. H. M. Blair, the Editor, the right man in the right place. We therefore urge our people to subscribe for this valuable paper and have it in their homes all the time.

C. P. Moore,
J. H. Brendall,
J. E. Abernethy.

THE PRESIDING ELDER.

Resolved, That we as a Conference recognize the kindly Christian spirit, and executive ability which our Presiding Elder, Rev. C. F. Sherrill, has shown in the discharge of the duties of the chair. And that we do hereby express our hearty and loving appreciation of his Christian Spirit, and that we shall ever hold him in tender remembrance both in our hearts and at the throne of grace, and pray that God will bless all his ministrations among us.

C. P. Moore,
J. H. Brendall,
P. C. Battle.

TO THE PEOPLE OF HORSESHOE, &C.

Resolved, That the members of the Waynesville District Conference do hereby tender their most hearty thanks to the good people of Horseshoe and the surrounding community for the very generous hospitality and loving fellowship which they have shown us in opening, not only their homes but also their hearts to us during our stay in their midst. And that we will ever pray that God's richest blessings and Holy Spirit may be upon them and theirs both for time and eternity.

C. P. Moore,
J. H. Brendall,
J. E. Abernethy.

As we have said, this Conference has passed into history, and it will ever be remembered by those who were privileged to participate as a most delightful and spiritually helpful occasion.

C. P. Moore,
Sec'y of Conf.

CHURGH AT SANTIAGO DE LAS VEGAS, CUBA.

In the North Carolina Christian Advocate of March 23rd, 1905, Bishop Warren A. Candler made a strong appeal to the Epworth Leaguers of this State to raise the funds required to erect a neat and substantial church building at Santiago de las Vegas. Our beloved Bishop in this earnest pastoral letter referred to the fact that the Leaguers of Georgia and also those of Alabama had provided the means to build comfortable churches at two other places in Cuba where the work is now progressing with satisfactory results. Rev. H. W. Baker, the Missionary Pastor of Centenary M. E. church, South, at Winston, N C., has undertaken to build a church at Santiago de las Vegas, a place within his pastorate and within a short distance of the City of Havana. A desirable lot in a good location has already been secured, and it is hoped by Rev. Mr. Baker and his friends that the Epworth Leaguers of North Carolina and all others who feel inclined to aid him in his work, will adopt the wise suggestions of Bishop Candler and make their contributions to the building of this church. The sum of $2,000 00 will be required to build the kind of church contemplated by Rev. H. W. Baker and this sum should and can be contributed by the Epworth Leagues and Sunday-schools of the M. E. church, South, of North Carolina if a special effort is made. The Sunday-school of Centenary church, at Winston, has pledged a subscription of $185.00, and if all the Leagues and Sunday-schools, or a number of them, will contribute even a smaller sum the church at Santiago de las Vegas can be built. All the Methodist young people in North Carolina should have an interest in this church building and it is requested that the Presidents of the various Epworth Leagues and the Superintendents of the different Sunday-schools will recall the urgent appeal of Bishop Candler and come to the aid of Rev. H. W. Baker in his noble efforts to obtain a place of worship in the town above mentioned. All contributions for the purpose should be sent to Rev. W. R. Lambuth, D.D., the Missionary Secretary at Nashville, Tenn., who will forward them to Brother Baker in Cuba.

EUGENE E. GRAY,
President Men's Missionary Society of Centenary M. E. church, South, Winston, N. C.
August 11th, 1905.

TO PREACHERS AND LAYMEN OF WINSTON DISTRICT.

Owing to the serious illness which resulted in the death of my brother, it was necessary to postpone our District Conference. It will convene, however, August 31st and embrace the first Sunday in September.

The Leaksville people will gladly welcome and royally entertain every one who attends. Should not every delegate who has been thus honored by his church feel it a duty encumbent upon him to attend this conference, and by his presence, influence and prayers contribute to its success?

We sincerely hope that every one who possibly can will arrange to remain over Sunday. These gatherings which ought to result in great blessings to the church are often demoralized and their purposes defeated by nearly every one leaving on Saturday morning. I have never left but once and for that mistake I am heartily sorry.

Hacks will meet trains at Stoneville and convey passengers to Leaksville for the very modest sum of fifty cents and possibly less. All are requested to come by rail instead of private conveyance.

Will all who intend coming write me at once so I can meet them at Stoneville?

Visitors, and especially the editor of our excellent paper will be accorded a hearty welcome. Let all pray that the Spirit may be with us in power and set his seal of approval upon our efforts.

Sincerely,
A. L. STANFORD.

"COLLEGE ATHLETICS."

Dear Brother Blair:—I hasten to thank you for your timely words in the Advocate of August 3. Much time and money have been wasted by students going from one place to another for their "games." A gambling spirit has been encouraged. I am sure that most parents would prefer for their sons to become strong by regular, reasonable "athletics" without running from place to place. Please ask the parents to speak out on the subject.

Yours forever,
A. D. BETTS.

Spring Hope, N. C.

NOTES AND PERSONALS.

Rev. W. V. Honeycutt held a meeting at Center church, on Concord circuit last week.

We regret to learn that Rev. Geo. F. Kirby has been quite ill at his home in High Point.

Rev. J. W. Jenkins, Superintendent of the Methodist orphanage, at Raleigh, reports 59 children now in the institution.

Rev. W. M. Curtis, financial Secretary of Greensboro Female College, visited High Point last Sunday and preached in Washington Street church.

Rev. Dr. J. C. Rowe, of First Church, Salisbury, exchanged pulpits with Rev. J. B. Craven, of Holmes Memorial, last Sunday evening.

Rev. J. S. Nelson preached for the Tryon Street congregation in Charlotte last Sunday morning. His sermon was reported in the Charlotte Observer Monday morning. It made good reading.

Rev. Dr. C. W. Byrd, of Augusta, Ga., is spending his vacation in the vicinity of Asheville. He preached at Central church, Asheville, last Sunday.

Mrs. Stamey, the mother of Dr. E. L. Stamey and the lamented Rev. P. F. W. Stamey and the late Rev. S. D. Stamey, spent some time recently visiting the family of Dr. Stamey, in this city.

Rev. W. G. Mallonee, of the Morganton circuit, writes: "We have just closed at Zion church, in the Morganton circuit, one of the greatest revivals that it has ever been my privilege to attend."

It has been announced in the Lenoir paper that Rev. Dr. W. W. Bays, will deliver a lecture in the Court house at Lenoir to-day (Aug 17) for the benefit of Ceder Valley church, which was destroyed by fire last winter.

Since writing the editorial on our second page, we learn that Governor Hoch's influence succeeded in substituting water for wine in the christening of the battleship Kansas. Good for Governor Hoch and the State of Kansas.

Mrs. H. B. Nolley returned last week from a month's stay with friends and relatives in Charlottsville, Richmond and Petersburg, Va. While there she attended the school of methods at Charlottsville for a short time.—Lenoir Topic.

Rev. R. M. Taylor, on Friday, closed a protracted meeting at Providence. The meeting was a very successful one, there being a number of conversions and additions to the church membership. Rev. Taylor had no one to assist him. He will, on next Sunday, begin a meeting at Trinity.—Statesville Mascot.

Rev. Egbert W. Smith, D.D., pastor of the First Presbyterian Church, this city, has been called to the pasterate of the Second Presbyterian church, of Louisville, Ky. It will require calls, long and loud, to take Dr. Smith away from Greensboro, if he listens to his congregation here.

Dr. Turrentine, the Presiding Elder of the district, preached two thoughtful sermons at Main Street Methodist church Sunday morning and night. The attendance at each service was large and appreciative. The Sacrament of the Lords Supper was administered at the conclusion of the morning service.—Websters Weekly.

The good ladies of the Methodist church at Ruffin are very zealous in their efforts to raise money with which to build a new church at that place. We wish for them abundant success in their undertaking. This would be a sorry old world, and it would soon go to the dogs if it were not for the helpful and uplifting influence of the good women.—Webster's Weekly.

Prof. Irving B. McKay, a member of the faculty of Rutherford College, was married on last Thursday, August the 10th, to Miss Cora Woods, of Orange County. The ceremony took place at the home of the bride, eight miles from Hillsboro. We extend the customary good wishes to the happy young couple. Prof. McKay comes of good stock and is a young man of unusually fine promise.

We note with regret the death of Mrs. P. M. Colvert, wife of Brother P. M. Colvert, Secretary of the Y. M. C. A., of Winston-Salem, which occurred recently at the home of Mrs. Dr. Gray. The remains were taken to Springfield, Mass., whither she had come, a bride, only six weeks before. Her death is inexpressibly sad and her husband has the sympathy of many friends.

We were glad to meet in the city last week Brother R. B. Miller, of Shelby. Sorry we were out when Brother Miller called at the Advocate office. He is one of those laymen who always stand loyally by the pastor and help him in his work, and every pastor who has served the Shelby station during the past twenty years feels that he is debtor to Brother Miller.

The Sunday School Lesson.

LESSON VIII.—AUGUST 20. 1905.

Jehoiakim Burns the Word of God.
Jer. 36:21-32.

Golden Text.

Amend your ways and your doings, and obey the voice of the Lord your God. Jer. 26:13.

Notes.

Again we see a sad sight. "This great boy will spoil all," said bitterly a king of France. The twenty six years now left of Judah's life saw on the throne two of Josiah's sons, then his grandson, and, last, his youngest son. All were bad, "the weeds of nations in their last decay." "And the people love to have it so." The good king's efforts saved some, but the mass fell back to the bad ways. The disease was but slightly cured. Judah did not with purpose of heart cleave to the Lord. The names Jehoiakim, "God will raise," and Jehoiachin, "God will build," seem mockery in this day of fall and ruin.

A Russian invasion—the first, not the last—swept through the Caucasus and along the sea, melting away in Egypt. Pharaoh then came, and all reforms fell with Josiah himself. His successor went captive to Egypt, and Pharaoh made a king of the second son, who appears in our lesson. Then burst a storm of war from Babylon which swept off as captive Daniel and his comrades. So muttered the coming convulsion.

The "weeping prophet," after twenty years, cheerful as the morning, of service with Josiah, now comes to twenty years of storm, with no light at evening-time. Always tender and tearful, he never flinched from any crisis of duty, showing how sublime it is to suffer and be strong. A few loving men, waiting for Judah's consolation, stood truly by him. What a picture in history! A bad king and a "cabinet" like him, ruling and ruining the land; a prophet, true and tried, and his brave ones struggling to save it.

Timid by nature, but with a heart for duty, he shrank from the service, crying, "Woe is me!" for he was of high rank, given to leisure. "Seekest thou great things for thyself?" said Jeremiah. Baruch saw, and at once came to the prophet "as one that serveth," to drink of his cup. "Baruch"—"Blessed" (Heb.)—tells the fragrance of his name as Jeremiah's helper.

The roll was long, four years of Jeremiah's utterance, twenty nine chapters of his prophecy. Baruch wrote as rehearsed by the prophet, and read it in the temple on a high day "in the ears of all the people." Michaiah reports this to the council of princes, and these then get from Baruch a full second reading. He certifies it to them as genuine and authentic. They secure the manuscript, and tell the king of its origin and meaning. Jeremiah and Baruch hide from the king's possible wrath, and Jehudi again appears

The open charcoal fire was in the warmer room of the palace, and here sat the king and his hale fellows on a December day. Many of Judah's best were deeply anxious as to how the king would receive the document, for thereon hung the land's welfare. Alas, the king, peevish and perverse, slashes and burns! This is the crisis of our lesson "O that thou hadst hearkened!" Note his act as contrasted with the energy of reverence and wonder with which his father had welcomed the law found in the temple. Folly and wickedness could go no further. Jehoiakim might have saved Judah.

A man is known by the company he keeps, and here the king has gathered around him men like himself. We see people of three sorts. Baruch, Jeremiah and others feared God and loved their country so as to do for it their utmost. Those who had listened in the temple and had brought Jeremiah's words to the king's notice were well-meaning, but cautious, and not self sacrificing; they had no leadership; they were timid before the king. The group around the fire were utterly bad, neither fearing God nor regarding the land.

"Rising early and sending;" "rising early and speaking;" so they are without excuse. Three of the king's attendants bravely beg him not to burn the roll, but he takes his willful way. He would even prevent its reproduction by killing the prophet and the scribe, "but the Lord hid them." So this second writing is for us today as a witness showing that no word was left untried or word unsaid to save Judah. So our Father deals with us. What more than he has done could he do to save us?

The cup of his iniquity was full; he could commit no greater crime, and the stroke of just wrath fell. The Chaldeans, by a sudden rush into the city, slew him and his advisers and his corpse was left outside the wall to be wasted and devoured. No funeral service with dirge and prayer was held over him. There was no comfort in his life or in his death.

The utterances which pass the Eternal lips have a strange elasticity. "Nevertheless, if the wicked man turn from his wickedness, he shall live" The word that is settled in heaven concerns the destiny of free, intelligent beings; and if they change character, it turns to meet the new character. Had the king and Judah sought the Lord, he would have been found of them, and they would have praised the mercy which "endureth forever." Do these far-off, unhappy things make us wise in our day?—Rev. A. B. Hyde, D. D., in Pittsburg Christian Advocate.

Agricultural Education.

The young men of North Carolina have unusual opportunities for education and training in agriculture. With the completion and equipping of the new agricultural building at the A & M. College, Raleigh, N. C. the best opportunities are provided for young men to secure a training in all of the lines of work dealing with farm life. No line of education is better prepared for in the State than agriculture, and hundreds of young men should avail themselves of this institution the coming year.

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Chester	Lv 9 00 am	4 30 am	
Yorkville	Lv 9 48 am	5 57 am	
Gastonia	Lv 10 38 am	7 50 am	
		9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am	
		1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

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Yorkville—Southern Railway.
Gastonia—Southern Railway.
Lincolnton—S. A. L.
Newton and Hickory—Southern Railway.
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Our Little Folks.

Our Daily Task.

Try to do the very best that in us lies each day;
Try to glean the sunbeams, and toss the clouds away;
Try to keep up hoping, though disappointments grow;
Try to let a healing smile follow the teardrop's flow;
Try to be as loving as we can, and kind and true,
Clinging to the Golden Rule in all that we may do.

—Selected

For a Girl to Learn.

Some one has suggested twelve things that every girl can learn before she is twelve. Not every one can play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach:

Shut the door and shut it softly.

Keep your room in tasteful order.

Learn to make bread as well as cake.

Never let a button stay off twenty-four hours.

Always know where your things are.

Never let a day pass without doing something to make somebody comfortable.

Never go about with your shoes unbuttoned.

Speak clearly enough for everybody to understand.

Never fidget or hum so as to disturb others.

Never fuss or fret.—Our Young People.

Inevitable.

Bobby came home one day, covered with dirt and bruises, and trundling a broken bicycle.

"What on earth have you been doing, my child?" exclaimed his terrified mother.

"I ran over a big dog, and took a fall," explained Bobby.

"Couldn't you see him and give him the road?"

"Yes, I saw him and was turning out, but when I got within about ten feet of him I shut my eyes, and before I got 'em open again, I'd run into him."

"For the land's sake, what did you shut your eyes for?"

"Couldn't help it. Had to sneeze. If you think you can hold your eyes open when the sneeze comes, you just try it, some day."

If the reader thinks Bobby's excuse was not a valid one, let him try it, some day, "when the sneeze comes."—Youth's Companion.

His Love for Mother.

The following story of Admiral Dewey is told by one of the sailors who returned on the Raleigh: Just before the battle of Manila, when the order was given to strip for action, the smallest powder-boy on the flagship dropped his coat overboard. He asked permission to jump after it, but was refused. He went to the side of the ship, dropped overboard, recovered his coat, and was promptly arrested for disobedience. Admiral Dewey spoke kindly to the youngster, who broke down and said that the coat contained his mothers picture, which he had just kissed, and he could not bear to see it lost. Dewey's eyes filled with tears; he fairly embraced the boy and ordered him released, saying, "Boys who love their mothers enough to risk their lives for her picture cannot be kept in irons on this fleet."—Philadelphia Record.

"Thank You."

Little Jack was only four years old, and a great pet of his Aunt Ruth, on account of his sweet, affectionate ways. One day his cousin, a boy of sixteen, set Jack to work for him. He told him to pull up some weeds in the field while he finished his story. Little Jack worked away until his fingers were sore and his face very hot. When at length, he returned to the house, his aunt said to him: "Jackie, what have you been doing."

The tears came into his eyes, and his lips quivered, and for a moment he did not speak. Then he said: "I have been kind to cousin Frank; I worked dreffly hard for him, and he never said, 'Thank you,' to me."

Poor little Jackie! I felt so sorry for him. It was "hard lines" not to have a word of thanks after all his hard work. But that night when I put him in his little cot, he said to me: "Aunty, this morning I was sorry that I pulled the weeds, but now I'm not sorry."

"How is that?" I asked. "Has cousin Frank thanked you?"

"No, he hasn't; but inside of me I have a good feeling. It always comes when I've been kind to anyone; and, do you know, I've found out what it is?"

"What is it darling?" I asked.

Throwing his arms around my neck, he whispered: "It's God's thank you."—Zion's Watchman.

The Way Home.

Theodore, we are told, was taking a ride on his wheel on a road that was quite new to him. He came to a turn and was puzzled as to the road he ought to take. "Which is the shorter road to town?" he asked of a man who was plowing in a field near by.

"Turn to the right and keep straight ahead'" the man answered.

Theodore followed his directions and was soon spinning toward home. But the man's words had put an idea into his head. "Not a bad motto," he was saying to himself. "Turn to the right, and keep straight ahead! When the fellows want me to take Sunday rides, or play cards, or smoke cigarettes, I'm going to remember those directions, 'Turn to the right, and keep straight ahead!'"

An Infant's Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts a copy. If you have not examined it, write for a specimen copy (free) to

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Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

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Woman's Foreign Missionary Society

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Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Our Goal.

A net increase of 800 members; a $5000 Pledge; another Golden Link missionary; two missionary candidates; a second Circle of Thirty; a Birthday Missionary; more scholarships and Bible Women.

The second quarter closes Sep. 1st. Would that its record might show us half way to our goal! Let us not delay—if you have not been thoughtful to pay anything on your Pledge, do so at once, and make your Treasurer's heart glad by enabling her to make an unusually fine quarterly report. Some societies are adopting the plan of having a mite box opening each quarter. Any method is good that keeps the work on our hearts and incites to systematic and liberal giving.

One of our aims is a net increase of 800 members. Any suggestions as to how to secure these is welcomed. We commend the following, clipped from the Missionary Record:

Members.

MRS. CORA P. PETRIE.

How shall we hold our present membership intact, and how shall that membership be increased?

Statistics tell us that we have in the Cumberlond Presbyterian Church 125,000 women and children, and that of this number only 14,000 are actively enlisted in missionary work. Truly, "there remaineth yet very much land to be possessed." Figures are cold, stubborn things, but they are telling, and we are falling short of duty and of the blessing that would follow when so many women and children are yet without the missionary fold.

We should have high ideals in our missionary work, ask for great things, plan for great things, hope for great things. "We may not attain the perfection sought, but the higher the aim the greater the achievement."

Our present membership is the foundation for the coming century's superstructure. It should, therefore, be our first duty to "hold fast" that which we already have. Unless we hold our membership, two things will take place:

Eirst—The remaining members will become discouraged and the organization disintegrate.

Second—Prospective members will refuse to join what seems to be a failure.

Agair, we owe it to God and the Church to hold our members.

To God, because as those already in the ranks we should be jealous for His honor in maintaining the standard of our enlistment.

To the Church, because the usefulness of our Church depends largely upon the loyalty and energy of the missionary women as a divinely appointed influence.

The why, we should "hold fast" and increase leads to the greater problem—how shall we do these things?

Dr. Arthur T. Pierson says: "For the solution of this great problem, three things are needful; a missionary conviction, a missionary subjection, and a missionary service, which is the fruit of the other two."

One must have a thorough conviction of the truth before one can convince others. There should be no uncertain sound in the Gospel trumpet, for Christ's command leaves no room for question.

I believe that the indifference on the part of the unenlisted women in the Church is due to our own half-hearted and often-times apologetic manner when presenting the cause. Let us pray earnestly to God to create in us and in the Church a deep missionary conviction.

Absolute subjection to His will is also required. Ours is to do His bidding in His own way. Where He leads we may follow. A sense of "God with us" begets a sublime courage.

With a sincere missionary conviction, and a complete subjection to His will, one is prepared for the third great need—missionary service.

First—Give them intelligent, consecrated, spirit-filled and enthusiastic leaders, who will study to bring to the minds of the members missionary facts and incidents that will touch the heart.

Second—Give each member some particular work to do, make her feel necessary to the success of the meeting. When a member is absent, appoint some one to ascertain the cause—let her know that she was missed.

Third—Be sure to avoid stressing the impression that getting money out of the members is the chief aim and end of the missionary society—give information and touch the heart, then money will come.

Fourth—Enlist the hearty co-operation of the pastor of the church. Invite him to become a member of the society, and to attend the regular meetings; his advice and encouragement are invaluable. He may interest others through an occasional sermon or lecture.

Through missionary literature we are enabled also to interest and enlist. The Missionary Record and annual report of our Woman's Board should be placed in the hands of every woman in the Church, whether she be a member of an auxiliary or not. How many women read these conscientiously and regularly? Lack of knowledge and interest in the work cannot be chargeable to our leaders who are furnishing us these means for the advancement of His cause and glory. The blame lies wholly at our door.

It is obvious that a "higher type of piety" is the one pressing need if we are prepared to meet these responsibilities and opportunities, and the only way to keep close to the mind, heart and will of God is by earnest prayer.

"Missionary activity, God Himself has set to the keynote of supplication," and the individual members of the missionary society must know how to pray. It was said of Gossner that during his life he "prayed open both hearts and pocketbooks; prayed up the walls of a hospital; prayed mission stations into being."

Let's pray members into our missionary societies and when they come in answer to prayer, God will see to it that they are "kept" not by might nor by power, but by His spirit.

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Quarterly Meetings.

ASHEVILLE DISTRICT—4TH ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel	Aug.		6
Riverside & Weaverdam, Riverside	"	6	7
Hendersonville ct., Hill Girt	"	12	13
Hendersonville station	"	13	14
Cane Creek circuit, sharon	"	10	20
Marshall circuit, Marshall	"	26	27
Swannanoa ct., Swannanoa	Sept.	2	3
Hot Springs ct., Paint Rock	"	9	10
Ivey circuit, Laurel	"	16	17
Old Fort circuit, Ebenezer	"	23	24
Burnsville circuit, Burnsville,	Sep. 30,	Oct.	1
Bald Creek circuit, Borings	Oct.	7	8
Chestnut Street	"	15	16
Central	"	22	23
Weaverville ct., Mt. Pleasant	"	28	29
Weaverville station	"	29	30
Haywood Street	Nov.	5	6

CHARLOTTE DISTRICT—4TH ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Sep.	3	4
Epworth and Seversville	"	3	4
Morven circuit, New Hope	"	9	10
Monroe circuit, Trinity	"	16	17
Monroe station	"	17	18
Lilesville, Forestville	"	23	24
Wadesboro station	"	24	25
Pineville, Harrison	Sept. 30...	Oct.	1
Trinity	"	1	2
Polkton	"		7
Ansonville, Cedar Hill	"	8	9
Derita, Trinity	"	14	15
Tryon Street	"	15	16
Dilworth and Big Spring	"		18

FRANKLIN DISTRICT—4TH ROUND

J. E. Woosley, P. E., Franklin, N. C.

Macon circuit, Mt. Zion	Aug.	19	20
Franklin station	"	26	27
Webster circuit, Speedwell	Sept.	2	3
Di lsboro and Sylva, Sylva	Sept.	2	3
Franklin circuit, Iotla	"	9	10
Bryson City at Bryson City	"	16	17
Glenville circuit, Highlands	"	23	24
Andrews station	Sept. 30...	Oct.	1
Robbinsville ct., Robbinsville	"	7	8
Murphy circuit, Peach Tree	"	14	15
Hayesville circuit, Hayesville	"	21	22
Hiawassee circuit, Liberty	"	27	28
Murphy station	"	28	29
Whittier circuit, Shoal Creek	Nov.	4	5

GREENSBORO DISTRICT—4TH ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Randolph circuit, Ebenezer	Aug.		29
Greensboro, West Market St	Sept.		3
Greensboro, Walnut Street	"		3
West Greensboro, Jamestown	"		9
Greensboro, Spring Garden	"		10
Greensboro, Centenary	"		10
Randleman and Naomi	"	16	17
Asheboro station	"	24	25
Uwharrie, Oak Grove	Sept. 30...	Oct.	1
Asheboro circuit, Union	"	1	2
West Randolph, Pleasant Hill	"	7	8
High Point, Washington St	"		8
Ramseur and Franklinville, Franklinville	"		13
Coleridge circuit, Concord	"		14
Pleasant Garden circuit	"	21	22
Reidsville, Ware's Chapel	"		27
Wentworth circuit	"	28	29
Reidsville, Main Street	"	29	30
Ruffin circuit, Reidsville	"		30
High Point, S. Main Street	Nov.		1
East Greensboro, Mt. Pleasant	"		4

MORGANTON DISTRICT—4TH ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Connelly Spgs.	Aug.	19	20
Rutherfordton sta., Rutherfordton	"	26	27
Cliffside circuit, Oak Grove	Sept.	2	3
Henrietta and Caroleen, Caroleen	"	3	4
Marion & Providence, Marion	"	9	10
Morgaeton circuit, Mt. Pleasant	"	17	18
McDowell circuit, Nebo	"	23	24
Elk Park circuit, Banner Elk	Oct.	1	2
Spruce Pine ct., Pisgah	"	7	8
Bakersville circuit, Bakersville	"	8	9
Table Rock circuit, Linville	"	14	15
Morganton station	"	15	16
Broad River ct,, Tanner's Grove	"	21	22
Forest City circuit	"	22	23
Green River circuit' Bethlehem	"	28	29
Thermal City circuit, Pisgah	"	29	30
North Catawba ct., Carson's Chapel	Nov.	4	5

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit, Shiloh	Aug.	5	6
Jonesville circuit, Jonesville	"	12	13
Elkin station	"	13	14
Rockford circuit, Siloam	"	14	15
Pilot Mountain ct., Little Yadkin	"	19	20
Stokes ct., Rural Hall	"	20	21
Yadkinville ct., Center	"	26	27
East Bend circuit, Macedonia	Sept.	2	3
Wilkes circuit, Adley	"	9	10
Wilkesboro station	"	10	11
Mt. Airy circuit, Laurel Bluff	"	16	17
Mt. Airy station	"	17	18
North Wilkesboro station	"	23	24

SHELBY DISTRICF—4TH ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Aug.	12	13
Gastonia, Main street	"	13	14
Bessemer City at Bessemer City	"	19	20
El Bethel and Salem at El Bethel	"	26	27
King's Mountain station	"	26	27
Mount Holly at Mountain Island	Sept.	2	3
South Fork at Wesley Chapel	"	9	10
Lowesville at Salem	"	16	17
Rock Springs at Marvin	"	23	24
Lincolnton station	"		29
Lincolnton circuit at Pisgah	Sep. 30,	Oct.	1
Cherryville at Lander's Chapel	"	7	8
McAdensville station	"	10	11
Lowell at Lowell	"		11
Stanly Creek at Iron Station	"	14	15
Belwood at St. Peter's	"	21	22
Polkville	"	28	29
Shelby circuit at Sulphur Springs	Nov.	4	5
Shelby station	"		5

STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	Aug.	5	6
Mooresville station	"	6	7
Caldwell circuit at Ebeuezer	"	12	13
Granite Falls station	"	13	14
Troutman circuit at Troutman	"	19	20
Catawba circuit at Bali's Creek	"	26	27
Mooresville circuit, Centenary	Sept.	2	3
Lenoir circuit at Littlejohn's	"	9	10
Lenoir station	"	10	11
Clarkesbury circuit at Macedonia	"	16	17
Iredell circuit at Snow Creek	"	23	24
Statesville, First Church, Sept. 30	Oct.		1
" West End	"		1
Statesville circuit at Trinity	"	7	8
Alexander circuit at Rocky Spring	"	14	15
Stony Point circuit, Stony Point	"	21	22
Maiden circuit at St. Paul's	"	28	29
Newton circuit at Fair Grove	"	29	30
Hickory station	Nov.	4	5

SALISBURY DISTRICT—4TH ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Aug.		27
Salisbury, Holmes Memorial	"		27
Mt. Pleasant, Cold Springs	Sept.	2	3
Concord, Central	"		3
Concord, Epworth	"		3
Spencer	"		10
Salisbury, South Main Street	"		10
Linwood, Wesley Chapel	"	16	17
Lexington	"		17
West Lexington	"		17
Jackson Hill circuit, Lane's Chapel	"	23	24
New London, New Lonpon	"	24	25
Big Lick	Sept. 30	Oct.	1
Gold Hill, Liberty	"	7	8
Salisbury circuit, Providence	"	8	9
Cottonville, Cottonville	"	14	15
Norwood, Norwood	"	15	16
Albemarle circuit, Bethesda	"	21	22
Salem	"	22	23
Albemarle	"		22
Concord circuit, Boger's Chapel	"	28	29
Concord, Forest Hill	"	28	29
Woodleaf circuit	Nov.	1	2
China Grove	"	4	5

WAYNESVILLE DISTRICT—4TH ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Long's Chapel	Ang.	26	27
Sulphur Springs at Pleasant Hill	Sept.	2	3
Jonathan at Shady Grove	"	9	10
Canton circuit at Bethel	"	16	17
Leicester at Camp Academy	"	23	24
Mills River at Shaw's Creek,	Sep. 30,	Oct.	1
Haywood circuit at Laurel Hill	"	7	8
Brevard circuit	"	14	15
Brevard station	"	15	16
Waynesville station	"	21	22
Spring Creek at Baldwin's Chapel	"	28	29
Canton circuit at Spring Hill	Nov.	4	5

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Walkertown, Walkertown	Aug.	26	27
Winston-Salem	"		27
Leaksville, Leaksville	Sep.		3
Spray, Spray	"		3
Stoneville, Stoneville	"	9	10
Lewisville, Doub's	"	16	17
Danbury, Pisgah	"	23	24
Madison, Madison	"	24	25
Davidson, Mt. Olivet	Sept. 30,	Oct.	1
Summerfield, Lee's Chapel	"	7	8
Stokesdale, Stokesdale	"	8	9
Davie, Zion	"	14	15
Cooleemee, Cooleemee	"		15
Mocksville, Mocksville	"	15	16
Forsythe, Tabor	"	21	22
Farmington, Wards	"	28	29
Advance, Advance	"		80
Kernersville, Kernersville	Nov.	4	5

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

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President—Mrs. M. J. Branner, Waynesville.

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A New Plan.

In Los Angeles, Cal., our co-workers are now having all day monthly Home Mission meetings instead of afternoon sessions as formerly. The meetings open at 10 a. m. with a devotional service in which every member takes part, then follows a short business session. At eleven o'clock the ladies go up stairs for the sewing and social hour. At the first meeting they made eleven cook aprons which netted $2 00. Then all had lunch together from one long table seating more than forty members and visitors. From 2 to 4 p. m. the usual business was attended to after which the members participated in the Bible study as outlined in Our Homes.

City Missions.

The vital influence of the city mission work upon the social conditions of our Southland has become more and more apparent to our Church. Only a paucity of trained workers interferes with a great growth in this department. As it is, during the year seven new Boards were organized, making twenty-fo ir City Mission Boards affiliated with our work. Some have not been content to wait for trained workers, but have enterprised the work through committees. The appended table reveals the character of work, and proportion in which it is carried on:

2 Deaconess Homes.
8 Settlement Homes.
1 Industrial Home for girls over twelve years of age.
26 trained workers.
40 salaried workers.
210 volunteer workers.
7 day nurseries.
150—average number of children in day nurseries.
7 kindergartens.
299 children in kindergarten.
20 industrial schools.
1,068 children enrolled in industrial schools.
7 night schools.
180 students in night schools.
13 boy's clubs.
300 boys in clubs.
5 free reading rooms.
4,363 persons attending free reading rooms.
9 mothers' clubs.
14 girls' clubs.
3 dispensaries.
1,159 patients treated.
3 young woman's clubs.
86 members of young woman's clubs.
10. Sabbath-schools affiliated with the work.
1,139 children in Sabbath schools.
1 Door of Hope.
134 conversions.
14,065 visits made by workers.
15,822 visits made to deaconess and settlement homes.

The Do's and Don'ts of Supply Work.

The following is adapted to our use from a leaflet prepared by Mrs. Chas. H. Carson of the Northern H. M. Society:

Do you do supply work?

Do you have three or four of the most energetic and enthusiastic women in your auxiliary as a Supply committee?

Do you communicate with Mrs. J. H. Yarbrough, Nashville, Tenn., our Superintendent of Supplies, and receive instructions how to proceed?

Do you write the preacher that you are to send him a barrel or box and that you will notify him when it is shipped?

Do you do the same when you are planing to send to a Home and Industrial School?

Do you put a card in the top of each barrel or box telling whence it comes and conveying your good wishes?

Do you paint the address on the barrel? Cards tacked on are often torn off while the barrel is en route.

Do you pray over the box as well as work for it?

Do you report each box sent off, giving value of same?

And Now for the Don'ts.

Don't let your Supply Work interfere with your cash gifts to other lines of work in the Society?

Don't forget the claims of your own conference institutions, Orphanages, Rescue, Deaconess Homes, etc.

Don't let your barrels be lost. If you do not hear within a reasonable time after notifying the preacher that his barrel has been shipped, send him a postal card, also one to the presiding elder, and have the freight agent send out a tracer. Our barrels are too valuable to be lost.

Don't forget that freight trains travel slowly and that oft times roads are blocked by heavy snow storms.

Don't be discouraged even if you find real ingratitude—which is very rarely the case.

Don't forget that many frontier preachers would be obliged to abandon their work but for help received from the W. H. M. S.

Don't forget that we are carrying on this splendid work for the glory of God and the relief and uplifting of our fellow men. The matter of leadership is a small one, but the matter of our duty to God and our fellowmen is a big one. Let us never relax our efforts to do our best.

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Yours sincerely,
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aug 10–2t

The Farm and Garden.

Drain Your Land.

Drain your land? Of course, drain it. If you can't afford to drain it with tile, drain it with a ditch or ditches, any way to get the water off as soon as possibe without washing or otherwise injuring the land. You need all the land you have. If you don't need it very badly, you need it bad enough that you can't afford to let it stand all season in a wet, soggy condition. So drain it, but don't drain it out onto your neighbor's land. If your drain must enter his land, make some kind of an agreement with him that he will either drain his land also or put in the tile from where your land stops to the end of the drain, or where it empties into one of nature's drains.—Colman's Rural World.

Social Life on the Farm.

Many boys leave the farms when sixteen to nineteen years old for clerkships or places of some sort in the towns. Even the girls cut loose from their mother's apron-strings and go out to make a living by such work as they can do. This desire to leave the farms arises from poor social conditions. There is not fun and frolic enough for young people in the country. Parents should encourage social meetings. Every week the young people of the neighborhood should come together and enjoy such games and amusements as are helpful and educative. The parents should contribute to their enjoyment and not go around grumbling and complaining. Then a neighborhood reading club that would subscribe for a dozen papers and magazines would make the homes attractive. The boys should be allowed to raise a colt, calf or pig each and get the proceeds. Give them a cotton patch and let them understand that the money will belong to them. Then let the girls, as their taste inclines, have charge of one milch cow, some poultry, or the canning of fruit. Such a plan makes home attractive, gives the children some idea of business, and makes them independent.—Exchange.

What Western Farmers Teach Southern Farmers.

We Southern people have never learned how to stop the leaks. It is said that a Northern family could almost live on what a Southern family lets go to waste. We let our farming implements take the weather a greater portion of the year and then buy new ones when needed. We run our buggies till the paint looks dim and then let them go for a mere trifle in exchange for buggies that have new paint on them. We neglect to terrace our lands and allow the soil to wash away during the summer freshets. We do hundreds of other things that make waste, but the most uncalled-for thing of all is that we almost kill ourselves to make a big crop of cotton, and keep the children out of school to help us, and then carry the cotton to gin, haul it home in the bale and dump out in the weather and let it rot, and then carry it to market and try to sell it. But we are learning slowly, and may be we'll know better some time.

We have lately denied that the South is short on labor, and have contended that instead of there being a scarcity of labor, we have too many ignorant laborers in the South and that we would be better off without the tenant system that we have. Of course, if we should remove the ignorant laborers from the South it would greatly affect the incomes of a few men, who run big farms operated by renters and tenants, but the masses would be better off. Editor Poe, of The Progressive Farmer, who is traveling in the West, observes that one man there does as much work as two men here; that the "Man with a Hoe" is not much in evidence out there. The work is done by one man with a cultivator drawn by two horses that cultivates both sides of the row at the same time. Contrasting with the conditions here, Mr. Poe says: "The curse of the ignorant negro tenant, I judge, keeps us in the South from a great many improved methods that we shou'd otherwise adopt, and the increase in the cost of labor may be blessing in disguise in forcing us to consider this question."

By using the straddle cultivators one man and two horses do the work of two men and two horses, and by this method the Western farmer saves 33 1-3 per cent. The railroads put us in close competition with the West and they can beat us in the game every time if we give them 33 1 3 per cent the advantage.

"We have too many men doing brute work," says Mr. Poe. In the West one man's time is worth the time of two horses. Here we have to have a man to each horse and that compels us to do a lot of work that the dumb brute could do better when skilled methods and modern implements are employed. It will, indeed, be a blessing to the South when the "scarcity of labor" makes it impossible to get so many negro tenants and forces us to adopt improved methods. Let the public works have all of our laborers that they can use—the more they take the better.—Marshville Home.

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If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

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Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well.** Write today, as this offer will not be made again. Address

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jly6-tf

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

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The above applies also to Tributes of Respect.

DICK.—It has pleased God, in his allwise wisdom, to pluck from the sweet garden of youth the fair and blooming flower, Cora Alene Dick. Early in the morning of June the 23rd, just as the clock struck four, the death angel stole into the home of Mr. and Mrs. R C Dick and bore from them the only child who had been the idol of the home for nearly twenty years. For several months of anxious care her loved ones watched the beautiful, but flickering light, that hovered around the home, and realized the tiny thread of life was ebbing away, but the great shadow, which has now lowered itself and enveloped her host of friends in its dark folds of expectancy, made the sad end none the less painful. Her life was one of sweetness and purity; remembering early in her childhood her Creator in whose love she trusted, helping her to bear her untold suffering patiently and without a murmur; willing to submit to the will of Him who doeth all things well. When she was told the day previous to her death that all had been done that loving hands could do, and was asked if she feared death. she replied with a smile, looking up in her kind mother's face: "No, mama, I am not afraid to die. I will then be free from all pain and suffering." And her sweet face lighted with hope as she saw so near her the marvelous light of the great beyond, making her last moments a comfort to her loved ones, whom she called to her bedside to hear the last echoing whisper that fell from her dying lips, "Good bye." Why should we grieve for her? But it is hard to grasp the thought with our finite minds. One so young, so fair, so hopeful, taken from fond home and loved ones. Having just finished her education with many accomplishments, planting in her soul high ideals and lofty ambition to battle with the great problems of life. But He knoweth all things best and has taken her from her many loved ones to finish her course in a happier land. As a student Cora was loved by all. Her face was one of sunshine; always a pleasure to her instructors, true to her class mates, and loyal to her institution; always seeking to do the honors of her class, in which she was successful. And now may each member of her society, that was bound to her by earth's strongest ties of love, remember that one star has been taken from the little circle, so well organized on earth, to help constitute to that great star circle above. Our hearts go out to the grief-stricken mother and father, who must so sadly realize the loss of such a loved one. May they, in their sad bereavement, look to Him who giveth and taketh, and may He alone administer to their broken hearts the balm of comfort and the oil of relief. A CLASSMATE.

ROBERTS.—Rufus Roberts was born May 28, 1827, and died June 18, 1905. He leaves a wife and two children, Mr. J. F. Roberts, of Shelby, N. C., and Mrs. W. C. Allen, of Spartanburg, S. C., and several grand children and great grand children. Six children preceded him to the world beyond. He remembered his great grand father and lived to see his great grand children, so he was known and loved by seven generations.

He was Captain of Co. G in the 49th Regiment N. C. Volunteers in the great struggle for the old South. He was a Methodist from 1848 and an official member from 1854 to his death in 1905 He was a subscriber to the Raleigh Christian Advocate from its beginning, receiving the first number until the division of the Conference, and was a subscriber to the N. C. Advocate at the time of his death.

It was a real pleasure to him and his good wife to entertain the preachers. It was on a cold winter night in 1881 when the writer first knew Bro. Roberts in his home I have seen him there many times since. It was my pleasure to see him often during the last year of his stay with us. To him it was a year of great suffering; but all is o'er and it is well; yes, it is well.

A life of 78 years spent in times of war and times of peace may well prepare one for his place on the other side.

He is gone. May God bless those left behind. R. M. HOYLE.

DUNLAP.—Lillian Lea, grand daughter of Rev. Solomon Lea, the first president of Greensboro Female College and for many years a distinguished teacher, was born in Caswell county 23 years ago and died in the prime of young womanhood at her home near Ansonville, N. C., June 12, 1905. She was happily married to Thomas C. Dunlap in December 1904, and hence was a wife about six months when God claimed her. Inexpressibly sad the home since her departure. Here she was the light and life and her absence makes the darkness intense.

Sister Dunlap was of good Methodist parentage and loved her church to which she gave her life in early girlhood. At the time of her death she was a member of Cedar Hill church. The church and community will miss her greatly. She was a good woman, capable of great usefulness. She suffered much, but patiently endured the Father's will. Her end was peace.

W. S. HALES.

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CITY OF TOLEDO, }
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FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

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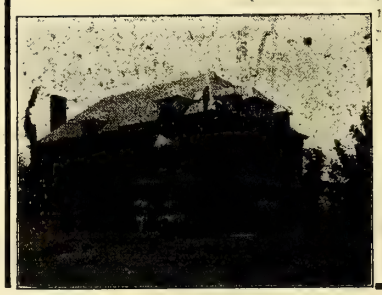
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Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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MORGANTON DISTRICT CONFERENCE.

THIS body convened with our church at Forest City on Thursday morning, the 10th inst., with the Rev. J. H. West, the presiding elder, in the chair, and the Rev. J. B. Carpenter, the veteran of many such wars, at the Secretary's desk. In consequence of a failure to make connection from the west at Marion, I did not reach the Conference room until the afternoon session. Indeed, I was with the brethren but a short time there.

On the Monday before, at Brevard, after getting quite warm canvassing for the ADVOCATE, I cooled off too suddenly and contracted a cold that developed into what the doctor seemed to think was a medium-sized case of bronchitis and grip. After stopping at Hendersonville, and delays at Asheville and Marion, with frequent rains on the road, I surrendered at Forest City and was in bed for a good part of two days, taking no part in the Conference until Saturday. The reader should remember that while almost any one can take the grip, it takes a young and vigorous man like myself to conquer it and its twin friend, bronchitis, so promptly.

From what I have heard of the Conference, and from what I saw of it after I got out, I reached the conclusion that they had an unusually good one—good reports, good preaching, good discussions of vital questions, making a good impression on the Conference, and on the church and community in the town.

I. N. Biggerstaff, J. B. Boyd, J. W. Griffin and A. C. Reynolds were elected delegates to the Annual Conference. J. O. Esom and G. A. McDaniel were licensed to preach. The next session of the Conference is to be held at Marion. Every pastor on the district except W. G. Mallonee, who was engaged in a protracted meeting which he did not feel free to leave, was in attendance. And there seemed to be twice as large attendance of lay delegates as I found at one or more of the mountain Conferences.

Morganton, Marion, Rutherfordton, Forest City and the companion towns of Caroleen and Henrietta are the principal towns of the district, and they all seem to be well manned.

Rutherford College is located within the bounds of this district and had stalwart champions on the Conference floor in the persons of Professor Reynolds, the president, and Dr. Bays, the financial agent. This district, as well as other sections of our Conference, ought to cherish and liberally patronize this valuable and growing institution. I am glad to say that the outlook for it seems to be hopeful.

The new district parsonage has been located here. The fact that it has been paid for is largely due to the intelligent and persistant work of Brother West. As I expected, he seems to have developed into a good, all-round and efficient presiding elder. I think he has years of still greater usefulness before him should the Lord spare him to the church.

Dr. T. H. Law was on hand and preached and presented the Bible cause to the Conference, and did both well. Profs. Bishop, of the Brevard Industrial School, and Anderson Weaver, of Davenport College, told us about their respective schools. Professor Weaver is a son of a preacher of the North Georgia Conference, and is an alumnus of Emory College, Oxford. He impressed our people very pleasantly.

Forest City is a town of some 1,500 inhabitants on both the Seaboard and Southern roads (the 2 C's and the 3 C's) running from Rutherfordton to Shelby and beyond. It has grown very greatly since I was presiding elder there 15 years ago, becoming a cotton manufacturing town of some importance.

At that time one of the prettiest and sweetest little girls on the district was Clara Martin, daughter of my good friend, J. S. Martin, of Shelby. How fortunate I was, on reaching the Conference, to be assigned to the home of this bright girl, who, as the wife of one of our most promising young preachers, the Rev. W. O. Goode, is now "mistress of the manse" at Forest City. The transition from a slow freight train, on a rainy day, to a cozy bed room, with her trained hand to minister to me, was indeed wonderful. Nor was her good husband any less kind and thoughtful. And the companionship of Brothers West, N. R. Richardson, and C. P. Goode made my stay under this hospitable roof still more pleasant.

Nor would I forget the kind ministrations of Brother Geo. L. Hackney and Dr. Burroughs, of Asheville, the Rev. D. F. Carver and his good wife at Marion, and of Dr. G. E. Young, of Forest City. May the Lord reward them all!

A VISIT TO SHELBY.

About 7 o'clock Saturday evening I took the train for Shelby where I was to spend the Sabbath with my good friend, the Rev. G. D. Herman, with whom I had been so pleasantly associated in other days.

Nearly eighteen years ago I came to this good old town to commence my first work as a presiding elder, and to make my home here for the next three years. Of course, after so long an absence, broken, I believe, by only one visit, I was glad to look into the faces of the congregation with whom I used to worship. Brother Herman has a good congregation and I was pleased to preach to them at both the Sunday services. It was here that I had most pleasant association with the genial, gentle and saintly Hilary T. Hudson and his most excellent wife, and with dear Brother and Sister Boone, who seem only waiting for the summons to go up higher. Those were pleasant days to the new presiding elder. Sister Hudson still has her home here. And this is still the home of the presiding elder of this district as well as of the station and circuit pastors. Brother Hoyle, however, is not here a great deal of his time, but is out on the district "making full proof of his ministry" to people many of whom have known him from his boyhood, and who appreciate and honor him. He has probably never done better work than he is now doing on this district.

I have for many years known Brother Herman as one of the most painstaking, diligent and faithful workers we have in the Conference. He is keeping up his record here and I predict that there will be a demand for his return here next year. It does seem like a pity that one who is so well adapted to the work of a pastor's wife should not have more vigorous health than does good sister Herman, one of our most motherly, gentle, and faithful Christian workers.

This is "Home-coming" week to Shelby and her people are having a "big time." Large crowds are here and they are having good and patriotic speeches from such men as Dr. B. F. Dixon, Mr. W. C. Heath, Senator Overman, Colonel Cunningham and Governor Glenn, besides being entertained by a number of home orators of repute. As your readers will see in the secular papers accounts of these proceedings I will not go into details.

Shelby claims 2,500 population and seems to be steadily growing. Cleveland county is said to be wonderfully prosperous.

JNO. R. BROOKS.

CONTRIBUTIONS.

REV. THOMAS LEWIS TRIPLETT.

REV. J. W. JONES.

Rev. Thomas Lewis Triplett was born in Wilkes county, N. C., on November 27th, 1829, and died in Mooresville, June 9th, 1905, being 76 years, 6 months and 10 days old. He was converted and joined the M. E. church, South, when a mere boy, connecting himself with Lebanon church, in Wilkes county, N. C.

Some time in the early fifties he was licensed to exhort, and delivered his first discouse as an exhorter at Chestnut Grove church, in Iredell county, we presume while he was a student in Olin High School, under the tuition of Rev. Baxter Clegg. Brother Triplett was licensed to preach on April 14th, 1855, by the Iredell circuit quarterly conference, Rev. N. H. D. Wilson, P. E. Brother Triplett joined the North Carolina Annual Conference December, 1855. He was ordained Deacon December 6th, 1857, by Bishop Geo. F. Pierce, and ordained Elder by Bishop John Early in 1859.

On December 1st, 1859, he was happily married to Miss Martha S. Hedrick, who, with two sons and two daughters, survive him, to mourn their sad loss.

Brother Triplett served the following charges:

1856. Montgomery circuit, Rev. Z. Rush, senior P. C.

1857. Rockingham circuit, Rev. Peter Doub, D.D., senior P. C. During this year he was sent to Normal College circuit (afterward Trinity College) to fill out the year, the pastor having been removed.

1859. North East circuit, in New Hanover county.

1860. Trent circuit.

1861-62. Alexander circuit.

1863. Nominal, on Wilkes circuit.

1864. P. C. on Wilkes circuit.

1865-66-67. South Iredell circuit.

1868-69-70. Rowan circuit.

1871-72. Concord circuit.

1873. South Charlotte circuit.

1874-75. Rowan circuit.

1876-77-78. Mooresville circuit.

1879-80-81. Statesville circuit.

1882. Mocksville circuit.

1883. Big Lick Mission.

1884-85-86. Principal Oak Institute, at Mooresville, N. C. In latter part of year 1886 P. C. Stokes circuit.

1887. Morganton circuit.

1888-89-90. Church Street station, Charlotte.

1891. Clear Creek circuit.

1892. Mt. Holly circuit.

1893. Enochsville circuit.

1894. China Grove circuit.

1895. Chestnut Hill station, Salisbury.

1896. Troutman circuit.

At the Conference session, held in Salisbury, November, 1896, he was, at his own request, placed on the superannuated list, which place he has held regularly from that day until he heard the call from above, and suddenly went up to meet his God. But being superannuated in his relation to the conference did not stop his work for the Master, for he has not only served occasionally as P. C. in filling out the year for some disabled or deceased brother, but he preached a great deal around on his former charges and among his friends. He loved to preach and he did it effectively.

Had Brother Triplett lived until November next, he would have been in the Conference for fifty consecutive years, preaching the gospel of his Lord. He was a man of remarkable physical endurance. In the early and mature portions of his life, he worked much in revival meetings, and was very successful in that kind of work. He did not spare himself, but toiled laboriously day and night, preaching, praying, exhorting, instructing, singing, talking and visiting, that he might bring the lost ones home and thus honor his Lord. What a host will rise up in the Great Day and call him blessed.

Brother Triplett believed firmly in the fundamentals of Christianity. His experience and preaching emphasized the necessity for pungent conviction, conscious regeneration, and the constant, direct witness of the Holy Spirit to our divine sonship. His was a clear call to the ministry. He told me 29 years ago, when my own mind was being exercised on my call to the ministry, how the call impressed him in his boyhood and early manhood, until he could not rest, nor even sleep at times, until he obeyed and said, "Here am I, Lord, send me." At that period (1876), being my pastor, he helped to settle me for the ministry. May the Lord keep our church where our ministers will be only men with a clear call to the work.

Brother Triplett not only held revivals and had accessions to the church, but he "built up" the church. I suppose he erected more houses of worship than any member now living of the Western North Carolina Conference. The church in Mooresville, from which his body was borne to the grave, stands as a monument to his energy and work, and an answer to his prayer of faith.

He was gifted in prayer, and doubtless communed often with the Savior, and that gift not only brought results in blessings to others, but made his own experience full of sunshine, his countenance cheerful and his voice a bugle note of courage. Who ever saw him give up and sit down in gloom? He looked up to God in trouble, and his own face reflected the sunshine from the face of his Lord.

He labored to the last. On Sunday before he expired Friday night, he preached a funeral sermon from Psalms 91:1, and attended and assisted in another funeral service that afternoon, and attended services that night in Mooresville, was at prayer-meeting Wednesday night, and mentioned to the writer his plan for travel and preaching in July, and moved on the time for retiring on Friday night, apparently in usual health, had disrobed himself for the night, was heard to utter a slight groan, as if simply tired, and then sank in the Christian's sleep, and the spirit awaked, we believe, to meet his God. How almost literally true are Montgomery's beautiful lines in his case:

"The voice at midnight came;
He started up to hear;
A mortal arrow pierced his frame:
He fell; but felt no fear."

Men differ even more in their amounts of will than their amount of can, and one's individual success is established more by his own amount of will than his amount of can. The practical and great consideration is not, how much can I do, but how much will I do of what I can?—William C. Gannett.

Wisdom is common sense in an uncommon degree.—Coleridge.

GEORGIA LETTER.

An Old Preacher to the Young Lay People.

REV. GEO. G. SMITH.

The proper treatment of God's messengers by those to whom they are sent is incidentally referred to in the Apostolic commission. The apostles were to go, their work was plainly mapped out, but they were to be received, heeded, provided for, by those to whom they were sent. In making a modern application of the implied obligations of those to whom they were sent we can readily see how the same requirements are suited to the Methodists of today.

The Methodist preacher is sent. Indirectly the people have put into the hands of a committee, whom they believe are called of God, the work of choosing a pastor for them—God has called that pastor they think, and he says, and providentially he is sent to those to whom he is to bear God's message. Other churches have other modes of securing ministers, but in all cases if he is God's minister, he is sent to the people by God Himself. He is no hireling. He has not been employed for so much money to do so much work; he is a shepherd of God's sheep, and his office is to reclaim the wanderers and bring them into the fold. He may not be, and often his not, a great man. He may not be, and often he is not, a man of learning, but he must be above all things God's messenger, a man of pure heart and a consecrated life. He has been divinely called and commissioned, and he is to be received. He ought to be received into the hearts of the people. The ministry is a failure unless the minister has the love of the people whom he serves. There are some persons who seem to regard him as a mere employe who has a certain work assigned him by those who pay him, and when this is done all obligation ceases. To me such a ministry would be a torture. I had rather serve the poorest circuit in the connection and have a loving people, than have the most elegant church in the land and feel I was a mere employe. The faithful pastor has a place closer to his people than any one else, and a people are sadly losers, however eloquent may be the man who fills the pulpit, if he had no special tender love for them, and if he has no place in their hearts. Let the people who read these homely articles open their hearts wide and take into them that man who, above all others, has their highest interest in charge. If it were asked: "What was one of the chief defects of our city Methodism," I should say the want of love on the part of the people for the pastor; the relation is too commercial. But the preacher is to be received in the home of the people. In the early days of the church they who were sent of God had no homes to abide in. They were to go. There were no inns or hotels for them and they found shelter in the homes of their people. In Southern Methodism where the people are largely rural, the same thing is to some degree true, but in the towns and cities, it is a growing evil that the preacher knows no home but his parsonage. A perfunctory visit once or twice a year, a formal reception in a cold parlor is about all he sees of the home life of his flock. He never takes the baby in his arms, nor the children on his knee nor breaks the bread of his parishioners. This is to be deplored. Where the charge is a heavy one social intercouse is not possible to a considerable extent, but the latch-string should always hang out and every effort should be made to cultivate the social

relation. There is no sweeter pictures given in the New Testament than those of Jesus and the home in Bethany, of John and the elect lady, and of Paul and Philemon. It is needless to speak of the duty of sheltering and caring for the preacher on the large circuit when the homes of the people are his. I am now writing of where conditions are not the same as in the country. Have your pastor at your house when he can see all together—father, mother and children. The house may be a small one, the entertainment may not be elegant, but let it be hearty, and let him feel that you have him in your hearts.

I do not like very large pastorates, or very wealthy churches. A congregation which is so large that it is not possible for the preacher to know his people, is too large. We are now on the rage for large things. Large churches, large Sunday-schools, large congregations, and large salaries. We need smaller churches, and more of them, even if the salaries are smaller and the equipment less elegant.

To receive the man of God, of course, means to maintain him. It is not now needful, however it was once, to argue that point. He has been sent without purse or scrip and the laborer is worthy of his hire even though he makes no stipulation for the support.

When it is a struggle to give a pastor a decent support, the church is better off than when one man could pay his whole salary and not feel it.

Receiving a preacher means hearing his message. God has sent the message and it is our duty to heed it. To stay away from the church and to chill the pastor by an unsympathetic and inattentive hearing brings great loss to the hearer and is a sad affliction to the preacher, and is an offense to God. The treasure may be in earthen vessels, but it is none the less a treasure.

When we hear him, we hear his Lord, and we should be quick to hear if slow to criticise. Ministers are but men, weak and fallible and erring. They are not to lord it over the flock, but to serve it. Their task is a trying one, at best, and heartaches are inseparable from it, but the sympathy and help of a loving flock will make it a blessing and a joy.

THE EPWORTH LEAGUE.

REV. D. ATKINS.

Why was the Epworth League instituted? For two reasons: 1. It became apparent that very, very, many of our members were inactive Christians, lacked knowledge of spiritual things, and were lukewarm. To overcome these conditions in the older members seemed impossible. It was thought the young people could be so trained and taught that a better race would grow up. This seems plausible.

2. The Christian Endeavor society was making headway and undertaking for the young what many pastors thought necessary. It was interdenominational. It was sincerely thought such a work could be done with greatest profit within the denomination, just as in case of Sunday-schools. So this work among the young people was inaugurated in the denomination. Its purpose is (1) to train and practice in worship and spiritual leadership; (2) to study and practice charity; (3) to study Christian literature, especially the Bible and church history; (4) to study the great mission work of the church. These are all essentials in best life. Every wise pastor will have his young people doing these very things whether in the name of the League or not. Many pastors had such work in their churches before the Epworth League was organized. To allow the young people of the church to grow to maturity without these lines of work is to insure a church faulty at the most vital points.

Pastors say it is difficult to conduct a League. If all the young people were spiritual and consecrated, it would not be difficult. That which makes it difficult is the strongest reason for its existence. If our young people do not pray in prayer-meetings or lead them, are not devoted to the church, are worldly minded, shall we allow them to go on that way without effort? The time to begin such work is in youth. It is a good work. It is ordered by our General Conference. We have no option in the matter. It is difficult, but so is every other good work. The real question which stares us in the face is not whether we will have Epworth Leagues in all our churches, but deeper than that shall we properly care for and train and develop our young people? Can a pastor neglect this work? If not through the League how else can he do it? Let him do it by some means as he must give account to God.

This writer organized a League, it died. Organized again, it died. Organized again, it flourished. It ought to be understood that we exhaust every means to run a League in every charge at least. The pastor has not fulfilled his duty when he has elected officers. He must care for it, pray for it, take it on his heart—I mean the young people—and count his ministry a partial failure if he does not succeed with his young people. We have been dealing with this subject all too loosely in our conference. We have no conference of League workers for the whole conference. Many of the Districts are doing but little. Let us hold one another to account, and be ready to account to the great Shepherd with joy and not with grief.

A WORD FOR RE-ESTABLISHING THE CAMP MEETING.

REV. W. R. WARE.

Has the camp meeting a place among us? No one who has read Methodist history doubts that it once had a most prominent and important place, but that it now has some may question. Men and women are still living whose hearts glow at the mere mention of the word and whose religious emotions stir whenever they think of the happy days spent at the old camp ground, and of the great and good men they heard preach there; and there are not a few who long for the return of those glorious experiences.

But aside from sentiment, let's see if there are not some facts favoring the camp meeting at the present day:

1. There is nothing in Methodist polity and customs to take the place of the camp meeting—nothing that will bring the people together and give us an opportunity with the masses. Our District Conference wont do it; neither will a Sunday-school picnic; nor will the protracted or basket meeting at the individual church. These bring together the immediate community, or those directly concerned. But the camp meeting brought together the crowds and gave our fathers an opportunity to preach the gospel according to Methodism to them and tell the people something of the doctrines and polity of our great church. Then the young and old went away impressed with the idea that the Methodists were a great people and they were doing much towards taking the country for our Christ. The thousands that attend the Associations of the Baptists all over the State get a similar idea of this denomination, and we have nothing to meet it.

2. The social feature is not to be despised. It is a great thing to get out and camp with friends and neighbors for a week. We know each other better and love one another more. Much is said and written in this day of the social life of the church and many lament to see it ebbing? What was better than the old camp meeting to develop this phase of our natural and religious life?

3. The intellectually religious feature is a good one. It would bring together ministers of various gifts and graces, and their communion was often delightfully and informally sweet and profitable both in "the stand", in "the preacher's tent" and in other tents. Then, too, the people got to hear a variety of preaching, much of which was strong and helpful. Some of the older people still love to talk of those preachers and their sermons. They planted Methodism in many communities.

The camp meeting would also give the men in charge of our connectional interests the finest sort of opportunities to get at the people and enlist their interest, co-operation, support and patronage.

4. The preached word has a chance at a larger number of the unsaved and at a class of sinners who wont go to the ordinary meeting. Many of the hardest sinners the devil ever mastered have been converted and saved at camp meetings. We need something like it to reach the same class today. There is a concentration of lay-helpers that is wonderfully beneficial. Then the experience meetings, the songs and prayers under "the arbor"—who that has ever heard them can ever forget them?

5. Properly managed, the camp meeting would help turn our young people from the hurtful resorts and benefit instead of injuring their religious life.

Let's have the camp meetings judiciously located, properly organized, incorporated, well lighted, boarding tents provided for strangers and visitors, and make the meeting educational and social as well as evangelistic. Their return under wise management would be a benediction to our Zion. Who will second the motion?

Personality is more potent than words. Men and women impart ozone to the atmosphere without knowing what good they have done. They become standards of righteousness, and are all unaware that any one looks at them to gauge his own opinion or shape his own conduct. They are like regular clocks, by which the watches of the world seem to be wrong, are set right, and kept right. To try to live the best in the hope that somehow one can put the best in the very air, and get it into the life of the school and community, and have it become a part of public sentiment, that surely is noble. This is the way to live. No one ever lives in vain who so lives. Some one is helped by him.—J. G. K. McClure.

Sometimes the soil which is most rugged on the surface covers the richest veins of ore; and not unfrequently the most beautiful flowers are seen growing out of the crevices of the rock. Thus it is with many of the neglected books of the Bible.—Selected.

The Little Advocate.

LEONA KARLTON ROBINSON.

John Greenleaf Whittier in his dedication of "Snow-Bound; Songs of Labor," says:

"But for the dull and flowerless weed
Some healing virtue still must plead,
And the rough ore must find its honor
in its use."

The evil most prevalent in the majority of the lives of to-day is, if we can not be beautiful blooming flowers, we refuse to be anything at all.

The following little parable may help some one to see the deep truth that lies in the words of the great poet; and realize more fully the vast importance of the value of little things.

"Once upon a time there was a man who suffered greatly from a chronic malady. He tried every remedy known to medical science, but all to no avail.

At the close of one long day of intense suffering, this man sat and watched the golden sunbeams bid adieu to the earth and as the sun sank in repose he felt that his being was bidding farewell to its earthly surroundings and he too would soon sleep the final repose of death.

But on the wings of the soft twilight there floated down to this man a little fairy who spoke encourageingly to him.

"Be not dismayed dear friend, though thou hast tried all medical skill and found no relief, yet there is one more resort. Remember "with the lowly is wisdom," "Be of good courage, and seek diligently for in the veins of a little plant near thee there is health for thine aching body." And the little speaker vanished from view.

Strengthened by the possibilities of regaining his health the suffering man immediately began the search.

"Ah, Bless the kind fairy! thou saidst near me, then there is health for me in my own flower garden. Though they cost me much money and I prize them highly they shall all be digged up and the very roots shall be strained," for he knew the outward things (the bloom) are mere show, but to find the true worth of anything, one must search the heart for the hidden treasure—the root power—the reality.

So one by one the master had his beautiful flowers digged up and he drank the teas obtained from the roots. But each successive plant proved futile. But there was a time when but one more stalk remained. The man thought surely he would find relief in this one. But when he had drunk of it, he found it to be only the bitter drugs of failure.

Distressed at the direful appearance of his once beautiful garden, the despairing man again sat and watched the sun set; and he cursed the little fairy for having caused him this trouble. And again he cried, "Ah I must at last die!" But as before the little fairy fluttered down. "Did I not say "With the lowly is Wisdom?" A little dull and flowerless weed has healing propensities which thou dost need. Renew thy search for thou shalt surely find the desired weed.

At these words anger and despair fled, and Hope's star shone out brightly on his countenance.

"Oh! for some one to guide, to direct me to the hidden treasure," he prayed earnestly. Then as in answer to his prayer a dull little weed quivered. The man bent nearer. Out from the small scarred leaves he heard these words, "Why did you not ask this before?" "Ah!" cried the man, Thou art the one, in thee is my relief" and he seized the weed convulsively. "No, ah no!" shrieked the little plant "I do not possess the healing virtue, I am just a little Advocate—a director, showing lost ones where to find the Divine Healer."

Then the little Advocate pointed out clearly the way that led to this wonderful plant which possessed divine healing.

The man's heart was touched by the modesty and sweet simp icity of the little weed.

"Many sincere thanks Little Advocate, I could have never found my prize without your kindly aid. A great blessing your life has been to me." The little weed quivered with pleasure. It had done what it could, and in this it had fulfilled the requirements of the Master. And in the consciousness of doing ones best, the little weed was content.

The man passed straight on to the place indicated and was again confronted by a dull flowerless weed. But in his eyes it was far lovelier than the brightest flowers of the field. He seized it eagerly. The very touch seemed to impart new life. It was the work of a few moments for him to return home and prepare the tea.

As he drank he was healed instantly. Ah! this dull and flowerless weed had proved to him a virtue indeed.

To be flowerless is no criterion for being virtueless. Flowers are indeed pleasing to the sight, but "The rough ore must find its honor in its use."

If we cannot be the Divine Healer, can we not be the Little Advocate? Can we not show some one the Way to Eternal Life?"

Letter from President Reynolds.

Mr. Editor:—In order that there may be no misconception as to the reasons why I resigned my position as President of Rutherford College, please allow me to put a few facts before the people through the columns of your paper. It was my privilege to begin work at Rutherford College the first year after the school passed into the hands of the Methodist Church. The first year I labored as co-principal with Dr. Charles C. Weaver, the second year as vice president, and the third year as merely teacher of Greek and Latin. Since that time I have had the honor of being president of the Institution for two years. I was also elected for a third year. The school has ever been increasing in strength and usefulness since its beginning.

I took up the duties of the presidency this year with more confidence in being successful than ever before. The Faculty have made a strong canvass and have in all places where they came in contact with the people met with much encouragement.

During the time that I was traveling in the Piedmont Section of the State I was elected Superintendent of Public Schools of Buncombe County. I loved my work at Rutherford College and had confidence in the school's being more successful this year than ever before, but the new field was particularly inviting to me. It was a call to return to my native county. I had had three years experience as Superintendent of Public Schools of Burke County and in me was created a strong desire to serve as superintendent in a county where I could devote all my time to the duties of the office. I felt that it was an open field for the bestowal of great labor and the accomplishment of much good. I, at last, very reluctantly decided to resign my position as president of Rutherford College and accepted the work of Superintendent of Buncombe.

I resigned and my resignation was courteously accepted by the Executive Committee of the Board of Trustees of Rutherford College.

Rev. J. H. West, the able and efficent Presiding Elder of the Morganton District was elected president of the College. Brother West is to represent the outside interests of the school and to aid in the government of the institution. The President and the members of his faculty are to select another teacher. Thus the school is now supplied with a president who has no teaching to do and a teacher also who is not hindered by the control of the school.

The Trustees are to be congretulated on their success in being able to secure such an able man as Rev. J. H. West as president.

With him at the head and such an able faculty as he has to aid him Rutherforn College is, indeed, a secondary school of the highest grade in North Carolina. I confidently expect Rutherfoad College to do better work and to have a larger patronage next year than ever before.

Respectsully,

A. C. Reynolds.

The former President of Rutherford College.

Trinity Gollege Notes.

The next session of Trinity College begins Wednesday, September 6th. The first meeting of the Faculty will be held Saturday, September 2nd. On Wednesday and Thursday, September 6th and 7th, will be held the examination for admission. Everything is being put in readiness for the opening.

The Campus is very beautiful, and is the admiration of all who see it. The prospects for next year are exceedingly good.

Prof. W. H. Wannamaker, Professor of German who has been in Germany for more than two years, has returned to his home in South Carolina, and he will be at the College in a few days. Mr. Wannamaker is an A. B. graduate of Wofford College, and an A. M. graduate of Trinity. Since leaving College he has been at Harvard and at the German Universities.

Mr. L. L. Hendren, Professor of Applied Mathematics, will begin his work at the opening of next year. Mr. Hendren is an A. B. and A. M. graduate of Trinity, and received the degree of Doctor of Philosophy from Columbia University last June.

Prof. S. F. Mordecai, Dean of the Law School, will next year occupy the faculty residence on the park formerly occupied by Prof. C. W. Edwards.

At the Trinity Park School work is progressing on the handsome brick dormitory which is being erected there. The large attendance at this school has made it necessary to increase the dormitory accommodations.

Prof. Mordecai has just had printed a manual for the use of the law students. The title of the manual is "Lex Scripta" and it is a condensed history of the English Charters and Statutes commented on in the first two books of Blackstone's Commentaries, showing where such charters and statutes are to be found in the Constitutions of the United States and of North Carolina and in the Statutes of North Carolina, if they are tstill in existence and if obsolete, why and when they became so. The modern English Statutes are also shown on the more important topics.

It is said in the preface, "Finding that students have difficulty in remembering the dates and names of the important English Statutes and whether or not they are still in force in England or in this state, and, if not why not. I have prepared this manual." Only a small edition was printed and the manual is not for sale. Copies are lent to the students.

A Call by State Library Committee.

Dear Sir:—The Trustees of the State Library have appointed the undersigned a committee to recommend books for that Library. In addition to what has already been done, we desire to make the North Carolina section of the Library entirely complete by securing for it a copy of every book and pamphlet bearing upon North Carolina, and also a copy of every book or pamphlet ever written by a North Carolinian. If these can be added, our Commonwealth will have an invaluable reference library for State and National history.

As we feel sure of your sympathy and aid in this important work, we make the following requests:

First. That you send to the State Library, Raleigh, N. C., the names and publisher's prices of any books that you have written.

Second. That you send copies of any pamphlets or essays that you have written; also copies of any printed address, lecture or oration that you have delivered. We desire to index and bind these. If you have no copies, will you indicate where they may be found.

Third. That you send the names of any valuable books, pamphlets, or documents of any kind, written by authors now dead

Assuring you that an immediate answer will be appreciated,

Yours very truly,

Walter Clark, Chairman,
M. O. Sherrill,
E. P. Moses,
D. H. Hill,
Committee.

Program.

For Bible School, to be held at East Bend, August, 29-31.

TUESDAY AUGUST, 29.

8 p. m. The Bible, Rev. R. L. Ownbey.

WEDNESDAY AUGUST, 30

9 a. m. Devotional services, Rev. R. L. Fruit.

9:15 a. m. The Bible and Holiness, Rev. A. W. Jacobs.

9:45 a. m. The Bible and secret prayer, Rev. W. L. Hutchens.

10:15 a. m. The Bible and family prayer, Rev. H. C. Sprinkle.

10:45 a. m. The Bible and the young people, Rev. W. F. Elliott.

11:15 a. m. Sermon.

2:15 p. m. Devotional Services, Rev. T. H. Stimpson.

2:30 p. m. The call to the Ministry, Rev. J. M. Rowland.

2:45 p. m. Responsibility of the Ministry, Rev. M. H. Long.

3 p. m. May one called to preach engage in secular pursuits? Rev. J. W. Long.

3:15 p. m. The support of the Ministry, Prof. W. M. Cundiff.

3:45 p. m. Open Conference.

4:15 p. m. Bible questions answered.

8 p. m. Sermon.

THURSDAY AUGUST, 31.

9 a. m. Devotional Services, Prof. J. H. Allen.

9:15 a. m. Does the Bible Require the Evangelization of the world? If so upon whom does the duty rest? Rev. J. A. Clark.

9:45 a. m. Surday of the field, Rev. B. F. Hargett.

10:30 a. m. When should the world be Evangelized? Rev. T. H. Stimpson.

11 a. m. Do the signs of the times indicate that the world is being Evangelized and that the Work will be accomplished in the near future? Rev. T. E. Winecoff.

J. A. COOK.

Mt. Airy, N. C.

Works of Dr. B. Craven.

Dr. Braxton Craven, wrote several books or booklets, among them the following. "The Day of Small things," "What woman can be," "Easter," Two short addressess to the Masons," "Test of scholarship," "Memoir of George Makepeace," "Address to the Normal School in 1857." Labor Problem in Randolph County." Also a number of sermons. Also two Novels: "Naomi Wise" and "Mary Baker," the last under Nom de plume of Charles Vernon.

Any one having any of the above books or pamplets for sale will please write to M. O. Sherrill, State Librarian, Raleigh, N. C.

An Erratum.

Mr. Editor:—Your correspondent (H). of August 3rd, in his reminiscences of Dr. Closs, speaks of his long stem pipe. This allusion, most assuredly, was applicable to some other guest. As for many years, before, during and since, the late civil war, I was intmately acquainted with that venerable character and great debater. And am sure I never saw him handle or use any narcotic or stimulant, except coffee. And the old repartee on coffee-drinking, "was to a landlady of a country-tavern in Va., instead of a Sister," as often reported.

Fraternally,

JNO. F. FOARD.

Program.

Of the Morganton District Missionary and S. S. Conference to be held at Oak Grove M. E. Church, South, Sept. 15-17, 1905.

FRIDAY SEPT. 15.

9 a. m. A Survey of our Mission Fields, China, Korea and Japan, Rev. J. D. Arnold, Rev. W. O. Goode. Brazil, Mexico and Cuba, Rev. N. R. Richardson. Our Home Fields, Rev. R. F. Bryant.

2:30 p. m. Two-fold idea of Sunday-school work, Rev. J. D. Gibson. The qualities of a successful, Sunday-school Supt., T. B. Depriest, I. N. Biggerstaff, Rev. S. M. Davis.

SATURDAY SEPT. 16.

9 a. m. If a charge fails to raise its missionary assessments where shall we look for the cause of failure? Does a well informed, wise, energetic pastor ever fail? Rev. J. B. Carpenter.

The character and importance of Missionary Literature. How it may be successfully distributed, Rev. C. E. Peeler, Rev. D. F. Carver. Your plan for securing the Missionary assessments. An interchange of methods, all the Pastors. How much did your charge pay per member to missions last year? All the Pastors.

2:30 p. m. The requisites of a good Sunday-school teaeher, J. W. Griffin, Rev. J. H. West. Should the Sunday-school be organized into a Missionary Society? L. E. Andres, Rev. W. O. Goode. The place of the Lesson Helps. J. B. Boyd, Rev. R. F. Bryant. How to get the whole church interested in Sunday-school work. Rev. H. L. Powell, W. W. Womack. A "dish of peas" in Sunday-school work, Rev. R. F. Bryant.

SUNDAY SEPT. 17.

11 a. m. Sermon, Bible and Missions, Rev. J. H. West.

Gen. J. S. Carr, Regarding the Bingham School, Mebane, N. C.

It affords me much pleasure to testify to the high character and the manner in which you conduct your school. I have had two of my wards at your school for the past two years, and the young men have both done well. It is with pleasure that we testify to the high merits of your school in every respect.

Yours very truly,

JULIAN S. CARR.

FULLY PREPARED FOR COLLEGE.

Capt. A. G. Brenizer, Cashier Commercial National Bank, Charlotte, says of the Bingham School, near Mebane, N. C.

"It has been on my mind for some time to write to you in regard to my son's experience at your school, and to thank you and the faculty for your kindly interest in him.

The school, in both his and my estimation is all that any parent or guardian could desire—healthful climate, comfortable quarters, excellent table, genial companionship, and well qualified and enthusiastic professors. One feature particularly has impressed me, and that is the intimate and friendly relations established between the boys and their teachers. Addison was somewhat behind in his education when he entered your school, but notwithstanding, I found him at the end of the year fully prepared to enter college. If I had a half dozen more boys I should send them all to Bingham School."

The Charlotte Ghatauqua Assembly.

Rev. D. L. Reid, the Manager, announces that Rev. William Spurgeon, of England, will be present, Friday and Saturday, September the 1st and 2nd, instead of the dates published for him in the July announcement. Mr. Spurgeon will be there these two days only.

Rev. Geo. R. Stuart, and the J. G. Dailey Quartette, of Philadelphia, will be there Sept. 1-5. Rev. Sam P. Jones will be present Sept. 5-7. Rev. John Hannon, of Virginia will be present Sept. 6-8.

Music will be a great feature of the occasion. The Assembly will be held on the Mecklenburg County Fair Grounds, and the terms of admission will be as follows:

All Day Tickets (good for three entertainments)	$.50
Single admission (for night entertainments only)	$.25
Single Season Tickets,	$2.00

Good for 21 Lectures and Entertainments. Sunday services free.

FAMILY SEASON TICKETS.

Three tickets—same family,	$5 00
Four tickets—same family,	$6.50
Five tickets—same family,	$8.00
Six tickets—same family,	$9.00
Seven to ten tickets—same family,	$10.00

Nearly three hundred dollars worth of season tickets had been sold up to the close of last week.

All railroads will give special rates for one hundred miles in every direction. For full information, write Rev. D. L. Reid, Manager, or Rev. C. M. Short, Secretary, Charlott, N. C.

Brevard Report.

Previously reported,	$731.60
Salisbury Circuit,	2 00
Forest Hill, Concord,	25 00
	758 60
Pledges,	4 50
	$763 10

You see the amount we so desire to get is slowly getting a little larger. Won't you come to the rescue and do something? A little from the many will soon make up the needed amount and we shall be so glad to get that little.

Let many respond and send their contributions to Mrs. F. E. Ross, Treasurer, Greensboro, N. C.

Married.

WORKMAN–JONAS.—July 30th, in the parsonage at Plateau N. C., by Rev. J. Frank Armstrong, Mr. W. P. Workman of Plateau and Miss Allie Jonas, of Barkley, N. C.

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jly6-8t Bedford City, Va.

The Quiet Hour.

Life in the Minor Key.

BY REV. J. D. KENNEDY, D. D.

"To me to live is Chaist" is a wonderfully suggestive definition of true life. Much of the music of the Christian life, however, is pitched on the minor key. Why so? Why should a "child of the King" go with bowed head and a sad heart and a soul evermore attuned to the plaintive notes of the minor key?

Surely there is no element in the nature of our holy religion which makes it a necessity to write all the music of this life on the scale of the minor key. Is it only at wide intervals of time and place that the soul of a true child of God is privileged to sing in the major key its pæans of exultant faith and holy joy, inspired and glorified by the Holy Spirit, indwelling and filling the heart with God's presence and love? Is there not grace and inspiration enough in the uplifting and joy-giving power of the gospel, intelligently apprehended and heartily embraced, to keep the true believer always singing in the major key, by day and by night, and in every possible allotment of Divine Providence? Why may not the believer always keep his soul keyed to the fundamental note of the major scale, and so make his entire Christian life from beginning to ending one grand and glorious psalm of praise and thanksgiving to God?

'Tis true there are many fruitful sources of sorrow and heartaches—some of them peculiar to the earnest and thoroughly consecrated servant of God. When sickness and death invade our homes and quickly rend asunder the ties of Christian love and friendships of a lifetime; when friends forsake, and misfortunes and sore disappointments come trooping seemingly from every point of the compass; when "the world, the flesh, and the devil" all assail us and conspire to weaken and absolutely undermine our faith in God and to work our spiritual undoing; and when our Heavenly Father withdraws, as it were, for a little season his presence from us, and leaves us to fight the great battles of life alone and single-handed—then it is that many of us—aye, most of us—unconsciously transpose the music of the soul into the plaintive notes of the minor key. Reluctantly, it may be, we yield to sadness of spirit and begloom our moral skies with hard thoughts of God, questioning his goodness, and allowing the great enemy of souls to alienate our hearts from him "in whom we live and move and have our being," and to whom we are indebted for all the blessings of life and salvation.

Many a Christian life begins and ends in the minor key—forgetting that "to me to live is Christ," and heeding not what the Master said to his tempted and tried followers: "Let not your heart be troubled. . . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Paul, the greatest of Christian philosophers, and a heroic sufferer of countless tribulations for Christ's sake, could nevertheless in his dark dungeon sing aloud in the major key: "Rejoice evermore. . . . And again I say, Rejoice." When some very good Christians get to heaven and hear for the first time the seraphic strains of celestial music ringing out in the thundering tones of the major key, I wonder if they will still cling to the minor key, and in soft, plaintive notes sing:

"Gentle, Lord, O gently lead us
Through this gloomy vale of tears."

Fellow-Christian, no matter what comes, let us be of good cheer and keep our Christian armor bright and "walk by faith and not by sight." Let us be Christ's, and Christ will be ours, to have and to hold for evermore. Let us all join in singing the beautiful hymn of William Hammond:

Awake, and sing the song
  Of Moses and the Lamb;
Tune every heart and every tongue
  To praise the Saviour's name.
Sing of his dying love;
  Sing of his rising power;
Sing how he intercedes above
  For those whose sins he bore.

Tell, in seraphic strains,
  What he has done for you;
How he has taken off your chains
  And formed your hearts anew;
His faithfulness proclaim
  While life to you is given;
Join hands and hearts to praise his name,
  Till we all meet in heaven.
—Midland Methodist.

Evening Prayer.

Father, the day is done. We bring to Thee the record of our work for approval and correction. We trust that we have done well, that our work, although not perfect, may be passing. Help us to attain the average, and if it be Thy will may we receive excellence. Advance us to new lessons, to other tasks, and thus from day to day and year to year under Thy teaching may we be promoted, until our time of graduation, when imperfect life and imperfect love are made perfect through Thee. Receive us for the sake of Jesus. Amen.—George E. Mayer.

Frequent Prayer.

Prayer is the key to open the day, and the bolt to shut in the night. But as the clouds drop the early dew and the evening dew upon the grass, yet it would not spring and grow green by that constant and double falling of the dew, unless some great shower at certain seasons did supply the rest; so the customary devotion of prayer twice a day is the falling of the early and latter dew. But if you will increase and flourish in works of grace, empty the great clouds sometimes, and let them fall in a full shower of prayer. Choose out seasons, when prayer shall overflow like Jordan in time of harvest.—Bishop Taylor.

Your Lord is very jealous of your love, O believer. He loved you with such a love that he would not stop in heaven without you; he would sooner die than you should perish, and he can not endure that anything should stand between your heart's love and himself. He is very jealous of your trust. He can not bear that you should hew out broken cisterns when the overflowing fountain is always free to you. He is also very jealous of your company. There should be no one with whom we converse so much as with Jesus.—*Spurgeon.*

A Notre Dame Lady.

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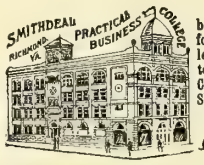
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An Infant's Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to
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The Family Circle.

Build Well.

"Build it well, whate'er you do;
Build it straight and strong and true;
Build it clean and high and broad;
Build it for the eye of God."

Sunshiny People.

There are people with such lovely dispositions, such lucent purity of heart, such fresh and vivid sympathy, that their mere presence is a comfort and blessing. "As for S.," says Mr. Motley in his Letters, "he is sunshine itself, and you are warmed on a rainy day by knowing that he is in the same room with you."

These delightful beings succeed in making sunshine out of the most unlikely materials, and in common with the sun itself they have the power of seeing the bright side of everything. Turning the cheerful rays of their own goodness upon others, the light which they diffuse gives a luster which is reflected back to themselves. There is such a potency in this spiritual sunshine that it does far more than confer a semblance of brightness for its own individual gratification; it arouses in susceptible natures an imitative response.

Not long ago a clever and interesting woman declared she is always at her best when visiting a certain country house. The genial, gentle hospitality, the beauty and radiant happiness of the family life, the charm and cultivation of the unaffected conversation, all stimulate her to rise to that higher plane of thought, and incite her to emulate the gracious, kindly deeds which are natural and spontaneous in this well-ordered house. In its sunny atmosphere her whole nature expands like a flower.

High spirits are sometimes mistaken for the more delicate and unobtrusive temperament; the real heart warming sunshine does not glance and quiver, but glows with a steady radiance while its sweet influence is felt and welcomed even by the darkest and most sensitive nature.—Pittsburg Dispatch.

Be of Good Cheer.

No matter what occurs, keep up your courage. The man of hope is the man of valor. Never borrow trouble. If it is in the future, it will come soon enough. The burden of calamity you dread may never come. And if it should never come, it will find you better able to meet and bear it than you are today.

As your days, so shall your strength be. Sufficient unto the day is the evil thereof. The life and words of Jesus and Paul furnish some apt and forceful illustrations of the uplifting, sustaining power of joyous, loving hope. On the eve of his crucifixion, when the clouds were black and threatening, Jesus comforted his disciples with those ever-memorable words: "Let not your heart be troubled. In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

And Paul, in prison, awaiting death, cheered his fellow-Christians on to a life of heroic endurance by the inspiring exhortation: "Rejoice evermore; and again I say, Rejoice."

Christianity is a religion of hope.

When we enter upon the new life we are begotten again unto a lively or living hope by the resurrection of Christ from the dead. Hope, says one, gives sanity and good health; it doubles the value of food and sleep, lightens every care and gives the heart courage for all its tasks.—Exchange.

General Lee.

General Lee was in the cars going to Richmond one day, and was seated at the end furthest from the door. The other seats were filled with officers and soldiers. An old woman, poorly dressed, entered at one of the stations, and finding no seat, and none having been offered to her, approached the end where the General was seated. He immediately rose and gave her his seat. Instantly there was a general rising, each one offering his seat to the General. But he calmly said: "No, gentlemen; if there was no seat for the infirm old woman, there can be none for me." The effect was remarkable. One after another got out of the car, and the General and the old lady soon had the car to themselves.—Baltimore Herald.

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There is no light so meager that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.—Phillips Brooks.

"My boy," said a father to his son, "treat everybody with politeness, even those who are rude to you; for remember that you show courtesy to others not because they are gentlemen, but because you are one."

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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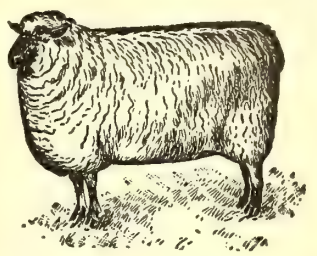
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☞A great many renewals are past due. Look at your label, and if the date is past, send in your renewal. We need it now.

OUR AUGUST PREMIUM.

For the largest number of New Subscribers sent in with the cash during August, we are going to give a copy of the new book just from the press,

THE STORY OF THE CONGO FREE STATE.

This is a book of over 600 pages, with 125 illustrations and two large maps, price $2.50. To win this prize requires not less than ten new subscribers, cash with the order. Some one is sure to get this prize unless no one secures as many as ten. Who will be the prize winner for August?

As USUAL the secular press is beginning, three months in advance, to map out the work of our annual Conference. This and that are going to come up and provoke warm discussion, &c., &c. They are also beginning to let the public know who will be appointed to this and that prominent place. The fact is that there never was a time when we had as little reason to expect any warm or exciting discussion, and, as to the appointments that are to be made, all is guess work until the Bishop reads them out at the conclusion of the Conference.

RUTHERFORD COLLEGE.

President Reynolds, of Rutherford College, has been elected Superintendent of Schools for Buncomb county, and a press dispatch, which we presume is authentic, announces that Rev. J. H. West, presiding elder of the Morganton District, has been elected to succeed him as president of Rutherford College. We regret the leaving of Professor Reynolds at this time, but if it had to be we feel that the College will be safe in the hands of Brother West. [Since writing the above we have received the letter of Professor Reynolds published elsewhere in this issue.]

OUR BILL OF FARE.

We never go broke for something good to print, notwithstanding the fact that some weeks the supply runs a little short and the quality is a little bit indifferent. But we feel like calling attention to the very excellent bill of fare in our contribution columns this week. Brother Jones' tribute to Rev. Thomas Lewis Triplett is tender and discriminating, and will be read with interest by thousands who claimed Brother Triplett as friend, if not spiritual father. Dr. Smith's Georgia letter is always interesting, but this one is of unusual interest from the fact that he calls attention to a condition which has crept in upon us with possibilities of far-reaching evil results in the history of our beloved Methodism. Every father and mother should read this letter carefully. It is not possible for the preacher to be what he ought to be in a home across the threshhold of which he can never come save in a conventional strait jacket.

Dr. Dan Atkins gives us a thoughtful and very suggestive article on the place of the Epworth League in our economy. There is need of agitation here and the arguments of Dr. Atkins are unanswerable. Rev. W. R. Ware makes a plea for the camp meeting which is timely, and this will be read with great interest by many whose minds are not settled on this question.

There are other good things in this issue, but these contributions are of unusual interest, and are worthy of being read and re-read. By the way, we have many preachers and laymen, who, by giving us such well-digested and thoughtful contributions, could fortify us with excellent excuse for not printing some that are not so good. There is no reason why the editor should be sending out to these silent ones special invitations to write. This is OUR paper and we ought to work together to make it among the best.

DEATH OF PROF. O. W. CARR.

It is with a feeling of profound regret that we announce the death of Professor O. W. Carr, which occurred at his home at Trinity, Randolph county, on Sunday morning last.

Prof. Obed William Carr was born in Duplin county, March 12, 1833. He was married to Miss Roxanna Leach, of Trinity, who, with three children, survive him. The children are: Mrs. Dred Peacock, of High Point, Mrs. James Pepper, of Trinity, and Mr. Ernest R. Carr, of High Point.

The deceased was, for many years, Professor of Greek in the faculty of Trinity College. He was a man of the noblest traits and highest purposes in life, and all who knew him respected and loved him for those qualities.

We hope to have a full memoir for publication at an early date. May God comfort the bereaved ones.

GOMING SQUARELY TO THE ISSUE.

There must be a coarse-grained set of men before the public, if not in the lead, in the politics of South Carolina. The last issue of the Southern Christian Advocate rebukes these blatherskites as follows:

"It does seem at times that some aspirants for public office think that profanity and blackguardism are means of winning votes. Certainly they would not be guilty of it if they were sure it lost them votes. They very probably assume that the people in the country like that sort of thing. Whereas, the truth of the matter is, it is an impertinent insult and a reflection on the sense of decency of any audience, in town or country, for any public speaker, aspirant for office or not, to interlard his address with empty oaths and a blasphemous use of the Creator's name. It does not make any difference who he is, what rank, or mission, or intellectual power, he has no right or privilege thus to insult his audience. It would stop, too, if a few leading men would give him a straight talk about it, or hiss him roundly in the very act.

"We have already had enough of this species of public blackguardism,—there is no use in mincing words or describing it. It is time that we cease either to excuse or condone it. We owe it to the standards and ideals of the young, who only too easily imitate the coarser things in life, not to tolerate profanity on either stump or rostrum. It is stupid and vicious in private and foul and offensive in public. For any man to be coarsely profane in addressing them ought to be received as intolerably insulting by any audience. And he should be made to feel that this is their attitude. If the politician could know that he lost votes by it, or the speaker that both himself and his message were discredited, both would soon lay their profanity aside."

It is a matter about which we feel no little gratification that the above rebuke would be out of date in North Carolina by at least thirty years. We have been hearing the politicians discuss the issues in North Carolina for more than that many years, and we do not recall but one speech that merited such a rebuke, and the poor fellow who made it has scarcely been heard of since. There may have been others but we are safe in saying that the moral code of the politician in North Carolina is infinitely higher than that described above in our sister State, and is constantly improving.

Rev. M. A. Smith and family, of Wadesboro station, are visiting relatives in Richmond county.

BREVARD AND HENDERSONVILLE.

By special solicitation of the Rev. C. P. Moore, pastor of our church at Brevard, I ran over there from Horse Shoe last Saturday evening, a week ago, and spent Sunday with him. Three years ago I spent a few days at Brevard, but I never before had the pleasure of worshipping with our people there on Sunday. I had some liberty in preaching to the intelligent and appreciative congregation that wait on Bro. Moore's ministry. The Rev. J. H. Brendall and his excellent wife were with us and Bro. Brendall preached a thoughtful and effective sermon at night. We had good congregations with a considerable sprinkling of summer visitors.

We have a superior church building for a town of that size, built within the last three years. It is of brick and cost some $6,000. I hardly know of a better auditorium in which it is easier to preach. They also have a good Sunday-school room. Bro. Moore is closing his fourth year here—the only four years of his ministry—and is greatly beloved for his own and his work's sake. He had good educational advantages, was a successful business man before he entered the ministry, has studious habits, preaches good sermons, and is regarded as an exceptionally good man. His superior wife is one of the best and most spiritual and successful workers in the cause of missions in this part of the State. I certainly had a most enjoyable stay under their hospitable roof. Brevard is a town of some 800 population, on the Transylvania Railroad between Hendersonville and the noted Toxaway Lake, some 21 miles from each place. It is about the same elevation of Asheville, but you have to climb some 500 or 600 feet to reach Lake Toxaway. This is said to be the largest artificial lake in the world. It was made by building a strong stone dam across a mountain stream, which is said to be 450 feet long and 75 feet high at the centre. The lake has a small island in it, and is said to be nearly 15 miles in circumference. The water is very clear and abounds in mountain trout, which the guests of the near-by huge Toxaway Hotel are permitted to catch, at least to the number of five each a day. As with me, business was before pleasure, I did not run up to the lake.

I need hardly say to your readers that the Brevard Industrial School is located at the town of Brevard. I had the pleasure of going through the building, which is a larger and better arranged one than I expected to find. It has some 50 or more rooms altogether, 32 of which are dormitories, I have recently seen a good deal of Prof. Bishop, who constantly grows on me. I think him a man of intelligence, force and character, who is well adapted to the work he has in hand. His rates are certainly very reasonable—only $75.00 the scholastic year of 9 months for board, tuition, fuel, lights, etc. He is hoping for a large attendance at the next session.

On Monday afternoon I ran back to

HENDERSONNILLE

and spent a day and more with my good friend, the Rev. D. M. Litaker. It was at the height of the season for summer visitors, and the town seemed to be full and running over. There are some 3,000 people in the town ordinarily, but I was told that there were then nearly or quite 4,000 visitors, more than usual, possibly on account of the yellow fever scare. A good proportion of these visitors attend the town churches, and Bro. Litaker gets his share. He seems to be growing on his people and to be doing a good work.

I went from Hendersonville, through some tribulation, to Forest City. Will give account of District Conference there for next week's Advocate.

In the meantime, Mr. Editor, please excuse me! I never write the diminutive and pet name "Charley" in speaking of a grave presiding elder! Never! How would it sound to say "Charlie Betts Galloway" or "Johnnie Christian Keener"? You really must excuse me from so dubbing one of our respected sub-bishops! I did not write it "Charley Fletcher Sherrill," nor did I speak of the politician's "pupils," but his "people."

But I don't blame the printer. It is hard enough to read what I write in my room, much more what

I scribble on a fast-running train.

JNO. R. BROOKS.

Shelby, N. C., 14th Aug., 1905.

[The foregoing came too late for publication, as was intended in our last issue.—EDITOR.]

NOTES AND PERSONALS.

Bishop Candler laid the cornerstone of the Kentucky Wesleyan College July 24th.

Rev. W. R Evans, of Granite Falls, has been assisting Rev. J. W. Ingle in revival work on the Polkville circuit.

Rev. W. L. Sherrill, of Asheboro, has been visiting for some days among relatives and friends in Lincoln county.

Rev. Z. Hinohara has been visiting the churches in Stanley county and delighting the people with his lectures.

Main Street Methodist Church recently voted their pastor a month's vacation, which he will take in September.—Reidsville Weekly.

Mrs. Eliza Mayes, widow of the late ex-Sheriff Mayes, of Alexander county, died at Oak Forest on the 17th inst., aged about 90 years.

Rev. E. K. McLarty will begin a series of religious meetings at Central Methodist church on Sunday, September 3.—Concord Times.

Rev. E. K. McLarty and family, of Central church, Concord, are spending a vacation voted them by their congregation, with relatives in Asheville.

Rev. J. T. Erwin, formerly a member of the faculty of Rutherford College, and recently a student in Vanderbilt University, is now principal of the Graded Schools of Martinsville, Va.

Rev. T. H. Stimpson assisted Rev- W. T. Albright in a meeting at Boone recently. The Watauga Democrat says much good was done and speaks in high terms of the work and preaching of Brother Stimpson.

The work on the new Methodist Church is progressing fairly well, notwithstanding the fact that it has rained almost all the time since work commenced.—Elkin Times.

Rev. J. H. Barnhardt passed through the city last Saturday returning to his home in Winston from Siler City where he assisted Rev. T. A Sykes in a meeting.

Rev. James Wilson filled his regular appointment at the Methodist church last Sunday morning and evening, preaching two able sermons to large and appreciative congregations.—Forsythe News.

Rev. C. A. Jackson, of the South Georgia Conference, and pastor of our church at Valdosta, has been spending a few days in the city with his brother-in-law, Col. W. M. Thompson.

Rev. Geo. F. Kirby, pastor of South Main Street church, High Point, has been at the Hospital with typhoid fever for some time. We are glad that he is reported as improving.

The Methodists of Ohio have laid the corner-stone of their Old People's Home. The grounds and building are to cost $400,000, and the endowment is to be $600,000.

The editor of the Biblical Recorder pays high tribute to the character of Mr. J. D. Moore, a prominent member of the Baptist church, who died recently, at Gastonia. Mr. Moore was a native of Caldwell county, came of good stock, and is worthy of all the praise bestowed upon him. The world can ill afford to spare such men.

Rev. R. B. Hines, of Mount Airy, suffered a stroke of paralysis immediately after preaching in Trinity church, in Iredell county on Friday of last week. The latest report indicates a hope of recovery.

The press dispatches report the illness of Bishop J. S. Key at his home in Sherman, Texas. We trust the illness is not of a serious nature, and that the good Bishop will soon be able to resume his duties.—New Orleans Christian Advocate.

Rev. J. A. Baldwin, of Charlotte, and Prof. Jerome Dowd, of the University of Wisconsin, have been taking an outing together through the mountains. The Franklin Press reported them there in the role of tramps.

Rev. J. T. Stover, of Pleasant Garden circuit, called on Monday morning. He reports four protracted meetings held, resulting in thirty-two conversions. The camp meeting at Bethlehem will embrace next Sunday, continuing next week.

Bishop Chas. B. Galloway has tendered his services to New Orleans during the yellow fever crisis. He states that he will serve either as a minister or a nurse. The authorities say, in reply, that his services, while appreciated, were not required at present.—New Orlaans Christian Advocate.

The British Wesleyan Methodist Conference at its recent session held in Bristol, England, appointed its ex-president, Silvester Whitehead, as its Fraternal Delegate to the General Conference of the Methodist Episcopal church, South, which is to be held in the city of Birmingham, Ala., in May, 1906.

Bishop and Mrs. Duncan are enjoying a trip in Western North Carolina and at present are at Waynesville, whose water and air are so pleasing to tourists. The Bishop, after the summer campaign in District Conferences, needs all the rest he can crowd into the short vacation.—Southern Christian Advocate.

We regret to note that Rev. G. H. Waddell, editor of the Southern Christian Advocate, has been indisposed and had to seek restoration by refugeeing in the mountains. We are glad to hear of his improvement, but wondering how an editor ever got a vacation.

Rev. W. A. Lambuth, of Thomasville, a student in theology at Harvard University, preached last Sunday morning and evening at Trinity church, Charlotte. The Observer gives an outline of the morning discourse, and speaks in the highest terms of both efforts. The congregation was greatly pleased.

At the session of the Morganton District Conference held at Forest City last week Marion was chosen as the place where the next conference will be held. It was also decided to change the time of holding it from the middle of summer to an earlier date.—Marion News.

Children's Day exercises were held at the Methodist church last night and under the efficient drilling of Mrs. G. M. Kipka the children rendered a programme that was very creditable and which has elicited much comment today.—Mooresville cor. Statesville Mascot.

Prof. Louie R. Wilson has received the degree of Doctor of Philosophy at the State University and is now to take his place as a regular member of the faculty of the University. This is a family of remarkable talent, three of the brothers now being members of the faculties of prominent educational institutions.

Prof. Bruce Craven is now Superintendent of Schools at Morgantou, North Carolina, while his brother, Prof. H. B. Craven, formerly a member of the faculty of Greensboro Female College, is Superintendent of schools in the city of Newberne. These are grandsons of Dr. Braxton Craven, and seem to be real chips of the old block. We note with pleasure their success.

The Biblical Recorder gives in its last week's issue a resume of the work accomplished by Rev. J. B. Boone, the retiring manager of the Thomasville Orphanage. If all this is correct, and we have no doubt it is, we have been puzzled to know how the Recorder could afford to favor the retirement of Rev. Mr. Boone because of one alleged mistake.

Dr. A. C. Barron, pastor of Tryon Street Baptist church, Charlotte, and one of the most popular and best-loved ministers of the State, died at Somerset, Va., on last Saturday evening, resulting from a stroke of paralysis on the Thursday preceding. He was returning from his visit to the International Baptist Congress at London, and a short tour of European countries.

The Gastonia press correspondent last week said: "The meeting at West End church is still in progress. The rain has hindered some, but a good meeting has been held. About 20 conversions have resulted so far. The preaching has been done largely by Rev. E. L. Bain, assisted by Rev. R. M. Hoyle, presiding elder of the district.——Prof. Loy D. Thompson, of Stanley, one of the faculty of Rutherford College, was in town yesterday in the interest of his school. He secured several students.

Rev. T. W. Smith, of Concord, is a great favorite with the Rocky River (Presbyterian) congregation. He has supplied for them occasionally for some twenty years, and is as popular with them as ever. Brother Smith is a sensible man, an amiable character, and one of the most helpful preachers we have. We are not surprised that he holds a warm place in the hearts of these followers of Calvin. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Rev. D. H. Tuttle, pastor of our Hay St. church, Fayetteville, passed through the city on Wednesday of last week, on his way to visit the old home in Caldwell county. We greatly enjoyed his brief call at the Advocate office, and have a homesick feeling because we could not join him in an outing to the dearest spot on earth—the scene of boyhood's sunny days. Brother Tuttle is looking unusually well and must be just coming to his prime.

Rev. R. E. Porter, former missionary to Cuba, but recently a student in Vanderbilt University, has been visiting his home people in the city for a few days. On last Sunday evening he delivered a very interesting address to the West Market Street congregation on Cuba and her needs. He has been assigned to work in Cuba again under direction of our Board of Missions, and left for the island on Tuesday. Brother Porter is a bright and promising young man, and the West Market congregation should feel grateful to God for calling one of their number into this important work.

WINSTON DISTRICT CONFERENCE NOTICE.

Dear Bro. Blair:—Please state in your paper this week, that reduced rates on Railroad have been secured for our District Conference. Tickets will be on sale Wednesday, and will be good until Monday.

Sincerely,

A. L. STANFORD.

CALLED MEETING BOARD OF EDUCATION.

The Board of Education of the Western North Carolina Conference is hereby called to meet in Tryon Street church, Charlotte, on Friday, September 1st, 1905, at one o'clock, p. m.

EDWIN L. BAIN, President.

August 21, 1905.

The Sunday School Lesson.

LESSON IX.—AUGUST 27. 1905.

Jeremiah in the Dungeon.
Jer. 38:1 13.

Golden Text.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Matt. 5:10.

Notes.

"As many as are in the law shall be judged by the law." Judah's conduct grows worse and worse. We are in danger of forgetting that the nations around them were more cruel, despotic and false than these Jews. We see the behavior of Judah in the light of a law which was "holy, just and good." Judged by that law they were sadly wicked. They had received care and deliverance, ordinances and institutions, hopes and promises, more than any other people. "He hath not dealt so with any nation" Thus their ungrateful ways stand in contrast with their special mercies, and they seem worse than others. How does our conduct march with the Divine mercies?

The Divine displeasure did not suddenly fall. One warning stroke had swept into captivity Daniel and his comrades. A second had taken Ezekiel and his company to Babylon. Josias's two sons and his grandson had gone like phantoms. Yet there was no reform. The nobles freed their slaves, and reenslaved them. A new siege began, yet there were eighteen months before the capture of the city. Thus sentence was not speedily executed. They might have reformed.

In all this time Jeremiah was faithful as prophet and citizen. He was bidden to say that any who surrendered to the Chaldeans would be safe; others would perish; and this sounded like a traitor's word. But to show his abiding interest in the land, he bought land, as if to staA and share the worst. Indeed, the weak king counted the prophet his friend and often consulted with him, though he never followed the counsel firmly spoken. The prophet was even confined in the palace precincts.

Now comes our lesson, with its fresh outrage. Jeremiah's brave and faithful heart speaks from his jailyard to all who pass by, and his message is the same—"Surrender, or perish!" This "weakeneth the hands," and had clearly caused many to "go forth to the Chaldeans." The king, a straw in the wind, can do nothing against the accusers, nothing for Jeremiah.

It was Paul's at Philippi, like Jugurtha's at Rome, where the captive said. "How cold your bath is!" Here sank Judah's one true man. Psalm 69, which is also Messianic, tells the thoughts which thronged his mind. "They hated me without a cause;" "My prayer is unto thee; "O God, set me up on high!" "The Lord despiseth not his prisoners;" therefore, "I will praise his name with a song." So was the mire bright with hope and the dungeon tuneful with prayer, as has been many a prison since.

"The king's slave" (Heb), Ethiopia, his mysterious land, has since the dawn of history sent out slaves, and here is one with a heart of pity, and of courage equal to his pity. Jeremiah's only helper! The king must have valued him, for he bravely and frankly charges that "these men have done evil." He is the servant of a King above Zedekiah, and his word is with power. He is in sight none too early.

The king is not wholly bad, and the servant's bold appeal catches his conscience. Looking from the gate of Benjamin northward, he sees how hopeless he must be of deliverance, and why put the prophet to a dismal fate? These princes, like the Russian grand dukes, are malignant advisers. A beam of just reasonableness breaks in upon the king's mind, and his lips speak out the word. The servant takes a "posse" able to resist any violent interruption.

These rags protect the prophet from strains and bruises The weight of the prisoner might be serious, and the clay and filth that was clinging to his person aggravated the uplift This minute regard for circumstances shows the Divine care, "a very present help in trouble" The dismal record of the lesson is beautiful by this gentle courage of a slave. No other word is said of him, but wherever the lesson is read, this kindness sheds perfume.

The prophet now stays with the royal guard. Some ten months of siege were yet remaining. They were dreadful with famine, and all the evils of a town close pent in a hot and weary season. The king under evil counsel persisted—as if under what the Greeks called ate—ruin preceded by infatuation. Jeremiah was fed, but an atmosphere of woe, a smell of death, hung over the city. At length in midsummer the year and a half of misery ended in destruction.

"I am a man that has seen affliction"—such was all the story of his life. Some say that at the temple's fall he put tables of the law which Mo hsesad brought from Sinai, into a cave of Mount Pisgah, but that cave is as unknown as Moses' sepulcher. The prophet was taken by refugee Jews to Egypt, and is lost from record. But on high is his record, and "Well done!" his reward And of the slave the Divine lips said: "I will surely deliver thee, for thou hast been loyal to me!"—A. B. Hyde, D. D., in Pittsburg Christian Advocate.

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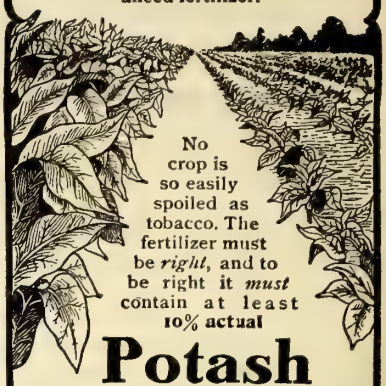
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Gastonia.....Lv	10 38 am	7 50 am 9 00 am	
Lincolnton.....Lv	11 50 am	10 45 am	
Newton.....Lv	12 28 pm	1 00 pm	
Hickory.....Lv	12 57 pm	2 20 pm	2 20 pm
Lenoir.....Ar	2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir.....Lv	3 05 pm		9 45 am
Hickory.....Lv	3 57 pm	5 20 am	11 50 am
Newton.....Lv	4 24 pm	7 00 am	
Lincolnton.....Lv	5 02 pm	9 00 am	
Gastonia.....Lv	6 00 pm	12 10 am 1 30 pm	
Yorkville.....Lv	6 50 pm	3 05 pm	
Chester.....Ar	7 45 pm	4 45 pm	

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Our Little Folks.

A Clever Boy.

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"Why, how do you know?" was the general question.

"Measured it."

"How ?"

"Foot rule and yardstick."

"You didn't climb that tall tree ?" his mother asked, anxiously.

"No'm; I just found the length of the shadow and measured that."

"But the length of the shadow changes "

"Yes'm; but twice a day the shadows are just as long as the things themselves. I've been trying it all summer. I drove a stick into the ground, and when its shadow was just as long as the stick, I knew that the shadow of the tree would be just as long as the tree, and that's thirty three feet."—Selected.

A Little Leaf.

Once on a time a little leaf was heard to sigh and cry, as leaves often do when a gentle wind is about. And the twig said: "What is the matter, little leaf ?"

"The wind," said the leaf, "just told me that one day it would put me off and throw me to the ground to die." The twig told it to the branch, and the branch told it to the tree.

And when the tree heard it, it rustled all over and sent word back to the leaf: "Do not be afraid, hold on tightly, and you shall not go off till you want to."

And so the leaf stopped sighing, and went on singing and rustling. And so it grew all Summer till October. And, when the bright days of Autumn came, the leaf saw all the leaves around becoming very beautiful. Some were yellow, and some were scarlet, and some were striped with colors. Then it asked the tree what it meant. And the tree said: "All these leaves are getting ready to fly away, and they have put on these colors because of their joy."

Then the little leaf began to want to go, and grew very beautiful in thinking of it. And, when it was very gay in colors, it saw that the branches of the tree had no colors in them; and so the leaf said: "O branch, why are you lead-colored, and we golden ?"

"We must keep on our work-clothes," said the tree; "for our work is not yet done; but your clothes are for a holiday, because your task is over."

Just then a little puff of wind came; and the leaf let go without thinking of it, and the wind took it up and turned it over, and then let it fall gently down under the edge of a fence, among hundreds of leaves; and it never waked up to tell what it dreamed about.—Selected.

Act well for the moment, and you have performed a good for eternity. —Lavater.

God makes the rims in which we are placed, but we ourselves can make our lives what we will within these rims.—A. D. T. Whitney.

A Story of Lights.

One night, when the sun had disappeared and birds had tucked their heads beneath their wings to rest, one of the night birds flew close to an electric light.

"Of what use are you ?" asked the bird. "You give so little light compared with the sun."

"I do the best I can," said the light. "Think how dark this corner would be if I were not here ! People walking and driving might run into one another, and some one might get hurt."

"That's true," said the bird, and away he flew. Then he came near a gaslight, standing apart from houses and busy streets.

"Of what use are you ?" asked the bird. "You do not give as much light as the electric light "

"I do the best I can," said the light. "Do you not see that steep bank just beyond ? If I were not here, some one might fail to see it and fall "

"That's true," said the bird, and away he flew. Soon his sharp eyes spied a lamp in a window.

"Of what use are you ?" asked the bird. "You do not give even as much light as the gaslight."

"I do the best I can. I am in the window to throw light down the path, that Farmer Brown may see the way when he comes home. I do the best I can."

"That's true," said the bird, and away he flew.

But again his sharp eyes spied a light—a tiny candlelight in a nursery window.

"Of what use are you ?" asked the bird. "Your light is so small. You do not give even as much as a lamp."

"I do the best I can," said the candle, "and I can easily be carried from room to room. Nurse uses me when she gives the children a drink of water at night or sees that they are snugly covered up in bed. I do the best I can."

"That's true," said the bird; and away he flew, thinking, as he saw the many lights here and there, little and great: "All are helpers."—Harriet S. Warren, in Kindergarten Review.

If we are going to get the victory over the world, we have got to gain it through Christ.—D. L. Moody.

Do not flinch from suffering. Bear it silently, patiently, and be assured that it is God's way of infusing iron into your spiritual make.—Rev. F B. Meyer.

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A few counterfeiters have lately been making and trying to sell imitations of Dr. King's New Discovery for Consumption, Coughs and Colds, and other medicines, thereby defrauding the public. This is to warn you to beware of such people, who seek to profit, through stealing the reputation of remedies which have been successfully curing disease, for over 35 years. A sure protection, to you, is our name on the wrapper. Look for it, on all Dr. King's or Bucklen's remedies, as all others are mere imitations. H. E BUCKLEN & Co., Chicago, Ill., and Windsor, Canada.

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(Signed) Nannie Weatherly Caldwell.

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Our Watchword: "For love of Christ."

Officers of the W. F. M. Society.

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Corresponding Secretary—Mrs. L. W. Crawford.

Recording Secretary—Miss Terrie Buttrick.

Treasurer—Mrs. Philip N. Peacock

Auditor—Mr. A. L. Smoot.

Superintendent of Juvenile Work—Mrs. J. H. Weaver.

District Secretaries.

Asheville District—Mrs. M E Child, Mrs. James Pickens, pro tem.

Charlotte District—Mrs. W. W. Hagood.

Franklin District—Mrs. Kope Elias

Greensboro District—Mrs. S. H. Hilliard.

Morganton District—Mrs. A. C. Reynolds.

Mount Airy District—Mrs. H. G. Chatham.

Statesville District—Mrs. J. B. Atkinson.

Shelby District—Miss Sallie Nowlin

Salisbury District—Mrs. W. C. Houston.

Waynesville District—Miss Terrie Buttrick.

Winston District—Mrs. Frank Martin.

The Asheville-Waynesville District Meeting.

The district meeting for the Woman's Foreign Missionary societies of the Asheville and Waynesville Districts was held in Weaverville College, Weaverville, N. C., Tuesday, July 25, 1905.

Devotional exercises were conducted by Rev. A. W. Plyler.

By agreement of some of the officers it was decided to divide the work between the two districts by appointing Mrs J. E. Ray, vice president of the conference society, to act as president, and Miss Terrie Buttrick, secretary of Waynesville District, to act as recording secretary.

Mrs. J. R. Pickens, Secretary pro. tem. of Asheville District offered a few explanations why she did not preside according to the regulations of the conference; she also extended a hearty welcome to all visitors. She begged to be relieved from the responsibility of directing any deliberations of the meeting on account of indisposition and her recent introduction to the work.

An enrollment of delegates and visitors was made and only fourteen outside of Weaverville, were recorded. It was presumed that the lateness of the season and the short notice given caused the small attendance from other societies. The Weaverville organizations were largely represented.

The meeting was honored by the presence of more ministers than ever before. Among those present were Revs. R. W. Pickens, W. B. Lyda, J. A. Reagan, R. H. Parker, Charles Weaver, A. W. Plyler.

Many of these were formally introduced and spoke words of sympathy and encouragement and added much to the interest of the meeting. Rev. K. V. Miller, a returned missionary of the Free Will Baptist church from Africa, was introduced and spoke of the condition of women in foreign lands and presented the opportunities now open for Christian service in those countries.

Reports of auxiliaries were called for and the following heard: Central, Mrs. Ray; Chestnut St., Mrs. Joe Reynolds; Biltmore, Mrs. Walton; Black Mt. and Skyland had reports read by the secretary; Weaverville, Mrs. J. A. Reagan and Waynesville by Mrs. Shelton Much commendation was given the president of Skyland for her heroic efforts to keep up that society.

Chairmen of standing committees were appointed: Mrs. J. F. Pickens, Extension of Work; Mrs. J. A. Reagan, Finances; the Golden Links and Juvenile Work consolidated with Mrs. C. C. Brown as chairman.

Miss Buttrick gave "Echoes from the Annual Meeting." It was a brief synopsis of the proceedings of the meeting at High Point and the most important points were culled from Mrs. Robertson's address, Mrs. Crawford's annual report, Mrs. Cobb's addresses, Dr. Hannon's sermon and many suggestions for practical work given in the reports.

Miss Maud Weaver sang very sweetly, "My Saviour Divine" and conference adjourned for luncheon.

The afternoon session opened with prayer by Rev. R. H. Parker. After roll call and reading of minutes, reports of Golden Links were heard: Central, Miss Alice Smith; Chestnut St., Miss Amy Hackney; Weaverville, Miss Minnie Lyda and Balm Grove, Miss Terrie Buttrick.

A paper on "The Advantages of Being a Golden Link" was read by Miss Eula Buttrick. She treated of the social, mental and spiritual advantages. Miss Lassie Reeves read an excellent paper on "Our Mission Fields" which presented the conditions and needs of the countries in which our Board is especially interested.

The following Light Bearer Bands reported: Central, Miss Alice Smith; Bethel, Mrs. Mears; Weaverville, Miss Myrtle Pickens and Epworth Plants, Miss Eula Buttrick.

Mrs. Mears gave a well prepared paper on "How to Encourage Liberal Giving Among Children" which was full of practical suggestions.

Report of Extension of Work was rerd and adopted. The committee adopted some resolutions that were passed at the last meeting. Mrs. Ray made an appeal for recruits and quite a number of women pledged themselves to secure new members.

Committee on Finance reported through Mrs. Regan. After this report Mrs. Ray made appeal for the "Circle of Thirty." A little time was given to the "Missionary Advocate" and "The Little Worker." Mrs. Mears read the report of committee on "Young Peoples and Juvenile Work."

Waynesville's invitation for the next meeting was accepted and the conference adjourned SINE DIE.

REPORT OF COMMITTEE ON FINANCE.

Knowing the great need of our mission workers in foreign fields, be it Resolved:

First, We insist upon a prompt payment of dues, not only as a duty, but as a "means of grace."

Second, We recognize the call for a pledge of $525 for the Asheville District, and $100 for the Waynesville District.

Third, We appreciate the "Circle of Thirty" as one of our best things and urge that we have one or more shares in each society.

Fourth, We recognize the one-dollar birth day offering an improvement on the "penny for each year" which has been adopted by some. Also, thanks are due to Mrs. Crawford for the sweet thought so nicely expressed in "one dollar for the twin sister in foreign lands."

Fifth, That we suggest the following apportionments on the "Pledge":

ASHEVILLE DISTRICT — Central, $200 00; Chestnut Street, $40 00; Biltmore, $75 00; Bethel, $25 00; Haywood St., $70.00; Hendersonville, $75 00; Weaverville, $40 00; Black Mt., $10 00; Total, $525

WAYNESVILLE DISTRICT—Waynesville, $65 00; Balm Grove, $15 00; Crab Tree, $10 00; Mount Zion, $10 00; Total, $100 00.

Mrs. J. A. Reagan, Chairman.

REPORT OF COMMITTEE ON YOUNG PEOPLES AND JUVENILE WORK.

Realizing that the work of the Woman's Foreign Missionary Society depends mainly upon the young people and children of to day, it is with gratitude that we note the increase in finances, yet we deeply deplore the fact that for lack of suitable managers so many societies have disbanded, thereby depriving the children of much needed knowledge and training in missionary work.

Resolved 1st. We pray earnestly for a general awakening of missionary interest among the children.

Resolved 2nd. We earnestly urge each auxiliary to organize Light Bearer Bands and Golden Links in their churches.

Resolved 3rd. That adult societies foster and nourish them as far as possible and be more diligent in selecting Lady Managers.

Resolved 4th. That the blanks be properly filled out to correspond with the amount of money sent, and state definitely how the money shall be applied.

Resolved 5th That we give more time to the study of the mission fields, and more prayer and study to the preparation of the monthly programs.

Resolved 6th We urge parents and children to subscribe for the Little Worker and encourage all to read it.

Resolved 7th. We earnestly implore the parents to encourage the missionary spirit in their children by means of home training.

MRS. C. C. BROWN,
Chairman.

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Quarterly Meetings.

ASHEVILLE DISTRICT—4TH ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel	Aug.	6
Riverside & Weaverdam, Riverside	"	6 7
Hendersonville ct., Hill Girt	"	12 13
Hendersonville station	"	13 14
Cane Creek circuit, Sharon	"	19 20
Marshall circuit, Marshall	"	26 27
Swannanoa ct., Swannanoa	Sept.	2 3
Hot Springs ct., Paint Rock	"	9 10
Ivey circuit, Laurel	"	16 17
Old Fort circuit, Ebenezer	"	23 24
Burnsville circuit, Burnsville, Sep. 30, Oct.		1
Bald Creek circuit, Borings	Oct.	7 8
Chestnut Street	"	15 16
Central	"	22 23
Weaverville ct., Mt. Pleasant	"	28 29
Weaverville station	"	29 30
Haywood Street	Nov.	5 6

CHARLOTTE DISTRICT—4TH ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Sep.	3 4
Epworth and Seversville	"	3 4
Morven circuit, New Hope	"	9 10
Monroe circuit, Trinity	"	16 17
Monroe station	"	17 18
Lilesville, Forestville	"	23 24
Wadesboro station	"	24 25
Pineville, Harrison	Sept. 30...Oct.	1
Trinity	"	1 2
Polkton	"	7
Ansonville, Cedar Hill	"	8 9
Derita, Trinity	"	14 15
Tryon Street	"	15 16
Dilworth and Big Spring	"	18

FRANKLIN DISTRICT—4TH ROUND

J. E. Woosley, P. E., Franklin, N. C.

Macon circuit, Mt. Zion	Aug.	19 20
Franklin station	"	26 27
Webster circuit, Speedwell	Sept.	2 3
Dillsboro and Sylva, Sylva	Sept.	2 3
Franklin circuit, Iotla	"	9 10
Bryson City at Bryson City	"	16 17
Glenville circuit, Highlands	"	23 24
Andrews station	Sept. 30...Oct.	1
Robbinsville ct., Robbinsville	"	7 8
Murphy circuit, Peach Tree	"	14 15
Hayesville circuit, Hayesville	"	21 22
Hiawassee circuit, Liberty	"	27 28
Murphy station	"	28 29
Whittier circuit, Shoal Creek	Nov.	4 5

GREENSBORO DISTRICT—4TH ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Randolph circuit, Ebenezer	Aug.	29
Greensboro, West Market St.	Sept.	3
Greensboro, Walnut Street	"	3
West Greensboro, Jamestown	"	9
Greensboro, Spring Garden	"	10
Greensboro, Centenary	"	10
Randleman and Naomi	"	16 17
Asheboro station	"	24 25
Uwharrie, Oak Grove	Sept. 30...Oct.	1
Asheboro circuit, Union	"	1 2
West Randolph, Pleasant Hill	"	7 8
High Point, Washington St.	"	8
Ramseur and Franklinville, Franklinville	"	13
Coleridge circuit, Concord	"	14
Pleasant Garden circuit	"	21 22
Reidsville, Ware's Chapel	"	27
Wentworth circuit	"	28 29
Reidsville, Main Street	"	29 30
Ruffin circuit, Reidsville	"	30
High Point, S. Main Street	Nov.	1
East Greensboro, Mt. Pleasant	"	4

MORGANTON DISTRICT—4TH ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Connelly Spgs.	Aug.	19 20
Rutherfordton sta., Rutherfordton	"	26 27
Cliffside circuit, Oak Grove	Sept.	2 3
Henrietta and Caroleen, Caroleen	"	3 4
Marion & Providence, Marion	"	9 10
Morgaeton circuit, Mt. Pleasant	"	17 18
McDowell circuit, Nebo	"	23 24
Elk Park circuit, Banner Elk	Oct.	1 2
Spruce Pine ct., Pisgah	"	7 8
Bakersville circuit, Bakersville	"	8 9
Table Rock circuit, Linville	"	14 15
Morganton station	"	15 16
Broad River ct., Tanner's Grove	"	21 22
Forest City circuit	"	22 23
Green River circuit' Bethlehem	"	28 29
Thermal City circuit, Pisgah	"	29 30
North Catawba ct., Carson's Chapel	Nov.	4 5

SHELBY DISTRICF—4TH ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Aug.	12 13
Gastonia, Main street	"	13 14
Bessemer City at Bessemer City	"	19 20
El Bethel and Salem at El Bethel	"	26 27
King's Mountain station	"	26 27
Mount Holly at Mountain Island	Sept.	2 3
South Fork at Wesley Chapel	"	9 10
Lowesville at Salem	"	16 17
Rock Springs at Marvin	"	23 24
Lincolnton station	"	29
Lincolnton circuit at Pisgah	Sep. 30, Oct.	1
Cherryville at Lander's Chapel	"	7 8
McAdensville station	"	10 11
Lowell at Lowell	"	11
Stanly Creek at Iron Station	"	14 15
Belwood at St. Peter's	"	21 22
Polkville	"	28 29
Shelby circuit at Sulphur Springs	Nov.	4 5
Shelby station	"	5

WAYNESVILLE DISTRICT—4TH ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Long's Chapel	Aug.	26 27
Sulphur Springs at Pleasant Hill	Sept.	2 3
Jonathan at Shady Grove	"	9 10
Canton circuit at Bethel	"	16 17
Leicester at Camp Academy	"	23 24
Mills River at Shaw's Creek, Sep. 30,	Oct.	1
Haywood circuit at Laurel Hill	"	7 8
Brevard circuit	"	14 15
Brevard station	"	15 16
Waynesville station	"	21 22
Spring Creek at Baldwin's Chapel	"	28 29
Canton circuit at Spring Hill	Nov.	4 5

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

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White Child Labor.

Mississippi is preparing to petition her Legislature to prohibit the employing of girls under 14 and boys under 12 in factories of that State. Under the existing conditions there colored children have the benefit of the full public school session, while children of white laborers grow up in ignorance.

Department of Supplies.

The following article on the Department of supplies is timely as the preporation of boxes must soon come up for consideration in our auxiliaries. It is regretted that the whole article is too lengthy for our space but the most pertinent paragraphs are given.

BY MRS J. H. YARBROUGH, SUPERINTENDENT.

It has been said that the department of supplies is the golden link that binds the local and connectional work of the Home Mission Society. In 1886 it was made a special department and a superintendent was elected by the Central Committee. The work has grown wonderfully and when we pause and think that in our Southern Methodist church there are more than one thousand preachers whose salaries are from one hundred to three hundred dollars a year, and most of them with families, we fully realise the need of this department.

But it is not our intention to supplement poor salaries, we deem this work a kind of emergency department. Often a preacher is given a poor appointment, a place where much good can be done, but the people are poor and not fully organized, or trained to support a church.

Many of these men are serving real mission fields, as much as if they were across the sea; but I am sorry to say the appropreation from the Mission Board for our home missionaries is very meager, and in many cases they have no help at all. In the West our church is not strong and our preachers there are, many of them, real heroes.

But the women of our church do not need to be told this; they all know their needs and are willing and glad to do all they can to help these noble true men and their families. Some years ago when Mrs. Hargrove had made a tour of the West with Bishop Hargrove, on her return she told the Superentendent of supplies to please send a blank to a certain Western preacher and get all needed measures and information to send him a box. She said "He will not ask for aid, but O how they need help!"

As soon as it was possible the box was sent on its long journey, nearly to the Pacific Coast. The superintendent of supplies saw every article that went into that box—new blankets, sheets, pillow-cases, bolts of domestic, suits of flannel, hose, shoes, suits of clothes, dresses hats—really nearly everything you could think of. Such a box of course must have gone from a strong society. How happy the ladies were as they packed it!

The contents of that box enabled that preacher to save up a little; and as he was so fitted out he could go and represent his Conference at the General Conference held that spring. The wife and little ones came with him to see her dear old mother that she had not seen in seven years. This same man said to the superintendent this year, "O what a blessing to the church this department is!" With tears in his eyes he referred to that box and what comfort, what cheer, and what inspiration to press on, it brought to that family. He said "you all will never know until you see your Father 'face to face' what this work ha meant to many."

Sometime ago I had the great pleasure of visiting the Indian Mission Conference. A lady came up to me and clasped my hand and told me her husband had been preaching for years out there, often to the Indians themselves. She said "O what joy to look into your face, for you represent the blessed Department of Supplies You know the box you sent us last fall saved the life of my child. He had been very ill with pneumonia, and was in much need of warm clothes when the box came, and then he was so warm and comfortable in the nice flannels that he began to improve at once. O you saved our boy; a noble manly boy he is!" Who knows dear, sisters, but he may be called to preach the gospel of, Christ Jesus?

How many similar cases I might tell you of, but space forbids.

There is another side to this beautiful picture, one that ought not to be there to be shown, but sometimes the boxes are filled with poor old clothes and not worth the freight on them. Once a poor mother was so distressed to see her little boys so poorly clad. She and the boys prayed each night that God would open the way of relief. By and by a letter came saying a box was coming. They were so happy that one little boy said "How good God is to send us the box, he did hear us, did he not mother?" But alas, when the box reached that home and was opened, there was not a garment in it that could be used, only rags that could be used to stop the holes of the little Cabin home. The little boy was so distressed and in his disappointment threw himself in his mothers arms and said: "I dont love God, he is not good to send such rags. I will never pray again!" Shall we be the cause of destroying the faith of one of God's little ones?

These cases are rare, but never again let any one send a garment we would not be willing to have our children wear if they were needy.

There is still another side to this work, the joy and happiness of sending a box. Our lamented sister, Mrs. F. P. Clark, Sec. of North Georgia Conference, used to say: "When you have a weak, sickly society that needs a tonic, have them send a box, and it will bring them out wonderfully."

Many indifferent women have been brought to see the beauty and joy of Home Mission work by being on the committee to prepare and send a box. Much care should be taken in the selection of this committee, and those who serve on it should do the work prayerfully and carefully, and in a quiet way, never making a parade of the poverty of our preachers

One dear sister wrote me that she was really converted while packing a box. O how blessed it is to feel that you can be used to minister to our Savior, and he tells us as plainly that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Quarterly Meetings.

STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	Aug.	5	6
Mooresville station	"	6	7
Caldwell circuit at Ebeuezer	"	12	13
Granite Falls station	"	13	14
Troutman circuit at Troutman	"	19	20
Catawba circuit at Ball's Creek	"	26	27
Mooresville circuit, Centenary	Sept.	2	3
Lenoir circuit at Littlejohn's	"	9	10
Lenoir station	"	10	11
Clarkesbury circuit at Macedonia	"	16	17
Iredell circuit at Snow Creek	"	23	24
Statesville, First Church, Sept. 30	Oct.		1
" West End	"		1
Statesville circuit at Trinity	"	7	8
Alexander circuit at Rocky Spring	"	14	15
Stony Point circuit, Stony Point	"	21	22
Maiden circuit at St. Paul's	"	28	29
Newton circuit at Fair Grove	"	29	30
Hickory station	Nov.	4	5

SALISBURY DISTRICT—4TH ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Aug.		27
Salisbury, Holmes Memorial	"		27
Mt. Pleasant, Cold Springs	Sept.	2	3
Concord, Central	"		3
Concord, Epworth	"		8
Spencer	"		10
Salisbury, South Main Street	"		10
Linwood, Wesley Chapel	"	16	17
Lexington	"		17
West Lexington	"		17
Jackson Hill circuit, Lane's Chapel	"	23	24
New London, New Lonpon	"	24	25
Big Lick	Sept. 30	Oct.	1
Gold Hill, Liberty	"	7	8
Salisbury circuit, Providence	"	8	9
Cottonville, Cottonville	"	14	15
Norwood, Norwood	"	15	16
Albemarle circuit, Bethesda	"	21	22
Salem	"	22	23
Albemarle	"		22
Concord circuit, Boger's Chapel	"	28	29
Concord, Forest Hill	"	28	29
Woodleaf circuit	Nov.	1	2
China Grove	"	4	5

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Walkertown, Walkertown	Aug.	26	27
Winston-Salem	"		27
Leaksville, Leaksville	Sep.		3
Spray, Spray	"		3
Stoneville, Stoneville	"	9	10
Lewisville, Doub's	"	16	17
Danbury, Pisgah	"	23	24
Madison, Madison	"	24	25
Davidson, Mt. Olivet	Sept. 30,	Oct.	1
Summerfield, Lee's Chapel	"	7	8
Stokesdale, Stokesdale	"	8	9
Davie, Zion	"	14	15
Cooleemee, Cooleemee	"		15
Mocksville, Mocksville	"	15	16
Forsythe, Tabor	"	21	22
Farmington, Wards	"	28	29
Advance, Advance	"		30
Kernersville, Kernersville	Nov.	4	5

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit, Shiloh	Aug.	5	6
Jonesville circuit, Jonesville	"	12	13
Elkin station	"	13	14
Rockford circuit, Siloam	"	14	15
Pilot Mountain ct., Little Yadkin	"	19	20
Stokes ct., Rural Hall	"	20	21
Yadkinville ct,, Center	"	26	27
East Bend circuit, Macedonia	Sept.	2	3
Wilkes circuit, Adley	"	9	10
Wilkesboro station	"	10	11
Mt. Airy circuit, Laurel Bluff	"	16	17
Mt. Airy station	"	17	18
North Wilkesboro station	"	23	24
Boone circuit, Hopewell, Sept. 30	Oct.		1
Watauga circuit, Smith's Chapel	"	7	8
Creston circuit, Thomas Chapel	"	15	16
Helton circuit, Methodist Chapel	"	21	22
Jefferson circuit, Jefferson	"	22	23
Laurel Springs ct. Mt. Zion	"	28	29
Sparta circuit, Shiloh	"	29	30
oRckford circuit, Dobson	Nov.	4	5

SPECIAL MEETINGS.

Boone Circuit.

Cranberry, Sept. 27th, 11 a. m.
Blackburn's Chapel, Sept. 27th, 8 p. m.
Fairview, Sept 28th, 11 a m
Rutherwood, Sept 29th, 11 a m
White Springs, Oct 3rd, 11 a m
Blowing Rock, Oct 3rd, 8 p m
Boone, Oct 4th, 8 p m

Watauga circuit.

Valle Crucis, Oct 5th, 11 a m
Henson's Chapel, Oct 6th, 11 a m
Union, Oct 6th, 8 p m

Creston circuit.

Southerlands, Oct 17th, 11 a m
Creston, Oct 17th, 8 p m
Big Laurel, Oct 18th, 11 a m
Mill Creek, Oct 19th, 11 a m

Jefferson circuit.

Pine Swamp, Sept 26th, 11 a m
Mill Creek, Oct 24th, 11 a m
Bethany, Oct 24th, 8 p m
Orion, Oct 25th, 11 a m

Laurel Springs circuit.

Transon, Oct. 26th, 11 a m
Laurel Springs, Oct 27th, 11 a m

Mount Airy circuit.

Beulah, Nov 1st, 11 a m
Salem, Nov 2nd. 11 a m
Oak Grove, Nov 3rd, 11 a m

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Rich blessings from thy gracious hand—
The bounty of the King.

The seasons are thy servants, Lord!
The sunshine and the rain,
The seed-time and the harvest, blend
In our eternal gain.

The seasons are thy servants, Lord!
Why should thy children fear?
With loving-kindness manifold
Thou crownest every year.

The seasons are thy servants, Lord!
Thy changeless love we laud,
And magnify, with grateful joy,
The goodness of our God.

—Rev. Benjamine Copeland.

The Successful Farmer.

Success means much more in this age and generation than it did in the days of our fathers. Benjamin Franklin could make a success with his hand-press, in his day. How would it be at the present day, where he would have to compete with some of our modern power-presses, which can do more and better work in ten minutes than Franklin could in a week's time? Andrew Jackson made a success in law, we are told, after ten weeks' study. How could it be to-day? The same is true of every business and profession of life. There is keener competition along every avenue of business life than in the past. In order to meet this competition one must be better posted in his line, if he is to stand any chance of succeeding.

This is just as true of the farmer as the professional man or the business man. Years ago the man which could mow the most grass or pitch the most hay was the best farmer. Not so to day. The successful farmer of the future must be a student of his business. As our soils grow older, they need better minds to manage them, in order that the fertility may be retained. Insect pests also are increasing, and these must be exterminated. Fungous diseases are appearing which our fathers did not have to face.

These must be combated, all of which require knowledge and good judgment. The world is constantly demanding better butter, better cheese, better fruit, better stock of all kinds. All of these call for better generalship on the farm. The time has passed when we should produce as good as our neighbors. We must now produce a better product than the "other fellow," at a cheaper cost, if we are to succeed. The markets of the world are continually overrun with the common sorts, and the price proportionately reduced below a point which gives a reasonable profit over and above cost of production. A really good thing always demands a good price, and makes the owner a profit. Farmers naturally grow those things which are easily raised and require little care and skill, and hence their abundance and consequent cheap price.

The successful farmer of the future must be a skilled man. This will naturally lead to directing of one's energies along certain lines or specialties. In other words, the farmer of the future must needs be a specialist. I don't mean by this that he can do only one thing; but that he must direct his special attention to a few things which he and his farm are best adapted to growing The time has come when it pays better to do a few things well than to try and skim over many things.—Northwestern Agriculturist.

The Compost Heap.

Messrs. Editors:—In these days, when commercial fertilizers are so largely used by farmers, the compost heap is quite overlooked. Many, in fact, especially among the young men, scarcely know the meaning of the term. Many regard it as old fashioned and unnecessary, and as too troublesome to pay for itself. The truth is, it is more valuable for being old-fashioned. Many of the best things are old, for they are the result of a wide experience; and this being true, they are well worth trouble. Every farmer would do wisely to have a compost heap as a constant factor in farming. No sooner has he spread one on his fields, than he should start another. Nothing is simpler, nothing of equal value to him requires less labor. His main reliance should be upon it, together with the clovers, peas and other turn under nitrogenous crops much more than upon commercial fertilizers with their highly stimulating qualities

It is easily made, easily kept up. Stable manure is its foundation, hence its proper location is in the stable lot. As often as the stables are cleaned (and that should be often), let the manure be thrown into a heap near by and a thin layer of the adjacent soil thrown upon it, thus keeping a shallow trench around it to catch the rain and keep the edges of the heap moist, and also preventing the escape of the ammonia. From time to time a light layer of slack lime should be thrown on, and whenever practicable woods mold or swamp mud should be hauled and thrown on it. So it grows gradually, and as it is dug and carted out its ingredients, fermented by natural heat and already intermingled by their contact and pressure, may be more thoroughly commingled by spreading and ploughing.

In the same manner a heap can be formed for the garden, of poultry-manure, slops from house and kitchen, soap suds, etc., with some stable manure, alternating with layers of garden soil.

Experience has amply shown that compost is the best direct fertilizer, whether for field or garden. It may be followed up in the case of lands naturally barren, or exhausted by over-cropping and bad tillage, with a moderate and judicious use of commercial fertilizers, and it would pay the farmer to purchase the ingredients of these and compound them at home, rather than pay fabulous prices to manufacturers or their agents for the ready-made article. Then, too, he knows what he is using.—H A Skinner in Progressive Farmer.

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Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo , Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

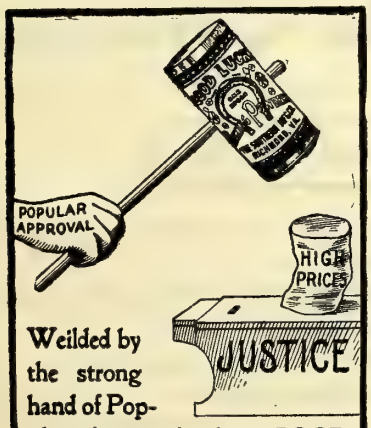
Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.



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ESTABLISHED 1855. GREENSBORO, N. C., AUGUST 31, 1905. VOL. L., NO. 35.

An Editorial Chip Basket.

The melancholy days have come, and this reminds us that the shadows of another conference year are lengthening very rapidly. The busy pastor has found the year all too short to accomplish fully and satisfactorily the work mapped out for the year. There have been delays and hindrances that could not be anticipated at the beginning of the year, and some things will have to be allowed to go over and enter into the programme of another year. There are very few of us who really know how to take time by the forelock.

* * * *

The foregoing suggests the quaint saying of an old French writer, who, by the way, puts a solemn truth in striking form thus: "A man is thirty years old before he has any settled idea of his fortune; it is not completed before fifty; he falls a building in his old age, and dies by the time that his house is in a condition to be painted and glazed." There is but one way by which we may make sure of avoiding a permanent disappointment, and that is to plan our building for the other world. "He builds too low who builds below the skies."

* * * *

Among all the hindrances and disappointments that we have encountered, it is well if we have not allowed these to get in the way of our one great work. Some things can, with little hurt, be allowed to go over as unfinished business; but not so with the matter of soul-saving. This is the King's business and requires haste. Next year some of these souls cannot be cared for by us. They will be in eternity. Referring to the work of the minister, the writer of the Epistle to the Hebrews (13:17) says: "They watch for your souls, as they that must give account, that they may do it with joy, and not with grief." Chrysostom said he never read these words without trembling, though he often preached several times a day.

"'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Savior's hands.

"They watch for souls for which the Lord
Did heavenly bliss forego!
For souls which must forever live
In raptures, or in woe."

* * * *

It would be well if every preacher, and every child of God, who may chance to read these lines, could be brought to feel the conviction that soul-saving is the mission upon which he is sent, and that for this the Master will hold us to account. It would help the minister to dismount from his hobby of worthless speculation, and make his pulpit flame forth with living themes of sin and salvation. It would put a new song into his mouth, and transform his life of drudgery into a life of joyous service. It is not too late in the Conference year for us to repent and do the first work.

*

The Savior's conception of the minister's life was that of one in a constant state of readiness (Luke 12:35-40). How many of us live and act as if watching for the coming of the Lord? If, coming suddenly, he should find us sleeping, what sort of excuse could we render? Or if, as those who think to take advantage of the delay in his coming, we should betake ourselves to rioting and self-indulgence, oppressing or maltreating those of our fellow-servants who happen to be weaker than ourselves, how shall we meet our Lord when he cometh suddenly, in a day when we look not for him, and at an hour when we are not aware? Will he not cut us asunder and appoint us our portion with the unbelievers? It is a dreadful thing to be an ambassador for Christ and yet prove unfaithful!

"Let Zion's watchmen all awake,
And take the alarm they give."

* * * *

St. Paul perhaps never reached a state so high but that he kept himself reminded of the possibility of failure—of the shipwreck of his own personal faith. Knowing the subtle dangers besetting the ministerial life, he declared that he would eliminate every element of uncertainty—that he would subject himself to the most rigid and exacting program of life, even the discipline of his body (1 Cor. 9:26). "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; But I keep under my body, and bring it into subjection." All this process of self-discipline was for the reason, "lest that by any means, when I have preached to others, I myself should be a castaway." To save himself from perdition while engaged in the glorious work of preaching to others, was the secret of the rigid self-discipline to which he subjected himself. O, man of God, let us fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it!

* * * *

The greatest preachers, in all the history of the church, have been apparently most conscious of personal imperfections. They have been least disposed to vaunt themselves or parade the vanities of self conceit so often manifest in public men. They have ever been men who were more anxious to stand approved of God than to be praised of men—more afraid of the judgments of God than of the criticisms of men. Wesley, Whitfield, Asbury, Marvin, and every other great Methodist preacher, were men of this type, and the most conspicuous service rendered by these men in all their ministry, was that rendered in direct effort at soul-saving. If we fail here, no matter what else we may achieve, our work must be pronounced a failure.

* * * *

We have numerous charges in which, to date, none have been reported as having made a profession of faith this year. Some of these are strong, influential churches, holding the place of primary religious influence in their communities. In some, the pastor has labored faithfully, making earnest effort to lead souls to Christ, but his efforts have apparently gone by default. He has been handicapped by a worldly, formal and indifferent church. In others, the pastors themselves have failed to make serious effort for the salvation of souls. Can not these congregations and pastors be aroused to make good use of the ten weeks lying between this and the Annual Conference, that they may, by the grace of God, be well reported in our Council? "The night cometh, when no man can work."

EDITORIAL.

REV. M. L. KESLER, pastor of the Baptist church at Morganton, has been chosen to succeed Rev. J. B. Boone as manager of the Baptist Orphanage at Thomasville. There is a prevalent belief that he is adapted in every particular to such a work.

* * * *

WHILE THERE SEEMS little hope of an agreement, it seems evident that neither Japan or Russia can afford to let the effort to agree on terms of peace fail. There is a general impression that a failure to agree now will be worse for both.

* * * *

High Praise for Judge Shaw.

Referring to some worthy gentlemen who aspire to succeed Judge Shaw, of this city, whose term on the Superior Court bench expires next year, the Statesville Landmark says:

"With all due respect to the gentlemen named and to all others who may aspire to succeed Judge Shaw, we hope none of them will stand a ghost of a show. Judge Shaw is the very first man on the Superior Court bench and if he wants to stay there, as we hope he does, he should be retained. The State cannot afford to lose his services. He has done more, is doing more today, for good government, for public morals and for the general betterment of the people than almost any other man in the State."

* * * *

Let Our People Do Likewise.

It is apparent that the Baptists of the State are becoming more and more strongly united in support of their institutions. The spirit of loyalty pervades the denomination, from the least to the greatest, and this spirit of loyalty is beginning to bear fruit. Bequests to the orphanage at Thomasville are getting to be quite common, Just the other day we noticed the following item of news in our exchanges:

"Major William Haymore died last week at his home near Mt. Airy, aged 97. He was sheriff of Surry for 18 years and had represented the county in the Legislature. In early life he made two trips to the West, riding to Indiana on horseback. His wife died some time ago and he had no children. All his property was left to the Baptist orphanage at Thomasville."

We have an orphanage at Raleigh, and when our people, east and west, unite on its support as they should, and begin to remember it thus, we will soon have a great institution.

* * * *

Our Sunday-school Lesson System.

The August number of our Sunday-school Magazine gives quite a sensible discussion of this subject in its editorial department. The position is taken that a moderate order of grading would be better, and pleads for the outlay of expense which would be necessary to produce a literature on the graded system.

We have no doubt that our lesson system could be vastly improved by reducing it to a more systematically graded form, and, perhaps, still more, by reducing the Bible study to a more systematic plan, eliminating what seems a desultory, hop-and-skip plan. But we must not forget that, in many respects, we have made great progress, and before we fall out with the International Lesson system, we must not fail to give due credit for what has been wrought under it. There is, perhaps, no system of literary work that has accomplished more in the right direction in promoting Bible study than that which has been carried on in connection with the International Lessons. True, this work, if we follow it from year to year, has not been strictly systematic, yet it has not been without system, and it may help us in our discontent to recall the fact that the Bible itself is not a systematic book.

All makers of text books are enthusiasts for their theories, and no one, looking on from the outside, should be blamed for denominating them cranks. They mean well, but if we were to adopt all the fads of those who make a specialty of projecting theories of teaching, it would have the effect to put every teacher into the cumbersome experience of trying to fight with Saul's armor.

The conclusion of the whole matter is that it is teachers we want more than graded lessons. The true teacher is never mechanical, and when it comes to dealing with Bible topics, the true teacher, having acquainted himself with the lesson text and all of its parallel and related passages, finds the fundamental truths of the gospel of salvation in every Sunday's lesson. These are the things to be emphasized, after all, more than a so-called systematic and critical knowledge of the Bible as a book. Give us constant improvement in the Lesson system; we do not object; but by all means give us teachers who can succeed in spite of defects. Everywhere, there is a crying need of delivering the schools from teachers who manifest a slavish dependence upon text books and helps.

* * * *

The Preacher's Home.

As a rule our people are in sympathy with that law of our church that provides a home for the preacher and his family. In consideration of the fact that the Methodist preacher gives himself up to be a man of one work, and that the itinerant plan subjects him to frequent changes, the custom of furnishing him a house, free of rent, in addition to his salary, is a reasonable one. The people generally are coming to see the importance of providing comfortable houses, built on attractive plans, and furnishing them with every necessity for housekeeping. Great progress has been made in this department in recent years, and the result is that the great majority of our preachers are very comfortably provided for.

Now that the people have made this ample and comfortable provision for the pastors who serve them, it is right that the preachers and their families should exhibit the most grateful appreciation, and co-operate with the people of their charges in keeping these homes neat and attractive. Many good and loyal charges have been sorely discouraged in their efforts to maintain a neat and comfortable home for their pastor, because of the indifferent, if not slovenly, manner in which the parsonage has been kept. They are justly jealous for the preservation of the house and premises, and no preacher has a right to disappoint them by mutilating or neglecting the property. It is, to say the least, a species of ingratitude that they are quick to resent, and who can blame them?

Referring to this subject, the Central Methodists says:

"The parsonages, as we call them in Methodist circles, should be the neatest, cleanest, most inviting, restful places in the communities where they are located—models, in fact, in everything that goes to make up a home, both within and without. They should suggest to all who may enter them refinement, sweetness, contentment, order, mutual interest, and helpfulness, without any of that vain, gaudy show of worldly pride or selfish discontent found in so many homes."

* * * *

The Work of the Church Schools.

Discussing the work of the churches for education in North Carolina, the Biblical Recorder says:

"Who are the teachers in our free schools? Within recent years a State report has declared that 70 per cent., I think, of the college men and women in these institutions are church college men and women. It is doubtless as true of our academies. Moreover, it was the churches that seized the faltering standards of the free schools a few years ago and planted them so high upon the ramparts of public interest that our whole country is congratulating North Carolina upon her policy of popular education. Our churches, the agents and professors who maintain a constant campaign of educational interest—these are the men who have made the educational impulse in North Carolina so powerful, so universal, so overwhelming; and they are sons of the church school; and the churches have maintained them in their work, offered them their field of operation, defended them against all opposition, and replenished their spirits at all times with tides of all-compelling inspiration."

This is a truth tersely stated. Yet we must not exploit this truth so as to provoke the hostility of those who have charge of the educational work of the State institutions. There is reason for profound thanksgiving that our whole educational system is thoroughly permeated by the spirit of Christianity. There can be no doubt, however, that the Church has been the great conservator of the educational spirit, and that she has been the pioneer of every great educational movement in this country.

* * * *

The College and the Ministerial Student.

It is contended by some, and perhaps with good reason, that one of the agencies which tends to reduce the number of ministerial aspirants, is the hostility of the college atmosphere. The claim is that in most colleges the student body, as a rule, depreciates the ministerial student, and that this sentiment is shared by the faculty.

We do not believe that such is the case, to any great extent, in North Carolina institutions. However, there is a decided advantage in this respect in the denominational college; but even here, there is the same tendency, ofttimes, in the student body, to decry the young man who professes a desire to devote his life to the ministerial calling, and young men need to be shown that this is not a college freak, and that the college is in no sense to blame for it. There is a vein of perverseness in human nature which tends to sneer at anything sacred, and, particularly, at any claim of consecration, and no considerable number of young men can be brought together without developing this spirit.

As far as possible this spirit should be rebuked and corrected. The best agency for correcting it, however, is the ministerial student himself. Let him eschew, once and for all, that sissy disposition which some seem to believe is the inevitable accompaniment of a call to preach. Let him show that he has the

strong, manly traits that belong to true manhood, and let him not cower under the sneers of those who would subject him to ridicule. Let him avoid, by speech or conduct, making the impression that he expects special privileges or deference because of his prospective profession or calling. In short, let him act the manly part, and, without parade, be a strong exemplar of the virtues and graces of Christianity, and he will have no need to fear the "college atmosphere," or anything else. There is a good, large place open to the ministerial student in any college or university, provided he has the manly traits that best fit a man for any calling or profession.

OUR COLLEGES AND REVIVALS.

BISHOP W. A. CANDLER.

During a revival in Princeton College, when Aaron Burr was a student there, he was greatly moved. In his distress he sought counsel of an unspiritual and unwise instructor who advised him to dismiss the revival and the impressions made by it upon him as unwholesome fanaticism. He did so, and so far as is known he never again had an impulse towards a Christian life. How different might have been his life, and how different might have been the history of our country, if with a better counselor he had been led to surrender himself to Christ!

How different would have been the history of our country if revivals of religion had not prevailed often in the colleges and if the multitudes of students had not been more wisely led by devout instructors than was young Burr!

In truth if we had known nothing of revivals most of our colleges would not have been at all, and all would doubtless have degenerated before now into centers of impiety and immorality.

Princeton and Dartmouth were the direct results of the "Great Awakening" of 1740. All the Methodist institutions of learning are the indirect results of the Wesleyan revival in England and many of them are the immediate fruit of later revivals in our own country. Even Harvard, which has forgotten most sadly the pit from which it was digged, was founded because of the fear of "leaving an illiterate ministry to the Churches," and without the Puritan revivals which made the first generation of New Englanders it would never have had an existence. And when Harvard backslid Yale was established to preserve an orthodox faith and fervent piety. Religious purpose, quickened and sustained by great revivals, was dominant in the founding of Bowdoin, Amherst, Williams, Oberlin and others. The young collegians who now depreciate revivals of religion need a further course of study to correct their ignorance of our national and educational history, the brightest pages of which glow with the light of revival fires. A few "short courses" in biology have put their heads "out of plumb."

By revivals in our colleges the ministry is replenished and invigorated. I remember that from a revival in Emory College in the spring of 1875, more than a score of men entered the ministry, and that, too, when the student body had by the poverty of that period in our history fallen below one hundred men. My own class numbered no more than eleven at graduation, but from it came the Presiding Elders who are now serving in the Dublin District in South Georgia, the Vicksburg District in Mississippi, and the Gainsville District in North Texas.

From revivals in colleges have come the very greatest of our religious institutions. A revival in Williams College resulted eventually in sending Samuel John Mills and John F. Schermerhorn on their missionary errand to the Mississippi Valley, out of which journey the American Bible Society was born. Dr. E. D. Griffin says, "Mills and his coadjutors were the means of forming the American Board of Commissioners for Foreign Missions, the American Bible Society, and the United Foreign Missionary Society."

The numerous revivals in Yale College under the presidency of Dr. Timothy Dwight sent more than two hundred preachers into the West during the period of the revival of 1800, thus contributing a mighty force to the redemption of that region and the safe-guarding of the entire country at a most critical moment in our national history. It may be doubted if the richer and revivalless Yale of today is doing half as much for the public good now as the poorer and more pious Yale did then. If the great Dwight could return to Yale he would doubtless renew his warfare on the skeptical tendencies which at present prevail there and which prevailed there when he came to the presidency of the institution in 1795, and again doubtless we should see as Lyman Beecher says he saw, "all infidelity skulk and hide its head" before him. Such a president bringing to pass by his faithful and powerful ministrations such mighty revivals as he conducted at Yale, is worth more than scores of little sandpapered doctors of philosophy walking mincingly amid matters of learning and doubtfully amid matters of faith lest they fall below the standards of academic modishness. What a pity their breed is so nearly disappeared!

Because the denominational colleges, hold closely to the bosom of the Church and holding closely to the faith and work of the Church, are the only institutions of learning in which we can reasonably hope to see revivals, they deserve to be fostered above all others. It is possible that the country could spare others, but these are absolutely indispensable. They do much to avert from us the dreadful doom of the nations that forget God. Mere scholars and scholarship never saved a nation. Christianity redeems scholarship and makes it a force of redemption when redeemed.

We cannot too carefully exclude from our colleges all those influences of rationalism and other academic fads and fashions that are unfriendly to revivals of religion. A Methodist college that is content to go a whole year without a revival, though it be the winner of the baseball pennant, has fallen from both grace and sanity. A college that turns the day of national thanksgiving into a day of riotous sports and gambling is nearer the paganism of the savage than it is the culture of the saint.

The whole Church should join in constant prayer for the colleges that revivals may prevail in them. These institutions, where are gathered the choice young men of the country during their years of greatest impressibility, must be and will be centers of influence for good or evil. At one time in our history the colleges of America became corrupt—just before the revival of 1800. Of that period the great Bishop Meade, of Virginia, said, "In every educated young man in Virginia whom I met I expect to find a sceptic." Yale College was full of infidelity. In all the student body at Princeton there were only two young men who professed to be Christians.

We can have that sort of thing again. Next time we have it we may see worse results than followed the former period. It may be doubted if the pulpit of today is as confident in its faith and as faithful in its ministrations as was the generation of preachers whose sermons and toils overcame the infidelity of the period of which Bishop Meade spoke so gloomily. If with an effeminate ministry, lisping the uncertain tones of a hesitant gospel, the church should be called on to bring back to the faith the strong institutions of the present time, once they have succumbed to doubt, the issue would be far from certain. Infidel colleges might flood the pulpit itself with a ministry like that of England before Wesley came. Of that ministry Blackstone said he went from church to church to hear every notable clergyman in London, and that he did not hear a single sermon which had more Christianity in it than the writings of Circero. We have some of that sort now. We shall have more unless we have great revivals in the colleges very soon. And if we have many more such preachers we must prepare for a period in the United States like that in England, of which Isaac Taylor affirms that, "the people of England had lapsed into heathenism, or a state scarcely to be distinguished from it, when Wesley appeared." Then, says Bishop Ryle, "there was darkness in high places and darkness in low places—darkness in the court, the camp, the parliament, and the bar—darkness in country and darkness in town—darkness among rich and darkness among poor—a gross, thick religious and moral darkness—a darkness that might be felt."

If Wesley should re-appear now he would not be as welcome in many pulpits called evangelical (including some Methodist pulpits); as would be the rationalizing ministers of the eighteenth century, whose ministry of darkness he overcame. God save us from relapsing into heathenism! God give us a great revival! God give us great revivals in the colleges! The millions of Rockefeller and Carnegie, however they may help the colleges, can not do for them what a great revival would do. The richest endowment our colleges can have is an enduement of power from on high, and if anyone doubts this fact it is proof positive and conclusive of a great loss of faith and a great need of a revival.—Pacific Methodist Advocate.

Good habits are not made on birthdays nor Christian character at the New Year. The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is lost or won.—Maltbie D. Babcock, D.D.

The great hour in a man's life is not that in which the world recognizes what he has done, but the hour in which, in his tremendous struggle with obstacles and circumstances, his power prevails against all that stands in his way.—Anonymous.

Always say a kind word if you can, if only that it may come in, perhaps, with singular opportuneness, entering some mournful man's darkened room like a beautiful firefly, whose happy convolutions he cannot but watch, forgetting his many troubles.—Arthur Helps.

It is useless for a man to expect the world to hear what he has to say of Christ if he speaks only from hearsay.—Selected.

The Children and the Preaching Service.

Brother Blair:—I was very much pleased with your article in regard to children leaving the church after Sunday-school was dismissed, and not staying to hear preaching. This was not the case when I was an Itierant, all the little ones were taught to not only stay, but to behave and listen to what the preacher said. They learn by being permitted to leave, to regard the preaching of the Gospel as of little use. Sunday-school is all that is necessary. Solomon says "Train up a child in the way he should go, and when he is old he will not depart from it." Paul says. "Children, obey your parents in all things; for this is well pleasing unto the Lord. Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Now when the infant class was dimissed, by the parents instruction, they were permitted to go home; then the next class was permitted to go home, or somewhere else; now many of those from twelve to sixteen go away from the church. Where are we going? What is to become of the rising generation? As children get older, brought up in this way, they become harder to be brought under the influence of the Gospel, hence card playing, dancing, swaring and drinking is engaged in to their eternal ruin. How can parents who bring up children to look lightly upon the Gospel, expect to meet the judge of all the earth, and answer for the children God has committed to their care? In coming home late on some Sundays, from visiting the sick, I have seen some half grown boys in the suburbs playing ball, and others in an orchard, not their father's, stealing apples. Now if they had been required to stay till after the sermon was over, and the congregation dismissed, they might then go home with their parents, and talk of what the preacher had said; but instead they may have judged the time their parents would get home, and either beat them there, or come in a few minutes after their parents reach home. Why are not all the young led into the church? Whose fault is it? This to us is a very serious matter. Somebody will have to give an account for this indifference of children to the Gospel which is the power of God unto salvation to all that believe, but to them that perish it is foolishness. We are making greater efforts to educate the rising generation than ever before, but what is an educated young man worth to the church, his country, or his God, if his moral character is evil and only corrupt? No matter what his talents are, or his learning, if alcoholic liquors, or norcotics have destroyed his usefulness. Were they trained right? Some were, but the largest number were not. Let us, as a church, look more carefully and prayerfully after the little ones, and help the mothers to teach their children as in days past.

J. A. Reagan.

Letter from Rev. Walter Holcomb.

Dear Brother Blair:—The first of last June, I left my evangelistic work, for a few months' rest and recreation. As I did not wish to be idle, I decided a change in work would suit me better; therefore, I registered at the University of Chicago for the summer quarter. The University runs the entire year, and is divided into four terms. The summer work is of the same kind, as the other quarters. This enables ministers, teachers and other professional men to do, practically, a year's work at home, and spend three months in special study at the University. To say this is the greatest school in our country is expressing it mildly. I wish all of our preachers could spend a vacation here.

My work has been mostly in the University, rather than confined to the theological department. It was my privilege to be under President Harper in Old Testament Beginnings. While his thinking is far in advance of the age, it will not hurt any thoughtful man to come under the influence of this great man. He is a natural born teacher, and is a man with a message for this age. Philosophy and Sociology were my principal studies. They have very fine men in these departments, especially in the latter. The chair in Sociology is, perhaps, the best in the United States.

The later part of my vacation, I have visited a great many Chautauquas near Chicago. There are several hundred in Ill., Ind., Wis., and Ia. They draw immense crowds, and bring to the people the best lecturers, entertainers and instructors in the world. They are among the greatest educational institutions. They come between the camp meeting and the county fair, eliminating the doubtful from the fair; and, supplementing the camp meeting, with the educational. I wish we had one in every county in the South. I have heard such men as Col. Geo. C. Bain; Rev. W. A. Sunday; Mr. Elbert Hubbard; Rev. Sam P. Jones; Gov. La Follette; and Gov. Jos. W. Folk, and others less prominent. Govs. La Follette and Folk are great drawing cards, but our great and good Sam P. Jones has the reputation of being the most popular man on the platform. Next to Mr. Jones is the Hon. W. J. Bryan.

Seeing the great opportunity offered by the Chautauqua platform and being asked by one of the leading Lyceum Bureaus for some time next summer, I have agreed to do some Chautauqua work next season. I shall begin my fall revival work, Sep. 3, in Knoxville, Tenn. I hope for a great revival campaign this next year. Last of October, I have an engagement to assist Rev. Sam P. Jones in a meeting, he is to conduct in Cincinnati, Ohio, in the great Music Hall. All the evangelical churches in the city have invited Mr. Jones.

Begenning with September, I shall make my headquarters in Nashville, Tenn., as it is more accessible and convenient to my work. However, I will not forget dear old North Carolina.

With best wishes for the Advocate.

Yours sincerely,

Walter Holcomb.

Nashville, Tenn.

Greensboro District Notice.

Parties at Greensboro District Conference, who pledged amounts for support of pupil at Brevard school will please remit the same to me as early as possible, in order that the required amount may be ready for the opening of the school.

S. B. Turrentine.

Aug. 26, 1905.

Spray Church Dedicated.

Spray, like many other southern towns, has come into existence within the past few years. A little more than a decade ago, there was nothing here except a flour-mill and the old Leaksville woolen mill. To-day there are nine factories, some of which are very large. Then there were four dwellings, now it is a town of about 6,000 people. Only a few years ago it was regarded as a tough place, but since churches and a good school have helped to reform the people. There are now five churches and five resident ministers.

The Methodist church was organized later than some others, but it has grown very rapidly. We have decidedly the prettiest church in town, it has been nicely finished inside and out, lighted with electricity and it easily seats 500 people.

A tent meeting conducted by Revs. J. A. Bowles, W. H. Perry and Amos Gregson marked the beginning. Rev. A L. Stanford took charge of the work the next year and did much and lasting good. Posslbly he has been the greatest force to build up the cause of Christ in Spray.

Last Sunday morning marked an epoch in the church work here. The last cent of indebtedness on the building having been paid, a large congregation greeted Rev. J. A. Bowles, their former pastor. He gave them an able and well prepared sermon. Rev. A. L. Stanford preached at night, His sermon was very interesting and full of the Spirit. After which these brethren, assisted by the present pastor, W. M. Biles, dedicated this church to the worship of Almighty God.

W. M. Biles.

G. F. College Items.

As the time for the opening of the fall term on Sept. 13th approaches, the outlook for the school grows brighter and brighter. The work on the dormitories and recitation rooms will be completed, and from the number who have already engaged places for the coming session, and from the applications continually coming in, the prospect is that there will be a very large attendance.

Miss Martha S. Dozier, after an absence of six weeks in Poughkeepsie, N. Y. where she has taken a business course in Eastman College, will return this week. Under her management, and with new equipment of typewriters, etc., we confidently expect to give our students in the Business Department advantages equal to the best in any of our young women's colleges.

Miss Shattuck, of the Expression Department, and Miss Blalock, assistant in the Music Department, after spending the summer near Boston, and in other sections of New England, will return in a few days.

Miss Porter, of the Art Department, will return full of vigor and enthusiasm from her long vacation in the West, where she visited the Lewis and Clark Expositions at Portland, as well as many other of the cities and noted places of that picturesque region.

The hearts of the College people were made glad as well as appreciative, by a notification from Mrs. Frank Martin of Winston, that she and her husband would finish one of the rooms in G. F. College in the name of Mrs. Isabella Martin.

Miss Winidelda Bergnes of Carbarien, Cuba, has arrived to join her friend, Miss Amelia Bru, of Remedios, Cuba, who entered College last fall. These two little Cuban ladies will be welcomed by their fellow pupils, who will strive to make up to them in warmth of heart what they may miss of the sunny skies of their tropical island.

Program.

Of the Morganton District Missionary and S. S. Conference to be held at Oak Grove M. E. Church, South, Sept. 15-17, 1905.

FRIDAY SEPT. 15.

9 a. m. A Survey of our Mission Fields, China, Korea and Japan, Rev. J. D. Arnold, Rev. W. O. Goode. Brazil, Mexico and Cuba, Rev. N. R. Richardson. Our Home Fields, Rev. R. F. Bryant.

2:30 p. m. Two-fold idea of Sunday-school work, Rev. J. D. Gibson. The qualities of a successful, Sunday-school Supt., T. B. Depriest, I. N. Biggerstaff, Rev. S. M. Davis.

SATURDAY SEPT. 16.

9 a. m. If a charge fails to raise its missionary assessments where shall we look for the cause of failure? Does a well informed, wise, energetic pastor ever fail? Rev. J. B. Carpenter.

The character and importance of Missionary Literature. How it may be successfully distributed, Rev. L E. Peeler, Rev. D. F. Carver. Your plan for securing the Missionary assessments. An interchange of methods, all the Pastors. How much did your charge pay per member to missions last year? All the Pastors.

2:30 p. m. The requisites of a good Sunday-school teacher, J. W. Griffin, Rev. J. H. West. Should the Sunday-school be organized into a Missionary Society? L. E. Anders, Rev. W. O. Goode. The place of the Lesson Helps. J. B. Boyd, Rev. R. F. Bryant. How to get the whole church interested in Sunday-school work. Rev. H. L. Powell, W. W. Womack. A "dish of peas" in Sunday-school work, Rev. R. F. Bryant.

SUNDAY SEPT. 17.

11 a. m. Sermon, Bible and Missions, Rev. J. H. West.

The Charlotte Chautauqua Assembly.

Rev. D. L. Reid, the Manager, announces that Rev. William Spurgeon, D. D., of England, will be present, Friday and Saturday, September the 1st and 2nd, the dates published for him in the July announcement. Mr Spurgeon will be there these two days only.

Rev. Geo. R. Stuart, and the J. G. Dailey Quartette, of Philadeiphia, will be there Sept. 1-5. Rev. Sam P. Jones will be present Sept. 5-7. Rev. John Hannon, D. D. of Virginia will be present Sept. 6-8.

Music will be a great feature of the occasion. The Assembly will be held on the Mecklenburg County Fair Grounds, and the terms of admission will be as follows:

All Day Tickets (good for three entertainments)	$.50
Single admission (for night entertainments only)	$.25
Single Season Tickets,	$2.00

Good for 21 Lectures and Entertainments. Sunday services free.

FAMILY SEASON TICKETS.

Three tickets—same family,	$5.00
Four tickets—same family,	$6.50
Five tickets—same family,	$8.00
Six tickets—same family,	$9.00
Seven to ten tickets—same family,	$10.00

Nearly three hundred dollars worth of season tickets had been sold up to the 20th of August.

All railroads will give special rates for one hundred miles in every direction. For full information, write Rev. D. L. Reid, Manager, or Rev. C. M. Short, Secretary, Charlott, N. C.

The purpose of the Chautauqua is to furnish High Class Instruction and Entertainment in Literary, Intellectual, Humorous, Moral and Religious lectures; Music, Elocution and Impersonation of the highest order.

"The above Chautauqua has my most hearty endorsement and I bespeak for it a large patronage."

REV. J. ED. THOMPSON, P. E.,
Charlotte District.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to Aug. 29, 1905.

ASHEVILLE DISTRICT.

Rev. Frank Siler,	19
Rev. W. H. Perry,	78
Rev. W. B. Lyda,	11
L. B. Abernethy,	25
Rev. J. N. Somers,	16
Jno. W. Moore,	9
R. H Parker,	10
J. B. Hyder,	5
J J Brooks,	14
L R Huddlestone,	21
T R Wolfe,	11
D. M. Litaker,	1
	— 220

CHARLOTTE DISTRICT.

R. G. Tuttle.	9
Rev. F. W. Bradley,	14
Rev. W. R. Ware,	25
Rev. J. H. Bradley,	12
Rev. J. A. B. Fry,	13
Rev. E. G. Pusey,	15
Rev. C. M. Pickens,	1
M. T. Steele,	5
J. C. Mock,	24
W S Hales,	10
J A Baldwin,	13
D L Reid,	27
A. E. Wiley,	10
L E Stacy,	16
L A Falls,	12
T F Marr,	1
	— 207

FRANKLIN DISTRICT.

Rev. S. E. Richardson,	1
Rev. R. L. Doggett,	6½
C. H. Curtis,	1
F. B. Noblitt,	2
L P Bogle,	20
F L Townsend,	10
A G Loftin,	8
J J Edwards,	2
V L Marsh,	10
J A Sronce,	10
E. Myers,	21
J H Moore,	9
D P Tate,	6½
	— 107

GREENSBORO DISTRICT.

Rev. Albert Sherrill,	1
Rev. C. A. Wood,	3
Rev. B. F. Fincher,	50
Rev. J. A. Bowles,	21
Rev. J. T. Stover,	37½
Rev. H. Turner,	3
Rev. J. J. Renn,	20
P. J. Carraway,	11
L W Crawford,	3
J J Eads,	8
A S Raper,	9
J F England,	13
C H Caviness,	21
	— 209½

MOUNT AIRY DISTRICT.

Rev. J. W. Long,	13
Rev. H. C. Sprinkle,	7
Rev. R. L. Ownby,	4
Rev. J. M. Rowland,	42
Rev. W. F. Elliott,	9
Rev. S. W. Brown,	7
Rev. B. F. Hargett,	15
Rev. J. A. Clarke,	2
T. J. Houck,	6
A. W. Jacobs,	8
W. T. Carner,	20
Seymour Taylor,	11
O P Ader,	9
W L Dawson,	10
W T Albright,	16
W L Hutchins,	5
R L Fruit,	9
T H Stimpson,	10
T E Winecoff,	3
	— 206

MORGANTON DISTRICT.

Rev. N. R. Richardson,	18
Rev. J. B. Carpenter,	16
W. G. Mallonee,	21
R D Sherrill,	6
Rev. N. M. Modlin,	44
D. F. Carver,	13
D. S. Richardson,	16
J. O. Shelley,	26
D. R. Proffit,	10
J. D. Gibson,	5
J D Arnold,	21
C P Goode.	2
W O Goode,	14
L E Peeler,	7½
R H Penland,	7
W A Newell,	1½
	— 228

SALISBURY DISTRICT.

E. K. McLarty,	2
J. E. Gay,	9
Rev. T. T. Salyer,	7
Rev. Joseph Fry,	5
Rev. S. T. Barber,	47
Rev. B. F. Carpenter,	25
Rev. T. E. Wagg,	21
J. P. Davis,	16
J. C. Postelle,	14
A L Coburn,	5
J W Strider,	12
J P Lanning,	8
J A J Farrington,	3
A L Aycock,	13
G T Rowe,	20
J C Keever,	1
J C Rowe,	1
W V Honeycutt,	10
P. W. Tucker,	15
	— 234

SHELBY DISTRICT.

Rev. Geo. D. Herman,	8½
B. A. York,	21
J. B. Tabor,	13
Rev. J. H. Bennett,	8
Rev. J. F. Armstrong,	39
Rev. M. B. Clegg,	10
Rev. J. W. Clegg,	113
B. Willson,	21
E. N. Crowder,	3
M. H. Vestal,	3
J. W. Ingle,	26
R. M. Courtney,	6
W P McGhee,	11
W M Boring,	3
E W Fox,	4
E L Bain,	3
	—292½

STATESVILLE DISTRICT.

Rev H K Boyer,	2
Rev W H Willis,	6
Rev E J Poe,	19
Rev T L Triplett,	1
Rev W S Cherry,	17
T J Rogers,	8
Rev W O Rudisill,	12
Rev P L Terrell,	31
Rev T E Weaver,	14
L T Cordell,	40
T B Johnson,	16
W F Womble,	15
W R Evans,	10
A J Burrus,	3
R. S. Howie,	19
Parker Holmes,	3
R M Taylor,	27
L T Mann,	1
H H Robbins,	8
	— 252

WAYNESVILLE DISTRICT.

Rev J W Campbell,	11
C P Moore,	8
J H Brendall,	27
D C Ballard,	32
W A Thomas,	3
P C Battle,	8
Z V Cordell,	7
J E Abernethy,	8
J W Kennedy,	20
W E Abernethy,	24
C E Stedman,	8
	— 156

WINSTON DISTRICT.

Rev A R Bell,	1
Rev. James Willson,	31½
Rev H C Byrum,	9
Rev J P Rodgers,	12
J F Totten,	1
T W Watts,	1
P E Parker,	18
L L Smith,	1
H H Jordan,	7
J F Kirk,	8
W M Curtis,	3
J H Barnhardt,	1
R P Eubanks,	1
John M. Price,	15
	— 108½
Total from districts,	2,197½
Secured by old subscribers,	64
Total,	2,266½

If there are any omissions in the above report we will thank the brethren for notice of same by postal card.

Knows of No Better Preparatory School.

Having had, since 1899, three sons in the Bingham School near Mebane, N. C., for one year, two for two years and one for three years, I feel prepared to say that I have nothing to regret as to sending them there, taking into consideration the desirable general and local environments, including health, moral influences, physical development and their general methods of training a boy.

I know of no better preparatory school for boys and young men.

B. D. HEATH, Pres.
Charlotte National Bank.

"PLEASANT HOME SURROUNDINGS."

Mr. P. C. Cooke, Asheville, N. C., writing of the Bingham School, of Mebane, says,

"We all note such a decided improvement in my brother Eugene, that I take it my duty to express to you and your associates my sincere gratitude that he has been so carefully trained and well cared for. It was with some reluctance that I entered Eugene at the age of fourteen. However, the just and kind discipline, the pleasant home surroundings and the excellent boarding department prompt me to the opinion that it is better to start a boy with you at an early age. In the regular study hours insisted upon, there is a training which is superb. I am glad to see that much stress is put upon the study of the Bible. We note a decided improvement in his hand writing, and it is my present intention to send Eugene's younger brother with him next session.

Mt. Zion Station.

Dear ADVOCATE:—On Wednesday night last we closed a good meeting at Mt. Zion. It continued for seventeen days. Probably 75 or 100 people were converted or reclaimed. 49 persons have already been received on profession of their faith in Christ. Two or three others will join. This makes 90 accessions for the year. These results have been accomplished through the blessing of God upon the pastor and his church. Collections will be paid in full. "We have had a good year, Bishop."

W. H. WILLIS.

August 28.

When writing advertisers please mention this paper.

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

SICK HEADACHE,

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When a druggist tries to get you to take something else in place of **Xanthine,** it is because that other is a cheaper grade stuff, and there are a few pennies more in it to him some way.

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Always restores original color to any hair, stops dandruff and soreness, and promotes growth.

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Nashville, Tenn.

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Send for Catalogue.

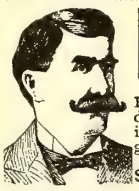
M. E. HOLDERNESS, Secretary.

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jly9-52t

The Quiet Hour.

A Prayer.

SARAH A. HEINZERLING.

Give me wisdom, Lord I pray,
To guide the erring in the way;
To help the fallen rise again,
As rose the widow's son, of Nain;
To soothe the sorrowing and distressed,
To cheer the heart by care oppressed,
And do to all, who e'er they be,
As I would have them do to me.

Help me a holy life to live,
To rightly judge, freely forgive,
And offer, at Thy throne above,
Full tribute due, of faith and love.
Help me to scatter in my youth
With lavish hand, the seed of truth,
Where it will germinate, and root,
And yield an hundred fold of fruit.

Reidsville, N. C.

Duty.

"Ordered of the Lord." Just as the plowman takes furrow by furrow, one ended before another is begun, so our duties comes to us not in battalions but single. Our life's plan, if we read it aright, is beneficently designed. We are not abandoned to blind chance. Confusion and entanglement can come only by our choosing to refuse guidance and to shape our lot for ourselves. So it will seem to us when we have come to the end of it and can look back—a divinely ordered whole, which even our failures cannot mar, for God asks of us only our best, and if we give him these, we need not grieve overmuch if some of the furrows refuse to run straight. The failure may be success, after all, so far as our discipline is concerned. In the midst of our saddest blunders we have visions of higher things, unfulfilled aspirations, cravings for growth; and these will be satisfied, every one of them. Somewhere else the task dropped here, may be taken up again.—Selected.

God's Care.

The late D. L. Moody once told of a man who enlisted in a war and left a wife and two children. One cold day in November, in the first year of the war, news came that he was shot in battle, and the mother was in great sorrow. Some time after the landlord came for his rent, and she told him her trouble, and said she would not be able to pay the rent as regularly as before, as she had only her needle by which she could obtain a livelihood. Sewing-machines were just coming in then, but as she could not buy one, she had a very poor chance. The man said that if she did not pay the rent regularly he would put her out. After he went away the mother began to weep. Her child, not quite five, came up to her and said:

"Mamma, is God very rich?"

"Yes, my child."

"Can't God take care of us?"

"Then what makes you cry? Mayn't I go and ask him?"

The mother said she might if she liked. The little child knelt at her cradle bed, where the mother taught her to pray, and the mother said the child never looked so sweet. She stood weeping over her misfortunes, and the child knelt and said: "O Lord, you have given and taken away my dear father, and the landlord says he will turn us out-of-doors, and my mamma has no money. Won't you lend us a little house to live in?"

And then she came out to her mother and said: "Mamma, don't weep. Jesus will take care of us. I know he will, for I have asked him."

It is upward of twenty years, and that mother has never paid any rent from that day to this. A beautiful cottage was provided for her and her two children, and she has lived there without paying any rent. When the fire swept over Chicago and burnt up her house, a second little home was put up for her, and there she is.—Exchange.

Living in Christ.

Abiding in Christ does not mean that you must always be thinking about Christ. You are in a house, abiding in its inclosure or beneath its shelter, though you are not always thinking about the house itself; but you always know when you leave it. A man may not always be thinking of his sweet home circle; but he and they may nevertheless be abiding in each other's love. And he knows instantly when any of them is in danger of passing out of the warm tropic of love into the arctic regions of separation. So we may not always be sensible of the revealed presence of Jesus; we may be occupied with many things of necessary duty, but as soon as the heart is disengaged it will become aware that he has been standing near all the while; and there will be a bright flash of recognition, a repetition of the Psalmist's cry: "Thou art near, O Lord." Ah, life of bliss, lived under the thought of his presence, as dwellers in Apline valleys live beneath the solemn splendor of some grand, snow-capped range of mountains.—F. B. Meyer.

Patience.

Patience is the garden of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hands, tramples on temptations, endures persecution, consummates martyrdom. Patience produces unity in the church, loyalty in the state, harmony in families and societies. She comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by reproach; she teaches us to forgive those who have injured us, and to be first in asking forgiveness of those whom we have injured. She delights the faithful, and invites the unbelieving; she adorns the woman and approves the man; is loved in a child, praised in a woman, and admired in a man. She is beautiful in either sex, and in every age. Behold her appearance and attire! Her countenance is calm and serene as the face of heaven, unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead. Her eyes are the eyes of doves for meekness, and in her eyebrows sit cheerfulness and joy. Her mouth is lovely in silence, her complexion that of innocence, white; like the daughter of Zion she shakes her head at the adversary and laughs him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rules not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom the kingdom of peace.—Bishop Horne.

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FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

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The Family Circle.

Vacation Days.

Recreation is one of the two laws under which we live; one is the law of work, the other is the law of recreation by which we are made able to further and efficiently pursue our work.

There are those who look askant at recreation. Some speak of their having no vacation days as if their abstinence were a virtue. They condemn even pitching quoits on the village green. But consider: Is not recreation as necessary as work? Did not God make man capable of enjoyment, as certainly as He made him capable of working? What is the first token of intelligence in a child? A smile. And all nature of gladness speaks, sky, lake, flowers, birds. We speak of the waves playing on the shore, the shadows playing on the mountain-side."

The story is told of that saint, Carlo Borromeo, that while "playing" a game of chess a question was started what they would do if they were to die within the hour. "I would go on with my game," said Borromeo. He was serving God in the recreation of the innocent game. He would not change that occupation if such a change could be construed into a thought that rational recreation is not itself a holy occupation. It is. It is, moreover, a mark of a saintly character if the holiest take time to be glad, to play, to enjoy the good things of the Father's world. Who loves the woods and streams will love God more.

A Christian will bear his Christ-like character into his vacation days. He will not spend them in harmful pleasures, that drip poison in the tempting cup. He will use them so as to come back to his work with a bounding pulse, a clarified brain, a light step and a clean conscience; with the honey, but without the sting. The Christian will remember the Sabbath day to keep it holy. He will not forget that the groves are God's temples; in them as beside the lake and streams, he will rejoice in the presence of Him who made these delights for His children.

"The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them; ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood.
Amid the cool and silence, he knelt down
And offered to the Mightiest solemn thanks
And supplications.

For his simple heart
Might not resist the sacred influences
That from the stilly quiet of the place,
And from the gray old trunks that high in heaven
Mingled their mossy boughs, and from the sound
Of the invisible breath that swayed at once
All their green tops, stole over him, and bowed
His spirit with the thought of boundless power
And inaccessible majesty.

Ah! why
Should we in the world's riper years neglect
God's ancient sanctuaries, and adore
Only among the crowd, and under roofs
That our frail hands have raised? Let me, at least,
Here, in the shadow of this aged wood,
Offer one hymn; thrice happy if it find
Acceptance in His ear."

—Central Christian Advocate.

True Happiness.

The light in the Christian's face is a glow, and not a reflection. Unless there is a light within, there will be little shining of the face. And this light within is the light of the presence of God. We are not to let our hearts be troubled; but the true method is not so much by resisting worry, depression, doubt and fear as by letting God's Spirit in to fill us full of the peace of God, which passeth understanding.

Our need, then, for the sunny life is rest of heart—the quietness which comes when our hearts are stayed on God. Then all things fall into their right proportion. It becomes natural to seek God's kingdom first. We are not afraid to wait for outward things, because we have the inward treasure. The peace of Christ rules in our hearts and forms our lives in constant cheer. The old lamps of duty must not be suffered to go out. It is possible to be sober and yet glad. Joy is deeper even than happiness. And the sense of physical depression and mental worry is to be overcome by the help of God, who is our sure reward.—Christian World.

A Beautiful Custom.

In the mountains of Tyrol it is the custom of the women and children to come out when it is the close of day and sing. Their husbands, fathers, and brothers answer them from the hills on their way homeward. On the shores of the Adriatic such a custom prevails. There, the wives of the fishermen come down about sunset and sing a melody. After singing the first stanza they listen awhile for an answering melody from off the water, and continue to sing and listen until the well known voices come borne on the water, telling that the loved one is almost home. How sweet to the weary fisherman, as the shadows gather around him, must be the songs of the loved ones at home that sing to cheer him, and how they must strengthen and tighten the links that bind together these dwellers by the sea—Exchange.

Faith.

The profligate, Louis XIV, of France, one day, nearing death, asked Pere Tellier, his confessor, for absolution. "Do you suffer much?" "No, that is what troubles me. I should like to suffer more for the expiation of my sins." So poor mortals, after a life of sin, upon the brink of hell, undertake to make expiation of their sins by their own sufferings, instead of taking refuge in the vicarious suffering of the Lord Jesus Christ.

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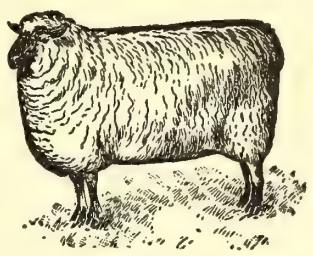
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☞A great many renewals are past due. Look at your label, and if the date is past, send in your renewal. We need it now.

THE GREAT WESTERN.

Some two or three weeks ago we made note of the fact that the Great Western Gold Company, represented by Rev. W. P. Fife, was in bad shape. This we understood to be the case from the press dispatches sent out. We have a letter from Mr. Fife stating that the reports in reference to his company are all lies, and complaining that the statement does him and his company an injustice. He says: "I ask that you, in your next issue, state that I have written you a personal letter stating that so far as the Great Western Gold Company being insolvent is concerned, it is a mistake, and that it has not gone into the hands of a receiver. That it is true that two of its enemies made application for receiver and that the application was immediately denied, and while they have made another application we simply sit back and laugh because of the fact that we know as soon as it comes to trial, it, too, will be denied.

"It is nothing but right, it is nothing but just, it is nothing but honest that you should make this retraction, Yours, &c.,

"W. P. FIFE."

To be sure, the facts above stated being true, we were misled by press dispatches into doing Mr. Fife and his company an injustice, which would be the last thing in the world we should desire or be willing to do. We will go further and say that we are glad to know that the company is in good shape, for there can be no doubt that many people in North Carolina have a vital interest in its success, Mr. Fife being well known and having a host of friends in North Carolina. We had no purpose to injure Mr. Fife or his Company by the publication.

DEATH OF REV. R. B. HINES.

A press dispatch sent out from Statesville on Monday announces the death of Rev. R. B. Hines, a well-known local preacher, of Mount Airy. Brother Hines died Monday morning at 10:30 o'clock at Trinity church, in Iredell county, where he was stricken with paralysis on Friday, August 18th, immediately after preaching a sermon in a protracted meeting which had been going on for several days. He closed his sermon and, while engaged in altar service, called on the pastor to lead in prayer, and, during the prayer, sank down in his place. His condition was at once discovered to be so serious that it was not thought advisable to remove him from the church. Arrangements were made to care for him there, and he remained in the church till his death, on Monday a week after the stroke. His wife and one son reached him the day following the attack, and were with him till the end came. His body was laid to rest in the cemetery at Mt. Airy on Tuesday afternoon.

Brother Hines was about fifty-two years old, and had been a local preacher about fifteen years. He was a good man and always seemed to regret that he had not, early in life, given himself wholly to the work of the ministry. While engaged in other pursuits, his heart was in the work, and this accounts for the fact that he died, as he did, away from home, while engaged in a protracted meeting.

He was educated in part at Emory and Henry College, Va., and was a man of strong natural endowments. He was happily married to Miss Louella Ward, of Guilford county, more than twenty years ago. Sister Hines was a loving, true companion, and is left with six children. May the God of all comfort and grace be with these stricken ones.

We hope to publish a full memoir of Brother Hines at an early day.

OUR PREMIUMS FOR SEPTEMBER.

Rev. J. M. Price, of Davie circuit, is the winner of our August premium, Rev. W. H. Perry, of Hendersonville circuit, winning the one for July. We trust we shall have a livelier contest in September. In order to stimulate effort we are going to give two premiums for September—one for the largest amount of money sent in on new subscribers and renewals during the month, the other for the largest number of new subscribers sent in during the month. The first premium will not be given for a less amount than $12.00, and the second for a less number than ten new subscribers. The first premium will be a fountain pen. The second a copy of our new Hymnal.

Let us have a rally during the next month, and do not forget that we have the standing offer of

THREE GRAND PRIZES

for the year.

1. Counting from last December, including the report already standing, to the one securing the largest number of new subscribers before the meeting of the next Annual Conference, we will furnish transportation to the General Conference next year. Or, in case of failure for any reason to be able to use this transportation, we will pay the equivalent in cash to the successful competitor.

2. To the one securing the second largest list, exceeding 75, we will give a set of the Expositor's Bible, or $15.00 in cash.

3. To the one securing the third largest list, exceeding 60, we will give a copy of Webster's International Dictionary.

We want 8,000 subscribers to begin the year 1906. We lack less than 2,000. Let us join hands and secure these. The report printed elsewhere shows that we have secured more than this since the beginning of the present year.

Hereafter this report will be printed in the last issue of each month, only.

A TIMELY CONTRIBUTION.

The reader will find in this issue a contribution by Bishop Candler, reprinted from the last issue of the Pacific Methodist Advocate. This is a timely contribution, and should go the whole round of the Southern Methodist press.

There are many things to consider in deciding the question as to where our children shall be educated. Of all these none is worthy to be considered along side the question of religious influences, and the probable effect of college life upon the moral character of the young. The vital matter is that of religious faith. One may survive the evil effects of immoral associations, though this is a difficult thing to be achieved, but there is no hope for one, the foundation of whose faith has been undermined, and who comes out of his college life imbued with the spirit of that skepticism which vaunts a little learning, and delights in making a caricature of the simple faith taught at a mother's knee. Unfortunately, college life in many instances, seems to accomplish little more than the dislodging of the strong religious convictions of childhood, and the sowing down of the mind with the seeds of doubt. This is largely the result of the fact that, at this period of life and in the atmosphere of investigation necessarily surrounding the student's life, every question is an open question; things ordinarily regarded as settled are up for re-consideration; and everything in the wide range of thought has, for the time being, an interrogation point after it.

How important, therefore, that the very strongest religious—not moral, but religious—influences should surround the young man in his student life! What but the white heat of the fervent revival of religion, can furnish the reliable safe-guard to character?

Let every reader look up Bishop Candler's article on page three and read it.

GET THE BEST AND TAKE TIME.

The school season is about to open, and many Methodist families will be represented in the schools of North Carolina. A majority of the young men and women who leave home now, do so with the idea of entering the commercial field, and a great field it is. We are in the midst of a commercial era. But we do not want them to leave with the impression that a commercial education can be acquired in three or four months. We issue this note of warning because there is an impression in some quarters that the average young man or woman can master shorthand or business, including any necessary branches of English, in three or four months. Do not be deceived. Get a thorough course at a reliable school; then will your services be desired, and you will never lack for a good situation.

Greensboro is rapidly becoming a great commercial center, and the indications at present justify the belief that it will be, at no distant day, the great commercial center of North Carolina. Among other things, growing up with the city and developing on right lines, is a School of Commerce and English, known as the Peele College. We have, for about four years, enjoyed intimate personal acquaintance with Professor Peele, and we have always found him a man upon whom we can depend. By advertising a lot of impossible things, he could have had perhaps a more popular school. But he has studiously avoided alluring young men and women by promises that cannot be made good. There is a story of a young man in this city who left the Peele College six months ago and accepted a position in a large office in this city. He had full confidence in himself because he had been taught to master his lessons. He knew how. Today he opens the mail that comes to that office; dictates replies to stenographers under him—and those under him who have been long in the harness and who have not advanced cannot understand how it is. But it is plain. He had been given more than a merely mechanical training for business, and his success is the best advertisement of the efficiency of the instructor under whom he received his training. Prof. Peele is giving his life to the building up of an institution upon this high ideal.

On September first the fall session begins. The college offers instruction in bookkeeping, stenography, and the English branches. If interested drop a line to Judson Peele, Greensboro, N. C., and arrange to prepare for business. There are hundreds of places waiting now to be filled, and you can get one of them if you will prepare for it.

SOME THINGS TO BE CONSIDERED.

In selecting a place for the higher education of our boys there are a few supreme considerations which every parent should carefully think over.

1st, The equipment of the institution; 2nd, Its character, and 3d, The necessary expenses.

We suppose, of course, in the outset that the boy has received the best possible preparation at one of our fitting schools and is able to enter college.

I am well aware that in the selection of a higher institution of learning it is frequently merely a question of "How much does it cost?" and to the lowest bidder the contract is awarded. The other factors, however, should enter into the solution of the problem.

* * * *

In the equipment of an up-to-date college, three things need careful investigation:

First. The Teachers.

At Trinity, in each course open to the student, the

teachers themselves have the very best possible training. Though matured men, they are not old or fossilized. Yale, Harvard, Vanderbilt, Columbia and the European Universities have been drawn upon, and from each a man of letters and acknowledged ability has been placed in charge of the work at Durham.

Second. The curriculum.

A comparative study of catalogues of our institutions with other like colleges in the South will readily reveal the fact that we are not content to be abreast with the times, but are leading, both in breadth of scholarship and strict requirements for graduation.

Third. As to tools with which to work. Money talks, and we have a round million of it invested at Trinity College. In first-class dormitories, excellent gymnasium, physical, chemical and biological laboratories, and the largest and best library of its kind in the South.

* * * *

Third. The character of the institution.

Three elements enter into the make-up of this: 1st, The Faculty; 2nd, The Student Body; 3d, The Alumni.

1st. Of the Faculty, each one is a conscientious Christian gentleman. If the Methodists of North Carolina could see how earnestly these men do their work and with what devotion in the recitation room, day by day, they instill principles of eternal righteousness into the minds and hearts of the boys at college, it would indeed be a revelation. They are not much in the public eye, but they are moulding the character of our college boys, and the chiefest ambition of many of them we know is that their work shall be done through their students.

The private life of teachers at Trinity has proven a lasting inspiration to Godly conduct in many a young man's career. Our boys are safe with these men.

2nd. The student body is usually made up of the very best people of our commonwealth. Some poor, it is true—but poverty is no crime at Trinity. Some are in affluent circumstances. We defy any one to show amongst the same number of students in any college in this country a higher average of scholarship or of Christian character than we have at Trinity.

3rd. As to the Alumni—some of them are known in public life to the State and the Nation. You can not go in to any town in North Carolina but you will find graduates of Trinity College faithfully filling positions of trust in the church, in the state, and in great business enterprises.

* * * *

As to the cost.—The actual necessary expenses at Trinity College are as cheap as any institution of like grade in the entire country.

A boy can go through Trinity, paying all expenses, and not spend more than two hundred and twenty dollars for the year. Two hundred and fifty dollars is ample. Some spend more than this—some less.

After years of experience with boys at college, I have found that where they are allowed much more money than actually necessary it is always to their detriment. *

WESLEY CHAPEL CAMP MEETING.

Dear Brother Blair:—Please announce in the ADVOCATE that our camp meeting at Wesley Chapel will begin Friday night before and embrace the second Sunday in September.

We are praying for and hoping to see a great revival. Yours truly,

J. F. ARMSTRONG, P. C.

A LOST RECORD.

After our District Conference was over, and the time had come for recording the minutes, it developed, that the book was missing, and the only solution is that it must have been left in Charlotte. If, therefore, the committee on District Conference Records, last year, or the Pastor of Tryon Street church, or any one else can give us any information as to its whereabouts, it will be gratefully received.

R. H. PARKER,
R. F. D. No. 1. Asheville, N. C.

NOTES AND PERSONALS.

Rev. J. N. Huggins and little son Reuben, of Lexington, have been sojourning for a while in the mountains of Western North Carolina.

The corporate name of the Peacock & Gold Co., has been changed to Gold & Gold (Inc) See their new advertisement in this issue.

The Bessemer City correspondent of the daily press says: "Mrs. T. S. Ellington, who has been away all summer, is back, much improved in health."

The wife of Rev. J. D. Bundy, presiding elder of the Washington district, North Carolina Conference, died at their home in Henderson, N. C., on Tuesday, August 15.

It is heroic in Bishop Galloway to volunteer his services to give himself to helpful ministries among the sick and dying in New Orleans. His services have not been accepted by those in charge.

Rev. Mr. Wallace and wife, of Salt Lake City, are in the city spending some time with Capt. J. W. Earp, Mrs Wallace's father. Rev. Mr. Wallace filled the pulpit at the Central M. E. Church on last Sunday.—Mt. Airy News.

Our hearts go out in sincere sympathy to our neighbor, Mr. J. B. Whitaker, editor of Southern Mills, in the great sorrow that has befallen him in the death of his wife, which occurred in our city last week. The remains were carried to Goldsboro, her former home, where the funeral services were held from St. Paul's Methodist church.

It is announced that a great union meeting will be held in Durham next month, conducted by Rev. George R. Stewart. Brother Stuart has also been engaged to hold a meeting of the same character in High Point, beginning September 10th. George Stuart will always get a big-hearted welcome to any place in North Carolina.

A remarkable case of accuracy in business is that reported of Miss Pearl Teague, who is agent of the Southern Railway at Liberty, this State, also agent of the Express Company and telegraph operator. It is said that she has had charge of this important and exacting business for several years and up to date there has never been an error discovered by the auditor in her monthly accounting to the company.

Rev. Jno. R. Brooks, D. D., returned to his home at Reidsville last week, after a trip of several weeks in the extreme western section of our Conference, representing the Advocate and selling his book, Scriptural Sanctification. This book has met with a remarkably favorable reception, the sales now nearing ten thousand. Dr. Brooks will rest awhile at Reidsville, having suffered some discomfort recently from an attack of lagrippe and bronchitis.

Rev. W. A. Lambeth, of Thomasville, preached on Sunday morning at Centenary church, this city, and his sermon was well received. Brother Lambeth is a candidate for admission on trial at the coming Annual Conference, and will come to the work with a well-trained and well-furnished mind. Those who have heard him and come in contact with him personally are very much pleased with his spirit and are expecting good results from his ministry.

Wednesday, August 23rd, was a great day for the Concord and Cabarrus people. About ten thousand of them gathered at Spring Hill Farm, just outside of the city of Concord. It was an educational rally, and nearly every school in the county was represented by elaborate floats carrying teachers and children. Speeches were delivered by State Auditor, Dr. B. F. Dixon, Col. John S. Cunningham and Mr. H. M. Cates. The Concord Times, referring to the speakers, said: "There is no more entertaining speaker in the State than Dr. Dixon. He is probably the best story-teller in the State. He told many good ones, in his speech Wednesday morning, and all of these were peculiarly apropos with not a trace of anything that savored of the unchaste or vulgar. His speech was indeed most happily received, and was the subject of many enconiums."

The Charlotte Chronicle says: "Rev. J. F. Butt, who has labored long and faithfully in the missionary field in Charlotte, is still keeping up the good work. He has organized a Bible reading class at Dilworth Methodist church which meets at 2:30 o'clock every Sunday afternoon. He is also conducting prayer-meeting services near the Atherton Mills at 5 o'clock, p. m. Large crowds are attending these services and great interest is being manifested."

Rev. J. H. Totten, of the Methodist Protestant church, and father of Rev. J. F. Totten, of the Western North Carolina Conference, died in this city on Wednesday of last week, after a very brief illness. He was taken sick here only a few days before his death, while stopping with relatives on his return from his charge. Brother Totten was sixty-seven years old, and one of the oldest members of his Conference. He was a man of quiet demeanor, but one in whom there was no guile. The sympathy of many friends and acquaintances will go out in behalf of the stricken members of the family left behind.

Back Creek Presbyterian church, in Rowan county, will celebrate its one hundredth anniversary on September the 5th. This church was organized in 1805 as the result of a schism in Thyatira church, on account of religious excitement in the great revival of that period. Those in sympathy with the leaping and shouting, including every elder in Thyatira, were permitted to withdraw and organize a separate church, five miles distant, the pastor remaining with Thyatira. Time has brought them all together again, so far as the revival is concerned.

THE ALUMNAE ASSOCIATION OF GREENSBORO FEMALE COLLEGE TO ALL FORMER STUDENTS.

GREETINGS:—At our annual meeting held in the College Chapel last June, we, as an Association, pledged ourselves to raise One Thousand Dollars ($1,000) to be used for the completion of the front of the new building.

The ladies of West Market Street church came promptly to our assistance, offering to give to this fund the proceeds of their annual Chrysanthemum Show. In connection with the "Show" we wish to have a Fancy Work Bazaar, in which we ask the co-operation of every former student of Greensboro Female College. We hope that a pleasing display of embroidery, drawn-work, lace, pyrography, painting and dainty hand-made articles of every description, will not only add to the attractions of the occasion but very materially increase our receipts.

Will you not help to make the Bazaar a financial success by donating a piece of hand-work, and also by requesting your friends who are interested in the College to do the same? All exhibits should be sent, not later than the first of November, to Mrs. Lucy H. Robertson, Greensboro Female College.

MRS. LUCY A. CUNINGGIM, Pres.,
MISS NANNIE LEE SMITH, Sec'y.

State papers please copy.

WAYNESVILLE DISTRICT NOTICE.

Rev. R. W. Lynch has been put in charge of Canton station. This is by the consent of Bishop A. W. Willson.

C. F. SHERRILL.

FREE TUITION—A CHANCE.

The President of Weaverville College desires to secure the services of a young man who will remain in charge of the study hall. Those interested will write Rev. L. B. Abernethy, President, Weaverville, N. C.

The Sunday School Lesson.

LESSON X.—SEPTEMBER 3, 1905.

The Captivity of Judah.

2 Chron. 36:11 21

Golden Text.

Be sure your sin will find you out. Num. 33:23.

The Beginning of the End.

The intriguing of Jehoiakim with Egypt brought upon Judah the fate which Jeremiah had predicted. The country was ravaged and Jehoiakim was slain. His son, Jehoiachin, or Coniah, succeeded him, but within three months Jerusalem had capitulated, and the king, with the flower of the population, deported to Babylon. This was B. C. 597 Mataniah, fourth son of Josiah and uncle of Jesoiachin, was appointed viceroy, and his name changed to Zedekiah. To Jeremiah he was personally friendly, and at the beginning of his reign he sent for the prophet, saying. "Pray now to Jehovah for us" He seems, however, to have been a mere tool in the hands of the Egyptian court pary, and the prophet's own summary of him (37:1-2) is that "neither he, nor his servants, nor the people of the land hearkened to the words of Jehovah." About this time Egypt again made a bid for the support of the Syrian states against the Babylonian, and Judah acquiesced. The Babylonian army was temporarily withdrawn from Judah to meet the allies elsewhere. Judah was encouraged by this, and declared for Egypt in spite of the warnings of the prophet Indeed, the prophet was imprisoned as a traitor; his exhortations to submit to Babylon were denounced as calculated to weaken the hands of his own countrymen. Judah's hope in Egypt was of short duration. In the ninth year of Zedekiah's reign (B. C.) Nebuchanezzar, with his army, returned to Judah and besieged Jerusalem. For a year and a half the city was invested; the inhabitants were reduced to starvation. Finally an assault upon the city was ordered —how well the day was remembered! In the eleventh year of Zedekiah, on the ninth day of the fourth month, a breach was made in the city (Jer. 39:1); there was practically no resistance. Zedekiah and his men of war attempted to escape, but were captured and brought to Nebuchadnezzar at Riblah. The sons of Zedekiah were executed before his eyes, after which he himself had his eyes put out and was carried to Babylon, where he died in prison. Later one of the Babylonian monarch's generals appeared in Jerusalem and pillagad the city. The temple, the palace, and all the principal buildings were despoiled and burned; the walls were broken down; the chief officers and notables were sent to Riblah and there put to death; the sacred vessels of the sanctuary were taken as spoil, and the greater part of the inhabitants were carried captive to Babylon. Only the poorest of the land were left to be vinedressers and husbandmen (2 Kings 25:12). The whole unhappy story is told in the parallel accounts of Jer. 38 39; 2 Kings 25; 2 Chron. 36.

The Political Reason.

The ruin of the kingdom of Judah was in part due to the lack of political sagacity. Jeremiah and the small party which attached itself to him were politically wise when they declared themselves for alliance with Nebuchadnezzar. The latter had shown himself the most capable leader of his time. Judah could never hope for absolute political independence; she was too slight in herself and could maintain herself only as the friend of some strong power. The choice was between Egypt and Babylon. Religiously there was no choice. Judah could practically worship as she chose under either. There was, of course, the traditional friendship with Egypt; but Egypt was incompetent. Alliance with her had neither help nor hope for Judah. All this was perfectly clear to Jeremiah. God gave him insight, and Jeremiah's patriotism did the rest. A wise statesman, like a poet, is God's great gift to a generation. Happy the people who know him when he appears and listen to him.

The Moral Reason.

But to know him and listen to him require moral soundness on the part of the people. Self-indulgence has brought upon Judah moral insensibility. She can neither see nor hear. The record is most pitiful and most instructive. When people deliberately prefer a Zedekiah to a Jeremiah, nothing is left for them but extinction. The people of Judah have become incapable of detecting the pusillanimity of the one or of responding to the patriotism of the other; capacity for moral distinctions is gone; ethical confusion is their portion; they call good evil, and evil good. The chronicler describes the situation in a pregnant paragraph. Zedekiah (who is just a symptom of the national spirit) "stiffened his neck and hardened his heart against turning to Jehovah, the God of Israel" (verse 13). Judah knew her duty, but set herself deliberately against it; she drew the issue between herself and the Almighty, and the Almighty had to vindicate Himself and to save her.

The Religious Reason.

For this, we are told, was the real reason of the captivity, that God might give Judah another chance for her own salvation. There is no more beautiful illustration of God's forbearance with His willful children than the record of His dealing with Judah. From the beginning of her history as an independent nation her loyalty had been ever intermittent. "Jehovah, the God of their fathers, constantly sent to them by His messengers, because He had compassion ou His people and on His dwelling place. But they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of Jehovah was aroused against his people, so that there was no remedy" (verses 15, 16). But in the despair of the people was God's remedy; their very extremity was His opportunity. To the remnant, through Jeremiah, He said, This judgment is not for judgment's sake, it is for your profit. Accept the situation now, "then will I build you, and not pull you down, and I will plant you, and not pluck you up; for I am sorry for the evil that I have done unto you—not sorry that it was done, but that it had to be done. Be not afraid of the King of Babylon, for I am with you to save you, and to deliver you from his hand. And I will grant you mercy, that he may have mercy upon you" (Jer. 42: 10 12) In judgment, then, is mercy. The captivity is to be the remedy for moral and spiritual insensibility. In bondage and in the discipline of political subjection the nation is to build itself again into moral soundness of health. If Judah did but know it, so far from her situation being evil, it is her only hope for good. Babylon is to be her blessing, not her burden or her bane In this hottest fire of Judah's humiliation is to be burned away her dross; out of it she is to come purified and refined. In God's idea of man it is of small concern that he should be comfortable; he must be good. As a matter of fact, though the average man does not think so, the most persistent enemy of character is material well being. A man whose bodily desires are never denied speedily becomes degenerate. First the delicacy of his spiritual tastes is blunted; then his moral fiber becomes flabby; soon self-indulgence becomes his god. It is a common experience to find God lost in the very goodness of His gifts. Discipline through adversity, therefore, is not necessarily an evil; it may only be the storm to clear the air, that we may see anew in the wind-swept heavens the star of our true direction.—N. Y Christian Advocate

Agonizing Burns.

are instantly relieved, and perfectly healed, by Bucklen's Arnica Salve. C. Rivenbark, Jr., of Norfolk, Va., writes: "I burnt my knee dreadfully; that it blistered all over. Bucklen's Arnica Salve stopped the pain, and healed it without a scar." Also heals all wounds and sores. 25c at all druggists.

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Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

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Carolina & North-Western Ry. Co.

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Northbound	Passenger	Mixed	Mixed
Chester	Lv 9 00 am	4 30 am	
Yorkville	Lv 9 48 am	5 57 am	
Gastonia	Lv 10 38 am	7 50 am 9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am 1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

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Chester—Southern Railway, S. A. L. and L. & C.
Yorkville—Southern Railway.
Gastonia—Southern Railway.
Lincolnton—S. A. L.
Newton and Hickory—Southern Railway.
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Our Little Folks.

A Boy Wanted.

Monday—
Wanted—a boy that is manly,
A boy that is kind and polite,
A boy you can always depend on
To do what he knows to be right.

Tuesday—
A boy that is truthful and honest,
And faithful and willing to work;
But we have not a place that we care to disgrace,
With a boy that is ready to shirk.

Wednesday—
Wanted—a boy you can tie to,
A boy that is trusty and true,
A boy that is good to old people,
And kind to the little ones, too.

Thursday—
A boy that is nice to the home-folks,
And pleasant to sister and brother,
A boy who will try, when things go awry,
To be helpful to father and mother.

Friday—
These are the boys who are wanted
In the workshop, the home and the store;
The world needs such boys in business,
For them there are places galore.

Saturday—
These are the boys we depend on—
Our hope for the future, and then
Grave problems of State and the world's work await
Such boys when they grow to be men.

—Lizzie Clark Hardy, in Presbyterian.

What Boys Should Learn.

There are a great many things boys, while boys, should learn. And if they learn these lessons so well as never to forget them during life, they will prove of great help to them oftentimes when they need help

Among other things boys should learn, these may be named:

1. Not to tease boys and girls smaller than themselves.

2. Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to mother when she comes in to sit down.

3. To treat mother as politely as if she were a strange lady who did not spend her life in their service.

4. To be kind and helpful to their sisters as they expect their sisters to be to them.

5. To make their friends among good boys.

6. To take pride in being a gentleman at home.

7. To take mother into their confidence if they do anything wrong; and, above all, never to lie about anything they have done

8. To make up their minds not to learn to smoke, gamble or drink, remembering these things are terrible drawbacks to good men, and necessities to bad ones—Green's Fruit Grower.

What the Bible Does.

"I don't see the use of reading the Bible," said George, with a scowl; "I like a reglar Indian story, with lots of fighting."

"And I'd rather hear fairy stories," said Kate.

Mamma was away for a whole month, and she had got George to promise that every night before going to bed he would read a few verses to Kate from the little Testament.

"All the same, the Bible is the best book," said a voice from the other room.

"O, did you hear, papa?" cried George, turning red.

"To-morrow I'll explain to you why," said papa, coming in for a good night kiss.

The next day papa got out the globe from the schoolroom closet, where it had been put the day vacation began. Papa had some black chalk, and with it he marked parts of the countries.

"What makes you do that?" asked Kate.

"These are lands where there are no Bibles," said papa; "and the reason I mark them black is because the people's lives are dark and unhappy. Why, over here in China little girls used to cry because their feet were bound tightly to make them small; and in India it is sadness to be born a girl, for the women are treated so badly; and in many of these countries any one's life is hardly safe."

"What does the Bible do?" asked George.

"It teaches the people how to live good lives," said papa; and he drew white marks through the black, to show where the Bible had been carried and the good it had done.

"Indian and fairy stories are all very well," he said. "but that is the best book."—The Little Pilgrim.

A Friend in Need.

Alfred H. Love, of Philadelphia, president of the Universal Peace Union, was talking on the topic, peculiarly congenial to him, of kindness. Said he:

"I once knew a remarkably kind boy. He was a great angler. There was a trout stream in his neighborhood that ran through a rich man's estate. Permits to fish the stream could now and then be obtained, and the boy was lucky enough to have a permit.

"One day he was fishing with another boy when a gamekeeper suddenly darted forth from a thicket. The lad with the permit uttered a cry of fright, dropped his rod, and ran off at top speed. The gamekeeper pursued.

"For about a half mile the gamekeeper was led a swift and difficult chase. Then, worn out, the boy halted. The man seized him by the arm and said between pants:

"'Have you a permit to fish on this estate?'

"'Yes, to be sure,' said the boy, quietly.

"'You have? Then show it to me.'

The boy drew the permit from his pocket. The man examined it and frowned in perplexity and anger.

"'Why did you run when you had this permit?' he asked.

"'To let the other boy get away,' was the reply. 'He didn't have none!'"—Harper's Weekly.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

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Our Watchword: "For love of Christ."

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Waynesville District—Miss Terrie Buttrick.

Winston District—Mrs. Frank Martin.

The Sisterhood of a Great Compassion.

Commenting on Woman's Work for Woman, the Epworth Herald most appropriately calls it "The Sisterhood of a Great Compassion," inasmuch as its organization grew out of the deep pity stirred in the heart of Christian women when the appalling needs of their heathen sisters were pressed upon their attention. It goes on to say that it is a deplorable fact that only one out of ten of Methodist women are directly related to this work, whereas not one should be missing the blessed privilege of having active, earnest part therein. These indifferent ones must be won, but it must be largely a work for the individual by the individual. Our Conference Society is pledged for at least 800 additions. What are you doing, my sister, to win your new members? Are you adding faith to works and "praying them in?" That you may deepen your own convictions and arm yourself with argument, study carefully the following suggestive clippings:

Why "Woman's Work!"

Why should the line of sex be drawn? Why not remember that there is no distinction in Christ Jesus, "neither male nor female?" That is remembered; but mission work in foreign lands faces a condition, not a theory.

Half the population of heathendom, that is to say, almost five hundred million people are women and girls. By far the greater part of these can never be evangelized save by women. They are secluded in harems and zenanas; they are despised and enslaved in the eyes of the men, their masters, they are of no account religiously or mentally. The exclusiveness of Oriental life, together with the prevailing low estimate of women, makes men missionaries helpless.

But the women must be reached. For their own sake they should have the good tidings. They are quite as much in the thought of our Lord as are the men, and their salvation is quite as essential and certain. Then for the sake of the younger generation the women of heathenism must have the gospel. Despised and degraded though they are, they give their children the first lessons in superstition and idolatry. If their homes can be taken for Jesus Christ the missionary problem of ten years hence is already greatly simplified.

The Needs of Unchristianized Women.

In Mexico. The women of Mexico are taught that their departed loved ones are in torment from which money may deliver them. So the family is impoverished, that the priest may be paid. There are the tortures of penance, the adoration of saints, the payment of hard-earned dollars, but there is no peace or deliverance in all that.

In Mohammedan Lands. A girl baby is unwelcome; Allah does not care what happens to women; there is no hope of heaven for them save as they earn a lower place in bliss than that occupied by their husbands, and it is earned by obedience, suffering, endurance, patience, of which Christian women happily know nothing. Mohammedan women are degraded, and almost of necessity deceitful, narrow, and profane.

In China A baby girl may be killed by its parents if they so choose. Women are crippled from childhood, and their education is largely confined to the single lesson, "Obey!" They may not go from home. They are ranked by the nation's teachers on a level with monkeys and parrots.

In Africa. African women are so much merchandise. They belong to their husbands, and there are none of the consolations which might be found in being the one wife of even a poor sort of man. "Many wives" is the rule, with its accompaniment of jealousy and envy, and a wife is her husband's to deal with as he pleases, for life or death.

In India. Here is the home of child marriage, servitude the most abject, helplessness the most complete. A woman needs no physician when she is ill, no teacher when she is well. Her husband is her despot, and she is happy if he is inclined to be a merciful tyrant. She cannot read, she must not think. She is a slave.

In Japan. Here also there is one law for women—obedience. Women are "stupid." They have no souls. But if they are rigorously obedient and self denying in this life they may find in the next a heaven of nothingness. The best prospect they have is that, after countless years of reincarnations, they may drop into the rest of utter and eternal unconsciousness.

Poisons in Food.

Perhaps you don't realize that many pain poisons originate in your food, but some day you may feel a twinge of dyspepsia that will convince you. Dr. King's New Life Pills are guaranteed to cure all sickness due to poisons of undigested food—or money back. 25c at all drug stores. Try them.

Bleeding to Death

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Quarterly Meetings.

ASHEVILLE DISTRICT—4TH ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel	Aug.		6
Riverside & Weaverdam, Riverside	"	6	7
Hendersonville ct., Hill Girt	"	12	13
Hendersonville station	"	13	14
Cane Creek circuit, Sharon	"	10	20
Marshall circuit, Marshall	"	26	27
Swannanoa ct., Swannanoa	Sept.	2	3
Hot Springs ct., Paint Rock	"	9	10
Ivey circuit, Laurel	"	16	17
Old Fort circuit, Ebenezer	"	23	24
Burnsville circuit, Burnsville, Sep. 30,	Oct.		1
Bald Creek circuit, Borings	Oct.	7	8
Chestnut Street	"	15	16
Central	"	22	23
Weaverville ct., Mt. Pleasant	"	28	29
Weaverville station	"	29	30
Haywood Street	Nov.	5	6

CHARLOTTE DISTRICT—4TH ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Sep	3	4
Epworth and Seversville	"	3	4
Morven circuit, New Hope	"	9	10
Monroe circuit, Trinity	"	16	17
Monroe station	"	17	18
Lilesville, Forestville	"	23	24
Wadesboro station	"	24	25
Pineville, Harrison	Sept. 30... Oct.		1
Trinity	"	1	2
Polkton, Harmony	"		7
Ansonville, Cedar Hill	"	8	9
Derita, Trinity	"	14	15
Tryon Street	"	15	16
Dilworth and Big Spring	"		18
Clear Creek, Union	"		21
Matthews, Matthews	"	22	23
Chadwick	"		25
Weddington, Union	"	28	29
Waxhaw, Waxhaw	"	29	30
Brevard	Nov.	5	6
Hoskins	"	5	6

FRANKLIN DISTRICT—4TH ROUND

J. E. Woosley, P. E., Franklin, N. C.

Macon circuit, Mt. Zion	Aug.	19	20
Franklin station	"	26	27
Webster circuit, Speedwell	Sept.	2	3
Dillsboro and Sylva, Sylva	Sept.	2	3
Franklin circuit, Iotla	"	9	10
Bryson City at Bryson City	"	16	17
Glenville circuit, Highlands	"	23	24
Andrews station	Sept. 30... Oct.		1
Robbinsville ct., Robbinsville	"	7	8
Murphy circuit, Peach Tree	"	14	15
Hayesville circuit, Hayesville	"	21	22
Hiawassee circuit, Liberty	"	27	28
Murphy station	"	28	29
Whittier circuit, Shoal Creek	Nov.	4	5

GREENSBORO DISTRICT—4TH ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Randolph circuit, Ebenezer	Aug.		29
Greensboro, West Market St.	Sept.		3
Greensboro, Walnut Street	"		3
West Greensboro, Jamestown	"		9
Greensboro, Spring Garden	"		10
Greensboro, Centenary	"		10
Randleman and Naomi	"	16	17
Asheboro station	"	24	25
Uwharrie, Oak Grove	Sept. 30... Oct.		1
Asheboro circuit, Union	"	1	2
West Randolph, Pleasant Hill	"	7	8
High Point, Washington St.	"		8
Ramseur and Franklinville, Franklinville	"		13
Coleridge circuit, Concord	"		14
Pleasant Garden circuit	"	21	22
Reidsville, Ware's Chapel	"		27
Wentworth circuit	"	28	29
Reidsville, Main Street	"	29	30
Ruffin circuit, Reidsville	"		30
High Point, S. Main Street	Nov.		1
East Greensboro, Mt. Pleasant	"		4

MORGANTON DISTRICT—4TH ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Connelly Spgs.	Aug.	19	20
Rutherfordton sta., Rutherfordton	"	26	27
Cliffside circuit, Oak Grove	Sept.	2	3
Henrietta and Caroleen, Caroleen	"	3	4
Marion & Providence, Marion	"	9	10
Morgaeton circuit, Mt. Pleasant	"	17	18
McDowell circuit, Nebo	"	23	24
Elk Park circuit, Banner Elk	Oct.	1	2
Spruce Pine ct., Pisgah	"	7	8
Bakersville circuit, Bakersville	"	8	9
Table Rock circuit, Linville	"	14	15
Morganton station	"	15	16
Broad River ct., Tanner's Grove	"	21	22
Forest City circuit	"	22	23
Green River circuit' Bethlehem	"	28	29
Thermal City circuit, Pisgah	"	29	30
North Catawba ct., Carson's Chapel	Nov.	4	5

SHELBY DISTRICF—4TH ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Aug.	12	13
Gastonia, Main street	"	13	14
Bessemer City at Bessemer City	"	19	20
El Bethel and Salem at El Bethel	"	26	27
King's Mountain station	"	26	27
Mount Holly at Mountain Island	Sept.	2	3
South Fork at Wesley Chapel	"	9	10
Lowesville at Salem	"	16	17
Rock Springs at Marvin	"	23	24
Lincolnton station	"		29
Lincolnton circuit at Pisgah	Sep. 30, Oct.		1
Cherryville at Lander's Chapel	"	7	8
McAdensville station	"	10	11
Lowell at Lowell	"		11
Stanly Creek at Iron Station	"	14	15
Belwood at St. Peter's	"	21	22
Polkville	"	28	29
Shelby circuit at Sulphur Springs	Nov.	4	5
Shelby station	"		5

STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	Aug.	5	6
Mooresville station	"	6	7
Caldwell circuit at Ebenezer	"	12	13
Granite Falls station	"	13	14
Troutman circuit at Troutman	"	19	20
Catawba circuit at Ball's Creek	"	26	27
Mooresville circuit, Centenary	Sept.	2	3
Lenoir circuit at Littlejohn's	"	9	10
Lenoir station	"	10	11
Clarkesbury circuit at Macedonia	"	16	17
Iredell circuit at Snow Creek	"	23	24
Statesville, First Church, Sept. 30...	Oct.		1
" West End	"		1
Statesville circuit at Trinity	"	7	8
Alexander circuit at Rocky Spring	"	14	15
Stony Point circuit, Stony Point	"	21	22
Maiden circuit at St. Paul's	"	28	29
Newton circuit at Fair Grove	"	29	30
Hickory station	Nov.	4	5

SALISBURY DISTRICT—4TH ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Aug.		27
Salisbury, Holmes Memorial	"		27
Mt. Pleasant, Cold Springs	Sept.	2	3
Concord, Central	"		3
Concord, Epworth	"		3
Spencer	"		10
Salisbury, South Main Street	"		10
Linwood, Wesley Chapel	"	16	17
Lexington	"		17
West Lexington	"		17
Jackson Hill circuit, Lane's Chapel	"	23	24
New London, New Lonpon	"	24	25
Big Lick	Sept. 30... Oct.		1
Gold Hill, Liberty	"	7	8
Salisbury circuit, Providence	"	8	9
Cottonville, Cottonville	"	14	15
Norwood, Norwood	"	15	16
Albemarle circuit, Bethesda	"	21	22
Salem	"	22	23
Albemarle	"		22
Concord circuit, Boger's Chapel	"	28	29
Concord, Forest Hill	"	28	29
Woodleaf circuit	Nov.	1	2
China Grove	"	4	5

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit, Shiloh	Aug.	5	6
Jonesville circuit, Jonesville	"	12	13
Elkin station	"	13	14
Rockford circuit, Siloam	"	14	15
Pilot Mountain ct., Little Yadkin	"	19	20
Stokes ct., Rural Hall	"	20	21
Yadkinville ct., Center	"	26	27
East Bend circuit, Macedonia	Sept.	2	3
Wilkes circuit, Adley	"	9	10
Wilkesboro station	"	10	11
Mt. Airy circuit, Laurel Bluff	"	16	17
Mt. Airy station	"	17	18
North Wilkesboro station	"	23	24
Boone circuit, Hopewell, Sept. 30...	Oct.		1
Watauga circuit, Smith's Chapel	"	7	8
Creston circuit, Thomas Chapel	"	15	16
Helton circuit, Methodist Chapel	"	21	22
Jefferson circuit, Jefferson	"	22	23
Laurel Springs ct. Mt. Zion	"	28	29
Sparta circuit, Shiloh	"	29	30
oRckford circuit, Dobson	Nov.	4	5

SPECIAL MEETINGS.

Boone Circuit.

Cranberry, Sept. 27th, 11 a. m.
Blackburn's Chapel, Sept. 27th, 8 p. m.
Fairview, Sept 28th, 11 a m
Rutherwood, Sept 29th, 11 a m
White Springs, Oct 3rd, 11 a m
Blowing Rock, Oct 3rd, 8 p m
Boone, Oct 4th, 8 p m

Watauga circuit.

Valle Crucis, Oct 5th, 11 a m
Henson's Chapel, Oct 6th, 11 a m
Union, Oct 6th, 8 p m

Creston circuit.

Southerlands, Oct 17th, 11 a m
Creston, Oct 17th, 8 p m
Big Laurel, Oct 18th, 11 a m
Mill Creek, Oct 19th, 11 a m

Jefferson circuit.

Pine Swamp, Sept 26th, 11 a m
Mill Creek, Oct 24th, 11 a m
Bethany, Oct 24th, 8 p m
Orion, Oct 25th, 11 a m

Laurel Springs circuit.

Transon, Oct. 26th, 11 a m
Laurel Springs, Oct 27th, 11 a m

Mount Airy circuit.

Beulah, Nov 1st, 11 a m
Salem, Nov 2nd. 11 a m
Oak Grove, Nov 3rd, 11 a m

WAYNESVILLE DISTRICT—4TH ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Long's Chapel	Aug.	26	27
Sulphur Springs at Pleasant Hill	Sept.	2	3
Jonathan at Shady Grove	"	9	10
Canton circuit at Bethel	"	16	17
Leicester at Camp Academy	"	23	24
Mills River at Shaw's Creek, Sep. 30,	Oct.		1
Haywood circuit at Laurel Hill	"	7	8
Brevard circuit	"	14	15
Brevard station	"	15	16
Waynesville station	"	21	22
Spring Creek at Baldwin's Chapel	"	28	29
Canton circuit at Spring Hill	Nov.	4	5

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Leaksville, Leaksville	Sep.		1
Spray, Spray	"		2
Stoneville, Stoneville	"	9	10
Farmington, Wards	"	16	17
Lewisville, Doub's	"	23	24
Davidson, Olivet	Sept. 30, Oct.		1
Summerfield, Lee's Chapel	"	7	8
Stokesdale, Stokesdale	"	8	9
Davie, Zion	"	14	15
Cooleemee, Cooleemee	"		15
Mocksville, Mocksville	"	15	16
Advance, Advance	"		16
Danbury, Pisgah	"	21	22
Madison, Madison	"	22	23
Forsythe, Tabor	"	28	29
North Thomasville, Zion	Nov.		3
Thomasville, Thomasville	"		3
Kernersville, Kernersville	"	4	5

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

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As many of our readers know, Miss Haskin has for some time been the very efficient Head Resident of the Settlement Home in Dallas, Texas At the last meeting of the Board she was appointed traveling organizer of City Mission Work for the W. H. M. S.

Our City Missions.

NOTES FROM THE ITINERARY OF THE CITY MISSION ORGANIZER.

FROM OUR HOMES.

It was the privilege of your traveling missionary to spend the first month of service in two of our seaport cities. I left Dallas with Mobile as an objective point, stopping however in New Orleans for a few days in order to gain just a glimpse of the great need in that important city.

NEW ORLEANS AS A MISSION FIELD.

We sometimes comfort ourselves by thinking that the conditions of the Northern City are not ours, and that we are beginning in time to prevent these conditions, but the time is too far spent for any such comfort concerning this, our great city of the South.

With a population of 325,000, it was found in 1900 that over ten per cent of these were foreign born, and to these must be added the children of these foreign born people who are as thoroughly foreign in spirit as their parents, and an allowance can be made for the probable increase during the past five years before we can realize the greatness of the problem before us.

One morning we walked for nine miles below Canal street, winding in and out through the narrow streets until we, exhausted and overcome by the heat, as well as the great seething mass of people, and still we could not even see the end of the great need which stretched out before us and on each side of us. Just below Canal street is found a large number of American people living in the upper stories of business houses, with no sight of God's green earth anywhere, and the narrow streets are just teeming with the child life of the community. As one passes in, however, a veritable Italy is soon reached. Thousands and thousands of these Italians are massed in here living so many families in one house that the people themselves were unable to give any idea of the numbers, there often being one room for each family and that room lighted by one window high up in the wall.

The tenement question in our Northern Cities is horrible to think of, but what must it be to live under such conditions in a hot Southern city! We visited one family of five members living in a room scarcely eight by ten feet. In this district we have the foreign population, the tenement question and every evil of any other city, yet within its entire bounds we could learn of no Protestant church or institution. We could not help but exclaim again and again, "Who is equal to these things?" and yet surely the same gospel that has power over that people in the foreign field will reach them in our own land, only it must take the same faith, the same heroic sacrifice and the same patience and persistence that is required of the foreign missionary.

The work that is being carried on by the City Mission Board is located in the second Ward. This Ward has a population of 1 700 people and is almost entirely a mission field It is also a factory district, one factory alone employing 2,500 people. Many women and children are engaged in these factories, thus increasing the demand for such work as our Home Mission Society can project and carry on. It is reported that in New Orleans there are 49,000 children of the school age who are not in school, the largest per cent of these being factory children. How much do we need a strong force of trained young women for this strategic point. Being as it is the second port of the United States and being our nearest port to the Panama Canal we cannot begin to know its future.

THE MOBILE MISSION.

I spent something over three weeks in Mobile and found that although the work there had been carrid on under the disadvantages of an uncomfortable location and poor equipment and few workers, yet much good had been accomplished Work has been conducted for the past year in an old store building with three rooms attached for dwelling. The workers have developed a beautiful spirit of neighborliness and the religious influence of the Home has been strong Four different men in town heve tried to conduct a saloon business in a building across the street from the home but failure has followed in each case because of the influence of the settlement.

One little tot of three years after having had dinner at the home said to her father, "The Sunday School lady holds down her head and says a prayer before she eats." After the second meal in the Settlement she refused to eat till her mother said grace, and so it has become a custom, in that home. These are just hints of the meaning of a christian home in such a community.

The Sewing School, numbering about sixty girls has done good work.

The Mother's Club which numbers eighteen is developing a beautiful spirit of helpfulness They meet on Thursday afternoon, spending the time in sewing; sometimes for themselves but oftener for a mother who is in need of help. While their fingers are busy, the Missionary is reading them some good book or directing their conversation along right lines Twice each month they hold a devotional service and have begun the study of the life of Christ.

For the sake of increased usefulness, plans are being made to move the work to a more thickly populated district and nearer the heart of the city. A piece of property has already been purchased on the corner of Conception and Canal streets, and the house is to be repaired and furnished for the residence of the workers and as a social center for the community, while on the other end of the lot will be erected a chapel for the gospel work and the Kindergarten.

The entire sum for the purchase of the property and for the needed repairs is already in hand and the current expenses are being put on a substantial basis.

We have faith that a great and important work is to be accomplished in Mobile.

ESTELLE HASKIN.

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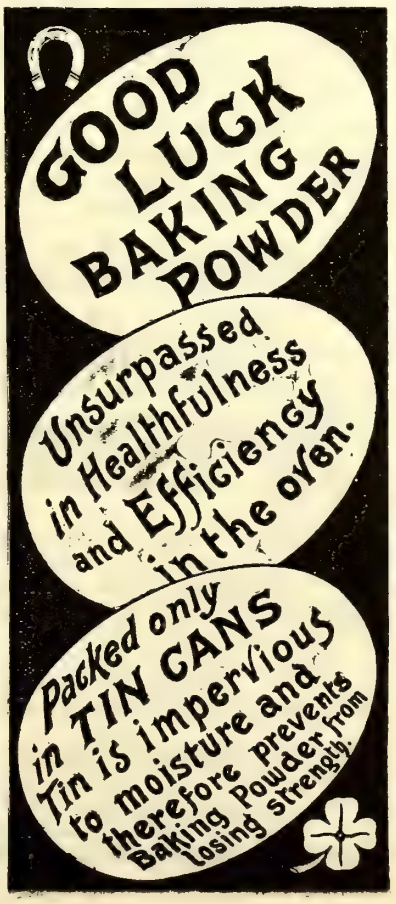
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The Farm and Garden.

Curing Cowpea Hay.

W. B. M., Aute, Va.—Please tell me the best way for curing and saving peavine hay. My peas were sown broadcast and I have a mower, but have never saved vines before. Can I stack them in large stacks, or would it be better to house the vines, and how long must I wait to bulk them down? I will thank you very much for your advice.

Answer: In curing cowpea hay there is call for the exercise of sound judgment and discretion. There is no "royal" method by means of which the work may always be successfully done. Of course it is understood that the physical condition sought to be secured in curing hay of any sort is the evaporation of such a percentage of the moisture that the hay will keep in moderate bulk without moulding, or rotting. At the same time care should be taken not to expose the mown vines too long to the direct rays of the sun.

Several novel, and sometimes inconsistant, plans for curing cowpea vines, clover, alfalfa, have been, proposed and advocated with much show of confidence. Among these two only will be named, because I have utterly failed of success with both: (1) Cutting the vines, letting them thoroughly wilt and then putting into large cocks, or small stacks using a little salt.

(2) Cutting the vines and stratifying them in alternate layers of vines and dry wheat or oat straw.

I have tried both of the above plans with very poor results. It should be remarked that when the cowpea vines are far advanced before cutting, and contain many ripe and dry peas, and but few leaves, almost any plan will succeed, and the hay (other than the ripe peas), will be of poor quality.

The plan I have successfully followed for a dozen years is as follows: To make the very best possible hay the crop should be mown when in full vigor of blooming and when only here and there may be found a few pods ripe enough for the pot, and before any considerable part of the leaves (the most valuable portion) have fallen off Start the mower after the dew is gone in the morning, and run it untill 12 or 1 o'clock. If there be no prospect of rain the vines may be raked into windrows late in the afternoon, to remain until the following late afternoon, when they should be put into small cocks, say 5 feet high. If the weather be clear and no signs of rain, let remain in these cocks one or two days. These small cocks may then be put two or three together into one large cock, and covered with a hay cap; or four to six of them may be stacked around a stack pole The hay cap is made of ordinary No, 2 cotton drilling, 6 feet square, with an eyelet hole in each corner. Each doubled or trebled cock is to be covered with one of these caps and tied down with wraps, or vines, tightly over the top, to remain until the hay is so nearly dry that a large stem tightly twisted between thumbs and fingers will not exhibit moisture The hay should then be put into the barn or into a large stack and capped with straw, or corn stalks, or grass hay.

Actual experience only will enable a man to "get the hang of it," and save his hay. No general rule will always work. Always, when possible to do so, avoid handling the cured, or nearly cured, hay in the heat of the day. Wait until late afternoon, when the hay will have become "givey," and the leaves will not shatter off so badly.—Atlanta Constitution.

Sound Clover Hay.

I prefer to cut in the afternoons, for the reason that clover has but very little chance to cure before the dew falls and will not be affected by it as if it were partly cured.

The next day, after the dew is off, go over your clover, giving it a good turning, either by hand or by a tedder, and if the clover is heavy it will be well to give two turnings or teddings. By this time the clover will begin to show signs of being partly cured, and still it isn't dry enough to break off the leaves, heads and smaller stems which are the best parts of the hay. Then start the rake and rake it into medium-sizsd windows. I prefer to do my raking in the middle of the afternoon and avoid raking in the evenings. Next day, if you are not sure the day is going to be such as to finish curing the clover in the windrow, take your fork and slightly tear the windrows apart, letting the sun have a better chance to shine on the clover and the breezes to pass through which is a great aid in curing hay. After the dew is off, lift the clover off the ground and invert it. Then after dinner, if it is well cured, begin to draw in and mow away.

A good way to test this matter is to take some stalks and twist them together and if they show no signs of moisture generally your clover is all right. If the day has been a bad one I would prefer to leave it a day longer by bunching it up.

Last year I spoiled what would have been choice hay simply by drawing it in when it was too full of moisture. The weather was threatening, and I did not care to leave it in the field over Sunday, so drew it in; but next time I have hay under similar circumstances I shall bunch it together and take my chances with the rain, and last year it didn't rain after all. The stock eat it and seem to like it as a change, but it is not choice hay.—C. F. B., in the Boston Cultivator.

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je2-tf

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

MAYS.—MIS ELIZA A MAYS, (nee Scrogge), widow of the late Sheriff H. W. Mays, of Alexander county, was born Feb. 2, 1814, and died Aug. 17, 1905, aged 91 years, 6 months, and 15 days. She joined the Presbyterian church at Concord, in Iredell county, under the ministry of Rev. Henry Pharr, when she was about 14 or 15 years of age. When she was married, she joined the Methodist church with her husband, and for 75 years the light of her Christian life shone brightly and steadily. Her departure was peaceful and triumphant. In her last moments she called upon her soul and all that was within her to bless the name of the Lord. She often said that she was ready to go or willing to stay and suffer. For about five years she had not walked, but she never murmured nor complained. Many marked portions of her Bible show how she read and pondered its precepts.

During her last illness she was heard to exclaim, "Oh, how bright! The angels are in the next room." She was asked if she was going to them, or were they coming to her? She answered, "They are coming to me."

Loving hands ministered to her, and all that medical skill could accomplish, was no doubt done, but the sands of life had run low, and the vital machinery stood still.

The subject of this sketch was true to her church, and faithful in the performance of her duties. Many an itinerant could testify how helpful and kind she was to the preacher's family when the parsonage used to be near. Her home was always a pleasant retreat and resting-place for the itinerant Methodist preacher. We laid her in the burying-ground of Old Rocky Spring church by her husband. Let us all imitate her Christian virtues, and meet her up yonder.

E. J. POE, Pastor.

HOPPER.—Bro. Moran Hopper, a worthy member of Leaksville M. E. Church, is no more with us.

Bro. Hopper, son of R. M. and Sibbee J. Hopper, was born near Leaksville on July 2nd, 1870, and died in faith triumphant on July 2nd, 1905. He served well for a number of years as conductor on various railroads in and out of his native State He leaves a wife, many relatives, and a host of friends to lament his departure. May his noble wife, dear old mother, and the relatives meet him in "the home of the blessed" His funeral, conducted by his pastor, Rev. A. L. Stanford, was attended by a large crowd; and our brother was laid to rest in the Methodist cemetery to await the resurrection.

D. E. FIELD.

Resolutions of Respect.

Resolutions of Bethel Sunday school.

Whereas, it hath pleased God in his good providence to remove from our Sunday-school one of its faithful members in the person of William Gorden Rudisill; therefore, be it

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Resolved 1st. That the sudden removal of such a life from among our midst, leaves a vacancy and a shadow that will be deeply realized by all the members and friends of our Sunday school, and will prove a serious loss to the community and the public.

Resolved 2nd. That we deeply sympathize with the family in their sore bereavement, and pray that God's richest blessings may be poured out upon them.

Resolved 3rd. That a copy of these resolutions be spread upon the record of this Sunday-school, a copy printed in the Christian Advocate, also the Lutheran Visitor, and a copy forwarded to the bereaved family.

Mamie Leonard,
Mary Mullens.

Fraud Exposed.

A few counterfeiters have lately been making and trying to sell imitations of Dr. King's New Discovery for Consumption, Coughs and Colds, and other medicines, thereby defrauding the public This is to warn you to beware of such people, who seek to profit through stealing the reputation of remedies which have been successfully curing disease, for over 35 years. A sure protection, to you, is our name on the wrapper. Look for it on all Dr. King's or Bucklen's remedies, as all others are mere imitations. H. E BUCKLEN & Co., Chicago, Ill, and Windsor, Canada

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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., SEPTEMBER 7, 1905. VOL. L., NO. 36.

Reading Room
Trinity College N C

Winston District Conference.

THE last of these important gatherings for the year is now part of the history of Methodism in the Western North Carolina Conference for the year 1905. The Conference met in the beautiful new church in the town of Leaksville, on Thursday, August 31, Rev. J. R. Scroggs, presiding elder, in the chair, and Rev. J. H. Barnhardt, pastor of Grace church, Winston, at the Secretary's table.

There was a good attendance of preachers and lay delegates. All the pastors of the district except two were present. The two absent ones, Revs. H. F. Chreitzberg and W. Y. Scales, were detained on account of sickness in their charges.

The reports indicated a good degree of success in the work this year, and there was no indication of anything but peace and prosperity among the churches. There was an unusual degree of the spirit of cheerfulness and hope among the preachers. It is a somewhat remarkable fact that, in the order of providence, the district is manned almost exclusively by comparatively young men.

The discussions in the Conference were spirited and edifying, the presiding elder so conducting the conference as to give ample time for discussion. This proved to be a very interesting feature of the meeting, greatly enjoyed by the large number of people present from the surrounding community.

Sunday-schools and the Spiritual State of the Church very properly received their full quota of time. The presiding elder conducted a Bible reading on giving which was also very helpful.

The following were recommended to the Annual Conference for Deacon's Orders: V. E. Edwards, C. R. Canipe, and C. S. Kirkpatrick. The latter also is a candidate for admission on trial, having been recommended by the Nashville District Conference.

William A. Lambeth was recommended for admission on trial.

The following delegates to the Annual Conference were elected: R. R. Crawford, Rev. D. E. Field, G. W. Martin and R. E. Carmichael. Alternates, Thos. N. Chaffin and F. S. Lambeth.

There was quite a spirited contest over the place of meeting for next year. Thomasville, Advance and Farmington each gave the Conference a cordial invitation to meet with them next year. After a good deal of discussion it was decided, by a good majority, to accept the invitation to meet at Advance.

Visitors were not numerous at this conference. The date was rather late for the schoolmen, the conference having been deferred to this late date on account of the sickness of Rev. J. M. Stanford, the brother of the pastor. Rev. W. M. Curtis, Financial Secretary, made a strong presentation of the cause of Female Education, representing especially Greensboro Female College. His speech made a fine impression.

Rev. T. Hinohara was present and took a lively interest in the work. He is spending the time before returning to Japan in visiting the churches.

We had full opportunity to represent the ADVOCATE, and the chair was kind enough to appoint a special committee on the ADVOCATE. This committee submitted the following report, which was adopted:

RESOLUTIONS CONCERNING THE ADVOCATE.

"We have heard with a great deal of pleasure the report of Rev. H. M. Blair, editor of the North Carolina Christian Advocate, and rejoice greatly at the success that has been achieved in the large increase in the circulation of the Advocate, the liquidation of all its financial obligations, and the splendid outlook for the future.

"We most heartily congratulate Brother Blair and his coworkers in this splendid achievement, and earnestly hope that this is but the earnest of larger success in the future.

"We recognize it as one of the most important mediums of service in the spread of the knowledge which not only makes wise in the things of this world, but that which makes wise in that which pertains to the kingdom of God; and that there is nothing that is more needed than the information which will make people intelligent, loyal Christians.

"We therefore most cordially recommend the Advocate to the favorable consideration of all our people, and earnestly urge all our pastors and official laymen to co-operate with Brother Blair in his efforts to increase the circulation of the paper, and thereby enlarge its scope of influence and usefulness.

"We regret to learn that the Winston District has not as yet secured its quota of new subscribers appointed to it by our last Annual Conference, and would recommend that all our pastors make an earnest effort to bring up at least the number appointed to our District by the time of our next Annual Conference."

H. H. JORDAN,
J. M. PRICE,
J. P. RODGERS,
Special Committee.

Leaksville gave the preachers and delegates a hearty welcome to their homes. This is one of the towns to which one wishes to return often after making one visit. There is a real charm of hospitality about the place. Rev. A. L. Stanford is closing his term, and there were many expressions of regret. He has done a great work and made it possible for his successor to get a place that one might well covet.

Leaksville and Spray have so interlocked as to become practically one town. Spray is the new town of cotton and woolen mills. There is not be found a more attractive manufacturing community anywhere. Rev. W. M. Biles, the pastor, has just dedicated a new church. He is serving the first year of his pastorate.

Rev. J. R. Scroggs is a veteran among our presiding elders. He is serving his first year, and seems to know his district thoroughly. He is among friends, having begun his ministry and spent many years in this section. He is deservedly popular among these people who have had opportunity to know him best.

We regretted that our stay was necessarily short. We had the most cordial entertainment in the home of Brother and Sister T. W. Field.

CONTRIBUTIONS.

FIRESIDE SERMON.

REV. GEO. G. SMITH.

Looking to Assyria for Help.

It has been my custom in reading the prophecies to try and find the fundamental principle the prophet presents and apply it to the life of today. In the 8th chapter of Isaiah, which, with the first part of the ninth undoubtedly refers to the coming Messiah, there is a statement of the then conditions in Israel and Judah which has its lesson for us now. The people of Judea had been very prosperous, and in the midst of it they found themselves menaced by an invasion from the North. Their own brethren of Israel and the heathen of Damascus had leagued together for the overthrow of Judah. Ahaz had become greatly alarmed and instead of turning to God for help he turned to the King of Assyria. This monarch met the invaders and repelled them, and captured much of their own lands, but God had not been unmindful of the conduct of his people, and when they in the pride of their hearts were rejoicing over what their world wisdom had brought to pass, the prophet came with his stern threatenings to warn them of the results of their course. These Israelites had called on Rezin, these people of Judah had called on Assyria, and destruction would be the result. The King of Assyria who had helped them would at length turn against them and almost destroy them.

I have found in these warnings a loud warning against the danger to which the church is exposed of calling on those who are not friends to God, to protect it against dangers. Has it done this? Is it doing it now? We have but to study the history of the past, we have but to take a survey of the present, to find an answer to both these questions. The tendency of the church as a church to look to Assyria for help is the story of all the years gone by. The sad results of it is told in the apostacy, decline and almost destruction of many churches by the very agencies called in to give them help. The deadliest foes of Christianity are unsanctified learning and wealth and sensual indulgence. They are the mightiest things in the world but the grace of God. Against them the religion of Jesus Christ is at open war, but while unsanctified learning and unsanctified wealth and godless self-indulgence are foes, yet wealth, learning and enjoyment are necessary to the church's prosperity. When after a season of religious prosperity there is a danger menacing the church the temptation to turn to these strong helpers for aid becomes a very strong one and is too often yielded to. Thus it was in the days of Constantine, thus it was in the middle ages in the days of Charlemagne, thus it was in the days of Henry the Eighth, and thus it is with us now.

The perils which menace the church are splendid edifices, elaborate music, an accomplished ministry, an easy-going, pleasure-giving, sensuous attractions, all of which are aimed to draw people to the house of God and to lead them to engage in some form of church work. God has given us simply his gospel and his spirit as our equipment for the world's conquest. Without a dollar of endowment, without a single learned man, without a single church building, the early apostles were sent forth to conquer the world. It was not long before the church had wealth and buildings and learning. These seem to be and they are needful, but when we lose sight of Gad and the gospel and begin to rely on them we may expect only disaster.

When we build houses to gratify our pride, when we study books to gain repute for learning, when we preach for human applause, when we introduce a gorgeous ritual to fascinate the eye, or a splendid music to delight the ear, and say as a reason for this conformity to the world's desires that the object is to draw people and thus lead them to live holy lives, and that these things are done because disaster is feared if any other course is taken, no one will, I think, deny that we are calling on the Assyrians.

The next lesson learned is that wherever unhallowed agencies are used to effect a good purpose, they at last bring about a worse disaster than that they were used to avert. We get rid of Rezin but we are overwhelmed by the Assyrians. The time was when Methodism in America had nothing but her zeal and her religion. She went into the highways and byways. She was ridiculed and abused and persecuted, but she prospered, for God was with her. To some degree in many places that day has passed. She has found herself triumphant. She begins to glory in her strength! Now she saw other foes coming. The churches of mere show, and laxer discipline, and an easier doctrine are invading her ranks and capturing her children. Her congregations diminish, her day of overthrow seems approaching. Revivals which were discounted and ceased, and now comes the great question, What is to be done? Too often the answer has been, Go to Assyria. Get up a handsomer, more attractive church, change your preacher, improve your music, relax your discipline, have more sociables, popularize the church in every way, avoid every thing that would offend the world, make friends with it and give it a free hand in controlling things. Alas, this has been tried and the result has always been the same. All churches have tried it from the days of the Jewish church to the present time. The story has always been the same—the world has captured the church and silenced its voice. Rich men have become necessary and discipline has been destroyed.

These are not the words of a pessimist. It is not a universal thing with all congregations, not even with many, but, unless I am sadly mistaken, it is with some. But because it is thus, shall we give up hope and return to a hermitage, or close our lips in grieved silence? Not at all. There is no going back in God's kingdom as a whole. Somewhere the reformer in camel's hair is preparing for a life of faithful warning and of martyrdom. Somewhere a Luther is preparing to stand against the world. Somewhere a Whitfield will welcome persecution as the bridegroom welcomes a bride, and deliverance shall come. But the sad results of the unholy alliance brings a pall over every seer which marks the coming storm. The church has but one source of strength, it is in God. We may gain a temporary victory by the help of the world—by tact and management, and a skillful avoidance of all that offends—but the victory will be a ruinous one. The popular favor gained by a sacrifice of truth, is only a foe of the bitterest kind to the true interest of the church. The crown will be won, but some other will take it. We may seek and lose, while some other seeks not—and wins.

THE NAZARENE.

C. F. S.

No limitations marked Christ in the Incarnation, that he should be born in poverty. He is the only one who willingly came into our race. The time, place, and manner of birth were all of His own choosing. He was born in poverty and of obscure parents. Christianity was not dependent upon outward circumstances. Fame and fortune were not its foster parents. It has come to its great rank and reach by its inherent worth. The lowly Nazarene is the Lord of all.

* * *

The seat of authority in religion is in Christ. The Christian can have no doubt here. "The government shall be upon his shoulders." Christ is sovereign Lord. The Christian is "a man under authority." He is the subject of a kingdom whose king is Christ.

* * *

Could we pick the time and place and purpose of our birth how many of us would choose little Bethlehem, narrow Palestine, the Jewish race in the time of its subjugation and humiliation, and the way of the cross. Christianity is not after the manner of men. Our religion is from above. Jesus was not a mere man.

* * *

Religion is a most reasonable thing. The great things that Christ uttered we feel in our hearts to be true. Reason suffers no shock or sense of shame in accepting the teachings or person of Christ. Man is most religious when truly rational; and most rational when truly religious.

* * *

Authority is of two kinds: the despotic and parental. One seeks obedient conduct; the other, a loving heart and life. The father is no despot on a throne. Home is a place of love and companionship. The authority of Christ is of the latter kind. How near he is to us! He seeks to bring us into fellowship with him in the salvation of a lost race; and in the work of likeness to Him.

* * *

The greatest word in the Old Testament is Jehovah. The greatest word in the New Testament is Father. The servant in the Old Testament becomes the son in the New. The "well-beloved Son" has come to teach us what sonship is. In Christ, every one may know his possibilities and inheritance as a son in the Royal Family.

* * *

The human heart cannot but feel that to live near Christ we must live pure. Pilate found "no fault in Him." "That Just Man," said Pilate's wife.

THE LIFE OF CHRIST.

J. L. CUNINGGIM.

As many who read these lines are doubtless already aware, the Sunday-school lessons for year beginning with January 1st, 1906, are to be on the life of Christ. What this will mean to the vast army of Sunday-school workers of the world, what it will mean to our church, it is impossible to calculate. The privilege of making a connected study of Christ's life and teachings for twelve months of walking and talking with him from the cradle to the cross, ought to result in a great spiritual uplift to the entire church, the entire Sunday-school population.

And this brings to the preachers and Sunday-school teachers a great opportunity and a correspondingly great responsibility. The results that will ensue from twelve months study of the life of Christ will depend very largely upon the preachers and teachers, and how they teach this marvelous life. If they are but poorly acquainted with the gospel records, if their knowledge of Christ's life is meagre and fragmentary, the results of the year's instruction will be disappointing. But if, on the contrary, those who teach the multitudes of Sunday-school scholars can set forth the facts and meaning of Christ's life, out of a broad and full acquaintance with that life, from its first day to the last, then the impression on the mind and heart of the church will be beyond computation. Happy that preacher or teacher who out of a full understanding shall be able to take the child by the hand and lead him week after week over the hills, through the fields, across the lake, along the highway, walking step by step with the Master. The greatness of the opportunity and the greatness of the responsibility as well demand that the faithful teacher should first of all make himself thoroughly acquainted with the Master's life.

This leads me to call attention to the course of study on the Life of Christ offered by the Correspondence School. The course is intended for those who desire to make a careful and systematic study of the Life of Christ. All the material in the four gospels is carefully studied, each passage being considered in its historical order, and the student is led to construct for himself his own life of Christ, writing brief chapter from week to week until the entire story is complete. The course is thus a constructive study in the Life of Christ, and gives to the student an admirable understanding and appreciation of that life. While the course was designed for young preachers, it is thoroughly adapted to intelligent Sunday-school teachers, and in view of their need of thorough preparation for the work of next year, it is hoped that a large number of them as well as of the preachers will avail themselves of this course. The sooner one takes up the course the better will he be prepared for teaching by the first of January. The price of tuition for the course is five dollars, payable in advance. Those desiring to take up the work will address, Prof. J. L. Cuninggim, Director of the Correspondence School, Nashville, Tenn.

IN THE MOUNTAINS OF WESTERN CAROLINA.

The fact that the writer's son is spending the summer in the heart of the above-named region recuperating his health, and pursuing his literary studies, coupled with a desire to acquaint ourself with the primitive condition and habits of the people and to enjoy the health-imparting power of the mountain air and pure water, was the inducement which ultimated in our spending, but recently, three weeks with him in his camp.

Leaving the Murphy branch of the Southern Railroad at Bushnell, the junction of the Tuckaseegee with the Little Tennessee River, a ride of fifteen miles on the back of a mule landed us at Medlin, Swain county, North Carolina, the postoffice and little trading point for a settlement of six to ten miles radius. From there a climb of nearly two miles on foot, in which we made an ascent of five hundred feet, brought us up to the camp. It is in the vicinity of what is believed to be a rich vein of copper ore, mixed with gold. Efforts on a large scale to develop and operate this mine, were commenced about three years ago, but a dispute of title has tied up operations in tedious litigation.

Here in a comfortable camp, with a good supply of plain, substantial food, prepared by a process of camp cooking which vividly recalled the experiences of forty-five or more years ago when living in a logging camp, and an abundant supply of mountain air and water we made our headquarters. After two days of reconnoitering by means of climbing a few of the nearby trails, the third day was spent in fishing for trout in Bone Valley creek. This is a rushing, roaring mountain stream, the waters of which come leaping and tumbling down from the heights of the Great Smokies with a descent of more than two hundred feet to the mile. Oh, the vast amount of water power that goes to waste here, as well as on Hazel Creek. Sugar Fork and the Tuckaseegee and the Little Tennessee Rivers —power enough, if harnessed to turbine wheels, to generate enough electricity to light all the cities and propel all the street cars of five more States.

This trout stream was reached after a tramp of about four miles—climbing a very steep trail, descending into Haw Creek gorge, climbing another steep trail, passing through a humble clearing where the mountaineer was busy cultivating his corn patch with a hoe (in this country much of the tillable land is so terribly "set up on edge" that it is impossible to plow the corn) and then ascending another steep trail and descending to the trouting stream. And then, how we did fish, clambering over rocks, creeping through the massive rhododendron; then thoroughly fatigued, we started a fire, made tea and ate luncheon (all of which the younger half of the party carried on his back in a knapsack, mountaineer hunter and fisherman fashion) and then, greatly refreshed, to fishing we went again. Did we catch any? Well, of course we did. By four p. m., the younger half had eight nice ones in the basket, one of which measured eleven and a half inches, and the elder half had two! The readers will readily see from the size of the figures, in the "elder half" at least that this is not "a fish story" manufactured or padded for the occasion. We returned to camp via Medlin, thoroughly tired, and greatly benefited by the enforced, rugged physical exercise.

Three days later, a party of five of us started for a three day's tour to Hall Cabin and Seiler's Bald, points on the top of the Great Smokies. In these higher regions, parties by contract pasture and salt the young cattle and the unmilked cows of the residents of the settlements below, charging $1 per head for looking after them through the pasturing season, and returning them home late in the fall. To reach the Hall Cabin required the making of a tremendous climb of some eleven miles, and to make the trip the writer procured a trusty mule. Starting late in the forenoon, and stopping on the way for luncheon, we arrived at the cabin about 5 p. m. in the midst of a drenching rain and the blowing of a perfect gale from the South. The cabin is a double one, with a hall running east and west between the two, and is so located that the line dividing between the States of Tennessee and North Carolina passes through the middle of the hall. Each cabin has a good chimney and open fire-place. Owing to the direction of the wind, no fire could be started in the North Carolina (the south) cabin, although it was one that had a floor in it, a table, and the bunks for sleeping. Hence the fire was started in the north or Tennessee cabin which was floorless, tableless and bunkless. Under those circumstances, both supper and breakfast were cooked in Tennessee and eaten in North Carolina; and after supper we sat around the fire in Tennessee and chatted till bed time and then retired to our bunks in North Carolina and slept the sleep of the tired, if not "of the just."

The following day the rain kept us in doors till after dinner. Leaving then, we broke camp and moved northeastward along the crest of the mountain six miles to a cabin near Seiler's Bald, a peak that is, by the United States Geological Survey, 5,594 feet above the sea level. Heavy rain set in ere half the climb was made, and we arrived well soaked, (the writer was protected by a good rain proof coat) and found the cabin, damp, cold, and dismal. However a good fire soon dispelled the gloom, and a wholesome supper, with hot tea and coffee drove away the chills.

In the morning the dense fog lifted, the sun shone, and a tramp to the top of the Bald gave us a magnificent view of a vast and almost impenetrable wilderness of timber and laurel stretching many miles down the declivities and far off into Tennessee. This is the celebrated "Bears' Paradise," into which Bruin retires and rears her cubs in safety, it being impossible for hunters, or even bear dogs to follow them into their hiding places. Hence it is only in the fall and winter season, when the cubs are grown and the bears come forth over the crest of the mountain to the North Carolina side to feast upon the wealth of mast there, that the hunters can get them.

After having taken in the magnificent views and the cattle men had rounded up and salted the cattle, we returned to Medlin via the Hazel Creek trail. On our way we stopped at the home of the Rev. Joshua Calhoun, one of the most thrifty of the mountaineers, and a blood relative of the distinguished John C. Calhoun, of South Carolina, partook of an excellent dinner at his table, had the rare pleasure of enjoying an interesting social chat with him and one of his uncles who was then a guest in his home. It is proper to state here that the three gentlemen whose company and kindness we enjoyed while on this tour, were Mr. Granville and Mr. John Calhoun, sons of Rev. Joshua Calhourn, and Mr. Jud Hall, his son in-law, nobler and generous-minded men than whom cannot be found anywhere.

We passed through Medlin and reached our camp at 7:30 p. m. But for the rain, the tour would have been most interesting. Our whole line of march was over mountain trails, most of the way being so steep that when ascending you could but fear that your mule would tip over backward, and when descending there seemed to be imminent danger of his tipping up behind and going over headward. In fact in one place the descent was so steep that, deeming it reckless to remain on the mule, we dismounted, our son led him, and we walked, jumped and slid down for several hundred feet.—K., in Religious Telescope.

Leaving the past behind, asking no praise, pay, or reward, submitting ourselves to the grand law of the world, turning the way of faith and hope, giving ourselves to the nearest present duty, asking ourselves only what does right or truth or love bid, we thus enter into the joyful life of the children of God.—Charles F. Dole.

Burnsville Circuit.

Dear ADVOCATE:—We are moving on in this field of labor pleasantly. I closed a good meeting last week. There were about eighteen conversions and twelve joined the church with more to join. Bros. Wm Gibbs, J. H. Griffith, and Bro. Powell all came to my help. They did good work. Brother Powell is a young man; he is a student at Wofford College, S. C. He is a good preacher and a fine worker in revival work.

The Lord was with us in our meeting. To him be all the praise. We have two more meetings to hold. We are praying for success and the presence of God with us; pray for us.

Yours very truly,
J. N. SOMERS.

Burnsville, N. C.

Shelby Circuit.

Dear Editor:—We have held 3 revival meetings. The one at Sharon was very fine, also, one at Beulah. Some 29 conversions at both places. Also, a good meeting at Sulphur Springs. Eleven were received into the church at Sharon and Beulah on profession of faith. We have taken 28 into the church this year. Bro. R. M. Hoyle did some good preaching at Sharon and Sulphur. Bro. Hermon preached one good sermon at Sulphur. We are getting on well. We serve a good and noble people, and have a fine board of Stewards. We expect to make a fine report at Conference for Shelby Circuit.

B. A. YORK.

Sept. 1, 1905.

Jonathan Circuit.

Dear ADVOCATE:—We have just closed a two week's meeting at Delwood, in which God's power was richly manifested. Rev. J. N. Huggins, of Lexington, N. C., was with us and did all the preaching. His sermons from the very first, had great persursive power over the congregation and no one doubted, as heart after heart melted before his words, that God was speaking through His messenger. We shall always thank God for sending Bro. Huggins to us.

There were about fifty conversions and reclamations. Seventeen have united with the Church and others will probably do so later. To God be all the glory and honor for these newborn souls and for the spiritual feast to our own souls.

Your brother in Christ,
C. E. STEDMAN.

Madison Circuit.

Dear Brother Blair:—We have just closed a two weeks meeting at Bethesda, one of our country churches, which resulted in about forty conversions and reclamations. Twenty one have joined the church, and there are others to join. This was a very precious meeting to many of us. One of the best we have had since I have been on this charge.

Brother Star Higgins was with us in the first part of the meeting and rendered very acceptable service indeed. And then, on Wednesday of the first week, we were reenforced by Brother Miles H. Long, who stayed with us ten days, and preached and labored to the delight of all. Our people fell much in love with Brother Long, and would be pleased to have him come this way again.

Yours fraternally,
W. M. ROBBINS.

Hendersonville Circuit.

Dear ADVOCATE:—I mail you herewith two more new subscribers which with the 76 previously sent make 81 new subscribers we have sent you this year.

The work in general is moving along reasonably well. While our revival efforts have not resulted so satisfactorily this summer as last winter, yet we are looking on the bright side, sowing seed with the hope of harvest later.

HILL GIRT

Church is moving off encouragingly financially. Bro. Plyler was on hand the 2nd Saturday, preached and presided well. Bro. Litaker preached a very forceful and impressive sermon for us Sunday, in place of P. E. We have some good faithful members at Hill Girt.

EDNEYVILLE

Is moving along hopefully financially as well as otherwise. Rev. J. W. Middleton, of Tenn. aided us here in a few days' meeting. He is evidently a good man and is much beloved by our people. He is a faithful worker. This was his third time to aid in revival services at Edneyville in the past ten years. Our stewards and people here are far more prompt to meet their obligations than I have found them in some other places.

FRUITLAND.

We endeavored to hold a meeting here the last of July and first of August. Bro. Middleton also aided us here a part of the time. As he has a brother and sister near he came over to visit. There were 6 or 7 professions. I have not yet received any of them, but hope to do so later. We are looking forward toward building a church here later.

MOORE'S GROVE.

Here we recently held a few days' meeting, but the heavy rains interfered as at all our summer meetings this year. Yet we hope some special good was accomplished, the fruits of which we do not now see. The principal and assistant of the public school here were very kind in bringing out the school, 75 or 80, to every day service, and we had the pleasure and privilege of preaching several special sermons to the children. We hope great good will result from this seed sowing.

We have some very faithful people here. They have subscribed nobly to a missionary and conference collection.

CROSS ROADS.

We also held a meeting here some time ago. The congregations were large and attentive save when held back by the excessive rains and mud. We have a church here inclosed but needs ceiling or plastering to make ready for the winter. We very much need leaders and workers here to carry forward the work.

QUARTERLY CONFERENCE WORK.

J. N. Ross, W. S. Burg, N. T. Nix, J. A. Bolic, F. R. Jones were elected both stewards and superintendents of Sunday Schools. Melton Patterson was also elected superintendent of S. S.; and Lee Smith, J. A. Garren, A. T. Lyda, A. S. Neely, Wm. and Walter Justus, John T. Leverett, I. S. Morris, and G. L. Norman were also elected stewards.

G L. Norman, Vallie Carton, John Fisher, R. M. Rorgers, and W. B. Pattillo were elected trustees of the church lot bought in Fruitland.

We hope for good report at conference. Pray for us and the work.

In Christian Service,
W. H. PERRY, P. C.

P. S. While we have already held meetings at Hill Girt, Saluda, and Reedy Patch, yet we hope the way may open to give each of these another week's meeting before conference. Who will volunteer to help us?

Truly,
W. H. P.

Hendersonville, N. C.

News Notes.

Mrs. C. C. Watts, wife of Mr. N. P. Watts, of Stateville, died suddenly at her home in Statesville last Sunday morning.

In a row at Spencer last Sunday afternoon, one negro was killed and two others wounded. The row was altogether among the colored people.

A case of yellow fever developed among the refugees in Atlanta, Ga. last Saturday. The victim had arrived from Pensacola on Thursday.

The United States is said to be in danger of a Cholera scourge on account of the rush of immigration to this country. Special danger from immigrants coming from the Austrian Port of Trieste.

Anti-prohibitionests of Durham are moving to have another election in that city on the question of saloons or no saloons. The Churches are active in opposition and will carry the fight to the polls, if necessary.

There were two executions in the state on last Saturday, Sept 2. J. W. Hammons was hanged in Forsythe County, for the murder of his wife, and Ashton Moore, colored, in Sampson County, for an outrage committed on a young colored girl last May.

Emperor William. of Germany is reported as saying in reference to the peace treaty between Russia and Japan: "President Roosevelt alone deserves credit for bringing about peace. He was the only man in the world who could have done it. He did his part splendidly."

The receipts of the Salisbury postoffice continue to increase, proving the city's phenomenal business growth. For the month of August, 1904, the receipts were $1,074.76, and for the same month of this year the receipts were $1,584.78, an increase of nearly 50 per cent.

A dispatch from Morganton, dated Sept. 3rd says: The frame store building formerly occupied by Hoffman & Mull, at Drexel, five miles from here, and filled with finished furniture awaiting shipment, which belonged to the Drexell Furniture Company, was totally destroyed by fire between 3 and 4 o'clock this morning. There was $200 insurance on the building, but none on the furniture, which is a loss of between $3,000 and $4,000. The origin of the fire is unknown.

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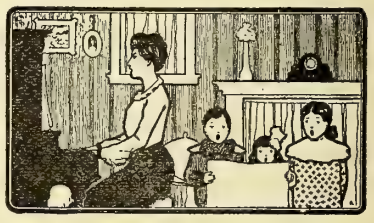
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Our Catalogue esplains all about it. Tells how some pianos soon become hard and metallic in tone while others seem to get better and better—sweeter toned with use.

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ANDREW C. BIGGS,
218 E. Washington St. GREENSBORO, N. C.

Two sons of Mr. Lace Knight, a Stokes county farmer, started to Walnut Cove with a load of wood last Friday. They were driving a mule. The animal became frightened at a dog that ran out from a yard. The mule dashed off, throwing both boys off. The youngest, seven years old, fell under the wagon, one wheel passing over his neck, breaking it and causing instant death. The older brother sustained only slight injuries.

Judge Geo. W. Ward, of the Superior Court, was assaulted in a very brutal and cowardly manner, at his boarding house in Durham last Saturday evening, by M. E. McCown, ex-mayor of the city. The alleged reason for the assault, was the very light sentence imposed on the negro, Allen Haskins, for the killing of I. C. Day, a nephew of the Ex-mayor. McCown was attached for contempt, fined $200.00 and cost and committed to jail for 30 days. It will be a bad day for the Commonwealth when Judges can not be free to do their work without intimidation or fear of violence.

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It heals all wounds, abrasions, burns, old sores; stops instantly the flow of blood and has saved lives as the first aid to the injured.

But not only are its amazing qualities apparent in curing quickly all forms of external inflammation even to species of cancer, but much more is its value displayed in allaying internal inflammation, purifying the blood, reinvigorating the body and healing all forms of disease due to inflammation. Nine-tenths of all human ailments are inflammatory.

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The Quiet Hour.

Adoration.

BY SARAH A. HEINZERLING.

Through lofty realms of endless space
The sun mounts slowly in his place,
And earthward pours in steady streams
His brightest rays and fiercest beams,
'Till land and sea with glory shine
In beauty, matchless and sublime.

Far—far above, on azure sky
The towering snow clouds grandly lie,
While nearer by, just faintly seen,
Dull, misty banners float between
The sombre rifts, that, lower still,
Hang darkly over vale and hill.

On every side the shining sheen
Of tender grass and forest green,
And fields of corn, and wheat, and rye,
And fragrant clover, greets the eye,
A broad expanse of emerald sea,
O'er which the wild birds gaily flee.

O'er swelling knoll and meadows low
Maranding breezes softly blow
Now back—now forth from sunny glade
To leafy woodlands deepest shade,
And deftly strips from tree and corn
The dewy freshness of the morn.

In every dazzling shaft of light—
In every fleecy cloud of white,
Or floating mass of darker hue
That drifts across the distant blue—
In that far reaching stretch of space,
The mighty hand of God I trace.

The very grass on which I tread,
The fields of grain, the clover red—
The bees that buzz past on the wing—
The birds that twitter, chirp and sing,
Proclaim to me, weak human clod,
The great omnipotence of God.

In trembling awe, I look abroad
And mutely magnify my Lord,
Whose wisdom planned and perfected
The gleaming splendors over head,
And made earth, sea, and skies to blend
Harmoniously to one great end.

So He can make our lives to grow
Strong in his strength, while here below
We tread the maze of checkered ways
That leads to "everlasting days,"
If we but yield to him our will
And learn to "suffer and be still"

Reidsville, N. C.

In the Unlighted Church.

Three miles to the evening appointment, and a heavy rain. The young home missionary was tired, and the night was near. The morning service at Bolton had brought out a bare dozen through the rain; and the afternoon service, which had brought him five miles through the mud, had been little larger. "Don't go over to Kentwood to night," the people said. "What's the use? There won't be anybody out, the church won't even be lighted."

Half tempted not to go, the young preacher hesitated. The dull clouds shut in closer and the night was descending early. Within the fire was bright, and without the rain was heavy and the mud deep. But something pulled at his heart-strings. "There might be some one there," he said. "I think I ought to go."

He never remembered the ride as unpleasant; rather there was an anticipation of something good at the end that made him more cheerful than usual. And when the end of his journey drew near he felt less tired than when he started.

There was no light in the church. He saw that as he entered the straggling little settlement, and he drove to his stopping place and put up his horse.

"We didn't hardly look for you," said his host. "It's such a bad night. There won't be anybody out. You must be wet. Here, I'll take care of the horse; you go in and get dry."

"Thank you!" said the preacher. "I'll just run over to the church a minute, and be sure there's no one there."

He pushed open the door; the little room was empty enough. The tick of the little nickle clock on the cabinet organ sounded very loud in the silence. He groped forward to the pulpit, and kneeling a moment asked God's blessing on the work of the day. Then, his eyes a little more accustomed to the darkness within, he moved toward the door.

Just inside he met a man and a woman, who had come from a cabin some distance away.

"We thought it was a pity, if you should come, not to have no one here," explained the man, apologetically.

"It was kind to think of me in that way," said the preacher. "And it would be good if I could say something that would reward you for coming through the rain. You came because you thought of me, and did not want me to fail of some hearers. But have you no need of your own?"

There was silence in the darkness, and the clock ticked on. After an interval the woman said, "It was a year ago today the baby died."

"It was that that brought you," said the minister. "Yes, and I know the word you want to hear. No, we will not light the lamps. Sit here while we talk a little."

There in the dark they sat, and he talked till the place seemed light with the beautiful truths to which they listened.

When at last he said, "Let us pray," they knelt together, and the man and woman were in tears, but the tears were the welling forth of a new hope.

"It was her little angel brought you through the rain," said the woman. "I somehow knowed you'd come, and we was so hungry for comfort."

Six months later the rough man lay dying. He clasped the hand of the preacher as the end drew near, and said:

"Parson, you 'member that night—and what brought you? It's sorter like that to me. Kinder dark, but seems like she's guidin' me—like she did you that night."—Selected.

The Day's a Breakin.'

Don't be sorry, mo'ners, when de night come down;
Worl' is mighty full er sin en sorrer;
But a little star's a-peepin'—des a-peepin' all aroun';
Somewhar de day's a-breakin', en de bells er glory soun'
En de birds'll all be singin' on termorrer!

—Atlanta Constitution.

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To make happy some heart each day?
Just one kind word or a tender smile,
As we go on our daily way;
Perchance a look will suffice to clear
The clouds from a loved one's face
And the press of a hand in sympathy,
A sorrowful tear efface.
One walks in sunlight; another goes
All weary in the shade;
One treads a path that is fair and smooth,
Another must pay for aid.
It costs so little! I wonder why
We give it so little thought!
A smile—kind words—a glance—a thought!
What magic with them is wrought.

—Selected.

In an Automobile.

When Lynn's mother saw him come racing down the street and fling himself through the gate and up the front steps, she knew that something had happened.

"Mother! Mother!" he shouted. "I am going to have a ride in it this afternoon."

She did not need to be told what "it" was. There was only one automobile in the whole town, and Lynn's dearest wish for two months had been to "try how it felt to be in it."

"Now I am going to know. Mr. Duncan has invited me."

"Why did he invite you?" asked his mother.

"Oh, just because he did. Maybe he knew how much I'd like to go, and he remembered when he was a boy and wished something very hard."

"Does he know where you live?"

"Yes. He asked me. He is coming for me at three o'clock. Won't it be fine for the automobile to be standing right outside our gate?"

Soon after dinner Lynn was impatient to get dressed and be ready. By two o'clock he had his best clothes on, and then, you see, he had to be very careful not to "get mussed and be unready" by three. So he sat down on his handkerchief on the curbstone to wait. By and by Harry Deems came along and talked to him.

"Where are you going?" asked Harry.

"I am going with Mr. Duncan in his automobile," said Lynn, trying to speak as if he did it often.

"H'm!" cried Harry. "Aren't you glad?"

Lynn nodded.

"I wonder," Harry went on, "if Mr. Duncan's dog is all right. I found him way off by the pond the other night all wet and cold, and his foot was hurt. I put him under my coat to try to keep him warm, but he shivered the whole way home."

Harry still talked, but Lynn did not hear a word that he said. He understood now why Mr. Duncan had invited him.

"But he did invite me. I didn't try to get him to; he just did. It wasn't my fault. I couldn't help it. He said something about his dog. But I didn't understand it."

He wished that Harry would go on away. He mustn't be sitting there when Mr. Duncan came.

Suddenly a voice spoke out plainly from somewhere deep down under Lynn's Sunday jacket. It was a very scornful voice.

"Of course you couldn't help it when you didn't understand; but now you do, and you can just as well as not. If you pretend to be another boy from yourself, that is cheating. If you take Harry's ride instead of him, that is stealing. And to-morrow you'll go to your missionary society and feel sorry for the heathen. You'd better feel sorry first for yourself today and keep from being one yourself."

Lynn jumped up from the curbstone and took Harry by the arm.

"Go right home," he shouted to him, "and get dressed! Hurry! There'll be plenty of time if you hurry. It was you that Mr. Duncan wanted to take in his automobile. He made a mistake between us. That's all. When I grow up I am going to have sense enough to tell boys apart."

When Harry got the idea, he held back a little. But Lynn was determined.

"It's yours. It was meant for you. I am not going to take it from you. You wouldn't. You know you would'nt. Would you?"

This was why, when the big cream colored automobile stopped at Lynn's gate, Mr. Duncan found two boys standing on the curb.

Lynn explained.

"I mixed you up, did I?" said Mr. Duncan, screwing his eyes into twinkling slits as he looked from one boy to the other. "You are not just alike after all. I suppose your mothers can tell you easily. Well, get in. The machine is big enough for you both."

"So I didn't lose a thing by it," Lynn told his mother afterward.

"But you gained something," she said.

"Yes," agreed Lynn.—Sally Campbell, in Sunday School Times.

Whatever be the conditions which surround you in your work, do it with high thought and noble purpose. Do not whine and complain because of your unhappy lot; but accept it, humble and obscure as it may be, knowing that it is possible to clean out a gutter with the self-respecting dignity of manhood or to blacken a shoe with the enthusiasm of religion.—Hugh O. Pentecost.

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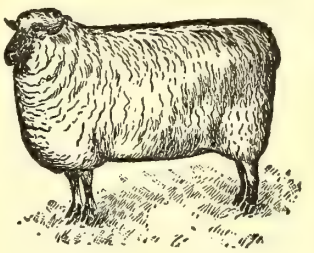
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LABOR DAY.

Last Monday was observed by the various labor organizations of this and other cities of the South with more interest than ever before. Twelve different organizations took part in the exercises here, and the procession was said to be about one mile in length. Addresses were made by Mayor Murphy, W. E. Faison, of Raleigh, and A. W. Cook, of the local bar. The exercises were interesting, and the large crowd behaved in a manner to reflect great credit upon the various organizations.

OUR PREMIUMS FOR SEPTEMBER.

Rev. J. M. Price, of Davie circuit, is the winner of our August premium, Rev. W. H. Perry, of Hendersonville circuit, winning the one for July. We trust we shall have a livelier contest in September. In order to stimulate effort we are going to give two premiums for September—one for the largest amount of money sent in on new subscribers and renewals during the month, the other for the largest number of new subscribers sent in during the month. The first premium will not be given for a less amount than $12.00, and the second for a less number than ten new subscribers. The first premium will be a fountain pen. The second a copy of our new Hymnal. Let us have a rally during this month.

THE TREATY OF PEACE.

There is general rejoicing that the representatives of the Russian and Japanese governments have at last succeeded in agreeing on terms of peace. While Japan, especially, does not get what was expected, yet her victory is a very great compensation in itself and when all the spoils that have naturally fallen into her hands is considered, there is little to complain of.

The magnanimous spirit manifest on the part of Japan in yielding so much for the sake of peace, entitles her to the genuine respect of all nations. This itself is the best evidence that the island Empire is worthy of the best effort to plant securely among them the seeds of the Gospel.

President Roosevelt is likewise entitled to all the praise he is receiving for his untiring efforts to bring about peace. May the white-winged dove of peace hover over every nation.

THE WORK IN PORTO RICO.

In a recent issue we referred to the fact that the Methodist Episcopal Church assumed the missionary work in the island of Porto Rico, while that in Cuba was left in the hands of the Board of Missions of the Methodist Episcopal Church, South. The following item, taken from an exchange, gives some idea of the progress and status of the work in Porto Rico :

"Little more than five years ago the Methodist Episcopal Church began operations in Porto Rico. Rev. Benjamin S. Haywood, the Superintendent of the Porto Rico Mission, after a ten days' trip through the interior of the island, where he found hundreds of people who never before had heard the gospel message or seen a printed page, reports that there are now seventy-six different preaching places and twenty-five Sunday-schools, besides seventeen organized churches, on the island. The missionaries are assisted in this work by twenty-six native workers, fourteen of whom receive no financial compensation for their services. These workers labor hard all the week and direct from two to four services on the Sabbath.

THE NEW HYMNAL.

By the courtesy of our Publishing House we have before us a copy of the new Hymnal. We have had opportunity to give it only a cursory examination, but enough to satisfy us that the selection of music and hymns, as well as the arrangement of the matter, will be highly pleasing to the two great bodies of Methodists in America for whom it is designed.

It contains 717 hymns, besides doxologies, occasional pieces and chants, which is about 200 less than our old hymnal. More than this number of the old hymns were left out, as there are 240 new hymns, which were not in either of the old hymn-books, and 103 writers appear for the first time in Methodist hymn-books.

In the front of the book the new order of worship is printed, including the words of the Apostles' Creed. In the back of the book is given the Psalter in full, and this is followed by those portions of the ritual which are generally used—The Lord's Supper, Baptism, Reception of Church Members, Burial Service and Marriage Ceremony. These additions will be found very useful.

The cost of the book is very low. For fifty cents a very good hymn and tune book is furnished and a durable and yet comparatively inexpensive book can be bought for $1.00. The first edition will be over a half million copies for the two churches.

NOTES AND PERSONALS.

Rev. Geo. F. Kirby, of South Main Street, High Point, is reported as rapidly recovering from his attack of fever.

Rev. G. H. Crowell, of High Point, preached for Dr. Crawford's congregation, at Main Street church, Reidsville, on the 4th Sunday of August.

Mr. J. C. Gibbs, son of Rev. Dr. J. T. Gibbs, presiding elder of the Durham District, has entered the legal profession and will locate for practice in Durham.

The Sunday-schools of Friendship and New Salem picnicked at Lindley Park, near this city, last Friday, and were given a trolley ride by Rev. A. G. Kirkman.

Rev. R. G. Barrett preached for the First church congregation, Statesville, last Sunday morning and night, Rev. H. K. Boyer, the pastor, was absent visiting his sister in Wilkes county.

Rev. Z. V. Cordell, preacher in charge of the Spring Creek circuit, reports his work as moving on well. He says the increase in the circulation of the Advocate is already telling for good on his charge.

Rev. R. H. Penland, who sometime ago had to give up his work on account of ill health, is now living at 8½ Spring Street, Asheville, N. C. He writes that his health has greatly improved.

Rev. R. P. Eubanks, of North Thomasville, reports a very helpful meeting closed at Fair Grove, in which he was assisted by Revs. E. P. Green, of Randleman, and T. E. Winecoff, of Mt. Airy.

Dr. Crawford has been suffering from an attack of his old enemy, asthma, for several days. We hope soon to see him on his accustomed rounds.—Reidsville Weekly.

President Abernethy, of Weaverville College, writes: "We open with a total of 156, and this is two weeks earlier than the regular date. Every prospect is good for Weaverville this year."

Rev. William A, Lambeth, of Thomasville, has been invited to deliver his celebrated Harvard address on "The Spirit of the present South," at Red Springs this week.—Charity and Children.

Rev. W. M. Curtis, Secretary and Treasurer of Greensboro Female College, has removed his family from the College and they now occupy rooms in the residence of Mrs. Lucy Cuninggim, on the corner of Ashe and Sycamore Streets.

Rutherford College is reported to have opened with by far the largest number of students in attendance on the first day since the re-opening of the school some years ago. Prof. R. J. Walker, of Waxhaw, has been added to the faculty for this year.

The Elkin Times tells of the removal of the family of Mr. T. J. Lillard to Charlotte, where Mr. Lillard has been residing for the past two years, as Secretary and Treasurer of the Fidelity Manufacturing Company. The Times says: "Elkin's loss is Charlotte's gain."

Mr. J. B Ivey has purchased from Mr. E M. Andrews, of Greensboro, the Andrews residence on North College street, between Sixth and Seventh. The purchase price was $6,500. Mr. Ivey and family will move into their new residence this week.—Charlotte Observer.

Rev. J. H. Bennett, pastor of the Methodist church here has just closed a successful meeting at South Point Considerable interest was manifested and several accessions were made to the church. Mr. Bennett was assisted by Rev. M. Y. Self, of Lincoln county.—Lowell cor. Gastonia Gazette.

Rev. S. T. Barber and family have been visiting relatives at Reidsville recently. The friends of Brother Barber will rejoice to hear that he is rapidly regaining his strength after a long seige of typhoid fever, and that he expects soon to be able to take up his work again as pastor of the Linwood circuit.

The News and Observer, last week, referring to the sermon of Dr. W. H. Moore, said: "That was a big sermon that Rev. W. H. Moore, the presiding elder, preached at Edenton Street Methodist church Sunday morning. It was the sermon of a philosopher who had long pondered the greatest truths."

Rev. Harold Turner, pastor of Spring Garden street church, this city, is in great favor with his congregation. As an evidence, they fell upon him unexpectedly a few evenings ago in his home and gave him a heavy pounding.

The old Methodist church is being torn down and removed preparatory to the building of the new church. The pastor, Rev. E. J. Poe, has made arrangement to use the court room for Sunday-school and church services until the new church is completed.—Taylorsville Scout.

Mr. H. E. Walter, President of the Franklin Chapter, Epworth League, of the Franklin Avenue Methodist Episcopal Church, Cleveland, Ohio, called on Friday of last week. Mr. Walters is spending the summer at Biltmore. We regret missing this call on account of our absence from the city, attending the Winston District Conference.

A special from Dunn, N. C., dated September the 2nd, tells of the death of Mrs. Herman, widow of the late Rev. P. L. Herman, which occurred in that town on last Saturday morning. The deceased was sixty-five years old, and, since the death of her husband, has been living with her daughter, Mrs. D.

H. Hood, at Dunn. She has many friends in Western North Carolina, who will be grieved to hear of her death. She was a lovely character, and a most faithful and devoted Christian. Her husband was greatly loved by the people of the charges served by him many years ago in Western North Carolina.

Rev. S. T. Barber has resumed his work as pastor of Linwood Methodist circuit. He is conducting a protracted meeting at Center church, near Arnold, this week. His people are delighted to have him with them again, after an absence of several months cause by a long and dangerous attack of typhoid fever.—Lexington Dispatch.

Rev. N. H. D. Wilson, of the North Carolina Conference, now stationed at Hertford, spent a few days in the city during the last week. He honored the ADVOCATE office with a pleasant call on Saturday afternoon. We were glad to see him looking so well. The climate of the extreme eastern portion of the State seems to agree with him.

The churches of the city had a joint meeting of the Boards of Stewards on last Thursday night in which preliminary arrangements were made for the entertainment of the Western North Carolina Annual Conference, which meets this year in West Market Street church, November 8th, Bishop A. W. Wilson presiding. Committees were appointed on Programme, on Entertainment, on Reception, on Printing, on Arrangements and on the Assignment of Homes. It goes without saying that Methodism in the city of Greensboro will show its appreciation of having this great gathering by having everything in perfect readiness before the date of meeting.

The new addition to Davenport College is nearing completion and the Dormitories will be ready for use when school opens. The accommodations of the institution are nearly doubled and the new chapel when finished will be ample for the seating of probably six hundred people. The dormitories are well arranged with particular attention given to lighting and ventilation. The question of increasing the dining-room accommodations has been engaging the trustees for a few days past and they have solved the problem temporarily by removing a partition between the present dining-room and the serving room. When the new chapel is finished the present chapel will be used as a dining-room. Dr. Weaver tells us the prospects for the next term are very promising.—Lenoir Weekly News.

ACROSS THE NORTHERN BORDER.

MR. EDITOR:—To make a long deferred visit to friends in that city I ran over to Danville last Saturday and spent the Sabbath there. The Rev. E. H. Rawlings, the wide-awake pastor of Main Street church, found that I was in the city and pressed me into service at that church for the morning hour. We had a pleasant and, I trust, profitable service. I enjoyed worshipping with the Virginians.

Danville is in the throes of another struggle for supremacy by the saloon interests of that city. They now have prohibition, but the saloon men are making all the capital possible out of the work the blind tiger is doing in secret places. The issue is between prohibition and the open saloon, and the election is to be held on the 14th inst.

There was a union rally at Main Street church Sunday night, when the Rev. W. H. Atwill, of Calvary church, made a fearful arraignment of the saloon. They are hoping to have Dr. James Cannon, Dr. G. W. Young, of Kentucky, and the Rev. Geo. R. Stuart with them before the election. Our people are hopeful of carrying the day.

Your older readers remember that for twenty years after the organization of the North Carolina Conference in 1837 Danville and that whole district were included in that Conference. During that period three sessions of the Conference were held within the bounds of that district, Greensboro being part of that time embraced within its limits. Now we have seven charges in Danville and suburbs, and in going from Reidsville to that city, 24 miles, we have to cross the territory of three Annual Conferences. Methodism is strong in the city by the Dan.

Danville has a population, including suburbs. of nearly or quite 25,000. The street car line on Main Street is about three miles long, and extends to Schoolfield, a cotton mill settlement outside the corporate limits. This mill plant is said to have cost several millions of dollars, and is named for the late lamented James E. Schoolfield. A great deal of tobacco is bought and manufactured and shipped here. The city lies on both sides of the Dan.

It was a pleasure to meet Bro. Rawlings again. He is very pleasantly remembered at Reidsville, where he was for five months pastor of Main Street Church, just after his graduation at Vanderbilt in 1890. He filled out the year here in place of the Rev. J. D. Arnold, who went into school work at Asheville during the summer of that year. I failed to see the inimitable Dr. John Hannon, pastor of Cabell Street Church, as he was out of the city. I also missed Bro. E. G. Moseley, the live superintendent of the Sunday-school of that church, which is one of the largest in the Southern Church. I met a number of the other brethren at the Monday morning preacher's meeting. They were greatly interested in and were discussing plans for defeating the saloon men.

I had an exceedingly pleasant stay in the hospitable home of Mr. and Mrs. Jas. S. Turner, whom I had the pleasure of uniting in marriage at Reidsville nearly two years ago. Her many friends will be glad to hear from Minnie Clark, who now presides over the cozy home of Mr. J. S. Turner, one of the solid and successful business men of that city. They are of Bro. Rawlings' flock. Their home is gladdened by the merry prattle and cunning ways of the bright little year-old namesake of the grandmother on this side the border, Mrs. Rosetta Clark. I want to visit Danville again.

JNO. R. BROOKS.

Reidsville, 1st Sept., 1905.

A POINT OF LAW.

The Licensing Committee elected by each District Conference has the right, I think, to recommend for admission into the Annual Conference. I have consulted a Bishop about this point of law, and he says that, while he never knew of such a case to come before this Committee, by analogy it seems to have the authority to recommend as well as to license. This Committee serves only until the Annual Conference. The District Conference is the only body that has the right to license and recommend; and it delegates to this Committee this authority until the Annual Conference. I would not hesitate to ask the committee to license and recommend a suitable person, and let the presiding Bishop interpret the law when an actual case comes up. In this case the brother desiring to enter the conference could not possibly lose anything, when not to recommend him he would lose a year. Both by analogy and the fact that the committee serves only until the Annual Conference, it seems that the committee can recommend as well as license. From the annual to the next district conference, we have no provision for licensing an applicant.

C. F. SHERRILL.

[Our opinion is that Brother Sherrill would lose his case.—EDITOR ADVOCATE]

PROF. O. W. CARR.

Prof. Obed William Carr was born March 12, 1833, in Duplin county, and died August 30, 1905, at 4 o'clock, a. m., at Trinity, N. C.

He was therefore 72 years, five months and eight days old. He was converted at an early age and joined the Methodist church to which and its institutions he came the nearest giving the best past of his life of any man I have ever known. As private member, Steward, Sunday-school Superintendent, Professor of Greek in Trinity College and President of the Board of Church Extension of the Western North Carolina Conference, also as a Trustee of Trinity College, he served his church and its institutions with a devotion and love and a degree of faithfulness seldom equalled and never surpassed.

He was a friend and lover and a wise counsellor of his pastor, all through these years of busy usefulness who was always tried and true.

Besides his services he was very liberal in all church work, often giving more than he should have given. Professor Carr married Miss Rosanna M. Leach, of Trinity, N. C., who, with three children, Mrs. Dred Peacock, Mrs. James Pepper and Mr. Earnest Carr, all of Trinity, mourn their loss.

Professor Carr received his early training in Sprunt Hill Institute in Duplin county, and later graduated at Trinity College. During the war he was the Captain of a Company and led his Regiment by leading his Company in faith in God, prayer and holy living. This he did wherever he went and whatever he did.

He also represented his district in the State Senate.

A good man has gone to his great reward. The State will miss him, as will his church, his conference, his home town, and the home he made and blessed with his rich life.

May the God of Comfort console the bereaved ones, and help them and us to follow on.

ALBERT SHERRILL.

DIRECTLY REVEALED.

Although there are numerous Christian people who vehemently argue that God does not directly reveal his will to believing ones in regard to certain affairs, and in terms which are not specifically given in the Bible, yet it is a precious truth which cannot be driven from the mind of thousands of the most spiritual people. There is a class of religious people who, in order to sustain the theory that the Holy Spirit reveals himself only through the words of the Bible, insist that God does not, in any direct and plain manner, make known his mind to any Christian in these days. From an editorial in a religious paper I take the following words: "It would gratify us exceedingly if some advocate of 'inner consciousness' revelations would point out one righteous emotion or spiritual thought in his whole religious experience, to the production of which the sacred scriptures are inadequate. If the word of God is sufficient to produce every emotion and spiritual thought that enters into a Christian experience, how can one know that a single one of them was produced in any other way?" This editorial was written in reply to an editorial in another paper of the same religious order, in which that editor maintained that God still speaks to believing ones in their "inner consciousness." Of course, that editor believes that the Bible contains the great laws, commands and principles which God designed should be for the guidance of his people in a general way, and the editor is right. But what is to be said about the many personal affairs in everyday life concerning which there is no specific directions in the Bible? Is it possible that the Christian cannot, in any manner, obtain light and leading from God in regard to such things? It is not only possible, but it is an actual truth. The Holy Spirit does directly reveal to the inquiring believer what he should do in respect to certain perplexing and gladdening truth. There are examples of it in the New Testament, and they encourage us to expect direct light in answer to prayer.

C. H. WETHERBE.

DEDICATION AT MORGANTON.

Dear Brother Blair:—Please announce in the ADVOCATE that Bishop Duncan will dedicate our church at Morganton on the 1st Sunday in October, and that all former pastors are invited to be present on that occasion. We hope you can be with us also.

Our people have responded cheerfully and generously to the call for the liquidation of the debt on the church. We hope to have all the cash in hand by dedication day.

Dr. Paul Whitehead, of the Virginia Conference, is spending several weeks in Morganton, and has been delighting and edifying our people with several of his splendid sermons. It is a benediction to hear him.

R. D. SHERRILL.

The Sunday School Lesson.

LESSON XI.—SEPTEMBER 10, 1905.

THE LIFE-GIVING STREAM.
Ezek. 47: 1-12.

Golden Text.

Whosoever ["He that"] will, let him take the water of life freely.—Rev 22: 17.

NOTES.

Ezekiel

Dr. C. M. Cobern has given the best commentary now available for this complicated book The prophet came of a devout and earnest ancestry, and his early days were under the fresh impulse of the Book of the Law found by Josiah. "From a child thou hast known the Holy Scripture," was his happy lot, and "the adoption, the glory and the covenant" brightened his thoughts. He began at thirty his prophetic work of more than twenty years. He has been now twenty years in exile near Babylon, but "the Spirit lifted me up, and brought me" to see the sin and sorrow of Jerusalem, and his heart was with Jeremiah in word and grief and shame.

Streaks of Dawn

Midnight was now on Judah's path. The land of exile was fertile, and here the Jews had material prosperity. Daniel was high in the king's counsel, and upheld Judah's peace in Babylon's peace. But "we wept when we remembered Zion." They read the law, and the germ of the synagogue appeared. Now the future begins to whiten on the sky. Ezekiel urges personal responsibility, a gospel of preparation for coming conditions, with glimpses of a brighter, better order of things.

The Temple

"All our pleasant things are laid waste." was the sighing of the exiles. The beautiful house where their fathers worshiped was burned, and the temple mount was laid waste. Now comes to Ezekiel a vision of a second temple. The plan is complex, but "the glory of this latter house shall exceed the glory of the former house." To this latter house came the Saviour, and his presence is the true glory of a house of worship. From this house flows the stream, our lesson's topic.

A Charm In Nature

What is more beautiful than a flush, sparkling stream coming tuneful from the depths of the earth? So near Athens the Cephissus gushes from the marble heart of the Pentelicus, to enliven and enrich the plain of Attica. The stream of our lesson is far more beautiful, since behind the natural and material features is the deep meaning of spiritual life, healing and refreshment for a weary, desolate world.

The Eastward Flow

From Jerusalem toward sunrise all is barren, broken and dreary, and the tiny brook of Siloam makes its way among gorges without changing their character. What change water makes in a Colorado plain! The vision is of the rough made smooth, and "through the scent of water it will bud," and the fresh verdure of spring is coming.

The Desert

The stream comes, not to get benefit, but to bring benefit, and "the wilderness shall be glad for it." The grim region where John the Baptist cried shall be clothed upon with gardens, orchards and happy homes. While the temple stand the stream will not fail. The vision is so self interpreting that "he may run that readeth it" "From Judah shall the law go forth," and beginning at Jerusalem all the ends of the earth shall see salvation.

The Dead Sea

In it nothing can live; its waters are five times as salt as those of the Atlantic, with iodine and other chemicals. It has the lowest surface on our planet, and seems a memorial of Divine displeasure with the Sodoms of old. The wholesome stream cleanses all this, and it becomes like the sea of Galilee in gospel days. Its waters swarm with life for the food of men, and its teeming riches, "exceeding many," are as the cod and herring of Norway and Scotland. Specially is it noted that the salt, now the sea's only good, is retained

The Vegetation

The kindred vision of John at Patmos, though higher and more brilliant, could not have been more comforting than this. It came in good time, a midnight dream full of good things to come. Verse 12 is in unison with verses 1 and 2 of the Bible's last chapter. The nations of them that are saved find ample shade, fruit and fragrance. In the climate of Palestine grow "twelve manner of fruits," and more, and the waters, because they issue from the temple, make them richer.

The Beautiful

"Let the beauty of the Lord our God be upon us!" The lesson gives us ample views of godness and mercy in such provision for support as our heavenly Father knows that his children need, but a softened beauty lies upon the whole picture. On such a scene the sun and stars look down and gild the whole. To Ezekiel, keenly feeling Judah's present woes, this vision of truth springing up from the earth and mercy looking down from heaven must have given strength and consolation.

For Us

The vision is growing to a reality. The stream of salvation flows to day, ever deeper and wider. It has carried freedom and culture and wealth to every land it has reached, and its source is inexhaustible. Where it has been by some resisted and turned away, its acceptance by others has left it not without witness. What are we doing for it? What is it doing for us?—A. B. Hyde, D. D., in Pittsburg Christian Advocate.

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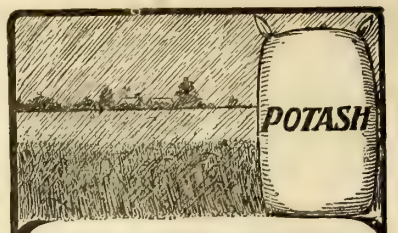
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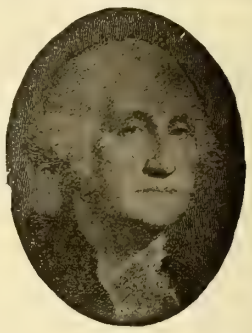
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Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
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Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am 1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

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Our Little Folks.

The Evolution of Light.

When grandma was a little girl,
And was sent up to bed,
She carried then a "tallow dip,"
Held high above her head.

When mamma used to go upstairs,
After she 'd said, "Good night,"
Her mother always held a lamp
So she could have its light.

As soon as sister's bed time came,
When she was a little lass,
If she found the room too dark,
Mamma would light the gas.

Now, when the sandman comes for me,
I like to have it bright;
So I reach up and turn the key
Of my electric light.

And maybe my dear dolly,
If she lives out her days,
Will see right through the darkness
With the magical X-rays!

—St. Nicholas.

A Garden Surprise.

"Mrs. Hancock doesn't like little boys," said Hal, one day, coming from school and dropping down on the piazza at his mother's feet.

"Oh, I am sorry," said his mother, "because she misses a great deal," and then she kissed Hal on the forehead. "But what makes you think so?"

"Well, she drove us away when we were down there this morning, and we were not anywhere near her land, either. She has only that tiny bit of a garden, and it is full of rocks. She was trying to make a garden in between the stones."

"But what reason has she for sending you away?"

"Well, you see, last winter some of the boys ran into her fence with a double-runner and broke a pi ket. They mended it, though, and now she seems to think we all want to do her some harm."

"You must do something to restore confidence," said mama. "She has never had any little boys, and doesn't know how nice they can be. Why don't you do something to please her?"

"No chance now; she is going away for a month."

"Just the thing," said mamma.

Hal looked up in surprise. "Why? How?" he asked.

"Why don't you and Ned go over there after she has gone and pick up all those small rocks in her yard, and carry them off in your wheel barrow, just as you did for father? The big ones you can roll over to the back and mound up in a rockery, and put good soil over and plant some flowers. Then you could dig a few small beds, and plant lettuce, beans, radishes and beets. She is too old to make a garden and too poor to hire one made."

"Whew! I'd just like to do that," said Hal. "I will go ask Ned." Away he ran, and in a few moments came back with his chum, to talk it over with mother and to make further plans.

Some days later, when the stage had carried off its one passenger, two boys were seen going around bright and early to the little garden back of the house, and every night after school they worked for a half hour or so. Mother would not let them work long enough at any one time to tire and to make the plan seem irksome. Papa shared his seed with the boys, and came over once in a while to see that things were done properly.

Mrs. Hancock extended her visit to six weeks, and when she came back the yard was neat and clean, the grass mowed and thick as a carpet, the rockery was covered with morning glory vines and nasturtiums, while up through the soil the beets, radishes and garden things were showing bravely. Under her door was a card: "Please accept the garden, with the compliments of Hal and Ned."

The next day, when Hal came home from school, his face was radiant. "You were right, mother," he said. "She didn't know how to like us. Why, it's just the best game in the world to make people pleased, isn't it?" And mother thought it was.—Myra Jenks Stafford, in Youth's Companion

He Had Backbone.

Not all young men would have done as did Harry Shepler, who was in the Signal Service. Harry was ordered one morning, by a sergeant, to report for duty at the canteen. He refused to do so, and the sergeant threatened to report him to the officer of the day. "All right," said Shepler, "go ahead. I did not enlist to be a bartender, but a soldier, and I will not report at the canteen." He was duly reported to the major, who sent for him. Shepler went with trembling knees, but with a steady heart, for he knew he was right. When he came before the major, that officer said to him:

"Are you the young man who disobeyed orders this morning?"

"Yes, sir; I am"

"Why did you do it?"

"Simply because I do not believe it is right to do what I was asked to do. I enlisted to be a soldier, and not a bartender."

The major arose quickly from his stool, and, extending his hand, said:

'Shepler, you are the kind of a man we want. I am glad to see a fellow who has the courage of his convictions. You are not obliged to report to the canteen."—Exchange.

Visit Your Parents.

If you live in the same place, let your steps be, if possible, daily a familiar sound in the old home. If you are miles away—yea, many miles away—make it your business to go to visit your parents as frequently as possible. In this matter do not regard time or expense; the one is well spent, and the other will be even a hundredfold repaid. When some day the word reaches you, flashed over the telegraph, that your mother is gone, you will not think them much, those hours of travel which at last bore you to the loved one's side. —Selected.

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What One Woman Did.

A devoted Christian woman, her heart aflame with a desire to work for Christ in the foreign field, found herself unable to realize this cherished purpose. County superintendent of public schools for several years, active in church and Sunday School, she yet found time to form a missionary society of young ladies. At one time ten girls came within the sphere of her influence in this connection. This little society was but one of a great many similar centres of light and influence formed in cities, towns, and villages all over the land. We cannot trace the results from most of them, but this one woman's influence went out to different parts of the foreign field in nine of those ten girls. One was Mrs. Mary (Bliss) Chambers, of Erzroom, Turkey; another was Mrs. Jenney, of Macedonia; and a third is Miss Elsie M. Garretson, for twenty-five years a missionary of the American Board in China.

Items.

A missionary in Japan on a tour far up the coast found a band of women who had been praying for four years for a visit from a woman.

A century ago Japanese women had no hope of the future unless by great merit they could be reborn as men.

Sir Edwin Arnold says of the Japanese women: "Compared to their stately sisters of England and America, they are what a delicate ivory carving is to a marble statue, but morally they are in point of fact the most unselfish, the most self denying, the most dutiful, and the most patient women in the world, as well as the most considerate and pleasing. And, as I truly believe, more faithful to their own limited but ancient and earnest ideals of rectitude than any other of their sisters among the nations." Yet millions of such women all over heathendom are waiting to be born of the Spirit. Are they not worth your efforts?

"The helplessness of women in heathen lands utters a mute but bitter cry. The strongest centers of religious worship are joined to the most unblushing scenes of loathsome vice, and we often see young girls dragged away from our schools to be steeped once more in sights and sounds that we dare not ask about. There is no innocent childhood, no pure maidenhood, no refined womanhood. The child is born into an atmosphere of impurity. She takes it in with every breath. She does not know there is any other way. All are helplessly kept in the prison house of abomination, till you, you of a Christion land of privilege, are ready to do something about it." These are the words of a missionary in India. This bitter cry for degraded womanhood is much the same from all heathendom. When, O when, are you going to do anything about it?

"The salvation of even one woman from the barren, superstitious life led by millions of India's women is worth the effort of a whole lifetime."

During the Boxer massacres some terrible threats were made to a group of Christian Chinese women if they did not give up their religion. "We will not give up Christ whatever you do," they said. "If you are determined to kill us, then we will go to the teacher at the church and die together." Another Christian woman wrote at that time to a former teacher: "They are falling on every side. We cannot say we are not afraid, but we can say, the Lord alone is our trust, and we are kept in perfect peace." This is the kind of women our missionaries are leading to Christ. Does it pay? This is the kind of Christians that are won to Him through your gift. Does it pay? Others equally brave and heroic still await the Christian influence which your money can purchase for them. Will it pay for you to support a Bible Woman among such women as these?

Sick Days.

Malignant Malarial Fever is the whole trouble. They call it Swamp Fever in Carolina, Black Water Fever in Panama, The Yellow Disease in South Georgia, and Yellow Fever in New Orleans.

In every case, the result is the same. Patient turns yellow and death is often preceded by Black Vomit. Quinine is too slow. You can begin with temperature 104 pulse 130, and cure your patient in two days by using Johnson's Chill and Fever Tonic.

In 30 minutes it enters the blood. In an hour the patient is perceptibly better, and in a day the danger point is passed.

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Name .....

Street No. .....

City .....

State .....

Quarterly Meetings.

ASHEVILLE DISTRICT—4TH ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel	Aug.	6
Riverside & Weaverdam, Riverside	"	6 7
Hendersonville ct., Hill Girt	"	12 13
Hendersonville station	"	13 14
Cane Creek circuit, Sharon	"	10 20
Marshall circuit, Marshall	"	26 27
Swannanoa ct., Swannanoa	Sept.	2 3
Hot Springs ct., Paint Rock	"	9 10
Ivey circuit, Laurel	"	16 17
Old Fort circuit, Ebenezer	"	23 24
Burnsville circuit, Burnsville,	Sep. 30,	Oct. 1
Bald Creek circuit, Borings	Oct.	7 8
Chestnut Street	"	15 16
Central	"	22 23
Weaverville ct., Mt. Pleasant	"	28 29
Weaverville station	"	29 30
Haywood Street	Nov.	5 6

CHARLOTTE DISTRICT—4TH ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Sep	3 4
Epworth and Seversville	"	3 4
Morven circuit, New Hope	"	9 10
Monroe circuit, Trinity	"	16 17
Monroe station	"	17 18
Lilesville, Forestville	"	23 24
Wadesboro station	"	24 25
Pineville, Harrison	Sept. 30...	Oct. 1
Trinity	"	1 2
Polkton, Harmony	"	7
Ansonville, Cedar Hill	"	8 9
Derita, Trinity	"	14 15
Tryon Street	"	15 16
Dilworth and Big Spring	"	18
Clear Creek, Union	"	21
Matthews, Matthews	"	22 23
Chadwick	"	25
Weddington, Union	"	28 29
Waxhaw, Waxhaw	"	29 30
Brevard	Nov.	5 6
Hoskins	"	5 6

FRANKLIN DISTRICT—4TH ROUND

J. E. Woosley, P. E., Franklin, N. C.

Macon circuit, Mt. Zion	Aug.	19 20
Franklin station	"	26 27
Webster circuit, Speedwell	Sept.	2 3
Di lsboro and Sylva, Sylva	Sept.	2 3,
Franklin circuit, Iotla	"	9 10
Bryson City at Bryson City	"	16 17
Glenville circuit, Highlands	"	23 24
Andrews station	Sept. 30	Oct. 1
Robbinsville ct., Robbinsville	"	7 8
Murphy circuit, Peach Tree	"	14 15
Hayesville circuit, Hayesville	"	21 22
Hiawassee circuit, Liberty	"	27 28
Murphy station	"	28 29
Whittier circuit, Shoal Creek	Nov.	4 5

GREENSBORO DISTRICT—4TH ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Randolph circuit, Ebenezer	Aug.	29
Greensboro, West Market St.	Sept.	3,
Greensboro, Walnut Street	"	3
West Greensboro, Jamestown	"	9
Greensboro, Spring Garden	"	10
Greensboro, Centenary	"	10
Randleman and Naomi	"	16 17
Asheboro station	"	24 25
Uwharrie, Oak Grove	Sept. 30...	Oct. 1
Asheboro circuit, Union	"	1 2
West Randolph, Pleasant Hill	"	7 8
High Point, Washington St	"	8
Ramseur and Franklinville, Franklinville	"	13
Coleridge circuit, Concord	"	14
Pleasant Garden circuit	"	21 22
Reidsville, Ware's Chapel	"	27
Wentworth circuit	"	28 29
Reidsville, Main Street	"	29 30
Ruffin circuit, Reidsville	"	30
High Point, S. Main Street	Nov.	1
East Greensboro, Mt. Pleasant	"	4

MORGANTON DISTRICT—4TH ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Connelly Spgs.	Aug.	19 20
Rutherfordton sta., Rutherfordton	"	26 27
Cliffside circuit, Oak Grove	Sept.	2 3
Henrietta and Caroleen, Caroleen	"	3 4
Marion & Providence, Marion	"	9 10
Morgaeton circuit, Mt. Pleasant	"	17 18
McDowell circuit, Nebo	"	23 24
Elk Park circuit, Banner Elk	Oct.	1 2
Spruce Pine ct., Pisgah	"	7 8
Bakersville circuit, Bakersville	"	8 9
Table Rock circuit, Linville	"	14 15
Morganton station	"	15 16
Broad River ct,, Tanner's Grove	"	21 22
Forest City circuit	"	22 23
Green River circuit' Bethlehem	"	28 29
Thermal City circuit, Pisgah	"	29 30
North Catawba ct., Carson's Chapel	Nov.	4 5

SHELBY DISTRICF—4TH ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Aug.	12 13
Gastonia, Main street	"	13 14
Bessemer City at Bessemer City	"	19 20
El Bethel and Salem at El Bethel	"	26 27
King's Mountain station	"	26 27
Mount Holly at Mountain Island	Sept.	2 3
South Fork at Wesley Chapel	"	9 10
Lowesville at Salem	"	16 17
Rock Springs at Marvin	"	23 24
Lincolnton station	"	29
Lincolnton circuit at Pisgah	Sep. 30,	Oct. 1
Cherryville at Lander's Chapel	"	7 8
McAdensville station	"	10 11
Lowell at Lowell	"	11
Stanly Creek at Iron Station	"	14 15
Belwood at St. Peter's	"	21 22
Polkville	"	28 29
Shelby circuit at Sulphur Springs	Nov.	4 5
Shelby station	"	5

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STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	Aug.	5 6
Mooresville station	"	6 7
Caldwell circuit at Ebenezer	"	12 13
Granite Falls station	"	13 14
Troutman circuit at Troutman	"	19 20
Catawba circuit at Ball's Creek	"	26 27
Mooresville circuit, Centenary	Sept.	2 3
Lenoir circuit at Littlejohn's	"	9 10
Lenoir station	"	10 11
Clarkesbury circuit at Macedonia	"	16 17
Iredell circuit at Snow Creek	"	23 24
Statesville, First Church.	Sept. 30...	Oct. 1
" West End	"	1
Statesville circuit at Trinity	"	7 8
Alexander circuit at Rocky Spring	"	14 15
Stony Point circuit, Stony Point	"	21 22
Maiden circuit at St. Paul's	"	28 29
Newton circuit at Fair Grove	"	29 30
Hickory station	Nov.	4 5

SALISBURY DISTRICT—4TH ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Aug.	27
Salisbury, Holmes Memorial	"	27
Mt. Pleasant, Cold Springs	Sept.	2 3
Concord, Central	"	3
Concord, Epworth	"	3
Spencer	"	10
Salisbury, South Main Street	"	10
Linwood, Wesley Chapel	"	16 17
Lexington	"	17
West Lexington	"	17
Jackson Hill circuit, Lane's Chapel	"	23 24
New London, New Lonpon	"	24 25
Big Lick	Sept. 30...	Oct. 1
Gold Hill, Liberty	"	7 8
Salisbury circuit, Providence	"	8 9
Cottonville, Cottonville	"	14 15
Norwood, Norwood	"	15 16
Albemarle circuit, Bethesda	"	21 22
Salem	"	22 23
Albemarle	"	22
Concord circuit, Boger's Chapel	"	28 29
Concord, Forest Hill	"	28 29
Woodleaf circuit	Nov.	1 2
China Grove	"	4 5

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit. Shiloh	Aug.	5 6
Jonesville circuit, Jonesville	"	12 13
Elkin station	"	13 14
Rockford circuit, Siloam	"	14 15
Pilot Mountain ct., Little Yadkin	"	19 20
Stokes ct., Rural Hall	"	20 21
Yadkinville ct,, Center	"	26 27
East Bend circuit, Macedonia	Sept.	2 3
Wilkes circuit, Adley	"	9 10
Wilkesboro station	"	10 11
Mt. Airy circuit, Laurel Bluff	"	16 17
Mt. Airy station	"	17 18
North Wilkesboro station	"	23 24
Boone circuit, Hopewell,	Sept. 30...	Oct. 1
Watauga circuit, Smith's Chapel	"	7 8
Creston circuit, Thomas Chapel	"	15 16
Helton circuit, Methodist Chapel	"	21 22
Jefferson circuit, Jefferson	"	22 23
Laurel Springs ct. Mt. Zion	"	28 29
Sparta circuit, Shiloh	"	29 30
oRckford circuit, Dobson	Nov.	4 5

SPECIAL MEETINGS.

Boone Circuit.

Cranberry, Sept. 27th, 11 a. m.
Blackburn's Chapel, Sept. 27th, 8 p. m.
Fairview, Sept 28th, 11 a m
Rutherwood. Sept 29th, 11 a m
White Springs, Oct 3rd, 11 a m
Blowing Rock, Oct 3rd, 8 p m
Boone, Oct 4th, 8 p m

Watauga circuit.

Valle Crucis, Oct 5th, 11 a m
Henson's Chapel, Oct 6th, 11 a m
Union, Oct 6th, 8 p m

Creston circuit.

Southerlands. Oct 17th, 11 a m
Creston, Oct 17th, 8 p m
Big Laurel, Oct 18th, 11 a m
Mill Creek, Oct 19th, 11 a m

Jefferson circuit.

Pine Swamp, Sept 26th, 11 a m
Mill Creek, Oct 24th, 11 a m
Bethany, Oct 24th, 8 p m
Orion, Oct 25th, 11 a m

Laurel Springs circuit.

Transon, Oct. 26th, 11 a m
Laurel Springs, Oct 27th, 11 a m

Mount Airy circuit.

Beulah, Nov 1st, 11 a m
Salem, Nov 2nd. 11 a m
Oak Grove, Nov 3rd, 11 a m

WAYNESVILLE DISTRICT—4TH ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Long's Chapel	Aug.	26 27
Sulphur Springs at Pleasant Hill	Sept.	2 3
Jonathan at Shady Grove	"	9 10
Canton circuit at Bethel	"	16 17
Leicester at Camp Academy	"	23 24
Mills River at Shaw's Creek,	Sep. 30,	Oct. 1
Haywood circuit at Laurel Hill	"	7 8
Brevard circuit	"	14 15
Brevard station	"	15 16
Waynesville station	"	21 22
Spring Creek at Baldwin's Chapel	"	28 29
Canton circuit at Spring Hill	Nov.	4 5

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Leaksville, Leaksville	Sep.	1
Spray, Spray	"	2
Stoneville, Stoneville	"	9 10
Farmington, Wards	"	16 17
Lewisville, Doub's	"	23 24
Davidson, Olivet	Sept. 30,	Oct. 1
Summerfield, Lee's Chapel	"	7 8
Stokesdale, Stokesdale	"	8 9
Davie, Zion	"	14 15
Cooleemee, Cooleemee	"	15
Mocksville, Mocksville	"	15 16
Advance, Advance	"	16
Danbury, Pisgah	"	21 22
Madison, Madison	"	22 23
Forsythe, Tabor	"	28 29
North Thomasville, Zion	Nov.	3
Thomasville, Thomasville	"	3
Kernersville, Kernersville	"	4 5

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

Conference Officers.

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First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

Third Vice President—Mrs. C. H. Robinson, Gastonia.

Recording Secretary—Mrs. Zickler, Charlotte.

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Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

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Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

A Subtle Evil.

Mormon preachers have been expelled from Hungary on the grounds that they antagonized State policy, morals and religion. When will our great government extirpate this insidious foe?

Utilize Your Literature.

We would urge our women to visit more systematically the inmates of prisons, hospitals, settlement-homes and schools and distribute helpful leaflets, papers and magazines. Much valuable literature is destroyed or utterly wasted in many christian homes which, if properly used. might be the means of winning souls.

City Missions.

Twenty-three City Mission Boards are identified with the Woman's Home Mission Society. Twenty-five trained workers, thirty-eight salaried workers and one hundred and eighty-six volunteers are engaged in this work. Seven settlement homes, two deaconess, one Door of Hope and one home for girls between the ages of ten and eighteen represent our institutional features.

Dynamic Missionary Work.

Two miles from Rome, Ga., is a Boys' Industrial School for the poorer classes of farm children. The institution has a student body of 75 members and a faculty of five teachers. It owns a tract of land valued at $5,000, buildings to the value of $6,825, live stock, farm machinery and tools and a water works system worth approximately $1,775.

This school owes its origin to Miss Martha Berry, of Rome, Ga., who has for years been a close student of the condition of the poorer classes of farm children of north Georgia. Realizing that the south must rely to a large extent fro its future industrial development upon this class, Miss Berry is endeavoring to make the plastic years of childhood a preparation for successful mandood. The south should contain many schools of this character.

A Live Auxiliary.

Mrs. T. V. McCain, of Clermont, Fla., sends this really wonderful report of the work done by her Auxiliary:

As our Auxiliary has just passed the second "milepost" of its existence, I thought perhaps a report of what a small society, away down in Florida, has done in two years might be encouraging to some other small Auxiliary that is striving for existence under difficulties.

The Home Mission Society of Clermont, Fla., was organized June 1, 1903. The membership of the M. E. Church, South, of this place is only thirteen; eight of that number are women and girls. There are eight adult members in the Home Mission Society, with an average attendadce of five. There are twenty-five members in the Florine McEachern Mite Box Brigade, with an average attendance of twenty, and three members of the Baby Roll. There are twenty-eight mite boxes in use. We carry on both the local and connectional work of the society. For the connectional work we have raised from membership dues, $13.45; from the Baby Roll, $1.11; from the Florine McEachern Mite Box Brigade, $6.42; making the total amount sent to the Conference Treasurer $20.98. We bave expended for the local parsonage, $22.46, and have given supplies locally to the value of $20.40; we have paid for ceiling the Church $74, and for painting and plastering it $105 20, and have paid on the Church debt $125. There has been given to needy persons $3,50, making the total work $355.56; and the grand total for connectional and local work, $376 54 While we are proud of the work of our little Society, we do not send this report boastingly, for we have only done our duty, and we hope by God's help to do more and better work in the future than we have done in the past.

Yellow fever seems to be abating in New Orleans but spreading in Florida, Misiissippi, and Alabama.

Poisons in Food.

Perhaps you don't realize that many pain poisons originate in your food, but some day you may feel a twinge of dyspepsia that will convince you. Dr King's New Life Pills are guaranteed to cure all sickness due to poisons of undigested food—or money back. 25c at all drug stores. Try them.

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

SICK HEADACHE,

cause the food to assimilate and nourish the body, give keen appetite,

DEVELOP FLESH

and solid muscle. Elegantly sugar coated.

Take No Substitute.

A Straight Tip . . .

When a druggist tries to get you to take something else in place of **Xanthine,** it is because that other is a cheaper grade stuff, and there are a few pennies more in it to him some way.

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The Farm and Garden.

The principal and best results which will accrue from the seed corn campaign of last winter will undoubtedly be that corn growers will be induced to gather their supply of seed corn this fall before the frost hits it and by giving it proper care be thus assured of seed of perfect germinating power.—Ex.

A friend asks us to tell him whether there is any place for the college graduate on the farm. Why, of course there is. It never hurts an educated man to come in contact with the soil, though at first it may hurt the soil. The college bred man will be quick to see and avail himself of every help possible and will take more readily because of his training to new and improved methods of doing farm work. The earth has a rich reward for the very best intelligent effort man can apply to it.

Every farmer should have a permanent pasture, depending in extent on the size of the farm. Of course the great permanent pasture grass is Bermuda and Japan clover Bermuda and winter vetch also make an excellent pasture; also orchard grass and vetch make an excellent permanent pasture, and so on. These permanent pastures are of the greatest importance for the farm work stock, the farm cattle, hogs, etc.—Progressive Farmer.

Celery.

Celery plants should be set out during July, August and September. To prepare celery beds, dig out to a depth of 6 inches and 4 to 5 feet wide. Put in 3 or 4 inches of well-rotted manure and dig in well and cover with fine soil. Set the plants 5 to 8 inches apart in rows 1 foot apart, press the soil firmly to the root and when large enough hill up to blanch. When severe cold weather comes on cover gradually with leaves, hay or straw.

Reseeding the Pasture.

For a permanent pasture timothy, redtop, orchard grass and white clover are generally used, as these grasses seem to hold out as well as any. Other kinds may be added, if preferred, but the three mentioned should never be omitted. The fall or early spring is an excellent time for reseeding the pastures, but in so doing the farmer should use clean seed, use it plentifully and scratch it in if possible. One of the best plans to assist a pasture is to sow white clover seed on the bare places, as it will make growth where some seeds will fail.

Smut Attacks Late Sown Crain.

Early sowing of cereals when the soil temperature is low gave in experiments with barley, oats and spring wheat less smut than late sowings. In a similar manner, less smut will be found on those cereals grown on a cold clay soil that on a loamy soil, and, as a rule, the greatest amount of disease will be found in cereals grown on sandy humus soils. A high temperature of the soil during the first week after sowing favors the germination of the smut pores, and consequently the infection of the cereals. Cereals will germinate and begin their growth at a temperature below that at which the fungus can develop.—Leaksville Gazette.

Preparing Land for Corn.

L. G. B., Catawba, writes: Where I turn under rye and crimson clover for a corn crop and then use forty to fifty bushels of rock lime to the acre would 300 pounds of sixteen per cent. acid phosphate do? Expect to work the same land in corn again next year.

Answer: You are certainly preparing your land well for corn by plowing under rye and crimson clover. Crimson clover is to be preferred because it is a leguminous crop and will thus add largely to the available supply of nitrogen in the soil.

By rock lime you possibly mean the ground rock before it has been burned. Curstic lime is much more effective and is to be preferred on that account, and I do not presume there is very much difference in the cost of the two. Fifty bushels of rock lime is not a heavy application, however, as it becomes very slowly available in this form. Twenty-five bushels of burned lime will be a good application and it should not be made more than once in three to five years Three hundred pounds of sixtsen per cent. acid phosphate is a liberal amount to use of one of the very necessary elements needed in a corn crop, for you recognize that phosphorous has largely to do with the formation of grain, and as a rule there is not a very abuudant supply of it available in our soils. You might add fifty pounds of muriate potash to your mixture with advantages for corn.

While land treated as you propose will grow good crops for several years it is not advisable to bring corn on your land year after year unless it is absolutely necessary. Put it down in clover and grass for a year or two and then grow some other cereal, such as wheat, oats or barley, and give it a rest from corn, and the land will continue to improve and grow larger crops from year to year.—Knoxville Journal.

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

BAILEY.—Never have our town and people been more sadly surprised (and many even shocked) than when the sad message came that Mrs. Capitola Pinnix Bailey had died almost under the surgeon's knife in the city of Greensboro on the morning of July 7, 1905.

Sister Bailey was born June 14, 1867, being 38 years and 23 days old. She professed religion and joined the Methodist Church in early life, and on January 27, 1886, she was married to John C. Bailey of Walnut Cove, N C. This union was blessed with 7 children, 6 of whom, with the husband, 2 sisters, 1 brother and a large circle of relatives and friends still survive to mourn their irreparable loss.

She was richly endowed with the essential qualities constituting the noblest characters. She was an industrious, helpful and affectionate wife, a faithful, good mother, a kind neighbor, and a devout, consistent Christian. She gave many expressions to the bright hope with which she viewed the future. Notwithstanding the responsibility and ties of earth she was perfectly submissive to the Master's will.

Just before she went under the surgeon's knife she was calm and even cheerful; yet she fully realized the seriousness of the hour, but she had so much of the Saviour's submissive spirit that like Him she bravely faced the issues of the last hour, committing her spirit into her Father's hands. She rests in eternal peace in glory.

May our heavenly Father sweetly comfort and kindly protect the bereaved husband and little ones left behind.

J. A. CLARKE.

DILLON.—Rosa May Dillon was born April 6th, 1883, and died June 25th, 1905, aged 22 years, 2 months, and 19 days. She professed religion and joined the M. E. Church, South, at Walkertown at the age of 15 years during a meeting conducted by Rev. W. M. Curtis. Rosa Dillon was a bright, sweet girl. She was in her place at Sunday school and church. She was helpful to her pastor in his preaching by being a good listener, always manifesting an interest in the service which she attended. During her last illness, which lasted about two weeks, she was patient in suffering, submissive in the leading of the Holy Spirit, and when the end came she entered the last fight with that confidence in her divine Savior that brought her the great victory—a triumph over death and the grave.

We miss her in the home, in the Sunday school and the church. We are confident she has entered that beautiful mansion prepared for the blessed.

May the Lord bless the sorrowing brothers and sisters, also the host of friends, and keep them steadfast in the faith that surely brings into the inheritance of the saints reserved in heaven. Her pastor,

C. M. CAMPBELL.

Thomasville, N. C.

DOUB.—Mary E. Doub was born Dec. 27th, 1872, and died Aug. 15th, 1905, aged 32 years, 7 months and 18 days. She professed faith in Christ and joined the M. E Church, South, at West Bend at about thirteen years of age and lived a consistent member of the same until her death. She died at the home of her father, Rev. J. N S Doub of the M. E. Church at Trap Hill, Wilkes county. She, at her request, was brought to West Bend and her body was buried in the graveyard of the church she loved so well. The funeral was conducted by her pastor, Rev. A. R. Bell, assisted by the writer. She was a girl of lovely Christian character, kind and affectionate to all, faithful to the church and Sunday-school, always delighting in the services of the sanctuary. She was resigned to the will of the Father in Heaven, willing to lay down this mortal life at His command; but let us not think of her as dead but gone before to be with mother and brother and friends on the other shore, where death and sad partings come no more, and best of all where Jesus our blessed Savior ever dwelleth with his own loved ones.

D. A. BINKLEY.

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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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An Era of Great Preaching.

THE revival for which the church prays and for which many souls have watched and waited patiently will not come without the preacher. While it is true that the reports of the Welsh revival indicate that little stress has been laid upon regular preaching, yet the preacher went before, and no one can read reports of the utterances of Evan Roberts without being impressed with their incisiveness, and their close resemblance to the utterances of the inspired prophet.

Great preaching is not necessarily scholarly preaching, nor is it that which the world would call eloquent preaching. It is rather that which partakes of the nature of inspired utterance, and delivers the message with a manner and spirit which convinces the hearer that it is from the mouth of God. In such preaching there is always something indefinable, which carries with it the evidence of a divine unction, and never fails to command attention and respect and to leave its impression upon the hearer.

The ancient prophet had a burden. His message was such, and was delivered with a consciousness that it came by the authority of God. It is this that makes one speak as one having authority. Whether, therefore, the prophet had a message of rebuke or of comfort and consolation, he found himself straited till it should be delivered. This alone made it possible for human weakness to rise above the intimidation of wicked kings and rulers, and others in high places, who exalted themselves in defiance of divine law and the rights of their fellow men.

There is a perfect analogy between the ancient prophet and the modern preacher. St. Paul outlined the work of the modern preacher when he said to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." If, therefore, we are to have a great work of grace, widespread in its effect, we believe that there must go before it an era of great preaching, in the sense that we have here defined, wherein men feeling that they have a message from God, will deliver it with such divine unction as to convince the hearers that God speaks through them.

Appropos to this is the following, clipped from an exchange and credited to Rev. Nehemiah Boynton, D.D.:

"The Church must demand that her ministers be prophetically impressive. That means that they must preach. What has happened to preaching that the modern idea of it so needs revision? An expert the other day, in speaking to a company of Sunday-school teachers concerning the way of telling Bible stories so that they might be impressive, remarked as a concluding caution, 'Whatever you do, don't preach.' And Professor James, in his Suggestive Talks to Teachers, gives much that is positive, but adds this that is negative, 'Don't preach.' What, pray, is this preaching? Is it, as many believe, the way ministers say in words what their parishioners are always saying in business throughout all the week, 'Polly wants a cracker?' If that is all, the sooner we are out of it the better.

"But preaching is so much more than this. Preaching is lighting one's soul before one's brethren, that in the gleam and glow of it they may discern the face of the living God. If they see the smoke rather than the flame, God pity the preacher. Somehow we must grip the souls of men, and the only way that this is ever done is by the revelation of soul to soul. To realize this ideal which has been sketched of the ministry, the Church herself must reconceive the dignity of the ministry. In our endeavor in these last years to put ourselves upon the level of our brethren and deny priestly functions we have really obscured the principle of difference which separates a minister from those to whom he ministers. That difference must again be recovered."

Our Vows Are Upon Us.

TO "be subject to the discipline of the church, attend upon its ordinances, and support its institutions," is the comprehensive vow taken at her altars by every member of the Methodist church. When this vow is studied carefully every one must admit that it is sound and scriptural.

In the first place, no organization can be stable and enduring in which the individual member does not subject himself to the rules and regulations of such organization. Insubordination is the forerunner of disaffection and rebellion, and rebellion leads to anarchy, and anarchy means death. There is, perhaps, nothing just now of more importance to our church than a careful study of the rules and regulations of the church as laid down in our Book of Discipline. It would be a revelation to many if they could be led to this course and see how far they are falling short of being in all things subject to the discipline of the church. A revival of the study of the discipline might well be led by the preacher in charge, and with the fatherly and patient enforcement of the discipline, would doubtless come a revival of religion, saving many of those already in the church as well as many outside.

The logical result of a well disciplined church is one that habitually attends upon its ordinances—"the public worship of God; the ministry of the word, either read or expounded; the Supper of the Lord; family and private prayer; searching the Scriptures, and fasting, or abstinence." Where these things are habitually neglected, there is necessarily a low state of morals and religion, for the reason that these are the means of grace, and religious experience and right moral conduct can not be maintained without them.

Given, the conditions heretofore mentioned, a loyal, obedient church membership, faithful in the observance of all the ordinances of the church, and you have one after the type of the church at Pentecost, of which it is said that "they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and of prayers." You will have one, moreover, in which there will be the visible manifestations of the same power and results. Of this church at Pentecost it is said, that "fear came upon every soul, and many signs and wonders were done by the apostles. And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need."

In short, these conditions prevailing, the minister's hands are untied, and here we have the secret of a ministry of power—a wonder-working ministry. Moreover, the climax of all is the bringing in of that spirit of liberality without which the church can not be maintained, nor the spirit of Christianity evidenced to the world. Therefore, the logical result in the life of every loyal, devoted member of the church is a willingness and readiness to support its institutions. Every one failing in this becomes a witness against his own claim to sincerity and honesty.

EDITORIAL.

THE TREATY OF PEACE between Rassia and Japan was signed, it is said, on the one hundred and first anniversary of the birth of Governor Graham, who, in 1852, as Secretary of the Navy under President Filmore, arranged for Commodore Perry to go with a fleet to Japan, and persuade the nation to open her ports to American ships. At that time no Christian nation except the Dutch was allowed to trade with Japan.

THE TER-CENTENNIAL CELEBRATION is the name of the great historical exposition to be held at Jamestown, Va., beginning May 13, 1907. This opening day will be the three hundredth anniversary of the founding of the first permanent settlement of English-speaking people in America. It is to be "an international naval, marine and military celebration." By proclamation of the President, all the nations of the earth are invited to take part. No event has occurred in our national history which has afforded the South such an opportunity to be made known to the whole world.

RUSSIA HAS ENOUGH TROUBLE, judging from recent press dispatches, to last a good while, without giving further attention to the Far East. The riots and massacres in Caucassia are among the most cruel stories ever told of human savagery. It is said that the situation is such as to alarm St. Petersburg. It is becoming more evident that unless the government gives more attention and thought to reforms at home and less to aggressions abroad, the Empire will fall to pieces.

SENATOR TILLMAN asserts that the Bible nowhere condemns liquor or liquor drinking. We are not surprised at his ignorance, but that he should so openly expose himself is a little strange, unless it be explained on the ground that a man always utters fool things when driven to desperate straits. The children of ten years, who have been taught Bible lessons, know very well that from the days of the patriarchs the history of man demonstrates the folly and wickedness of wine-bibbing.

The Term Graft.

The papers are full of it. A few years ago we heard nothing of it. Graft is the practice of using one's official position for the purpose of turning money into his own till. For instance, in the administration of the South Carolina Dispensary law, it seems that those in charge frequently had a secret arrangement with liquor dealers by which they were to have a certain per cent. of the amount of sales in consideration of using their influence for the dealer in securing the order. One of the most discouraging features of the present day in our country is the fact that the spirit of graft is permeating everything. Almost daily we hear of men occupying prominent business relations, being guilty of so using their positions of trust as to "feather their own nests." It is alarming with what boldness and apparent shamelessness men can deport themselves when found guilty of such conduct. There must be some very defective education in both the home and the school, else such things would not be of such common occurence.

Passing of the Dispensary.

South Carolina seems to be ripe for the change which has been expected for some time. Four counties have voted out the dispensaries and closed their doors. In the case of Union county the matter was appealed to the Supreme Court, in which case the Court decided that the prohibition law was valid and that the dispensary must go.

Elections are now pending in several other counties and we believe it is only a question of time when the last vestage of this most iniquitous system will be gone. And, with the system, we believe its chief promoters will die the death, politically, and that too will be a blessing. South Carolina has had the misfortune of being led by some who have neither feared God nor regarded man. The pitchfork politician is a bad specimen of leader, and we hope, with the passing of the dispensary, this type of politician will disappear.

In addition to the fact that the dispensary is a poor excuse for lessening the evils of strong drink, the very worst objection to it is what is now so notoriously demonstrated in South Carolina, that it affords the very best opportunity in the world for a system of graft calculated to corrupt the whole body politic. When the people of South Carolina have probed to the bottom and discovered the rottenness of the dispensary, we believe, instead of reacting and going back to the open saloon, they will take their place in the sisterhood of States now wearing the white ribbon.

The Unit of Society and the State.

The child in the home is the unit. The citizenship of any country is composed of grown-up children. They carry with them into mature life what is put into them in the process of training in the home. The reformer, therefore, who does most for his age in the matter of reducing society to its ideal condition, is the one who can achieve most in the matter of securing proper home training. Solomon was pleading for the best things in society and the State when he said "train up a child in the way he should go and when he is old he will not depart from it." Secure the child by training to a life of righteousness, and the question of civic and social righteousness is settled.

The present age, in this country at least, is not favorable to the best care of the unit of society. In the stress of industrial pursuits and a commercial spirit the child is overlooked. The parents have not the leisure, if they had the disposition, to give proper attention to the matter of training, and the children are left to take care of themselves. The real menace of society and the State today is this failure to grasp the situation in childhood and save the coming generation by saving every child of the present generation.

Great civic as well as religious reformation and revivals are to be traced in every instance to the work of training in child life, especially to the work of inculcating the great principles of reverence and respect for religious faith and divine revelation. It is a remarkable fact that child life is so wonderfully succeptible to the impressions of religious truth. This is no doubt the wise provision of Almighty God to secure to every generation the opportunity of so fixing the youth as to save society and the nation from the awful fate of those who forget God.

We have heard much recently as to the "Secret of the Welsh Revival." Referring to this the editor of the Methodist Recorder makes a strong point in favor of the earnest home training and teaching of the children. He says:

"Much is being said and written about 'The Secret of the Welsh Revival,' but the best thinkers are coming to the settled conviction that there is no secret about it save the 'open secret' that all Christian work is not harvesting, but much is seed-sowing and that the harvest comes later when the ministering forces of the Supernatural have done their work upon it. The Welsh people are intensely religious in their make up, and are faithful in their religious teaching and discipline in the church and in the home. They sowed the seed, they are now reaping the harvest. Rev. Cephas Shelburne puts it thus in the Christian Standard: "Early training, lessons in reverence, love of song, sturdy honesty, simplicity of life—all having their harvest. The Sunday-school is having its harvest now. The family altar is having its harvest now. Give us the same conditions here in America—hear it, fathers, mothers, churches—be ready for the revival when it comes, and fall in line, and the great and good evangelists of the Christian church with the simple gospel of Christ, 'the power of God unto salvation,' will take our cities and States and shake this continent from center to circumference with a great American revival."

CONTRIBUTIONS.

AN OLD PREACHER TO HIS YOUNGER BRETHREN.

REV. GEO. G. SMITH.

The Christian ministry is very sensitive to criticisms and very anxious to find a way to avoid them. As in the days of the Lord so now, if one comes with stern exactions who leans towards asceticism he is a crank and a fanatic. If he yield to the demands of an intelligent and well balanced mind for and uses himself for rational physical gratifications he is a gluttonous man, a wine bibber, he is a compromiser with the wicked world and seeking popular favor. These objections come from those who are sinfully profligate, and from those who are Pharisacally righteous. The Master met them both. The Sadducee, the Herodian, the Libertine, said the teachings of John were the vaporings of an insane man, the Pharisee and Essenee said the teachings of Jesus were criminally lax and his own habit of eating with publicans and sinners was evidence that he was a wine lover and glutton. The man who attempts to take a middle course, neither too strict nor too rigid, is certain to be censured by both parties. If he demands an obedience to the General Rules, and himself carefully observes them, and interprets the rules according to their obvious meaning some good people will say he is too strict, too altruistic, that he is a Pharisee and a bigot. While some young people will pronounce him as insufferable, and seek other communion. On the other hand if he dresses decently, laughs heartily, goes with a smile into marts of men, and goes to banquets, and interprets the rules liberally in the opinion of many who give them a stricter meaning, he is a man of the world.

It is sadly true that both of these judgments are sometimes correct, as they are directed to preachers. There are some of them who now, as in old time, are Pharisees and Ascetics. They do not know the spirit they are of. Intoxicated with spiritual vanity, and anxious for praise as saints, they lay the heaviest

burdens upon men, and rejoice in making demands for what they call self-crucifixion that they know cannot be met without a living death. This spirit drove men to the desert as hermits, this spirit brought about the humiliations inflicted by medieval monks and nuns and built up all kinds of odd sects. This spirit is found among many really good but narrow people at the present time. In denouncing it as fanaticism and bigotry men do but what the Savior did, and what his Apostles did, and on the other hand there are those, who wearing the livery of Heaven, do certainly serve the devil. They are sensual if not devilish, deceived if not deceivers. Their lives are not so criminal as to become scandalous, but they are evidently in love with the world and slaves of the sensual that none who have any discenment, have confidence in their piety, and yet their popular ways and their freedom from open vices and their pleasant manners lead many to condone their offenses while the impartial judges of their conduct are obliged to condemn them. So the verdict of the world is just to both, but there are those who are censured for being too strict who are not stricter than good morals demand, and who are denounced as being too lax who are merely filling the place God has called them to fill and merely refusing to yield to requirements which have for their foundation the whims of men and not the will of God.

But however proper may be one's strictness, and however correct may be one's manners, the minister must prepare himself for censure. The wicked world and the fallible church will denounce him as either too strict or too lax. It matters not what he does, he need not hope to escape censure. His Master did not, Peter and Paul and John did not, John Wesley was villified on every side, and charged with every kind of offense. Francis Asbury did not escape living and does not escape dead.

The faithful minister will never please the world and it is vain to try. The public press has taken charge of the pulpit and the preachers are anxious to escape the criticisms of the reporters, but the verdict of the infallible press is that the church is a failure and the long-haired preachers a nuisance to be tolerated if they do nothing. What are we to do? We are simply to go straight forward and do our duty faithfully. We are in the first place to be careful lest we are unduly exacting. God has not driven his people to the desert, nor required that those who serve him should be clothed in camel's hair. The desert is not our place, the lodge in a vast wilderness to escape the sight of sin is the refuge of a coward. There is no merit in a white cravat or a cassock. There is no merit in eating fish instead of meat on Friday nor in wearing a hair shirt as a pennance, nor in a straight breasted coat without buttons. On the other hand let us not be too lax. We are not to condone in ourselves an enervating self-indulgence. We are not to wink at vices among leading people, and while we dress decently and eat the things set before us and are cheerful and companionable, we are not to be godly companions of the godless crowd about us. We must not secure popular favor at the cost of duty and we need not be discouraged because we are censured. The Disciple is not above his Master.

The best thing to take people out of their own worries is to go to work and find out how other folks' worries are getting on.—Mrs. A. D. T. Whitney.

SUPPORTING A SUBSTITUTE.

C. H. WETHERBE.

When a Christian would like to serve Christ in a certain branch of work, but lacks the necessary ability or qualification to do so, it is possible for him to employ a substitute to perform the service. In some instances the Christian may not have the means to wholly support a substitute, but he may have thepleasure of contributing towards that purpose. Rev. S. E. Wishard relates the following story in a religious paper:

"Some years ago a business man in New England had a bright young man in his store, an earnest Christian young man. The merchant came into the office one morning and said to his clerk:

" 'Charlie, I want to form a partnership with you. I want to take you into the firm.'

"The young man, incredulous, replied: 'I don't know what you mean. I have nothing to put into the business. I have no capital.'

" 'Yes, you have capital that I have not. You have youth and opportuity, both of which are past for me. I have known your wish for an education, that you might preach the gospel, and your lack of means to secure an education. Now, I propose a partnership with you. I will furnish the means for your education at Yale College, will furnish your clothing, your library, and everything you need, and you are to fit yourself for the work of the ministry. Go out into the world and do the work that I cannot do. You are to preach the gospel in my stead.'

"The partnership was formed. The young man entered Yale. In due time he entered the ministry, and thus he became a practical substitute for his old employer. Through the young man the merchant preached."

You may not be called by God to enter the ministry, but you can use your money to help prepare a substitute, in some young man whom God has called. You may not be required by God to go as a missionary to foreign lands, but you certainly can help support one who is now laboring for the heathen, and thus make him your substitute. An unconverted person cannot save himself, but he can, and should, accept the crucified Lord as his substitute. Will you?

SELECTIONS.

THE MINISTRY AS A CAREER.

We hear from several sources that the Christian ministry is not attracting as many and as capable young men as in former days. If this is so it must be because our youth do not fully realize the attractions of the work of the ministry. This attraction cannot be considered apart from that deep lying conviction traditionally known as "a call." That conviction must not be viewed as mere pious cant. Gladstone's great biographer, John Morley, referring to the Duke of Newcastle's invitation to young Gladstone to stand for the riding of Newark in Parliament, says: "He fell into a vein of devout reflection, almost as if this sudden destination of his life were some irrevocable priesthood or vow of monastic profession, and not the mere stringent secularity of labor in Parliament." If this serious-minded youth so viewed parliamentary life, should not the sacred work of the Christian ministry rest upon a no less holy devotion?

But we can afford to turn from this aspect of the subject to observe some of the more mundane attractions relating to this work. The ministry offers an engaging labor. It is entirely free from the monotony that is the bane of so much labor in this age of highly organized industrialism, in which man is little better than a cog in the great wheel of commerce. He has a chance to be a student, with no danger of becoming a recluse. He may study society in all of its ramifications as few people can. No matter that is of interest to humanity is indifferent to him. He may wonder into the bypaths of literature, dabble into the latest foibles of sociology, delve into the delights of science, plunge into the mysteries of philosophy, and yet feel that he is doing his legitimate work, for he may make it all tell in his regular vocation. What other profession offers such a breadth of opportunity?

But that which ought to kindle the holiest enthusiasm is the consciousness that he is doing a work that is designed to lift humanity up to a higher plane of life. Other professions do offer this privilege, but not to the same extent.

But how about compensation? Is not the ministry underpaid compared with other professions? Possibly. Certain it is there is no door open through this calling to the enormous fortunes that some other callings in life offer to the few. Even if the ordinary salaries are not so large as the same talent might command elsewhere, there is the consolation that they are not so greatly needed. The gospel minister by virtue of his social position in the community, receives compensations which an immensely greater salary would not grant him in any secular vocation. He generally receives sufficient to bring up his family decently, and to educate it liberally, and what more can any man do for his family in these latter days? A few paltry thousands bequeathed are a mere bagatelle in the great business competitions of the day, and a well-equipped manhood would vastly outweigh them. All compensation is not in dollars and cents. The consciousness of living in healthy intellectual and moral atmosphere, of doing a lofty permanent work, of enjoying the good will of the noblest persons of the community, and of preserving a conscience void of offense is in itself worth much.—Rev. Alfred E. Craig, in Epworth Herald.

Did it ever occur to you this—the great difference between reputation and character—the one what people think of us and how estimate us—the other what we are—what heaven knows us to be, and what we know ourselves to be? And seldom can any of us succeed in fooling ourselves on this score. Indeed, reputation and character are often antagonistic terms—entirely opposed the one to the other. Some of the greatest celebrities, and lesser ones, have been basely thought of and badly used by the populace; and yet were of the soundest and most exalted characters. A lesson for us: Let us do the best we can. Duty as God gives us to see it, and then assurance and content. The world may seek to worry and fret us, but let us not allow it.—W. M. Sherrill.

The King's Mountain correspondent of the Charlotte News says: "The Methodist congregation are being badly retarded in the building of their new church. True they are doing all they can, but the weather is too treacherous for much bricklaying. However, they hope to get the work completed before cold weather sets in steadily."

Tribute to Rev. R. B Hines.

Rev. Robert B. Hines was born near Mt. Airy, N. C, March 30th, 1856, and died in Trinity Church, near Statesville, N. C, August 28, 1905, aged 49 years. 4 months and 28 days.

A sorrowing wife, four sons, and one daughter survive to mourn their loss.

As a business man, brother Hines was active and industrious. He was a man of great energy and enthusiasm, and generally succeeded in whatever he undertook. He was a man of strong personality, with an impressive appearance, a cheerful disposition, and what men call a "good face."

As a preacher, he was far above the average. He did not enter the ministry till late in life, being licensed by the Quarterly Conference of the Mt. Airy Circuit in 1891. He seemed to regret that he had not entered the ministry in early life and made it his exclusive life work. His style of preaching was all his own, quite original, and very impressive. He always held his audience firmly through his discourse, and never failed to make a good impression. A man of deep affections and strong emotions, he generally moved the hearts of his hearers. Hence he was quite a success in revival work. During his ministry he brought hundreds of souls into the Kingdom of God by his work. He was never a member of an Annual Conference, but exercised only as a local preacher. As an assistant in revival work he was very agreeable.

He was a man of excellent spirit, and made friends everywhere he went. People flocked to hear him in great numbers, and always went away pleased and benefitted.

Brother Hines was happily married to Miss Luella Ward, of Greensboro, N. C., Nov. 1st, 1881. To them were born four sons and two daughters, all of whom survive, except one daughter, who died in childhood.

He came to Statesville on Saturday night, August 19, and we began the meeting at Trinity the next day. Brother Hines preached every sermon except two during the meeting. He preached on Friday at eleven o'clock and, a few minutes after the sermon, while the pastor was leading in prayer, he fell helpless on the floor. When his condition was found at the close of the prayer, friends came to him and did all they could to resuscitate him. Medical aid was called from Statesville by 'phone, and Dr. Sharpe came. But the fatal stroke had come, and medical assistance was of no avail. His wife was immediately notified by wire, and reached him on Saturday night. She, with the two oldest sons, remained with him to the end. He lived eleven days. On Monday, August 28, at 10:30 A. M., he fell asleep in Jesus, only to awake in the resurrection of the Just. On Tuesday his remains were taken to Mt. Airy, where, on Wednesday, the interment took place in Oakdale Cemetery.

The good people of Trinity church did all that loving hearts could suggest, or loving hands could do for brother Hines and his sorrowing wife and children. They stood by him to the last. The church was turned into a temporary hospital, the doctors advising against his removal. He died near the spot where he fell. Being struck with diabetec Paralysis, the doctors gave little hope of his recovery from the first. His last text was Job 14:2, "He cometh forth like a flower and is cut down, he fleeth also as a shadow and continueth not," a text strangely prophetic of his own experience. He did not unduly exert himself during the sermon.

Having assisted in all the meetings on this charge last year, brother Hines has a great host of friends in this country. They all mourn for him as for a brother beloved.

May we all learn a lesson of the shortness and uncertainty of human life. May we be as ready as he was to go when the summons comes.

R. M. Taylor.

A Case in Point.

Brother Blair:—Most of the readers of the early days of Methodism in America remember the blacksmith that whipped all the preachers that passed his shop. A large Ireshman volunteered to go to that circuit, and when he came to the shop the blacksmith told him his rule, and that he had to take a whipping. The Irishman told him if it must be he would submit. So he got down, hitched his horse, and when he came at him the preacher knocked him down, held him and struck him on both sides until he gave up, and promised never to interfere with any preacher again; but the preacher said that was not enough. He must get up, wash, put on clean clothes, and go with him to church. He promised, went, was convicted, soon converted, and made his house a home for preachers. From this and other things I feel sure that some men must be brought to their senses in different ways than argument, and reason. When I was at school my last year, there was a Universalist preacher who came to my room every few days, talked his doctrine and quoted his Scripture. At last he came one morning while I was in a hard lesson and began as usual. I said, "Mr. B., you are a consummate fool," He said, "what do you mean?" I said, "I mean exactly what I said; a man to bear persecution as you say you do, wear out his life persuading when according to your preaching all will be saved any how, is a fool—a life spent for naught." He picked up his hat and left. This is the last time he came to my room. When I was traveling the Madisonville Circuit, some years after. I had to preach at eleven o'clock in the town, and had an appointment at 3 o'clock at a church some four miles on one of the main roads. Some two miles out I met Judge Rowles and Col. Gaught, who was afterwards judge. They were old friends of mine, and while we were talking, up rode B. When the Judge and Col. left, B. remained. He said, "Do you remember our last conversation." I said, "I do". He said "you called me a consummate fool." I said, "I did". He said, it made me mad, and I went off, and the more I thought of it the madder I got." "Well" said I, "I can't help it, I have nothing to take back." "But," said he, "after the mad spell wore off, I began to study, and I came to the conclusion I was a fool. I threw my universalist books in the fire, burned them, went to judge Rowles' office, studied law and am a practicing lawyer." I said "B. I am glad you have come to your senses and that I was the cause of helping you to do it." I never saw B. any more until I was traveling the Franklin Circuit. When I got in the pulpit one Sunday morning, in the summer of 1849, on the first seat in what was then called the amen corner, the first man I noticed was B. He listened attentively to the sermon, and when the congregation was dismissed, was the first man to come and shake hands with me. He said, "I have married a Methodist wife and we came up here for her health. We are at the Hotel, and I want you to go and take dinner with us, and get acquainted with my wife." I went, and we spent a few hours very pleasantly. He occupied the same seat every Sunday I was there. Since then I have not seen him, but hope he made a good Christian, and, if still alive, is happy. I give this incident to show that reason may make most men think, turn, and be saved while others must be made mad. I had an experiance where I made a drunkard, who was a member of the church, mad, and saved him, and he became one of my best friends and a liberal contributor to the church, and a truly sober man. But enough for this time.

J. A. Reagan.

Morganton District Leading.

Two resolutions were passed at the recent District Conference held at Forest City, that have not been mentioned in any published report of the Conference proceedings, both of which should have a place in the columns of our Conference Organ.

Brother Carpenter, the capable secretary, who for ten years has held that position and filled it with acceptability to the church, did not write a report of the Conference proceedings for publication, inasmuch as the Advocate was represented by Dr. Brooks.

The latter, by reason of illness, was not in the conference room when these resolutions were introduced, and unanimously adopted.

One of these resolutions put the church within the bounds of the Morganton District on record as unalterably apposed to our church schools playing the inter-collegiate or match games of ball.

The resolution heartily favored all proper athletic games, necessary for proper physical development of students, but that it should be confined to their own athletic grounds.

The other resolution dealt with the question of furnishing superanuate homes. It decared in favor of building or purchasing, and deeding to trustees, of a home or homes for each superanuated preacher living within the bounds of the District, who has no home of his own. From the sitting of the District Conference, our charge has assumed the rent for the future of our good brother residing in Caroleen, the only one in the District now, who does not own a home of his own, so far as we know.

The Presiding Elder, together with the pastors, were requested to begin active efforts to secure such homes, so soon as the District parsonage is paid for in full. This movement is timely and in the proper direction.

There are wealthy and well-to-do Methodists, who will, when properly approached, feel it a privilege to spend some of their funds for this worthy purpose.

One good brother and servant of the church tells me he has already made provision in his will, for a superanuate home in Rutherford County. Let the matter be taken up in other districts.

Fraternally,

N. R. Richardson.

Caroleen, N. C.

Leicester Circuit.

Dear Advocate:—I have been thinking about writing a short letter to you ever since our District Conference. It is not prudent for me at this late hour to say much about the Conference, as Dr. Brooks does his work so well in writing up the District Conferences. But will just add a word. Our District Conference was the best in several respects I have ever attended. It was a spiritual Conference from the first to the last. There was one conversion and one addition to the church, a thing not common at a District Conference.

Our District, as the reports showed, is making progress. I have held two protracted meetings. One at Dick's Creek Chapel, resulting in ten or twelve conversions, and seven additions to the church. One at Big Sandy Mush church, closing last Saturday night. There were several conversions and the church greatly revived. Four gave their names for church membership.

We will unite our efforts with Rev. Jervis. of the Baptist church, and Rev. Ballieu of the M. E. church in a meet at Leicester, (D. V.) beginning Sunday night. Pray for us, that we may have a good meeting.

Our carpenter expects to begin work on the new parsonage to-morrow.

These good people hope to house their preacher in a new house by Conference; so you see he won't have to move after conference. I love my people and can say I have never served a kinder people. I do not believe better folks are to be found anywhere.

J. W. Campbell.

Leicester N. C.

Bald Creek.

Dear Bro. Blair:—We have just closed a great revival at Elk Shoals. More than one hundred conversions, and more than our proportion joined our church. The school at Bald Creek is moving on nicely and the prospects are encouraging. School work is greatly needed here and we are now trying to supply the needs. We want the sympathy of our Methodist people.

L. R. Huddleston.

The Yellow Disease.

Take a case of Fever. Temperature 104, pulse 130 The doctor shakes his head. Quinine is his only remedy and he knows that a million graves have been dug for Quinine patients

Quinine is slow. It is inert. If it makes a cure, it is a feeble cure.

Johnson's Tonic acts at once. It is a prompt remedy.

It enters the blood in 30 minutes and begins at once to undo the mischief caused by malaria.

It drives out every taint and trace of Malaria. It quickly reduces the temperature to normal and maintains it at this point. Use nothing else for Fever. Write to The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

Earthquake shocks of almost unprecedented violence occurred in Italy during the last week. Over 1,500 people were killed in Calabria.

Rutherfordton.

I have just closed a very gracious meeting at Gilboa, one of my country appointments. Nineteen were added to the church on Sunday last. We tried to preach the Gospel in its plainness and simplicity—"Repentance toward God and faith in the Lord Jesus Christ"—and we have reason to believe that much good was done. Old men and children were at the altar, and with many tears, asking forgiveness. An honest sinner, coming forward of his own accord before a large congregation, to make an humble confession of sin, is one of the most touching scenes on earth. I do not wonder that Christ said, "There's joy in the presence of the angels of God over one sinner that repents." It means out of darkness into light. The story of the prodigal son will stand forever, and without amendment.

At our other country appointment, Mt. Hebron, four were added to the church on the 3rd Sunday in Aug: and an old debt of five or six years standing was freely provided for. This will be very gratifying to the congregation, and we trust they may go forward to greater usefulness.

J. D. ARNOLD.

The Dollar Drew Interest.

Late on the Saturday noon preceding the day on which Bishop Joyce became ill he walked up street with a friend and parted with him in front of the Journal office, after making an appointment to see him again on Monday on his return trip from Red Rock. He was in fair health, but said that the terrific heat during his work in Saint Louis the week before had affected his stomach. Otherwise he was quite well and was scheduled for several meetings during the Denver convention.

A little incident occurred while he stood in front of the Journal building. A prominent attorney of the city came along and shook hands with the Bishop, and, after a minute's conversation on other topics, said, "Bishop, when are you going to preach in Minneapolis again? I haven't heard a good sermon since the last time I heard you."

"Have you been to church since then?" asked the Bishop, with a twinkle in his eye.

"No," said the attorney, "I have not."

"Well," rejoined Bishop Joyce, "you see now how important it is that I studied law in my younger days."

"I see," said the lawyer, "you have grasped the principle of cross-examination of witnesses."

Bishop Joyce was asked when he was going to Denver.

"I do not know exactly," he said. "If my ticket comes I shall go Monday night. I have a friend in Chicago who sends me tickets whenever I have any traveling to do in this Northwest country. He is a railroad man, and I am going to tell you how I became a 'solid' with him, as the saying goes.

"Years ago I was the pastor of a little church in an Indiana town, and in that town was a boy who carried papers, to help his mother, who was a widow. He used to bring around New Year's greetings, and I would give him ten cents, or whatever I could spare. One New Year's, I remember, I gave him a dollar. It was a big dollar to both of us, because he did not have any and I had very few. Well, you should have seen that boy go whooping down the streets with that dollar in his fist.

"Years afterward I was a pastor in Cincinnati and wanted a clergyman's permit, which would give me reduced rates on railroads. I knew from the papers that my little friend of the dollar, who had grown up and become a great railroad man, was in Cincinnati, so I went to his office for his assistance in getting the permit. I went into the office and asked for him by name.

"He was not in, so I named my business to the clerk, saying, 'I want a clergyman's permit; I am a preacher here, and my name is Joyce.'

" 'Joyce,' said the clerk, 'why, we know all about you. Mr. ——— has told us all about you, and said that if you came in here, to give you anything you wanted, except the rails.'

"So you see," said the Bishop, with a little smile, "the Methodist Episcopal Church has been drawing splendid interest on that dollar. It has often made me think we little know the possibilities in the little boys running among our feet. My friend has often told me that that dollar that day was worth more to him in giving him confidence in the future than any ten thousand dollars he had ever handled afterward. Preachers and business men cannot take too much notice nor learn too much about the boys."—Minneapolis Journal.

NEWS NOTES.

Durham is to have a new $35,000 school building.

The A. & M. College opened last week with nearly 500 students.

Orange Presbytery is in session this week at Buffalo church near Greensboro.

Mrs. Nellie F. Blackwell, mother of the late Col. W. T. Blackwell, died at Durham last Sunday.

Rails are being laid on the Inter-Urban line which is to connect High Point with Winston-Salem.

Dr. Theron H. Rice has been chosen as president of the Columbia (Presbyterian) Theological Seminary.

The President last week demanded the resignation of Public Printer Palmer to take effect in two weeks.

Fire at Gold Hill last week destroyed about $8,000 worth of property for the Gold Hill mining company.

General Joseph Miguel Gomez, Govenor of Santa Clara Province, is a candidate for the presidency of Cuba, on the National Liberal ticket.

The Southern Methodist Church seeks to place an evangelistic woman missionary in every one of its mission stations in Japan.

The Northfield Conference, which closed after a sixteen days' session on the 20th of August, sends out, as its slogan, a prayer for a National revival.

Fire at the Minola Cotton Mills, Gibsonville, on the 7th, destroyed several thousand dollars worth of property.

The Methodists of Ohio have laid the corner-stone of their Old People's Home. The grounds and building are to cost $400,000, and the endowment is to be $600,000.

In the new Hymnal 120 hymns are productions of Charles Wesley, 53 of Isaac Watts, 22 of Doddridge, 19 of Montgomery, 13 of John Newton, 19 of John Wesley, and 12 of Bonar.

Conductor J. W. Allison, of Statesville, was killed at Spartanburg last Saturday night, being run over by seven cars of his train, on the Southern Railway.

Mr. Dan Kennerly, of Spencer, fell forty feet from a tree into which he had climed to gather muscadines last Sunday evening and received serious, if not fatal, injuries.

The prohibitionists of Union County, S. C. have won out in their contest. The dispensery must go, the Supreme court having declared the recen election valid.

Walter Whitman, aged 20 years, ant emyloyee of the Southern Railway, was killed between Spencer and Concord last Saturday night. He fell between the cars and his legs were severed from his body.

President Palma has been unanimously renominated by the Moderate Party convention as a candidate for the presidency of Cuba. Mendez Capote received the nomination for vice president.

On last Monday, for the first time in the history of the elevated railway in New York, a train was derailed and a car precipitated to the streets below. Twelve were killed and about fifty injured.

A dispatch to the Foreign Office from M. St. Rene Taillandier, minister to Morocco, announces that the Moroccan government has yielded to the French demands and given complete satisfaction.

The news of the treaty of peace caused great rejoicing among the Russian soldiers. They regard the terms as remarkably fair. There is great praise among them for President Roosevelt.

The New Orleans special, dated September 11, says: The official report of the yellow fever situation up to six o'clock this afternoon follows: New cases, 38; total to date, 2327; deaths, none; total, 316; new foci, 18; cases under treatment, 300; discharged, 1,711.

Considerable disorder has prevailed in Tokio, Japan, owing to dissatisfaction over the terms of peace with Russia. At this writing it seems that the rioting has ceased and it is thought, as the terms of peace are better understood, the dissatisfaction will subside.

The Czar of Russia has issued an order, removing extra duties from certain American goods and giving American Manufactures the advantage of the most favored nation-clause This is done in recognition of the valuable services rendered by President Roosevelt in bringing about the treaty of peace.

According to what is considered good authority, the Illinois Central and the Southern Railway are to take over the Tennessee Central Railroad, dividing the line at Nashville and giving these two roads an entry to the city. It is understood the Tennessee Central is acquired under a 99-year lease. Under the provisions of the deal it is said the Illinois Central gets that portion of the road between Nashville and Hopkinsville, Ky., 85 miles, and the Southern is to operate the eastern division of the main line from Harriman Junction, Tenn., 165 miles, as well as 47 miles of branch lines.

A special from Salisbury, under date of Sept. 9th says: Messrs E. P. Wharton and Robert C. Hood, representing the Southern Life and Trust Company, of Greensboro, have formed a company here to be known as the Guarantee Loan, Realty and Insurance Company, with an authorized capital of $100,000 and $20,000 paid in. The new company will absorb the long-established and successful insurance business of McCubbins & Harrison, and these gentlemen will manage the new enterprise. The incorporators are E. P. Wharton, J. S. McCubbins, E. H. Harrison, John S. Henderson, Jas. H. Ramsay, B. B. Miller, John L. Rendleman, A. Lee Smoot, Robert C. Hood and Leo. Wallace, and the stockholders embrace many other prominent men of this section.

Diseases of Men Treated by an Expert.



DR HATHAWAY
Recognized as the Oldest Established and Most Reliable Specialist

Dr. J. Newton Hathaway, the celebrated specialist of Atlanta, Ga., is in possession of a system of treatment for the diseases peculiar to men, that is unequalled in the field of medical practice.

Every afflicted reader of this announcement should sit right down and write him, and learn more about this great method. By it he has cured thousands of men—men who are nervous, broken-down, energy and ambition gone and who had about given up all hopes of life, and he wants to receive a letter from every man in this condition, or who suffers from any other disease peculiar to his sex. Diseases of this nature require the skill of an expert, and as Dr. Hathaway has had 25 years of experience he is competent to thoroughly understand your condition and knows what to do to effect a cure from the very beginning. He will counsel and advise you free of charge, and taking into consideration his high standing as a specialist, you can readily appreciate the value this would be to you. Write him right now. Delays are dangerous. The address is J. NEWTON HATHAWAY, M. D., 93 Inman Building, Atlanta, Ga.

"Tolerable, How're You?"

J. T. Shuptrine, Wrens, Ga.,

Sirs:—"Having obtained a box of your Tetterine which I used on a case of itching piles of five year's standing, I spent $50 for different kinds of remedies and the skill of doctors, all for no good, until I got the Tetterine. I am well. Accept thanks." Yours, W. R KING.

Tetterine also cures Eczema, Tetter, Ground Itch, Erysipelas, Dandruff and all other forms of skin diseases, 50c. the box. Your druggist or address J. T. Shuptrine, Mfr., Savannah, Ga.

Poisons in Food.

Perhaps you don't realize that many pain poisons originate in your food, but some day you may feel a twinge of dyspepsia that will convince you. Dr. King's New Life Pills are guaranteed to cure all sickness due to poisons of undigested food—money back. 25c at all drug stores. Try them.

DR. SALTER CURES Chronic Diseases, Cancers, Tumors, Ulcers, Diseases of Women, Nervous Debility and Prostration, Epilepsy, St. Vitus Dance, Diseases of the Blood, Kidneys, Liver, Heart, Lungs and Bowels, Dyspepsia, Indigestion, etc., etc. Honest and confidential treatment.

Afflicted, write or call for opinion. Medicines furnished. Charges moderate. Evidence of success furnished those consulting. ©M. T. SALTER, M. D., 68 S. Broad, Atlanta, Ga. aug 10-10t

The Quiet Hour.

Your Place.

Just where you stand in the conflict,
There is your place;
Just where you think you are useless,
Hide not your face!
God placed you there for a purpose,
Whate'er it be;
Think he has chosen you for it—
Work loyally.
Gird on your armor! Be faithful
At toil or rest;
Whiche'er it be, never doubting
God's way is best.
Out in the fight, or on picket,
Stand firm and true;
This is the work which your Master
Gives you to do.
—Helen M. Richardson in Churchman.

Happy Living.

Cultivate faith, obedience, service. The secret of holy and happy living is gathered up in these three words. There are a great many things we can not understand, but these lie within our reach, and if we hold to them, they will bring us through the darkest night beneath which the soul of man ever wrestled into the perfect day.

(1) Faith. If you can not see God clearly, look toward the spot from whence his voice comes, as a child instinctively turns in the dark toward the place from which its mother's voice issues; and remember that the mountains which soar the highest in the dark will be the first to catch the glint of the morning beam at dawn. Follow on to know the Lord. Faith is the motion of the soul Godward.

(2) Obedience. Every time you obey you pull up the blind and let in more light. Every time you obey you break down the restraining reef and let more of the sea into the bay of your life. Obey the voice of God in the Book, the voice of God in your heart, the voice of God as he speaks through circumstances and his servants—obey.

(3) Service. Never let a day go by without making the world a brighter, happier place for others, and, as you do so, the life abundant will gush out. A friend once told me that while he stood in the old Forum at Rome, watching the workmen using the pick-axe, one of them happened to strike away some rubbish and debris which had lain for centuries, and, as he did so, a fountain of water, well known in classic times as the Virgin's Fountain, but which had been imprisoned for centuries, found glad utterance again; the imprisonment was over, the stone was taken away from the sepulcher, and the beautiful fountain gushed into the Italian sunshine.

It may be that to-day such an experience is to be yours, and that some debris which has accumulated upon your heart, choking your life, by the grace of God and by the act of your own choice shall be put away, so that the life which has been checked and restrained may become abundant, and you may know the fulfillment of our Lord's words: "It shall become in them a well of water, springing up into eternal life."—The Parish Visitor.

Home.

There is no dearer, sweeter word in all the language than home unless it be mother. What poet was it who wrote,

"The first sure symptom of a mind in health,
Is rest of heart, and pleasure felt at home?"

One of the most pathetic utterances of a boyhood companion which memory recalls was his sad complaint, "I would give the world did I possess it to have a father and mother and a place where I could go and feel at home. "You," calling us by name, "do not know what it means to be without a home." It was the pathos, the feeling in the tones of the voice that fastened these words in memory—they were so sad, they breathed such unutterable loneliness.

It was good old Shenstone who said: "The proper means of increasing the love we bear our native country is to reside some time in a foreign one." The same may be said of home. To one accustomed to the sweets and joys and the rest of home to be suddenly deprived of them by wife and daughter and sister going to sea-side or mountain resort is, by the contrast, to intensify the sacred meaning of home. To the one left behind and to loneliness the words of Byron come with significance and force:

"He entered in his house—his home no more,
For without hearts there is no home; and felt
The solitude of passing in his own door
Without a welcome."

And this love of home, of boyhood home, is the love that longest lingers. Life may be a lengthened chain but the mind ever reverts to childhood's home as the sweetest place of earth. Few there are who can not sing with the good and gentle Oliver Goldsmith:

"In all my wanderings round this world of care,
In all my griefs—and God has given my share—
I still had hopes my latest hours to crown,
Amidst those humble bowers to lay me down;
To husband out life's taper at the close,
And keep the flame from wasting, by repose:
I still had hopes, for pride attends us still,
Amidst the swains to show my book-learned skill,
Around my fire an evening group to draw,
And tell of all I felt, and all I saw;
And as a hare, when hounds and horns pursue,
Pants to the place from whence at first she flew,
I still had hopes, my long vexations past,
Here to return—and die at home at last."

It is this sentiment which clusters around home, it is the longing and the love of the tired heart for the rest of home which has made "Home, Sweet Home" immortal.—The Methodist Recorder.

A Key and a Lock.

Someone has said, "Prayer is the key of the day and the lock of the night." What a beautiful thought this is. Every day brings us difficulties, but if we have begun the day with prayer, we shall find that we have a key with which we may unlock every difficulty.

At night when we retire, we always go around the house to see that every door is locked. Prayer is the lock with which we may surely shut out all the dangers of the night, and know that we are safe in God's hands, for we believe that God gives his angels charge over us to keep us in all our ways, if we direct our prayers unto him.

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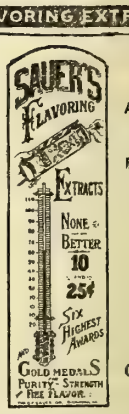
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And your smile, for a sneer she read it.
You hurt a heart that had need of cheer,
You made a bright day dark,
And—the wing of a dove was drifting near,
You bolted the door of the ark.
There's a wonderful help in a gentle word
If the truth of love go with it.
It's like the pool by the angel stirred,
If the strength of faith blow with it.
A tone, a glance, a touch of the hand,
The thought of the common bond;
They aid one on through the desert land
To the rest of the home beyond.
—Margaret E. Sangster, in New York Christian Herald.

Waiting on the Bank.

"When I was a little fellow I was a trifle inclined to hold back and wait to be coaxed," said Uncle Eben. "I remember sitting beside the brook, one day, while the other children were building a dam. They were wading, carrying stones, splashing the mud, and shouting orders, but none of them paying any attention to me. I began to feel abused and lonely, and was blubbering over my neglected condition when Aunt Nancy came down the road.

" 'What's the matter, sonny? Why ain't you playn' with the rest?' she asked.

" 'They don't want me,' I said, digging my fists into my eyes. 'They never asked me to come.'

"I expected sympathy, but she gave me an impatient shake and a push.

" 'Is that all, you little ninny? Nobody wants folks that'll sit round on a bank and wait to be asked!' she cried. 'Run along with the rest and make yourself wanted.'

"That shake and push did the work. Before I had time to recover from my indignant surprise, I was in the middle of the stream and soon as busy as the others. I often feel that I'd like to try the same plan on some of the strangers who come into churches. Some make friends at once. They go into the prayer-meeting, the mission circle, the Sunday school—wherever there is work—and they are at home at once. But there are many others who wait to be noticed and invited here and there; they complain of coldness and lack of attention, and, maybe, decide that their coming is not desired. They need Aunt Nancy's advice: 'Stop sitting round on the bank' and go in and make yourself wanted.'' —Selected.

McKinley's Favorite Hymn.

Eliza and Sarah Flower were gifted English sisters whose earthly lives began and ended between the opening and the close of the first half of the last century; and yet in that brief period both left their impression on their generation; and the younger, Sarah, achieved undying fame by composing the beautiful hymn, "Nearer, My God, to Thee." It was suggested by the story of Jacob's vision at Bethel, as found in Genesis XXVIII: 10-22. The hymn was first published in 1841, and although it met with some favor, it was not until 1860 that Dr. Lowell Mason's beautiful and sympathetic music 'quickened it into glorious life" and gave it a permanent abiding place in the hearts of the people.

This hymn gained immense additional popularity through the tragic death of President William McKinley. His last intelligible words were: "Nearer, My God, to Thee, e'en though it be a cross, has been my constant prayer." His prayer was answered. It was a cross—one of the greatest that could come to him and to the beloved nation which he had served so faithfully—that led him through a martyr's suffering and death to claim a martyr's reward. Memorial services were held in innumerable churches in our own and other countries, the most interesting of the latter being in Westminister Abbey, by order of the King. Here, as elsewhere, the greatest interest centered about the singing of the hymn which was in the heart and on the lips of our heroic President as he went to meet his God.—From the Delineator for September.

Do Right, and Trust.

We never quite appreciate the influence of the quiet people who, for conscience sake, go through the world denying themselves this and that because the "still small voice" has spoken. But God knows and understands, and uses in his own way these loyal souls. Buxton, the great anti-slavery leader of England, used to ridicule his eldest sister for refusing to eat slave-grown sugar; but he was forced at last to admit that her conduct in this regard "made him think." That was the very best result; something which might not have been done by any other means. And when Buxton began to think, he began to see, and at last to act. It is significant that when the martyr Stephen died, there stood by him a young man by the name of Saul. Doubtless the meekness, the courage, the faith of that radiant spirit made the young Pharisee "think." And then came conviction, and at last conversion. Act on your best conviction; do your duty as before God. You do not know who is watching you, or who will be influenced by you. Some one will. Anyway, do right, and trust God.—Northwestern Christian Advocate.

A Sunday School Worker's Library.

Mr. Wanamaker was asked at the recent Pittsburg convention what five books other than the Bible every Sunday-school worker should own? He answered:

"I would like to have the teacher have six books, namely: A Bible, a good concordance, a Bible dictionary, some good commentary and Torrey's Bible text-book—that would be five. And I think every teacher ought to have at hand a book to give to an inquirer; ought to have it in hand, so that you will not say: 'I will send it to you,' and then forget all about it. Do not let there be any delay about it. There are a number of such books that have been written.—Selected.

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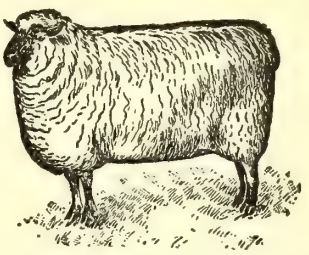
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OUR PREMIUMS FOR SEPTEMBER.

Rev. J. M. Price, of Davie circuit, is the winner of our August premium, Rev. W. H. Perry, of Hendersonville circuit, winning the one for July. We trust we shall have a livelier contest in September. In order to stimulate effort we are going to give two premiums for September—one for the largest amount of money sent in on new subscribers and renewals during the month, the other for the largest number of new subscribers sent in during the month. The first premium will not be given for a less amount than $12.00, and the second for a less number than ten new subscribers. The first premium will be a fountain pen. The second a copy of our new Hymnal. Let us have a rally during this month.

A WORK OF ART.

We have, by courtesy of the editor, Mr. Lewis Francis Hanes, a copy of The Kenilworth Prints, an art magazine which is issued monthly from Greensboro, North Carolina, in the interest of the study of Art, and for the pleasure of all lovers of Art. The first number, issued for the month of September, contained seven specimens of the handiwork of the editor who is himself an artist of no mean ability. The motto and creed of this publication is The Beautiful. We wish for it a hearty reception by the public. See the advertisement elsewhere.

REV. J. A. SRONCE DEAD.

The whole Conference will be saddened at the announcement of the death of Rev. J. A. Sronce, preacher in charge of Andrews circuit, which occurred at his home at Andrews on Thursday, September 7th. His death was caused by gastritis, complicated with a bilious attack.

Brother Sronce was admitted on trial in the Holston Conference, at the session held in Asheville in the year 1882. He had, therefore, been in the traveling connection nearly 23 years. By the transfer of territory and the formation of the Western North Carolina Conference, in 1890, he became a member of this Conference.

No more faithful itinerant ever went out in search of the lost. He was a man of affectionate and kindly nature, deeply pious, and always fervent in his pulpit ministrations. In the midst of his sermons he frequently became happy and shouted the praises of God. No one who knew Brother Sronce intimately can fail to testify to his worth and character, nor can they doubt that he has gone to receive the reward of the faithful servant. The type of Methodist preacher which he represented is perhaps not so common as it once was, and the church is the loser.

The body was laid to rest at Andrews, on Friday, September 8th, Rev. D. P. Tate, of Murphy, conducting the funeral services. May the Lord comfort the sorrowing companion and children left behind. We hope soon to have a full memoir for publication.

A SENSIBLE VIEW.

We are sick and tired of seeing men and institutions tried, condemned and sentenced by newspapers long before there has been opportunity to fully understand the nature of the case, and without a kopeck of allowance for mistakes. The quality of mercy is surely failing among us.

Referring to the unfortunate Nall case which occurred recently at the Raleigh Hospital for the Insane, we like the sensible view taken by the Charlotte Observer. The editor says:

"A just, final judgment cannot be pronounced in advance of a disclosure of all the facts; but it is not improper, even at this juncture, to say that Dr. James McKee, the superintendent of that institution, is one of the kindliest, most humane of gentlemen, and that his assistant physicians are of like type. The nurses and attendants in all properly conducted institutions of this character—and that at Raleigh is so conducted—are chosen with special reference their patience, judgment and humanity. Of course mistakes occur and abuses arise, but these are infrequent. Where they do occur the culprits should be punished, but as to the case in hand it is too early to pass judgment upon Dr. McKee and his assistant physicians. Let us wait for the full facts."

THE CHURCH A SOCIAL ORGANIZATION.

There have been insidious influences at work to the damage of church life and spirit in America. One of the perils now felt and seen by many is the tendency to make of the church a purely social organization. This fact is causing sore and bitter disappointment to many who, because of their love for the peace and order of the church, have remained silent with the hope that this tendency might spend itself and depart. But there is reason to fear that such may not be the case, and that the evil tendency may require a fight for the expurgation of the unseemly things which society is determined to bring in.

That there is a social side to church life, no one can reasonably deny. In many communities the opportunities for the most effective service are lost because of a failure to develop the social life of the church. But this is altogether apart from the matter of turning the church, especially the religious services, over to the dictation of the "four hundred" who persist in transforming the religious services into opera performances, and in hob-nobbing with society fads in all the work of church organizations. That this is done in many instances, there can be no reasonable or truthful denial. Under the bitterest protest, which he feels that he dare not give expression to, many a pastor sees and feels the trend of society leadership in his church, and deprecates the fact that perhaps unconsciously, yet all too really, his church is becoming a mere social organization, rather than a positive religious force in the community.

Social and religious life are inseparably joined together, and with a genuine religious experience predominating, no congregation can possibly go astray. This was no doubt what led Mr. Wesley to make ample and wise provision for the social life of the church in his form of organization. We hope not to startle any one by the assertion that the Wesleyan organization makes ample provision for the right sort of social culture in the various meetings provided for in the church. The Class Meeting and Love Feast are distinctly social meetings, and the happy combination of social and religious features were designed to give opportunity to cultivate the social spirit in the right way. Modern Methodist church life has largely eliminated these and substituted organizations whose meetings fail to cultivate, in any positive sense, the spiritual side of social life, and the tendency of which is to take the place of a mere social club.

There can be no doubt that, sooner or later, we must fight our way out of this. There must come a time when the devoted spirits that are longing for emancipation from the society yoke, will be more fully appreciated, and when the social spirit of the church will assert itself as of old, when "it came to pass that they that feared the Lord spake often one to another."

Rev. G. Campbell Morgan, on a recent visit to this country, said:

"The American church does not seem to be much more than a social organization now. Its members spend more time developing along social lines than they do along spiritual lines. The business men, the influential Christians and others, do not do their duty. Wrapped up in their own affairs or busy in the pursuit of pleasure or frivolity, they lose track of the way and forget the pledge they made to their church. The old fire and the old-time spirit are lacking, and without this what can be expected by social clubs but a leading away from God and the path? How can a business man expect to have an influence with his employes when they know his life, his methods and just how far he practices what he preaches? What the churches want is more of God and less of dress and social position; more of the spirit of the Master and less of a strife for place and money, and more religion by example and life than by preaching and talking."

TO SEEK AND TO SAVE.

It may be that many who read the ADVOCATE from week to week, and who are sincerely trying to work out their salvation and grow in grace, have wholly misconceived the nature of a true Christian life. Such mistakes are common. There are many who honestly believe that the beginning and end of salvation with them was the work of spiritual awakening and the process of repentance and faith by which they were led to renounce the world, the flesh and the devil. They honestly believe that the church is a place to pack away the good people—a sort of preserving institution—a haven—in which they are to take shelter while waiting passively the summons to come up higher. Under this delusion they quietly wait and wonder why they are not happier.

The first step in religious life and experience is to be passively good—to cease to do evil. The moral rubbish must first be cleared away; but this fits us only for the next step which makes us positively and aggressively good. The clearing away of the moral rubbish is for the purpose of disencumbering us, so that, like our Lord, we too may go forth to "seek and to save that which was lost." It may be confidently asserted, therefore, that no Christian life can be happy and content that is not a life of service. Herein then lies the remedy for the coldness and barrenness of a heart, and the explanation of the fact that many have found no joy in the Christian life. They have not learned to serve.

If it be asked, "where is the field into which these idle ones—these barren lives—may enter," we answer in the language of our Savior, "Lift up your eyes, and look on the fields." Our opportunities are all about us. They are not necessarily in distant fields. What we need is the spiritual eye that we may see the destitution and need of our fellow men who are near about us. A very appropriate prayer would be, "O Lord, open thou mine eyes."

Jesus came to seek and to save that which was lost, and he says to every disciple—to every child of his,—"as my Father hath sent me, so have I sent you." How tenderly we ought to feel toward those to whom we are sent! They are lost. They know not the way home. They cannot come unless we guide and light the way for them. It is pity and compassion that the world needs. There will be ample appreciation of the gospel when it is presented in the spirit of our Lord's compassion.

Rev. W. J. Dawson, the English evangelist, speaking of the lost man and our mission to him, says:

"The lost man does not come home. He doesn't know how to come home. He can't come home, he doesn't know the way, and he hasn't got the strength. He must be sought if he is to come home. When I slept once at St. Bernard's Hospice, I remember noticing, as I drew near the hospice, how the great cross upon the rock stood out against the stormy sky, the signal of redemption, and there was the hospice, with its thick walls amid the falling

snow, its door ready to be opened to the traveler. Ah, but that was not enough. The traveler can not always see the cross amid the driving snow-storm, and the traveler can't always get as far as the door, though he believes the door would be opened if he got there. And, so, beside the cross and beside the hospice, there is something else. There are the dogs, trained and ready. There are monks watching and eager, and at the first cry of distress the dogs and the monks are out in the snow, seeking for that which is lost.

"My friends, it isn't enough to build your hospice, your church, and say to the people, Come. Christ's word is not come. Christ's word is, Seek, seek. Go out and seek that which is lost. And then if you want a third reason, that reason was in the history of Christianity itself. I need go no further than the story of my own country. I look back and see marching into Canterbury the first great company of missionary priests, carrying their golden cross before them and making the sweet English air sweeter yet with the hallelujahs of the Christ. Some one sought us. And I look back to your early records. I remember the name of such a man as Bishop Asbury and all those magnificent pioneer Methodists who pushed their way into the the waste. Some one sought you. And as we have been sought and found, so it is now our turn to seek and to find. And I find as I look all through the story of Christianity that Christianity has never progressed except in those ages when the spirit of search has suddenly sprung up in men's hearts again, and instead of sitting still in the tabernacle they have come out and gone down the mountain slopes to the place where the world has lain stricken and wounded.

"And then there is another reason more powerful still. It is this, that all sense of the reality of religion perishes when the passion for the lost dies down. You have to save in order to believe in saving. Is there a medical man here? No doubt there is. What would you say, sir, if after a whole year's practice, as you looked back over the story of it and counted the names of your patients, you found that you had not saved a single case, but lost every one? Wouldn't your conclusion at once be a rooted distrust of the whole science of medicine? And so doubt in Christianity is always the fruit of the discontinuance of the propagandist spirit in Christianity. When men are getting healed; when we see the salvation of the lost; when we know by that which goes on in our lives that the lost can be saved, then we believe in Christianity. And when the passion for the lost goes out of the church no wonder you have coldness, disunion and last of all apostasy and faithlessness."

NOTES AND PERSONALS.

Rev. N. R. Richardson is engaged in a meeting at Caroleen.

There are 48 Methodist churches in the Philippine Islands and 11,000 regular attendants.

Rev. J. E. Potts, of Amelia Court House, Va , entered his two sons at Trinity College last week.

Rev. W. H. Willis is booked for an address at a Junior Order flag raising at Cornelius next Saturday.

The Danbury Reporter says: Rev. J. T. Ratledge preached the first sermon in the new Methodist church Sunday morning.

Irwin T. Jones, a grandson of the late Dr. T. M. Jones, president of Greensboro Female College, died in Raleigh, last Monday afternoon.

Rev. Geo. R. Stuart will begin a meeting in the Parish warehouse in Durham on the 24th instant. All the city churches are expected to co-operate.

We regret to note that Hon. W. H. Bower, of Lenoir, suffered a slight stroke of paralysis a few days ago. It is hoped that the attack will not confine him long.

Nine new members were received into West Market Street church last Sunday morning, eight by certificate and one by profession of faith.

Rev. George Stuart began the great union meeting in High Point last Sunday with an audience of three thousand or more. The meetings are held in the Anchor warehouse.

The sermon of Rev. Plato Durham, preached at Trinity church, Charlotte, on last Sunday night, on Matt. 20:22, received special mention in the Monday morning Observer.

In a church conference held recently at Spring Garden church, this city, Rev. Harold Turner, the pastor, reports eighty per cent. of the membership present. This is a remarkable record.

Rev. Dr. G. H. Detwiler, preached for Rev. George R. Stuart, in the great meeting at High Point on Tuesday while Brother Stuart went to Danville to help in the great prohibition contest.

Mr. Frank H. Mauney, a prominent Methodist of Gold Hill, died at his home in that town on Thursday of last week. He has been in declining health for several months.

Mr. W. T. Black, superintendent of the Wake county home for the aged, and a son of the late Rev. Dr. W. S. Black, dropped dead of heart disease last week.

A letter from one of the students of Davenport College says that the enrollment the first day was over sixty, and that a good many more are expected. Later reports say there are sixty-six.

Greensboro Female College opening promises to be the largest in its history. At this writing (Tuesday afternoon) the President thinks the capacity of the building will be taxed.

Dr. H. F. Chreitzberg, of Centenary M. E. Church, has purchased an automobile and is doubtless the first minister in the State to utilize such a machine for pastoral visits.—Winston Republican.

Rev. F. H. Wood, D. D., one of the veterans of our Conference, now residing at Trinity, Randolph county, spent a few days in the city last week, visiting relatives. Sister Wood accompanied him.

Mrs. John Gatling, nee Miss Anna C. Gales, died of Typhoid Fever in Decatur, Ala., on Sunday last. Her remains were sent to Raleigh Tuesday for interment. She was the only child of the late Rev. Weston R. Gales and had been married less than a year.

The correspondent of the News and Observer, writing from Troy. N. C., says: "Dr. John C. Kilgo, president of Trinity College, will dedicate Trinity Methodist church, Troy, N. C., the second Sunday in October, at 11 a. m., and will preach on Christian education at 8:30 p. m."

Rev. C. F. Sherrill, presiding elder of the Waynesville District, writes: "We are having some fine revivals in the district. All our men are at work. The district promises to make good report at Conference."

The funeral of Rev. R. B. Hines, which was conducted by Rev. T. E. Winecoff from Central Methodist church last Wednesday, was largely attended, which testified to the high esteem in which he was held in this city.—Mt. Airy News.

A correspondent of the Asheville Gazette-News, writing of a pounding given Rev. Jno. W. Moore and wife by their congregation at Bethel, Asheville, says: "Mr. Moore is one of the best men we have had the privilege of meeting and has done a great work for Bethel. We are very much delighted to have him with us again this year."

Mrs. M. A. Stone, mother of Mr. J. J. Stone, of this city, is visiting her daughter, Mrs. N. R. Richardson, at Caroleen, and they say that, notwithstanding her seventy-five years, the mountain breezes are bringing the roses to her cheeks again.

Rev. G. H. Detwiler, pastor of West Market street church, this city, preached a notable sermon last Sunday morning on the Validity of the Church's Claim to be of Divine Authority. His sermon was based on the incident recorded in Matt. 11:1-6 The great congregation was profoundly impressed.

The Salisbury Sun, one of the brightest and best daily papers in the State, has been placed in the hands of a receiver and has suspended publication. This is to be greatly regretted, because it means the retirement of Mr. J. C. Caddell from editorial work. He is undoubtedly one of the brightest editors in the State.

An exchange says: "Dr. Lyman J. Abbott, of Brooklyn, editor of The Outlook, and one of the greatest divines and theologians in the United States, predicts that a great wave of religious ardor is to sweep the entire United States within the next few years, converting hundreds of thousands to the church of Christ."

The Winston District Conference closed its labors last Saturday, and it was one of the most enjoyable and successful Conferences imaginable. A good attendance and a series of very fine sermons were among the prominent features of the occasion. Dr. Scroggs' sermon Sunday morning was a notable effort—grand in conception, deep in thought, and inspiring in presentation.—Leaksville Gazette.

If Brother Lee Bradley will kindly furnish us the name of his post office, we will gladly comply with his request. Our subscribers will confer a great favor if, when writing a request to change their address or discontinue, they will be sure to let us know the name of the postoffice to which the paper has been going. We are puzzled almost daily with such requests without giving the former address, and it is sometimes impossible to locate them in a list of more than 6,000 names.

Professor J. R. Walker has been elected to a professorship in Rutherford College, and left yesterday morning to assume the work there, having been released by the trustees of Waxhaw Institute as principal of the high school department. Professor Walker has been in this county as an instructor of youth for many years and leaves many warm friends and admirers. As a teacher he stands among the best, as his work amply demonstrates. Thoroughness is his watchword, and the students he has sent to college have taken the front rank. He is not only one of the best teachers, but is a gentleman of the finest Christian character. Rutherford College has done well for itself in securing his services.—Gastonia Gazette.

The Southern Cotton Association held its meeting in Asheville last week. Among other things it was agreed that the minimum price of cotton for the incoming crop should be 11 cents. It is gratifying to see the farmers getting in position to defend themselves against those who have been accustomed to squeezing them every year. There is danger, however, that in working their plan they may pull the house down upon themselves. There are large sections of undeveloped countries that will grow cotton, and it will be a pity if this movement results in driving spinners abroad to develop new cotton fields as a base of supply. Any farmer should be content with ten cents for his cotton.

CONFERENCE SECRETARY'S NOTICE.

I need the list of lay delegates to the Annual Conference in order to complete the official roll of the Conference, soon to assemble in Greensboro, and I will thank the Presiding Elders if they will send the names to me by early mail.

W. L. SHERRILL, Sec'y,
Ashboro, N. C.

The Sunday School Lesson.

LESSON XII.—SEPTEMBER 17, 1905.

Daniel In Babylon.
Dan. 1, 8:20.

Golden Text.

Daniel purposed in his heart that he would not defile himself.—Dan. 1, 8.

NOTES.

Etymology

The branch of the science of language which searches for the earliest meaning of a word, its root, from which may come various kindred meanings. Thus our word "hero," first found in Homer, is seen amid changes easily traced by linguists to be the same as the Latin "servo," and means "protector," "upholder." In Greek mythology heroes are always partakers of the divine nature—demigods. The Bible shows many such, as Samuel, who so upheld the inner life of Israel. Daniel is another, who so protects the welfare of his people in dark times and in foreign lands. Our lesson today is of a hero working with the divine in him to uphold his people.

The Book

It may not have been written until long after the events given in it took place, but the man and his doings were there, and could wait for a penholder. Everything in the book agrees with what is from other sources known of the conditions and usages of the time, and of these there must have been many records more or less complete. It is as tho' one were now to write a history of the Plymouth Pilgrims; it would be as accurate as if by an eye-witness. Our lesson is not painted on the air; it is as reliable as any human story can be.

Health from the Root

When one's earliest habits, ideas and tempers are wholesome, it is as a tree which is sound from its very sprouting. I stood by such a tree; it came up with Alfred; it was a little bush with Edward the Elder, and has grown, still thriving, for a thousand years, in storm and sunshine. So a youth who never wastes himself, who sows no "wild oats," who at once makes most and best of mind and body, may look for years worth living.

Diet

Man is omnivorous; he lives on rice in India, and on blubber in the Arctics. Daniel up to ten or twelve had fared simply, and the king's dainties may have been very tempting. Happy the simply-fed child! Coffee, sausage and fruit-cake before a year old (!) have ruined stomachs. Daniel early sees what has done him good, and will not eat and drink for pleasure. Early self denial thus reckons for vigor and endurance in one's better years.

The Test.

Melzar is kindly and authoritative. Daniel must have had deep convictions in resisting his persuasions; convictions resting on the law as to things unclean. "Pulse" ("what grows in pods") means vegetable diet, flat enough among things savory. The crisis was severe, as we all know, and there is a moral sublimity in the "No!" of the young and tempted.

Body and Mind.

Above all transient pleasure from indulging appetite is abiding and vigorous health. It is as the very dew of heavenly mercy. To meet duty fearlessly, to perform it without pain or weariness, to look on the day from the eyelids of the morning and welcome evening as "nature's sweet restorer"—all this is ample pay for stern self denial. The mind takes part with the body, and clear views, rich achievements, grasp of ideas and quick recall and suggestion, with long, elastic continuous attention—these outweigh all self-indulgence, all revelry, all king's meat.

Chosen Vessels

In every generation—and never more than in the one now coming on—Divine providence always working for the highest welfare of our race, looks for men and women to do good, true, and often large things. The weak and broken may do much, but it is noble to aspire to large achievements, and for this our young folks must begin now. We are born unequal in mind and body, but we can make the best of what endowment we have, and so do our part. Our best for mind and body now will fit us for the best of service by and by.

Instances

One need not go back to Daniel, or even to Wesley; such men as our own Bishops Taylor, Andrews and Warren—and not they only—show that life and labor last long and worthily in many climes and soils, where the happy gift of born constitutions is duly used and guarded. Whatever we may think of the Roosevelt policies, we surely have a President who illustrates Daniel's ideas, and who gains from them their harvest. Every one can of his own knowledge name many of the like.

Abiding Laws

"If any defile the temple of God [the temple of his body] him shall God destroy," by sure natural process. If any one will see good days, he must remember the identity of our human nature in all ages. Health is now improving and life lengthening in Christian lands. Diseases are being prevented, or more readily cured. Yet damage and death come in many forms, and to these we are liable. Our duty and interest lie in imitating Daniel.

Worth While

After busy years Daniel at eighty-five won the reverence and confidence of Cyrus, the mighty man of his century. That was seventeen years after our lesson. Prayer and toil were his record. He stood before kings; he influenced nations; he was called "greatly beloved" of heaven. Was he not wise in early determining to make the most and best of soul and body?—A. B. Hyde, D. D., in Pittsburg Christian Advocate.

Agonizing Burns.

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Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

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Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
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Drop a word of hope and cheer
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As you go a singing.

Would you smooth the rugged path
Down along life's highway?
Would you plant the rose of faith
In some lonely byway?
Just a deed of kindness done
Clears the path before us,
And the lilies of God's love
Bloom and blossom o'er us.

Just a little word of cheer
Lightens every duty;
Just a smile will often show
Faces wreathed in beauty.
Sprinkle sunshine as you go,
Comfort the distressing,
And your own reward will be
Heaven's choicest blessing.
—E. A. Brininstool, in Christian Endeavor World.

Getting a Start in Life.

A minister, dying, left two children, a boy and girl, and a widow with only a small pittance to live upon. The boy resolved to seek work.

One day he applied to a well known business man. He found the merchant reading the morning paper, and said to him: 'Do you want a boy, sir?"

The gentleman studied him a moment and then asked: "What can you do?"

"I will do anything that will give me an honest living."

"Well, take these boots down stairs and black them."

The boy was "at home" blacking boots; he had been trained to it. His father used to say that blacking a minister's boots was washing disciples' feet. In a few minutes he returned with the boots so handsomely polished that the merchant said: "Well, my lad, you have done these very well, indeed."

"Yes, sir," murmured the boy, modestly, "mother told me always to do well whatever I did."

"Come here tomorrow morning and I will give you a trial."—The Inland.

The Cash Boy's Advice.

In a New York department store, recently, a head cash boy was overheard by the floorwalker talking to a new recruit, a boy from the tenements, who was decidedly grimy looking, though he had an intelligent, willing face.

"See here," the older boy was saying, "don't you show up like this for work, or you'll never get along. I know it's not your fault; you aren't use to being clean, but you'll have to be if you want to get on. Your clothes are dirty, your collar is dirty, and your face and hands look as if they hadn't been washed for a week. Now, you go home tonight and brush and clean your clothes and use a little hot water and soap on yourself. It'll make you feel better; and if you keep it up, the first thing you know your whole family may be keeping themselves clean."

It was friendly counsel. The head cash boy evidently "knew how it was himself," for his clothes were shabby and his face thin. But he was shiningly clean, his necktie neatly tied, his shoes well blacked. The self-respect that comes from cleanliness was his. Better still, he wanted to pass it along to the new recruit, and so improve his chances. The floorwalker smiled at the little sermon; but he decided to help the speaker to promotion when the next opening occurred. For the business chances of a clean boy are two to one compared with those of a grimy one; and when to a clean body he adds a clean and helpful soul, every one will give him a hand on the way up.

Even outward cleanliness, as the cash boy knew, "makes you feel better" and look better, too. The cleanliness of the soul has the same pleasant effect, and the same influence upon others. It is important to keep one's collar clean; it is immeasurably more important to keep one's mind clean. The cash boy's counsel, taken morally as well as physically, will help any lad who follows it.—Forward.

The Happiest Little Boy.

"Guess who was the happiest little boy I saw today," said papa, taking his own two little boys on his knee.

"Well," said little Jim slowly, "I guess it was a very wich little boy, wif' lots of tandy and takes."

"No," said papa, "he wasn't rich, he had no candy, and no cakes. What do you guess, Joe?"

"I guess he was a pretty big boy who was riding a big, high bicycle," said Joe, who was longing for the day when he should be big enough to own a bicycle.

"No," said papa, "he wasn't big, and he wasn't riding a bicyle. You have both missed, so I'll have to tell you. There was a flock of sheep crossing the city today. They must have come a long way, for they were very dusty, tired, and thirsty. The driver took them up, bleating and lolling out their tongues, to the pump in Hamilton Court to give them a drink. But one poor ewe was too tired to push through the crowd to the trough, so she lay down on the hot, dusty stones. A half dozen ragged little newsboys stood watching the sheep. One of them, seeing the poor ewe, ran to the pump and, filling his hat with water, brought it to her. The sheep drank and drank, and the boy kept on bringing water to her until she had enough."

"Did the sheep say 'Thank you,' papa?" asked Jim gravely.

"I didn't hear her," answered papa, "but she rubbed her head against the newsboy's ragged trousers and put her nose in his hand. The little boy's face looked very happy, and I'm sure he knows what a blessed thing it is to help whoever needs helping"—Christian Observer.

He—Some one has started the story that I have a big head. What do you think of it? She—There's nothing in it.

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I know a lady in this land
Who carries a Chinese fan in her hand.
But in her heart does she carry a thought
Of her Chinese sister who carefully wrought
The dainty, delicate, silken toy,
For her to admire and to enjoy?

This lady has on her parlor floor
A lovely rug from Syrian shore;
Its figures were woven with curious art—
I wish that my lady had in her heart
One thought of love for those foreign homes
Where the light of the gospel never comes.

To shield my lady from chilling draft
Is a Japanese screen of curious craft,
She takes the comfort its presence gives,
But in her heart not one thought lives—
Not one little thought—ah me! ah me!
For the comfortless homes that lie over the sea.

My lady in gown of silk is arrayed,
The fabric soft was in India made.
Will she think of the country whence it came,
Will she make an offering in His name
To send the perfect, heavenly dress,
The mantle of Christ's own righteousness,
To those who are poor and sad and forlorn,
To those who know not that the Christ is born?

—Helen Walker.

What one Woman has done.

BY MARY PIKE SPENCER.

Some twelve years ago in the city of Nagoya, the Christian women wished to make and send bookmarks to the United States for the benefit of missions. In looking about for the names of friends to whom these bookmarks could be sent, on a box cover was found the name of Mrs. J. D. Tipton of Mt. Sterling, Ky. Nothing was known of Mrs Tipton except that she had a year or so previous sent in this self same box some little articles as gifts for the Japanese children.

The package of bookmarks was sent and then began a most delightful correspondence and friendship. It was a long time before we knew all about our friend for her cheerful letters never revealed the facts of her life.

In 1849, near Greencastle, Ind., was born a rosy cheeked, black-eyed girl named Sallie Black. Her girlhood days were passed in joy and happiness, and friends of those days testify that no one was more loved.

At eleven years of age she gave her heart to Christ. In 1873 she married J. D. Tipton and made her home in Mt. Sterling. One daughter, little Lizzie, was given to them and she was carefully trained with the hope that she would become a missionary. After seventeen years, God took Lizzie to Himself. In writing to a friend some time later Mrs. T. says: "I feel as if dear littie Lizzie were near, and yet I must wait the good Lord's time to go home. In the meantime I want to be busy about my Father's business."

For about twenty seven years, nearly half her life, Mrs. T. has suffered intensely from rheumatism, for the greater part of that time confined to her wheel chair. In conversation one day she said: "I have been thinking about the 'Old Oaken Bucket' as it hung beside the well, which was cold, dark and deep. How the bucket would dislike to go down into the cold, dark well, but if it did not, there would be no water to quench the weary traveler's thirst; but when it goes down into the well it comes up filled with cool water. So I thought we can never be filled until we go down into the depths."

Certainly Mrs. T has been down into the depths. Let me quote again from a letter to one of her girlhood friends: "I am as helpless as a little child. I can not so much as smooth my hair back and can reach my head only with one hand. But I can feed myself with one hand and write with my lame hand. My fingers are all stiff but my thumb. I am more than half blind, half deaf, and a helpless cripple. I could not get out of my chair to save my life. I am dressed and undressed like a baby and lifted into my wheel chair: but I am blessed in my good, kind husband. I live a contented life. I had a battle to fight. To come to a wheel chair is no small matter, but Christ won the victory and he stays with me."

And yet this dear woman, with such hard battles to fight, has done infinitely more for the uplift of this world than thousands of others who have health, strength and means.

In a recent letter she tells me: "In my work for foreign missions during nearly eleven years, I have sold goods sent me by missionaries amounting to a little over $3,000, and a little Japanese bookmark was the beginning of my work for foreign missions. These goods have gone all over the United States and Canada and some to England." She told me at one time, "I never ask any one to buy, but when a package of goods comes I just ask the Lord Jesus to send some one to buy them and he always does."

I wish I could take those who read this to her home, to see her as I have done. Sitting patiently in her chair waiting our arrival, and then the glad welcome, as though we were friends she had long known. She could move about the room in her chair and in the drawers of bureau and wardrobe was the little store of articles from Japan, Korea, China, and Mexico which she had on sale. In a bag which she kept in her chair was a pocket book for each country and she knew exactly how much it contained. On days when her poor eyes were not so painful so that she could endure a little more light, her dear hands, stiffened with rheumatism, were busy sending messages of love and encouragement to workers in both the home and foreign field.

So much did she do to help the work in Nagoya that a chapel in that city was named for her at the request of Japanese friends. Mrs T. in writing to a friend about her work says: "I have not told you yet that they have surprised me by naming a chapel in Japan for us, Tipton Chapel. It is a Methodist Episcopal church and I am Presbyterian, but work for any one and all for Jesus, and the most of the money for foreign missions has gone for the Methodist Episcopal church missionaries."

In addition she is constantly helping those about her and in every way aiding home missionary work.

Surely before such an one, we who have health and wonderful opportunities should hang our heads in shame that we accomplish so little.

What a glorious home-coming awaits our sister when the people of many nations, whom she has had a share in bringing to Christ, together with little Lizzie, shall gather about and bid her welcome, and she shall hear the Master say, "Well done."—Woman's Missionary Friend

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Quarterly Meetings.

ASHEVILLE DISTRICT—4TH ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel	Aug.	6
Riverside & Weaverdam, Riverside	"	6 7
Hendersonville ct., Hill Girt	"	12 13
Hendersonville station	"	13 14
Cane Creek circuit, Sharon	"	10 20
Marshall circuit, Marshall	"	26 27
Swannanoa ct., Swannanoa	Sept.	2 3
Hot Springs ct., Paint Rock	"	9 10
Ivey circuit, Laurel	"	16 17
Old Fort circuit, Ebenezer	"	23 24
Burnsville circuit, Burnsville, Sep. 30, Oct.		1
Bald Creek circuit, Borings	Oct.	7 8
Chestnut Street	"	15 16
Central	"	22 23
Weaverville ct., Mt. Pleasant	"	28 29
Weaverville station	"	29 30
Haywood Street	Nov.	5 6

CHARLOTTE DISTRICT—4TH ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Sep.	3 4
Epworth and Seversville	"	3 4
Morven circuit, New Hope	"	9 10
Monroe circuit, Trinity	"	16 17
Monroe station	"	17 18
Lilesville, Forestville	"	23 24
Wadesboro station	"	24 25
Pineville, Harrison	Sept. 30...Oct.	1
Trinity	"	1 2
Polkton, Harmony	"	7
Ansonville, Cedar Hill	"	8 9
Derita, Trinity	"	14 15
Tryon Street	"	15 16
Dilworth and Big Spring	"	18
Clear Creek, Union	"	21
Matthews, Matthews	"	22 23
Chadwick	"	25
Weddington, Union	"	28 29
Waxhaw, Waxhaw	"	29 30
Brevard	Nov.	5 6
Hoskins	"	5 6

FRANKLIN DISTRICT—4TH ROUND

J. E. Woosley, P. E., Franklin, N. C.

Macon circuit, Mt. Zion	Aug.	19 20
Franklin station	"	26 27
Webster circuit, Speedwell	Sept.	2 3
Dillsboro and Sylva, Sylva	Sept.	2 3.
Franklin circuit, Iotla	"	9 10
Bryson City at Bryson City	"	16 17
Glenville circuit, Highlands	"	23 24
Andrews station	Sept. 30...Oct.	1
Robbinsville ct., Robbinsville	"	7 8
Murphy circuit, Peach Tree	"	14 15
Hayesville circuit, Hayesville	"	21 22
Hiawassee circuit, Liberty	"	27 28
Murphy station	"	28 29
Whittier circuit, Shoal Creek	Nov.	4 5

GREENSBORO DISTRICT—4TH ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Randolph circuit, Ebenezer	Aug.	29
Greensboro, West Market St	Sept.	3
Greensboro, Walnut Street	"	3
West Greensboro, Jamestown	"	9
Greensboro, Spring Garden	"	10
Greensboro, Centenary	"	10
Randleman and Naomi	"	16 17
Asheboro station	"	24 25
Uwharrie, Oak Grove	Sept. 30...Oct.	1
Asheboro circuit, Union	"	1 2
West Randolph, Pleasant Hill	"	7 8
High Point, Washington St	"	8
Ramseur and Franklinville, Franklinville	"	13
Coleridge circuit, Concord	"	14
Pleasant Garden circuit	"	21 22
Reidsville, Ware's Chapel	"	27
Wentworth circuit	"	28 29
Reidsville, Main Street	"	29 30
Ruffin circuit, Reidsville	"	30
High Point, S. Main Street	Nov.	1
East Greensboro, Mt. Pleasant	"	4

MORGANTON DISTRICT—4TH ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Connelly Spgs.	Aug.	19 20
Rutherfordton sta., Rutherfordton	"	26 27
Cliffside circuit, Oak Grove	Sept.	2 3
Henrietta and Caroleen, Caroleen	"	3 4
Marion & Providence, Marion	"	9 10
Morgaeton circuit, Mt. Pleasant	"	17 18
McDowell circuit, Nebo	"	23 24
Elk Park circuit, Banner Elk	Oct.	1 2
Spruce Pine ct., Pisgah	"	7 8
Bakersville circuit, Bakersville	"	8 9
Table Rock circuit, Linville	"	14 15
Morganton station	"	15 16
Broad River ct., Tanner's Grove	"	21 22
Forest City circuit	"	22 23
Green River circuit' Bethlehem	"	28 29
Thermal City circuit, Pisgah	"	29 30
North Catawba ct., Carson's Chapel	Nov.	4 5

SHELBY DISTRICF—4TH ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Aug.	12 13
Gastonia, Main street	"	13 14
Bessemer City at Bessemer City	"	19 20
El Bethel and Salem at El Bethel	"	26 27
King's Mountain station	"	26 27
Mount Holly at Mountain Island	Sept.	2 3
South Fork at Wesley Chapel	"	9 10
Lowesville at Salem	"	16 17
Rock Springs at Marvin	"	23 24
Lincolnton station	"	29
Lincolnton circuit at Pisgah	Sep. 30, Oct.	1
Cherryville at Lander's Chapel	"	7 8
McAdensville station	"	10 11
Lowell at Lowell	"	11
Stanly Creek at Iron Station	"	14 15
Belwood at St. Peter's	"	21 22
Polkville	"	28 29
Shelby circuit at Sulphur Springs	Nov.	4 5
Shelby station	"	5

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How to Increase the Membership and Effectiveness of the W. H. M. S.

In order to stimulate interest in any society or enterprise the people must know the principle it advocates; they must know what it stands for, what it represents. So if we wish to have co operation and sympathy in our forward movements for Home Missions we must make ourselves bureaus of information and let the world know the great need of rescue and development our Society has undertaken. A few years ago the building of parsonages and the assistance given our ministers on the frontier was the limit of our home mission work. Now it has grown and broadened to such an extent that it is

A Great Benevolent Institution,

receiving, developing and sheltering all classes that need the loving service of humanity.

Let us study the question of the foreigner in our country and see how the Woman's Home Mission Society stands for the protection of the people against vicious immigration, and for the rescue and development of the immigrant by giving him our civilization and our religion.

Tell him it is helping the struggling churches of the West and the poorer districts of our Southern States; how it is rescuing and developing the mountains, isolated and forgotten, but rich in promise; let them know what we are doing for the unfortunate girl by giving her industrial work and Christian influence; tell of the wretched city slums and tired children in the factories, even the negro in our midst not being forgotten; and over all is the intelligent, trained service of the deaconess under the control of the church.

Success in this as in any other undertaking depends on bending every effort, every energy toward the accomplishment of its purpose for which we set out.

Very much depends on the right woman in the right place; so, first of all, women should be chosen for officers who are spiritual, conscientious, and who will use their influence to advance the interests of the Society.

Advertise the Work by a H. M. Column in the Weekly Paper.

We cannot be properly instructed in a work of which we are ignorant, and in our day of modern methods, nothing brings such quick results as advertising, as by that means a vast number of people are reached whose attention might not have been secured in any other way. Advertising may be made interesting and instructive by editing a Home Mission column in the weekly paper. The press superintendent should prepare her items and send them to the editor promptly. She should record interesting facts about home mission work in general and should be especially careful to give the local news of the auxiliary, thereby keeping the people in touch with the work by bringing it before them. Another way to advertise to advantage is by using a blackboard with monthly meeting, and presenting to the eye an interesting fact that is retained by the mind.

An Occasional Social Meeting is Indispensible.

An occasional informal social meeting is indispensible to the success of the Society. It might be held after the business of the regular meeting is transacted, or if preferred the ladies of the church might be entertained once each quarter at the home of some member of the society. A paper on a subject of interest might be read as a means of informing those who are not members, or the programme might be printed and sent to each woman of the church as a stimulus to awaken interest in the work.

Refreshments should be simple, the efforts of the auxiliary being directed to securing new members, and getting others interested.

House-to-House Visiting.

In our own auxiliary nothing has brought such flattering results as house to house canvassing. An enthusiastic visiting committee is invaluable in creating interest and securing new members. Personal effort in imparting information and cordial invitations tactfully repeated will do much toward overcoming opposition. This visiting committee should not be left to do all the visiting for the society, but each member should constitute herself a visiting committee, and every woman in the church not a member should receive not one but many cordial invitations to become a member.

Not Only Each Officer, but Each Membes Has a Duty to Perform.

The fact that not only officers but each member has a duty to perform, should be duly emphasized. Endeavor to get each one to use her talents, seeking by personal effort to awaken the indifferent and get them in our ranks. Never should a member feel she is of little consequence. If important business is to be transacted in which all should be present, each one should be notified that his presence is desired and essential.

Our Greatest Hindrance not so Much Lack of Women as Lack of Workers.

One of the greatest hindrances to our work is not so much the few women in our ranks, but the absence of workers. We have too many who when they have paid their dues think they have done all the Father requires of them. Our fallen sister, our forgotten brother, our struggling boys and girls, operatives in our mills, crowded city slums and servants in the home are calling to us today.

Yet all the information we impart, all the gifts we bestow, and all the service we render will fail in their purpose unless done in a spirit of prayer.

And now, sisters of the Home Mission Society, let us feel that in God's great plan there is a place each one of us must fill, a work we alone can do,—Mrs. John S. Stovall, in Our Homes.

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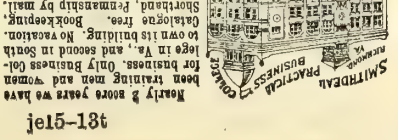
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Quarterly Meetings.

STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	Aug.	5 6
Mooresville station	"	6 7
Caldwell circuit at Ebeuezer	"	12 13
Granite Falls station	"	13 14
Troutman circuit at Troutman	"	19 20
Catawba circuit at Ball's Creek	"	26 27
Mooresville circuit, Centenary	Sept.	2 3
Lenoir circuit at Littlejohn's	"	9 10
Lenoir station	"	10 11
Clarkesbury circuit at Macedonia	"	16 17
Iredell circuit at Snow Creek	"	23 24
Statesville, First Church, Sept. 30	Oct.	1
" West End	"	1
Statesville circuit at Trinity	"	7 8
Alexander circuit at Rocky Spring	"	14 15
Stony Point circuit, Stony Point	"	21 22
Maiden circuit at St. Paul's	"	28 29
Newton circuit at Fair Grove	"	29 30
Hickory station	Nov.	4 5

SALISBURY DISTRICT—4TH ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Aug.	27
Salisbury, Holmes Memorial	"	27
Mt. Pleasant, Cold Springs	Sept.	2 3
Concord, Central	"	3
Concord, Epworth	"	3
Spencer	"	10
Salisbury, South Main Street	"	10
Linwood, Wesley Chapel	"	16 17
Lexington	"	17
West Lexington	"	17
Jackson Hill circuit, Lane's Chapel	"	23 24
New London, New Lonpon	"	24 25
Big Lick	Sept. 30	Oct. 1
Gold Hill, Liberty	"	7 8
Salisbury circuit, Providence	"	8 9
Cottonville, Cottonville	"	14 15
Norwood, Norwood	"	15 16
Albemarle circuit, Bethesda	"	21 22
Salem	"	22 23
Albemarle	"	22
Concord circuit, Boger's Chapel	"	28 29
Concord, Forest Hill	"	28 29
Woodleaf circuit	Nov.	1 2
China Grove	"	4 5

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit, Shiloh	Aug.	5 6
Jonesville circuit, Jonesville	"	12 13
Elkin station	"	13 14
Rockford circuit, Siloam	"	14 15
Pilot Mountain ct., Little Yadkin	"	19 20
Stokes ct., Rural Hall	"	20 21
Yadkinville ct., Center	"	26 27
East Bend circuit, Macedonia	Sept.	2 3
Wilkes circuit, Adiev	"	9 10
Wilkesboro station	"	10 11
Mt. Airy circuit, Laurel Bluff	"	16 17
Mt. Airy station	"	17 18
North Wilkesboro station	"	23 24
Boone circuit, Hopewell, Sept. 30	Oct.	1
Watauga circuit, Smith's Chapel	"	7 8
Creston circuit, Thomas Chapel	"	15 16
Helton circuit, Methodist Chapel	"	21 22
Jefferson circuit, Jefferson	"	22 23
Laurel Springs ct. Mt. Zion	"	28 29
Sparta circuit, Shiloh	"	29 30
Rockford circuit, Dobson	Nov.	4 5

SPECIAL MEETINGS.

Boone Circuit.

Cranberry, Sept. 27th, 11 a. m.
Blackburn's Chapel, Sept. 27th, 8 p. m.
Fairview, Sept 28th, 11 a m
Rutherwood, Sept 29th, 11 a m
White Springs, Oct 3rd, 11 a m
Blowing Rock, Oct 3rd, 8 p m
Boone, Oct 4th, 8 p m

Watauga circuit.

Valle Crucis, Oct 5th, 11 a m
Henson's Chapel, Oct 6th, 11 a m
Union, Oct 6th, 8 p m

Creston circuit.

Southerlands, Oct 17th, 11 a m
Creston, Oct 17th, 8 p m
Big Laurel, Oct 18th, 11 a m
Mill Creek, Oct 19th, 11 a m

Jefferson circuit.

Pine Swamp, Sept 26th, 11 a m
Mill Creek, Oct 24th, 11 a m
Bethany, Oct 24th, 8 p m
Orion, Oct 25th, 11 a m

Laurel Springs circuit.

Transon, Oct. 26th, 11 a m
Laurel Springs, Oct 27th, 11 a m

Mount Airy circuit.

Beulah, Nov 1st, 11 a m
Salem, Nov 2nd. 11 a m
Oak Grove, Nov 3rd, 11 a m

WAYNESVILLE DISTRICT—4TH ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Long's Chapel	Aug.	26 27
Sulphur Springs at Pleasant Hill	Sept.	2 3
Jonathan at Shady Grove	"	9 10
Canton circuit at Bethel	"	16 17
Leicester at Camp Academy	"	23 24
Mills River at Shaw's Creek, Sep. 30,	Oct.	1
Haywood circuit at Fines Creek	"	7 8
Brevard circuit at Conestee	"	14 15
Brevard station	"	15 16
Waynesville station	"	21 22
Spring Creek at Baldwin's Chapel	"	28 29
Canton circuit at Spring Hill	Nov.	4 5

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Leaksville, Leaksville	Sep.	1
Spray, Spray	"	2
Stoneville, Stoneville	"	9 10
Farmington, Wards	"	16 17
Lewisville, Doub's	"	23 24
Davidson, Olivet	Sept. 30,	Oct. 1
Summerfield, Lee's Chapel	"	7 8
Stokesdale, Stokesdale	"	8 9
Davie, Zion	"	14 15
Cooleemee, Cooleemee	"	15
Mocksville, Mocksville	"	15 16
Advance, Advance	"	16
Danbury, Pisgah	"	21 22
Madison, Madison	"	22 23
Forsythe, Tabor	"	28 29
North Thomasville, Zion	Nov.	3
Thomasville, Thomasville	"	3
Kernersville, Kernersville	"	4 5

The Farm and Garden.

There are some things every farm should have, and these are lanterns. The smallest establishment should have at least one, and it should be kept always well filled, trimmed and bright. In the barns, sheds and outbuildings, wherever a lantern is used, there should be convenient hooks for hanging it out of harm's way. Only those who have worked about the farmyard buildings after night without one, know the great convenience of the lantern —Farm Journal.

The Farm Workshop.

Every up to-date farm should have some kind of a building in which repairs to farm implements can be made, gates built, tools sharpened and other odd jobs done. If building especially for the purpose of a farm workshop, we would have the structure not less than fourteen by eighteen feet, ground plan, and ten feet high, to provide storage room for lumber and small implements overhead.

The workbench should be on the south or east side, and should be made of tough lumber two inches thick. Near the left end of the bench have a good carriage maker's vise fastened securely with bolts, and on the floor, three feet to the right of the vise, there should be a chopping block two feet high and about eighteen inches in diameter.

A pair of strong trestle benches two feet high and four feet long complete the furnishings of the shop excepting for some tool racks on the wall, above the bench in front of the workman.

The tools will depend upon your ability to use them, and may range from a $4 "framing kit" to a full set of carpenter and metal workers' tools. For the general needs of the farmer, we suggest, hand-saw, ripsaw, square, hammer, two planes, drawknife, spoke shave, four chisels, brace and six bits, three augers and the usual lot of small tools, awls, gimlets, guage, compasses and calipars.

To be prepared to do all kinds of work you will need a full set of bits, with four or five twist drills for boring either wood or metal, and also a set of files, cold chisles, punches and hammers. The purchase of a good, heavy machinists' or blacksmiths' hammer the first thing will prevent the breakage of many a carpenters' hammer and hatchet—tools that were not made to do extra heavy work with. You will also need a small riveting hammer, a pair of pliers, a pair of nippers and a good pair of blacksmiths' tongs. Other tools will suggest themselves as they are needed or as you feel like buying them.—Farmer's Voice.

The Field Pea.

I am glad to see a renewed interest in the large number of leguminous plants of which our State abounds. The important question with the every-day plodding farmer is which are the most profitable. I say for the flat belt below the Piedmont section the field pea stands preeminently at the head of the list. It will grow on any land capable of producing a crop of any kind. It needs no bacteria or nitroculture to insure a crop, but being at home in our South Atlantic belt it needs to be given a half chance to accomplish in ninety days what alfalfa or any of the clovers requires nine months to do. A crop of field peas and oats which can be grown in less time than a crop of clover will furnish more valuable forage than any of the clovers on the same land, and will grow on land and under conditions that clover would not pay for the seed I do not wish to be understood as opposing experiments with nitro-culture or bacteriology. It is all correct in theory, but I wish to impress upon the common people. of which I am one, the idea of correct economy, and I repeat for our South Atlantic States nothing equals the field pea as a renovator of worn-out land, or as a quick and cheap forage plant.

Alfalfa is good in its place, which is in the semi-arid, hilly sections of the west, where the numerous roots can go deep into the soil in search of moisture and nutriment, but it never can be made a universal success in North Carolina, where the field pea has been so long and profitably grown. I have read your interesting editoral notes and the correspondence of The Progressive Farmer, and other valuable agricultural papers on the legumes, but fail to see a single note of some of the most valuable properties of the field pea as a renovator of worn-out land. We all understand the power of its broad leaves to absorb the nitrogen or ammonia of the atmosphere when condensed by the fogs and dews and of its roots to take up quickly and store any surplus of ammonia brought to the grouud by the rain water, but I have yet to see any credit given it for sending its long top roots deep into the sub-soil and bringing to the surface the potash and phosphoric acid that has been leaking down for centuries, and which nature stops and keeps within the reach of man whenever he has the intelligence and energy to go down after it, as he can through the medium of the poor man's best friend —the field pea. Every old woman knows if she has a grease spot on her floor that a bath of wet clay will remove it, but few know it is the potash in the clay which nature has stored for the improvident and extravagant farmer who prefers to buy from the fertilizer men that converts the grease into soap.

There are other important and valuable powers possessed by the field or cow pea of which I will not speak now for fear of making this article too long, but may speak of later.—E Porter, in Progressive Farmer.

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The above applies also to Tributes of Respect.

Safe.

They are not dead
Whom the Father has taken,
Tenderly cared for,
Not lost, nor forsaken;
Sweetly they rest,
Whom the morning shall waken.

Happy are they
Whom the Father is keeping,
They have forgotten
The time of their weeping;
After sowing in tears
In joy they are reaping.

We who remain
Need not yield unto sorrow,
But think of their joy,
And hope from them borrow.
Rest waits for us,
And a fairer tomorrow.

—Marianne Farmingham.

The days of sickness, days of temptation, days of doubt, days of discouragement, days of bereavement and of the aching loneliness which comes when the strong voice is silent and the dear face is gone, these are the days when Christ sees most clearly the crown of our need upon our foreheads, and comes to serve us with his love —Phillips Brooks.

Tribute of Respect.

We, the members of the Woman's Home Mission Society, of Sylva, N. C., assembled to celebrate our first anniversary, with Mrs. M. J. Branner, Conference President as our guest, say, that we have heard with deep regret of the death of Bishop Robert K. Hargrove, one of the leaders of our church.

While we are sensible of his loss to the church, and especially his loss to our Home Mission work, we recall with thankfulness his efficient labors as a promoter of our work, the wisdom of his counsel in times of difficulty, the faithfulness with which he performed every duty the church imposed on him, and the rare faithfulness of his Christian life.

Resolved, therefore, that we tender our deepest sympathies to Mrs. Hargrove, who has been long connected with our society, and one of its truest and most efficient members; that we will remember her and her family at a throne of grace; that we publish these resolutions in our Advocate and in "Our Homes," and send a copy to Mrs Hargrove.

Mrs. J. J. Gray, Pres.,
" T. C. Jordan, Sec.,
" M J Branner.

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Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

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Macon County Methodist Conference.

Whereas, we have just received intelligence of the death of our much loved brother, Rev. J. A Sronce, of Andrews, N. C , be it

Resolved 1. That our church has lost one of her purest, most earnest and faithful preachers of the gospel; the sinner has lost a sincere friend and advocate at the throne of grace; and that earth is poorer, while heaven is all the richer.

2. That we tender to sister Sronce and the children our sincere sympathy, and assure them of our prayerful remembrance at a throne of grace.

Signed,

J. E. WOOSLEY,
F. L. TOWNSEND,
L. P. BOGLE,
J. H. MOORE,
W. I. HUGHES,
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Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., SEPTEMBER 21, 1905. VOL. L., NO. 38.



Brevard Industrial School,

BREVARD, NORTH CAROLINA.

Opened its third Annual Session under the auspices of the Woman's Home Mission Society on September 5th. The opening was a most encouraging one, and all lovers of our Church should rally to the support of this school for the poor girls of the mountains.

CONTRIBUTIONS.

THE CHRISTIAN LIFE.

REV. W. H. PERRY.

The Christian life is the best possible life to be lived. While it is a life of cross-bearing, of sacrifice, and of service; yet it is a life of real pleasure, peace, comfort and love, such as a life of sin cannot possibly give. "Bodily exercise profiteth little, but Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—I. Tim. 4:8. Here the Aspostle sets forth the true idea of the Christian life. While "bodily exercise" along any useful line of service, toil or labor, has some profit in it; in that thereby physical wants and need may be supplied both to our selves and to others; yet there is but little profit in it as compared to "Godliness" which "is profitable unto all things, having the promise of the life that now is," in that Christ says "seek ye first the kingdom of God and his righteousness and all these things—as food, raiment and temporal blessing—shall be added unto you."—Matt. 9:33. "Trust in the Lord, and verily thou shalt be fed."—Psalms 37:3. Even of those who have to make great sacrifices to live the Christian life, Christ says: "There is no man that has left house, or brethren, or sisters or father, or mother, or wife, or children or lands for my sake and the gospels; but he shall receive a hundred fold now in this time, houses, brethren, sisters, mothers, children and lands with persecutions, and in the world to come eternal life."—Mark 10:29-30.

Therefore the true Christian will have and enjoy the real blessings and comforts of this life in the very best sense, as food, raiment, shelter, home comfort, and friends, whatever may be the crosses, sacrifices and trials he or she may have to endure; rightly using the world and not abusing it, as the sinner does.

This world and the things of this world were made for man's use, for his own good, and this the Christian may do so far as there is any real good to come from their use.

The Christian may have food to eat, and may receive all the real nourishment, comfort and satisfaction it can give, and do so with peace of conscience and with a thankful heart and with conciousness of his acceptance with God, which the sinner does not have. He may have decent, comfortable and suitable apparel to wear, and get all the benefit the sinner can get out of these, and more, because of the peace of mind and comfort of love enjoyed while he receives the real benefit they can give. The Christian may have his home and enjoy all the benefits to be derived from home influences, the family circle of friends and loved ones without the guilt and condemnation of the sinner who can only enjoy these things in a sensuous way while the Christian enjoys them in a higher and nobler sense. So that the Christian gets all the real sweets, benefits and blessing out of this world and the things of this world in a lawful, righteous way, and enjoys them with peace of heart, contentment of mind and joy of soul the sinner cannot have as he uses and misuses the things of the world, often abusing them, and thereby fails to receive the real comforts and sweets they were intended to convey.

There can, therefore, be no good in sin, and no pleasure in sin that does not have condemnation and remorse which mars the pleasures enjoyed only in a partial way. Whereas, the Christian has real pleasure, real comfort, and peace, yea, even joy and happiness without the condemnation, unrest and remorse that sin brings. Therefore Godliness is indeed profitable unto all things, having the promise of the life that now is in the best and fullest sense as the world is rightly used and not abused by the truly Christian or godly soul.

Sin lies in the misuse or abuse of the faculties and power of soul, mind and body; our relation to God and one another and the things of this world. There is, therefore, no possible benefit, blessing or pleasure the sinner can have as he lives a life of sin, that he could not have in a far larger, sweeter, fuller and better sense by living a Christian life, and have without the remorse, guilt, condemnation, unrest, shame and disgrace and exposure every moment to death and eternal woe in "the lake that burneth with fire and brimstone."

It is therefore to the interest of every living soul to be a Christian and live a true life of godliness here in this world, even if there was no hell to shun nor heaven to obtain inasmuch as they have the promise of, the assurance of, and the blessing of the life that now is. But as there is indeed a hell to shun and a heaven to obtain, the true Christian has therefore the promise and blessed assurance "of the life to come" in all its completeness, fullness and sweetness.

Oh! How much better it is to be a Christian, a real true Christian; not one in form or name only, but one indeed and in truth; and to live a truly Christly, Godly life and thus have the "promise" and blessings "of the life that now is, and of that which is to come." Oh! It is so much better for every body, old and young, great and small, one and all to be Christians, and live truly consecrated lives, pure and holy in thought, word and deed, that they may be truly happy here on earth and infinitely happy in heaven above.

Oh! My dear sinner friend, it is to your own present and eternal interest to live a life of Godliness here in this world. Will you not repent and repent at once? May God Almighty help you to do so without delay. You owe it to yourself you loved ones to your country and to your God to give your heart to God and "serve Him without fear, before him in holiness and righteousness all the days of your life."—Luke 1:71-74. You owe the devil nothing but enmity, hate and opposition. Why serve him? He is your enemy, God's enemy, the enemy of all good. Serve him not. Get out of his service. Get out today. Do so right now. With an I will, God helping me, I will and do quit his service. I surrender now. All I have, all I am, I consecrate to Him and to His service for all time. I lay every thing at His feet. I place all on the altar of sacrifice and service. I keep nothing back. I'll take nothing back. I'll let him have it forever. I owe it to him. It is His due. I give him back his own. My time, my talents, my possession, my loved ones, my soul, my body, my mind, my spirit, my all I give to Him now and forever. O Lord receive me. I accept Thee, I accept Thee now, blessed Lord, my Savior, my Redeemer, my All.

I am thine, hence forth and eternally, forever thine. O my God, my God, how near, how dear, how precious thou art! My Father, my God, my dearest and best Friend, I love Thee. I love Thee! O, I love Thee as I never loved Thee before. Glory be to Thee, O Lord most High, forever and ever! Glory be to Thy Name forever more!

EDUCATION AND RELIGION.

BRUCE CRAVEN.

Sometime ago I visited the principal colleges for men in North Carolina. At each one, I inquired of president, professors and students as to the effect of College life on the spiritual condition of the students. In addition to this direct evidence, I have accumulated much of an indirect nature, and altogether it tends to the certain conclusion that as a general rule a person is a spiritual loser as a result of attending college.

Students are taught History, Philosophy, Political Economy, Literature, and everything imaginable, except the Bible as a spiritual guide. The inevitable result is that the old truth in the Word of God as the one sure anchor is giving way to the modern idea of intellectual religion; and the ungodly altar of self is being reared on the ruins of the time-honored family altar of sacrifice and Godliness.

All people like to profess themselves optimists, especially those whose lives encourage the pessimists. It is fashionable to declare a belief that the world is growing better. But in what way is the improvement showing itself? There can be but one answer and it is: "In material things."

There is surely no doubt that never was there so little devotion to the church as now. The reason for this is that the church is not practical and hence this practical age will have nothing to do with it. It is not good business to invest in the church. God is too theoretical, while the mammon of unrighteousness is a plain business proposition.

And whence springs this spirit of evil belief? As sure as anything in the world, its source is in the indifference to spiritual things in modern methods of teaching. The tendency is to practicality, which means the dollar as a substitute for the cross. This indifference in the teacher is magnified in the student and he spreads it abroad. The schools from the primary grades to the highest universities ignore God and impress all else and thus constitute one vast breeding-ground for infidelity and agnosticism.

The talk of football and baseball and kindred things as college evils are wide of the mark. The need is for a constant teaching of the faith of old that called the family at evening around the Bible which was to each of them the one guide in life worthy to be followed.

THE INSTRUCTED PAUL.

C. H. WETHERBE.

The ordinary reader of the Bible, as he peruses the account of Paul's conversion and the beginning of his ministry, is very apt to suppose that he at once went on his mission of preaching and teaching, without any extended instructions from his Lord. Taking such a view, one wonders at the great familiarity which Paul had with a wide range of gospel truths, and also a profound insight to the deep mysteries of God. One is all the more inclined to marvel as he thinks of the fact that before Paul's conversion he was ignorant of the true teachings of Christ. He had for years persecuted Christians and derided the gospel. How, then, would he, right away after his conversion, know so much of gospel truth, and of truths which had not then been revealed to the other Apostles?

Light is thrown upon the question by con-

sidering the fact that Paul did not start out to proclaim the gospel as soon as he was converted, but he did go into Arabia, where he was, undoubtedly, sent by the Lord, and for three years he was instructed by his divine Teacher. In the first chapter of Galations he says that he did not go up to Jerusalem to see the apostles, who were in office before he himself was an apostle. He wrote thus: "But I went away into Arabia."

A learned preacher, in a sermon in which he refers to this period in Paul's life, says: "Now watch this man when he comes back from his retirement. There is no longer any hesitation. He knows what he is going to preach. He has been three years learning it. He has been receiving revelation after revelation. It was just as clearly mapped out to his mind on his return from Arabia as it was at any later period of his life. You see it in the first letters that he wrote to the Thessalonians, and then to the Corinthians; and then next in order comes this letter to the Galatians, which Martin Luther made the very sword of the Spirit in bringing about the Reformation in Germany; and then immediately followed his letter to the Romans, in which he embodied the full plan of the salvation which he preached in all of its departments and respective relations." It is evident that Paul could not have written those letters without having first received special instruction in Arabia from his Lord. It is true that he was inspired by the Holy Spirit for that work, and it is just as true that he needed a course of special instruction from the Lord while he was in Arabia. Both were linked together.

THE LIFE OF CHRIST.

C. F. SHERRILL.

The Holy Spirit imports life; but it is the life of Jesus. He never came in His fulness until Christ had ascended the throne. Coming to us, then, from the perfect Manhood as well as Divinity of the Incarnate Christ, He is not here to take from us one whit of manhood, but to reveal and bring us to that high estate of manhood which was shown us in the Perfect Man.

* * *

When we open the New Testament, we see that a Christian is one who has more than his natural faculties and powers. A new Life from above has come upon and in him. The natural man has been made a spiritual man. In regeneration, the spirit of Christ has come in. No new faculties and powers are imparted. The mind is still composed of intellect, sensibility, and will. But the will is energized, the intellect is illumined, and the sensibility is quickened by the Holy Spirit. The life of God has come into the soul of man.

* * *

Americans cannot be judged by any and every American. Only those who are truly Americans can truly represent us. Not every one can truly represent Christianity. Only the geniune Christian can.

* * *

When Christ spoke of the Church He called it His Body. It is His perpetual Incarnation. Its purpose is to represent and perpetuate to all ages and peoples the life of Christ.

* * *

The Bible points to Christ. The Church is to witness for Him. The Holy Spirit takes the things of Christ to show them to us. "Ye are my witnesses." In what goodly company does God place the Christian,—with the Bible, the church, and the Holy Spirit, to bear witness of the Lord.

* * *

The Incarnation of Christ did not cease with his death. In heaven he is forever Perfect Man and Perfect God. On earth the Incarnation is perpetuated in the life of every true follower of Christ. Christians,—Christians.

* * *

The three Persons of the Godhead are forever associated and never separated in all works of salvation. The Spirit cannot come without revealing the Son. The Son cannot come without making the Father known. When God comes to us as Father, it is by the atonement of Christ and the regeneration of Spirit.

* * *

Jesus Christ is not an ancient historical character. His relation to Christianity is not that of Moses to Judaism, of Columbus to the discovery of America, or Morse to the invention of the telegraph. Christ is a living power. Were there no faith in Him in all the world, and therefore no Christ in the heart, there would be no Christianity. Christianity is the reign of Christ on earth.

SELECTIONS.

THOUGHTS ON PRAYER.

Returning to the city by rail a few days since, our attention was drawn at various times to the Catholic priest who accupied the section opposite our own. He was a young man who might have stepped bodily from one of Fra Angelico's paintings. His clean-shaven face and hollow cheeks and bloodless lips proclaimed the ascetic; his straight collar, black cassock and shovel hat the ecclesiastic. But what especially interested us was that he kept all day upon the seat before him a clock and a prayer-book. The presence of these two there together stood for the difference between Catholicism and Protestantism. To his mind the two were inseparable; to our mind, irreconcilable. There are certain duties one can discharge by the hour, but prayer is not one of them. The man who is sawing wood keeps his eye upon the time-piece, but not the man who is telling the woman he loves the story of his affection. The wooing of that man could hardly be ardent who would carry in one pocket a "Complete Guide to Courtship" and in the other a nickel-plated dial with the alarm set at "nine-thirty."

If we remember correctly it was Ruskin who said that the deepest gulf which yawns between any two classes of men is that which divides men who pray from those who are prayerless. He would not even admit that faith and skepticism are so far apart. The important thing is not whether a man believes in invisible realities, but whether he is in touch with them. The crowds that surge through the city streets see the network of wires above their heads and read about the tunnel with its ropes of cables underground, but to the man in the telephone booth electricity is a fact of experience. The man who belongs to the twentieth century is he who avails himself of the twentieth century. Prayer is not a matter of words but of communion with the Source of light and power. One may possess a library filled with the latest discoveries of the scientist and still live the isolated, primeval life of a troglodyte. But if he puts in a wire and a transmitter, he talks with the ends of the earth.

When men say that they "accept Jesus Christ as a guide of conduct and a pattern of life," they ought to remember that no character known to us was so saturated with prayer as was our Lord's. He did not make "a holy show" of devotion as does the Sultan when he goes to St. Sophia, or the pope when he is borne down the nave of St. Peter's, but he prayed when he broke bread; he prayed in the crowded temple and out on the silent mount; he prayed when he was about to select his disciples or about to perform a miracle of healing. He girded himself for labor at the altar of devotion, and he rested himself after the nervous strain of preaching by nights of prayer. A man is claiming a great deal when he claims that he follows Jesus Christ. Certainly no one follows Jesus who fails to pray in every event and amid all environments.

No one could live in the conscious presence of God, as Jesus did, and fill his supplications with desires of merely earthly good. When a soul gets close to God it is not burdened so much with a sense of bodily ill as with a consciousness of spiritual need. A prayer in which there is no sense of sin expressed is a paste diamond. All these modern schools of "faith" in which the physical need obscures the spiritual condition are far from the high plane of the gospel. The little boy prays for his dog and the little girl for her canary, and the good God who cares for the young lions and the peeping sparrows is not offended by their childish petitions. But as they become mature, the eye takes in another world. Life's most grievous ill is not a broken finger but a broken heart. We were present once at a "faith healing" seance in which there was not a confession of sin offered, or a supplication for forgiveness put up by any one of the five hundred persons present. Whatever we might call it, one could not call it a gospel prayer-meeting.

In her volume of reminiscence Mlle. Vacaresco, lady in-waiting to the Queen of Roumania, tells of her interview with the Princess of Wales, now Queen Alexandra, in the city of Rome soon after the death of her first-born son. Her family had brought her to that city of history and art and romance to divert her mind. "Have you found relief?" was the inquiry of her sympathetic friend. "Yes," was the gentle reply, "but it is not in sweeter gardens, or nobler palaces, or bluer skies. I am finding daily comfort in prayer." The same consolation is open to the humblest of God's saints. To learn to pray is to learn to live. And prayer is not to be measured by its duration, but it is judged by its spontaneousness, its spirituality and its divine effect. To learn to pray is to become a child of God. —Interior.

The day returns, and brings the petty round of irritating concerns and duties. Help us to play the man, help up to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our resting beds weary and content and undishonored, and grant us in the end the gift of sleep.—R. L. Stevenson.

What is the measure of the love we owe to others? It is the measure of what we think is owing to ourselves. "Love him as thyself." Observe, if I may use such a word, the equity of this divine rule. It makes us the judge of what we ought to do. It imposes upon us no duty that we have not already acknowledged for ourselves.—Dean Stanley.

"Wilkes County Methodism."

Dear Bro. Blair:—We have just held the fourth quarterly meeting for Wilkesboro and Wilkes circuit.

Bro. Elliott will be in a few days. In looking over the field and noting some of the particular phases of our work, we are now in a position to make some observations that should be of some interest with reference to our cause in "the great state of Wilkes." Good revivals have been held in both the towns and in the country. Near one hundred have been added to the church this year and the end is not yet come. Bro. Elliott has done a good work at North Wilkesboro. He serves a grand and noble people and everything will be paid in full at Conference.

Bro. Ownly is in much favor with his people, and is rounding up a good year's work. He will make a fine report at Conference. It is expected that he with his very charming and excellent young bride, will live in the parsonage next year. Bro. Cook, our noble hearted presiding Elder is closing up his second year on the district. No man ever had the cause more upon his heart than Bro. Cook; he looks after every interest of the church. This perhaps is the largest and most difficult district to work in the conference. Yet he has manifested his wisdom and tact, in that he has worked it in a way to make progress in every section. Well, the Wilkes circuit is a fixed and permanent work. By the help of the Lord we are now well organized and with a good parsonage at Moravian Falls, we will be at home for years to come and no better people are to be found than those on the Wilkes circuit. They have stood by the little preacher this year in a way that is sure to tell for the future success and prosperity of the work. May the good Lord greatly bless you and them.

Sincerely,
B. F. HARGETT, P. C.

Trinity College Notes.

The opening of college this year has been unusually good. The entering class is very much larger than the one last year, and the preparation of the students is very gratifying.

The total enrollment to date shows a very marked increase over the total enrollment of last year. The old students have returned better than any previous year.

October 3 is, by the act of the Board of Trustees, set apart as a holiday. Public exercises are held, and a list of all the donations during the preceeding year is announced. The object of the exercises is to cultivate the spirit of benevolence and to give recognition to the generosity of all who have made contributions to the institution. This year the address will be delivered by Mr. Henry A. Page, of Aberdeen.

The institution considers itself exceedingly fortunate in securing Mr. Page, who is not only one of the State's most useful and progressive citizens but one of its most forceful and interesting public speakers.

The following Trinity men have been recently elected to important positions in educational institutions: Mr. B. R. Payne, Professor in the Curry School of Pedagogy at the University of Virginia; Mr. W. K. Boyd, Professor of History at Dartmouth College; Mr. R. A. Law, Instructor in English at Harvard University. Mr. E. C. Perrow, of Tennessee, an A. B. and A. M. graduate of Trinity and last year Instructor in History, is on a visit to Park. He will leave in a few days for Harvard University to pursue his graduate work.

Friday evening there was a reception to the new students given under the auspices of the Young Men's Christian Association.

Two Missionary Matters.

First: Sunday School missionary holiday. The third Sunday in October is set apart as a day for special missionary exercises in the Sunday School. Programs have been provided, and can be had for the asking. Write Mr. G. W. Cain, Mission Rooms, Nashville, Tenn. This may be made a high day in church life.

Second: I am informed that the Missionary training school series of pamphlets have not found so large a sale in our conference as in some others. There are twelve of them, and each is the utterance of an expert on a live theme. You get any one post paid for ten cents, or all twelve for 60 cents. Look over the following list and send in your order to Dr. W. R. Lambuth, Nashville, Tenn:

1. John Wesley as a Philanthropist and the Social Mission of Methodism. By Prof. Thomas Carter.
2. Paul as a Missionary. By Dr. O. E. Brown.
3 Jesus as a Missionary. By Dr. O. E. Brown.
4. The Call and Qualifications of a Missionary. By Bishop E. R. Hendrix.
5. Problems of the Downtown Church. By Dr. W. F. McMurry.
6. The Church and the Boy. By Dr. W. W. Pinson.
7. Religious Work among Miners. By Rev. J. W. Perry.
8. The Church and the Cotton Mills of the South. By Rev. E. O. Watson.
9. Problems of the Hour. By Dr. W. R. Lambuth.
10. Agencies Working for the Kingdom. By Dr. John F. Goucher, of the Baltimore Woman's College.
11. The Need of Paganism for Christ. By Dr. John F. Goucher.
12. The Missionary Appeal: Money and Service. By Dr. F. S Parker.

Truly,
W. H. WILLIS.

Watauga Circuit.

My dear Bro. Blair:—Two meetings held on the Watauga Circuit since our last writing to the ADVOCATE resulted in about forty conversions. Fifteen joined the church at Henson's Chapel, and eleven at Valle Crucis—26 in all. Rev. W. L. Dawson of the Creston circuit was with us in both meetings and preached a pure gospel that moved men mightily.

At Foscoe, a new point for Methodism, a revival just held resulted in 10 or 12 conversions. A new church was organized with 12 members to start with, and 6 more at the door. Foscoe is soon to be a R. R town, it seems. The providential opening here for Methodism is striking. One of the new members offers $100 to build a new church here at once, and another member offers the best located lot in the village, right by the big new academy.

Rev. O. I. Henson, the young preacher at Blowing Rock stood by us in this meeting and preached four good sermons on the Watauga circuit. Bro. Henson is a promising young preacher, modest, manly and influential. He goes at once to Vanderbilt University to study theology and to make the best possible preparations for his great life work.

God is blessing us greatly and graciously this year, for which we are heartily and humbly glad.

OLIN P. ADER.

Amantha, N. C.

In Memory of Mrs. R. H. Penland.

Mrs. R. H. Penland, daughter of Dr. J. P. and Eugenia Nicholson, and wife of Rev. R. H. Penland, was born in Iredell County N. C., July the 4th, 1884, and died July the 8th 1905, at her mothers home in the same county. From one view point how inexpressible sad, for one so young to fall a victim to that dread disease, known as consumption. The Apostle's triumphant statement, "For we know that all things work together for good to them that love God," is our solace.

Brother and Sister Penland were happy married early in the Conference year. Immediately after their marriage they removed to Bakersville N. C. Brother Penland having been appointed to the Bakersville charge by Bishop Duncan as its supply. Sister Penland though young, was possessed in a remarkable degree of those graces so essential to the home life of a Methodist preacher.

She was modest, thoughtful, patient and loving. She was all her lifetime religiously, inclined. Her conversion dates back to her girlhood, but she did not join the courch until about one year ago. She often wept over the thought of her approaching death. Not that she was fearful, but saddened over the breaking of earthly ties. The last hour of her stay on earth found her confiding in the sufficiency Christ's nerit, and as the last moment drew nigh. She said to her husband "I will cary your message to your friends in Heaven." Then she said, "I will be at the beautiful gate watching and waiting for you."

May the consolations of the gospel of the blessed Christ, and all the benefits of a triumphant faith in God, be, thraughout life the rich inheritance of husband, partents, brothers, sisters relatives and friends.

Beyond this veil of tears,
There is a life above,
Unmeasured by the flight of years
And all that life is love.

J. H. WEST.

P. S. Statesville Landmark will please copy.

Convention Call.

Raleigh, N. C.,
October 1-4, 1905.

The Twenty-Third Annual Convention of the North Carolina Woman's Christian Temperance Union is called to meet at Raleigh, October 1-4 inclusive. The meeting is composed of the Executive Board, a delegate at large from each local union and one for every twenty members, one delegate from each Loyal Legion which has paid one dollar dues into the State treasury, and presidents of local unions. One honary delegate from each local union will be accorded the privileges of the floor.

Miss Lillie O'Daniel, of Tennessee, who delighted so may audiences last, May, during her itinerary in our State, will be with us at the Convention. Miss O'Daniel is one of the National Lecturers and Organizers of unusual ability as a speaker, and a charming reader.

A number of our own State workers will be in attendance to add their share of interest to the occasion.

A Medal Contest and a Children's Exercise will be among the attractive features.

Entertainment will be provided for all delegates and it is earnestly desired that there be a full delegation in order to secure railroad rates of one and one-third first class fare.

A cordial invitation is extended to honorary members and friends of the cause throughout the State. Visitors from far and near are welcome.

Not being unmindful of the importance of the occasion, let each local union appoint delegates and alternates early, and make every needed preparation seeking and relying upon Divine wisdom so our most sanguine hopes for a large attendance, encouraging reports, and zealous efforts for the future of our righteous cause may be assured.

Yours for God, Home and Humanity,

MISS ELIZABETH MARCH,
State President,
MISS NOTRE JOHNSON,
Cor. Secretary,
MRS. J. P. FEARRINGTON,
Rec. Secretary,
MRS. FRANCES E. ROSS,
State Treasurer.

IT COSTS MORE.

The dealer makes less money on Johnson's Tonic than any other Fever medicine. When you see a dealer recommending Johnson's Tonic, it is a case of quickened conscience.

Johnson's Tonic is the greatest Fever medicine in the world. It will cure any type of Fever. You may begin at any stage of the Fever.

It is a simple medicine that can't harm an infant and yet would cure a giant.

Quinine poisons the digestion. Habitual users of it are subject to Bright's Disease. All its cures are feeble cures. The cures made by Johnson's Tonic are splendid cures.

It drives out every trace and taint of Malaria.

Write to The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

Wilkes Circuit.

At last Annual Conference in Charlotte, church work in the "State of Wilkes" was greatly changed, Wilkesboro which had heretofore been part of Wilkesboro Circuit, being made a station and remainder of circuit thrown together and called the Wilkes Circuit, each supporting its preacher. This arrangement threw the circuit without a parsonage. The circuit sold its interest in the parsonage at Wilkesboro to Wilkesboro Station and last week a committee consisting of Messrs T. C. Hix, R. L. Scroggs and James Pennell, appointed by the quarterly meeting, met and purchased a very desirable residence at this place which will be used as a parsonage for Wilkes Circuit. The property is very desirable, buildings all new, nicely situated in the quiet village of Moravian Falls. The parsonage will be nicely furnish-

ed in a short while, the preacher for Wilkes Circuit will move into his new quarters which will be quite an addition to the work and convenience to the preacher.

The division of the interests in the Wilkesboro parsonage has been made entirely satisfactory both to Wilkesboro station and Wilkes circuit all of which proves Methodism to be in a healthy state among the "Carolina hills."

W. S. SURRASTT.

Moravian Falls, N. C.

G. F. College Items.

The opening of the fall term at Greensboro Female College has been most gratifying, exceeding the expectations of its friends. The size of the enrollment at the end of the first week is one hundred and fifty-two a number unprecedented at this time of the session.

The Executive Committee are planning to complete more rooms to be used as recitation rooms, in order that one or two of the present recitation rooms may be used as temporary dormitories to accommodate those still expected.

Just a few days before the opening of the session the committee was informed that Mr. Heink would be prevented by serious illness from fulfilling his engagement as Music Director. His physician's certificate stated that absolute rest from all work for an indefinite time is necessary to save him from a prolonged illness. While this was a disappointment to the management of the College, the work of the Department will not be retarded in the least, for on the opening day Prof. F. W. Kraft was present and ready to take up the work of the Music Department. This accomplished musician had already been under favorable consideration by the committee, his testimonials having been submitted and examined at the time of the selection of Mr. Heink. Fortunately this circumstance prevented delay in making a selection, and the committee feels that it is a cause for congratulation that this, competent instructor, who has had the best European training, under some of the most distinguished masters of the Old World, should be in charge of the Music Department of the College.

Hearing of the need of furnishing new rooms to accommodate the overflow of pupils Mr. and Mrs. Charles Van Noppen, of Greensboro, came to the rescue and fitted up one of the new rooms very handsomely. This gracious act is much appreciated, and it is hoped others will be incited to follow this noble example. Mrs. Van Noppen is one of the most accomplished and enthusiastic alumnae of the College.

There are three places in the College for bright ambitious young women who would like to secure an education on the basis of self help. Are there not at least that number who would like to avail themselves of such an opportunity? If so let them write at once to Mrs. Lucy H. Robertson, G. F. College Greensboro, N. C.

A lamp-chimney

Not any old tubular piece of glass is a good lamp-chimney—bear in mind that the lamp-chimney makes the lamp work.

MACBETH'S chimney; my name on it if it is genuine.

My Index explains all these things fully and interestingly; tells how to care for lamps. It's free—let me send it to *you*. Address

MACBETH, Pittsburgh.

NEWS NOTES.

Statesville is to have a new hosiery mill at a cost of $6,000 to $8,000.

Hon. Patrick A. Collins, Mayor of Boston, died at Hot Springs, Ark.

Seven persons were killed in a fire panic at Avon, Conn., one day last week.

The dispensary at Raleigh is being investigated. The investigation comes at the suggestion of the liquor men.

A monument in honor of the Confederate Veteran was unveiled at Lexington last Thursday by the Daughters of the Conferacy.

The corner stone of Immanuel Lutheran College (colored) was laid in Greensboro last Sunday with appropriate ceremonies.

The Carnegie Library at Winston-Salem was injured by fire last Monday. The damage is estimated at $1,500 and the cause is unknown.

Up to this time, there have been 2,571 cases of yellow fever in New Orleans; 335 deaths; 323 cases under treatment; and 1,913 cases discharged as well.

Hezekiah Butterworth is dead. He was well known as an author and historian, and was for many years an assistant editor of the Youth,s Companion.

Mr. John D. Shaw Jr. a prominent lawyer of Laurinburg died at Morganton last week, aged about 40 years. He was a son of John D. Shaw Sr. of Rockingham.

The hospital authorities are still investigating Nall's death; and it is said that three of the four hospital attendants will sue out writs of habeas corpus, so as to obtain their liberty.

The investigation going on in New York among the Life Insurance societies reveal some very startling facts, as to the loose way the companies have been managed, and the companies' money spent.

J. C. McNeill of the Charlotte Observer, who was of Gov. Glenn's party in New England was hurt in an automobile accident near Wichendon, Mass. He is not supposed to be seriously hurt.

Goldsboro had a fire last Sunday. The Goldsboro Drug Co., and Brzzell and Wooten were the heaviest losers. The Towville Grocery Co. also, suffered loss. The loss was about 50,000; partially covered by insurance.

A telegram from Atlanta, Ga , dated Sept. 14th says: Governor Terrell today appointed Associated Justice William H. Fish, of the Supreme Court to succeed the late Thomas J. Simmons, as Chief Justice. Judge Marcus W. Beck, of Griffin, was appointed to fill the unexpired term made vacant by the promotion of Justice Fish.

A Dispatch from Danville, Va, dated Sept. 13th says: The local option election here to-day resulted in a victory for the "wets" by a majorsty of 18. The total vote was 672. The "drys" say that they will centest the election on the ground of illegal voting, while the "wets" contend that nearly 100 of their votes were illegally rejected.—Cor. Charlotte Observer.

The North Carolina School for the Deaf and Dumb, at Morganton, opened with over two hundred present the first morning. Fifty more are expected. This will be the largest attendance in the history of the institution. There are other deaf and dumb children in the State who are kept out to work. Every child should be given the benefit of instruction in this well managed institution.—Exchange.

A dispatch from Lexington, dated Sept. 15th says: William Hicks, Jr., a brakeman on local freight train No. 64, of the Southern Railway, died here yesterday evening at 6 o'clock of injuries received at the depot yesterday while he was engaged in coupling cars. The remains will be sent to Raleigh to-day for burial. His grandfather, Col. W. J. Hicks, superintendent of the Oxford Orphan Asylum, is here and will accompany the remain. —Cor. Charlotte Observer.

A dispatch from Knoxville, Tenn., dated Sept. 13th, says: Chartered under the laws of Maine, the Weaver Coal and Coke Company, with a captal of one million dollars, paid in, intends to start the largest coal and coke industry in Tennessee, near Crossville. Henry E. Weaver, of Chicago, is president of the company, J. C. Vanblarcom, of St. Louis, is vice president, and Wm. Ramsey, of Chicago, general manager. Within two miles of Crossville, the company will erect a coke plant at a cost of one hundred thousand dollars. A line of railroad, seven miles long, will be built from mines to Crossville, on the Tennessee Central Railroad.

A special from Washington, under date of Sept. 15th says: The Commissioner of Internal Revenue to-day rendered a decision that will seriously affect a number of patent medicines composed largely of distilled liquors. He has reversed a ruling of his Department made many years ago and decides that the manufacturers of these medicines must take out licenses as rectifiers and liquor dealers and that druggists and others handling them will have to pay the usual retail liquor dealers' licenses. The commissioner, in a letter of instruction to collectors of internal revenue, says that there are a number of compounds on the market going under the names of medicines that are composed chiefly of distilled spirits, without the addition of drugs or medicines in sufficient quantities to change materially the character of the whiskey.

A special to The Constitution from Monroe, Ga., dated Sept. 17, says: While sitting in a pew so close to the aftar that he could have reached out and touched it, Rev. Wm. F. Robinson, pastor of the Methodist church here, died suddenly in the Baptist church during the morning service today. Mr. Robinson had been ill for several weeks and had first attempted to preach at his own church, but feeling unequal to the task, had dismissed his congregation and gone to the Baptist church. The aged minister was in the act of kneeling in prayer when death struck him. Considerable excitement was caused by his sudden death. Mr. Robinson was a well-known Methodist minister.

Free Medical Advice on Any Disease.



DR HATHAWAY
Recognized as the Oldest Established and Most Reliable Specialist

Every reader of this paper afflicted with any disease of a chronic nature should sit right down and write to Dr. J. Newton Hathaway, the eminent specialist of Atlanta, Ga., who is offering to counsel and advise, professionally, the afflicted free of all charges. Dr. Hathaway is without doubt the most skillful, reliable and the most successful specialist in the South today, and his long list of cured patients, his long years of establishment in Atlanta, and his reputation as an honest, conscientious physician is not equalled by any other two men. He has had over a quarter century of experience in hospitals and sanitariums, both in this and foreign countries, and his knowledge of disease is unsurpassed.

In addition to giving the afflicted the benefit of all these years of experience, he also offers to send each a very valuable book on their disease, of which he is the author. He has one for almost every disease and they should be in the hands of everyone afflicted, and especially of every head of a family. Do not delay, but write him right now and take advantage of this very liberal offer. Remember after he has given you his opinion of your case and advised you, you are not obligated to take treatment, unless your better judgment prompts you to do so. The address is J. Newton Hathaway, M. D., 93 Inman Building, Atlanta, Ga.

A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.

Those who have long doubted whether there, really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgiving about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 59 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

Poisons in Food.

Perhaps you don't realize that many pain poisons originate in your food, but some day you may feel a twinge of dyspepsia that will convince you. Dr. King's New Life Pills are guaranteed to cure all sickness due to poisons of undigested food—or money back. 25c at all drug stores. Try them.

The Quiet Hour.

A Look, A Word.

What will it matter in a little while
That for a day
We met and gave a word, a touch, a smile,
Upon the way?
These trifles! can they make or mar
A human life?
Are souls as lightly swayed as rushes are
By love or strife?
Yea, yea, a look the fainting heart may break,
Or make it whole,
And just one word if said for love's sweet sake,
May save a soul.
—Selected.

Living Unto God.

Argument or evidence does little for us; but to be encircled with a deep-flowing life quickens us. It is with the effects of such a life as it is with the delicate perfume of some flower. If you press it and seek to catch its aroma, you fail; the process is too coarse. But when you are beside it, the vagrant and casual winds waft to the nostrils the sweetest perfume. And so it is with the life of men who are constantly living unto God. It exhales upon all around them; and they, too, are quickened.—Andrew Bruce Davidson.

Heroic Faith.

Robert Morrison, the first Protestant missionary to China, died strong in the faith that that country would become Christian. Yet he labored in that country for twenty-seven years, fighting against hatred, opposition, and persecution, and won by his own efforts but two conversions. There is a lesson of faith that many of God's workers need to learn.

"I do not know the word 'discouragement,'" said Dr. John Scudder. "I long ago erased it from my vocabulary."

"I do not want your pity, dear friends in the home land," wrote a missionary from Zululand, "for I am in the 'tiptop' field of the world."

"I would rather wear out than rust out," said Henry Martyn, of India.

"I am God's little woman, and he will take care of me," wrote Annie Taylor, of Tibet.

"My soul, wait thou only upon God; for my expectation is from him," wrote Gardiner upon a rock on the coast of Tierra del Fuego, just before his death by starvation.

"We missionaries have put in all we have got here," said Rockville Clancy, of India, to a magazine correspondent. "We are here for life, we are hard at work, and we are happy."

A Christian worker once said: "The lessons I learn from the lives of missionaries are invaluable. J. Hudson Taylor teaches me the supremacy of childlike faith; Mackay, of Formosa, the transforming power of consecrated forceps and the preaching of Jesus; Paton, of the New Hebrides, how holy a passion is love for souls; Andrew Murray and George Muller, that prayer availeth; Sheldon Jackson and Egerton Young, that the frozen north cannot cool a flaming zeal for Christ." Another said: "These missionaries teach me that enduring hardship inspires love and quickens zeal. The cold of Greenland could not keep the Moravians away from their noble work there. The fever and heat did not daunt Livingstone. The dread of a living death among the lepers was not enough to hold Mary Reed in the home land."—Record of Christian Work.

Her Message.

When Esther Martin obtained a position as stenographer with Payne & Payne, patent attorneys, she counted herself an unusually fortunate girl. The work, while demanding accuracy, was not difficult, the whole tone of the office was high, and there was exceptional consideration shown in giving her occasional hours when there chanced to be a little less work on hand. For two or three years everything went well; then Esther began to grow restless under it. The years seemed to stretch before her, each an interminable procession of days when she would go to the office at nine and return at five—for what? A living, nothing more. She would grow old and homely and "cranky" like so many women she saw day after day, and at the end of all the years what would be to show for it? And think of the girls who didn't know what it was to have to lift a finger for themselves! Life was a horribly unfair arrangement, that was all there was about it, she thought, bitterly.

Her mood was still heavy upon her Sunday afternoon when, obeying a sudden impulse, she went to vespers at St. Stephen's. It was a foolish thing to do, she admitted to herself. St. Stephen's possessed the wealthiest congregation in town. She would sit there, as she had many a time before, half scornful, half envious, among an alien people. But the music was fine and she liked to see the elegant gowns. As for the sermon, she never gave that a thought.

She slipped quietly into one of the strangers' seats. The music absorbed her completely, but when the speaker stepped forward, she turned and began to study a gown a little way down the aisle.

Fifteen, twenty minutes passed, and she had heard no word; then suddenly she found herself listening tensely. This was what she heard:

"One of the saddest things in a pastor's life is the constant procession of people begging for work that besieges his door. Old and young, men and women, weak and strong, the procession never ceases. Often he cannot tell why they have failed; many of them seem to have every requisite for success. Sometimes sudden money loss has left them stranded; sometimes the wage-earner has been taken and the family left helpless. The one pitiful cry is work—work. We do what we can; no one knows the days that pastors spend trying to find situations for these unfortunate ones. And when we cannot find them—

"Oh you men and women, who have work to do, thank God for it. Never mind if it is not congenial, if it is even very far from what you would choose. If it is honest work, then all your days should be songs of gratitude. Work is self-respect; work is health; work is power. Thank God for work. There is no other blessing like it."

The closing anthem floated softly through the church. Then there was a rustle of silk-lined gowns and the low murmur of voices. It was a curious sermon, people said. But one girl slipped out quietly. She had had her message.—Elizabeth Holmes.

Fraud Exposed.

A few counterfeiters have lately been making and trying to sell limitations of Dr. King's New Discovery for Consumption, Coughs and Colds, and other medicines, thereby defrauding the public This is to warn you to beware of such people, who seek to profit, through stealing the reputation of remedies which have been successfully curing disease, for over 35 years. A sure protection, to you, is our name on the wrapper. Look for it, on all Dr. King's or Bucklen's remedies, as all others are mere imitations. H. E BUCKLEN & Co., Chicago, Ill., and Windsor, Canada.

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The Country Road.

From the busy fields of farmer folk
It starts on its winding way—
Goes over the hills and across the brook,
Where the minnows love to play;
Then past the mill with its water wheel
And the pond that shows the sky,
And up to the bridge by the village store,
And the church with its spire so high.

You would never think that the country road
From the farm to the frozen pond,
So long to a boy with an errand to do
And another boy to see.
You can never dream how short it is
From the farm to the frozen pond,
Nor how very much farther it always is
To the schoolhouse just beyond.

O, the country road! at the farther end
It runs up hill and down.
Away from the woods and the rippling brook,
To the toiling, rushing town.
But, best of all, when you're tired and sick
Of the noisy haunts of men,
If you follow it back, it will lead you home
To the woods and fields again.

—Selected.

The Story of Virginia Dare.

North Carolina has the distinction of being first in three important happenings in our country's early history. The first white child born in America was born in that State; the first battle of the Revolution—the Battle of Alamance—was fought there; and North Carolinians first gave to the world their Mecklenburg Declaration of Independence. It is of the birth of this little English child that we will speak more fully. When a large part of our eastern coast was granted by Queen Elizabeth to Sir Walter Raleigh, the latter at once set about sending out exploring expeditions to his new possessions, with a view to colonizing, should the reports of the explorers prove favorable.

The first explorers of Virginia, as this vast tract was called, were very extravagant in their praises of the land they had visited. Accordingly, a party of colonists was sent out in 1585. This colony, which was composed entirely of men, made a landing on Roanoke Island, on the coast of North Carolina. Here they built a fort, the outlines of which are still distinct. But these colonists soon became completely discouraged. They failed to find the gold for which they had hoped, the Indians became very unfriendly, and starvation stared them in the face. Finally, they had an opportunity to return to England with Sir Francis Drake, which they did in June, 1586.

Raleigh was not discouraged because of the failure of his first colony, but immediately began to form plans for the sending of a second one. This time it was decided to send some women and children as well as men, thinking that the men, if accompanied by their families, would be more likely to make permanent homes in America. This second colony, therefore, consisted of ninety-one men, seventeen women, and nine children, the names of all of whom are carefully preserved in North Carolina history. The colony, under the control of John White, an artist, set sail from England in April, 1587.

This colony also settled on Roanoke Island, where they found the remains of the fort, but the houses in a tolerable state of preservation.

Soon after landing, on the 18th of August, a little daughter was born to Eleanor Dare, the daughter of Gov. White. This little girl was christened on the following Sunday, the name Virginia being given her on account of her birthplace. About the same time Manteo, the Indian chief in the neighborhood of Roanoke, was christened also. This is supposed to have been the first Christian sacrament performed within the limits of the thirteen States.

The Indians were much pleased with the young white mother and her baby—the "White Doe" and the "White Fawn," as they called them. There is a tradition that after her death Virginia's spirit did assume the form of a white fawn, which could be seen from time to time amid the scenes of her birthplace.

Not long after the birth of his little grand-daughter, Gov. White was obliged to return to England for supplies. As England was then engaged in war with Spain, it was three years ere Gov. White could return to Roanoke. When he reached the island no trace of the colony was to be seen, and its fate has ever remained shrouded in mystery. Before White returned to England, it had been agreed that if the colonists left the island they should leave some sign indicating how and where they had gone. If they had left in distress of any kind, they were to affix the sign of the cross. No such signs was found, but on a tree cut "Croatan." This was the name of the home of Manteo, the friendly Indian chief.

Why White did not seek his colony among the Indians, we do not know, but soon after he set sail for England once more. It is believed by many that the descendants of these white settlers may still be found among the Croatan or Hatteras Indians of North Carolina.—Miss A. M. Barnes, in Epworth Era.

Leave Tomorrow With God.

Would it not be better to leave tomorrow with God? That is what is troubling men; tomorrow's temptations, tomorrow's difficulties, tomorrow's burdens, tomorrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the window sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth."—H. W. Webb-Peploe.

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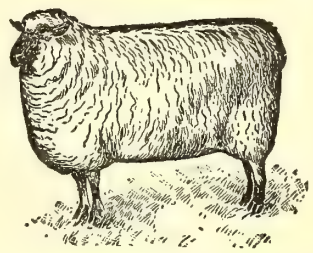
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☞A great many renewals are past due. Look at your label, and if the date is past, send in your renewal. We need it now.

OUR PREMIUMS FOR SEPTEMBER.

Rev. J. M. Price, of Davie circuit, is the winner of our August premium, Rev. W. H. Perry, of Hendersonville circuit, winning the one for July. We trust we shall have a livelier contest in September. In order to stimulate effort we are going to give two premiums for September—one for the largest amount of money sent in on new subscribers and renewals during the month, the other for the largest number of new subscribers sent in during the month. The first premium will not be given for a less amount than $12.00, and the second for a less number than ten new subscribers. The first premium will be a fountain pen. The second a copy of our new Hymnal.

Let us have a rally during the next month, and do not forget that we have the standing offer of

THREE GRAND PRIZES

for the year.

1. Counting from last December, including the report already standing, to the one securing the largest number of new subscribers before the meeting of the next Annual Conference, we will furnish transportation to the General Conference next year. Or, in case of failure for any reason to be able to use this transportation, we will pay the equivalent in cash to the successful competitor.

2. To the one securing the second largest list, exceeding 75, we will give a set of the Expositor's Bible, or $15.00 in cash.

3. To the one securing the third largest list, exceeding 60, we will give a copy of Webster's International Dictionary.

We want 8,000 subscribers to begin the year 1906. We lack less than 2,000. Let us join hands and secure these. The report printed elsewhere shows that we have secured more than this since the beginning of the present year.

Hereafter this report will be printed in the last issue of each month, only.

PRIZE FIGHT IN NORTH CAROLINA.

There was a most disgraceful prize fight at Asheville last week, which the promoters and managers called a wrestling match. It was brutal in the extreme. It is a shame for any city to allow such brutalities to go unrebuked in its midst. Those engaged in the disgraceful affair should be severely dealt with by law, and if there is no law to reach them (and we are very sure there is) the law should be amended at the earliest opportunity.

DANVILLE GOES WET.

All friends of prohibition everywhere will regret to see that Danville has gone wet again. The election was lost by a majority of 18. This should be a warning to temperance folks everywhere. We must fight for every inch inch of ground we get and then fight to keep it. The fight is just on good, when you carry a local option election. A "question is never settled until it is settled right," and so the temperance workers should get ready to drive liquor out again as soon as they can legally call another election.

OPENING OF TRINITY COLLEGE.

It is gratifying to note the steady progress of Trinity College as indicated by the recent opening. We have official information that the College and High School opened with a combined attendance of over 400, the College having 275 of this number. The indications are that the enrollment for the year will be something like 500. The present Senior class is the largest in the history of the College, numbering 50.

The faculty is in good health and spirits and everything indicates a year of great prosperity.

OPENING AT G. F. COLLEGE.

We went to press too early last week to give any account of the opening of Greensboro Female College. The excellence of its opening has surprised even its most ardent friends. Four days after it opened there were enrolled 140 pupils, 114 of whom are boarding pupils, and new pupils are arriving every day. The college is literally overrun with girls. What the College needs is more dormitory room. The front of the building is not yet complete, it must be completed soon, and then there must be another dormitory built upon the campus. If the proper buildings were only constructed Greensboro Female College might have three hundred girls as easily as one hundred and fifty.

The College is now in good working order, the examinations have been held, and the new pupils assigned to their proper work. The college suffered a great disappointment in losing Professor Heink as its musical director, on account of his illness; but were more than compensated in securing the services of Professor F. W. Craft. He is a thorough musician, and comes most highly recommended. The prospects were never brighter for the College. May they be all realized.

THE CORNER-STONE LAID.

The Charlotte Observer has an interesting account of the laying of the corner-stone at Brevard Methodist church at Charlotte last week. The building cost about $8,000, and does great credit to the membership. The Observer says in part:

"There was an interesting service in the new Brevard Street Methodist church last night. The auditorium has just been completed and the placing of the cornerstone was reserved until last night at the close of the preaching service. This church building is neat and attractive and is situated near the corner of Ninth and Brevard streets. It stands as an evidence of the united efforts of an earnest-working congregation, a congregation not possessed of great wealth so far as money is concerned, but the united efforts and gifts which were made so willingly have made this church all the more the property of the entire congregation and on this account each member feels more interest and more pride in the edifice. It stands also as a result of the faithful labors of several ministers, who have been pastors of this congregation since the new church was first determined and the work begun. These ministers are Rev. C. M. Cambell, J. E. Gay, P. Holmes and L. A. Falls, the present pastor, who is just now closing a faithful and successful four years pastorate, and upon whom has rested the greatest burden of this enterprise, all of which he has borne willingly and the duties in connection with the work he has faithfully discharged. There is much regret on the part of the congregation of Brevard Street church, and on the part of others also, that just as this evidence of his untiring labor and zeal stands completed he must be removed to another pastoral charge, and leave this to other hands. This is, however, a part of the Methodist economy, and in this one is constantly reminded of the truth that 'one soweth, and another reapeth.'"

THE STORY OF THE CONGO FREE STATE. Social, Political and Economic Aspects of the Belgian System of Government in Central Africa. By Henry Wellington Wack, F.R.G.S. (member of the New York Bar.) G. P. Putnam's Sons, New York and London.

The Book contains over 600 pages, printed and bound in up-to-date style, and contains 125 illustrations and maps.

The continent of Africa is a veritable wonderland, and is just fairly beginning to be known as a country of vast extent and almost unlimited resources. There are already many sections of the country fairly well civilized, and these sections represent the various conception of the best methods of civilizing and subduing this vast country, as undertaken by different European powers. The Congo Free State is in the Mid-African section and is the exponent of the Belgian method of dealing with these questions. The author says in his preface: "As a student of Mid-African affairs for the past seven years, a close observer of the rapid progress toward complete civilization now being made in that part of the world, I have felt it my duty to lay before my countrymen the true and complete story of the conception, formation, and development of the Congo Free State."

While the object of the author is to combat the campaign which has been inaugurated against the Congo Free State, yet the discussion takes such a wide range as, incidentally, to give the reader the finest opportunity to inform himself with reference to the history, social conditions, natural resources, and progress of civilization of this hitherto dark continent. No book, recently from the press, will be read with greater interest.

NOTES AND PERSONALS.

Rev- H. M. Blair and wife left last Saturday to spend a week recreating around Taylorsville and Lenoir.

Rev. W. M. Curtis, Secretary of Greensboro Female College went over to Advance to fill the Methodist pulpit there last Sunday.

Rev. J. J. Renn, of West Greensboro circuit, called on Thursday of last week. He is engaged in a meeting this week at Shady Grove.

High Point sent eight young ladies to Greensboro Female College this year, all of them graduates of the city schools.

Rev. J. A. J. Farrington, of Main Street church, Salisbury, assisted Rev. B. F. Carpenter in a meeting at Epworth, Concord, last week.

We regret to note that Rev. T. W. Watts, of Burkhead church, Winston, is quite ill with fever. We hope that he may speedily recover.

Mrs. J. B. Craven, wife of Rev. J. B. Craven, of Holmes Memorial Church, Salisbury, has been visiting her mother, Mrs. D. A. Carrington, near Monroe.

Dr. Jno. R. Brooks occupied thr pulpit at Main Street M. E. church today in the absence of the pastor, Dr. Crawford, and delivered a very able discourse.

Professor Henry and his efficient corps of teachers opened the Trinity High School this week with a hundred students. This is one of the best High Schools in the State.

Rev. Dr. Smithers filled the pulpit at the Methodist church, Sunday, for the Rev. Evans, who was called home by the serious illness of his father.—Granite Falls cor. Lenoir Topic.

Prof. Marvin Stacy, son ot Rev. L. E. Stacy, will enter Cornell University at the beginning of the coming year. He has been an assistant in the faculty of the North Carolina University the past year.

Dr. James Atkins, editor of the Sunday-school lit-

erature of M. E. church, South, is at home with his family at Branner Crest, but is as busy as if he was at headquarters in Nashville.—Waynesville Courier.

Revs. O. P. Ader and O. I. Hinson held a revival at Foscoe last week which resulted in the organization of a Methodist church at that place with a goodly number of members.—Watauga Democrat.

Rev. George R. Stuart, one of our most consecrated evangelists, has been holding a great meeting at High Point. Thousands have been attending upon his ministry, and there have been many converts.

Rev. Z. Hinohara gave a very interesting lecture at the Methodist church Sunday night on Japan and the Mission work. The church was densely crowded. He also lectured again on Monday night.—Franklin Press.

The concert given by the singing class of the Oxford Orphanage at the Smith Memorial building, this city, last week, was greatly enjoyed and well patronized. A good sum was realized for the Orphanage.

Our whole community deeply sympathises with Prof. Judson Peele, president of the Peele College, this city, in his bereavement by the death of his father, which occurred at his home at Darlington, S. C., on Sunday, Sept. 3.

Mr. D. W. Newsom, Registrar of Trinity College, was married on the 14th inst. to Miss Tempie Battle, of Whitakers. The ceremony occurred at high noon and was performed by Rev. Jno. C. Kilgo, D. D., president of Trinity College.

Trinity College Law School is now a member of the American Association of Law Schools. Only five Southern schools have equipment and requirements sufficient for membership, and only three of these are actually members of the Association.

Rev. M. A. Smith, of Wadesboro, spent a few hours here yesterday. He had been to Wesley Chapel conducting a protracted meeting. There were ten additions to the church during the meeting which lasted four days.—Monroe Enquirer.

We are glad to see that the Epworth Era is growing. Its circulation has reached twenty thousand, and Dr. DuBose is making heroic effort to reach thirty thousand. He is making a good paper and deserves to succeed.

Rev. E. K. McLarty has been holding special services with his congregation at Central church, Concord, for some time. The Times said last week: "The pastor, Mr. McLarty, is preaching some fine sermons, as he always does, and is having good audiences at each service."

Professor W. M. Cundiff, of Siloam, has been in great demand at Sunday-school conventions this summer. He spoke at the Forsythe County Convention, at Pleasant Hill church last week, his subject being "Fourteen Thousand Miles of Sunday-school Work."

Mrs. Len Anderson, from near Pine Hall, a lady about eighty-four years of age, attended all the sessions of the recent District Conference, and gave inspiration by her presence. Also Mr. and Mrs. Calvin Flinn, of the same vicinity, gave us much pleasure by their presence.—Leaksville Gazette.

Brother Gilbert, at Camaguey, Cuba, is to be reenforced by Rev. R. G. Porter, who goes to teach in our school there. Brother Porter was for some time pastor of our American congregation at La Gloria. He is well furnished, and speaks Spanish with considerable ease.—Go Forward.

We note that Dr. Egbert W. Smith, pastor of the First Presbyterian church in this city, will probably accept the call to one of the leading Presbyterian churches in Louisville. He will be greatly missed throughout the length and breadth of this State, and his position as pastor here will be hard to fill.

"Miss Maude Hoyle, daughter of Rev. M. H. Hoyle has a position in the graded school at Thomasville, and Miss Helen Hoyle, daughter of the same, is teacher in Weddington High School." These are excellent young ladies, and the communities in which they teach are to be congratulated.

Rev. O. I. Hinson, the junior pastor on Boone circuit, who has been stationed at Blowing Rock during the summer, will leave for Vanderbilt University next Monday, where he will continue his theological course. The young man has made many friends in Watauga during his short stay here.—Watauga Democrat.

Dr. Detwiler, of Greensboro, preached at the warehouse last night in the absence of Mr. Stuart. His subject was "Come out of Egypt," which embodied a discussion of the business, social and religious life of a man. The sermon was one of the best heard here in some time.—High Point Daily Enterprise.

The King's Mountain correspondent of the Charlotte News says: "The Methodist congregation are being badly retarded in the building of their new church. True they are doing all they can, but the weather is too treacherous for much bricklaying. However, they hope to get the work completed before cold weather sets in steadily."

The edition of the Methodist Hymnal prepared for delivery September 1 is believed to be the largest first edition of any book ever printed. The Publishing House in Cincinnati sent a whole car load to the depository in Chicago. The car was tagged on the outside in large letters: "This car loaded with Methodist Hymnals."—Nashville Advocate.

The members of the Ladies' Aid Society, of the Methodist church, gave a reception at the parsonage Thursday evening to the officers of the church, their wives and the husbands of the members. Elaborate refreshments were served and occasion was taken, when the men were in an especially good humor, to bring up the question of a new parsonage, or a renovation of the present building.—Wadesboro cor. Charlotte Observer.

All the Protestant churches in Greensboro began simultaneous meetings last Sunday. In some of the churches outside preachers are assisting but in the Methodist churches the pastors are doing their own preaching. The men hold a midday prayer-meeting, and so far the interest seems good. Dr. Detwiler was largely instrumental in securing the co-operation of the churches of the city in this united effort to help Greensboro.

The formal opening of Elizabeth College will take place Wednesday morning at 10 o'clock. The address on the occasion will be delivered by Rev. Plato T. Durham, pastor of Trinity Methodist church, and formerly professor of theology in Trinity College, Durham. Dr. C. B. King, president of the institution, is busy making the necessary arrangements for the opening. Several of the teachers and students are here and others will be arriving during the next few days.

The second annual session of the Missionary Training School, Nashville, Tenn., will open January 3rd, of next year. The movement was inaugurated last January, and its first session was a very successful one. Its faculty is a large and able one, and contains such names as Dr. W. R. Lambuth, Dr. W. F. Tillett, Rev. J. L. Cuninggim and other names of note. The school will last nine weeks and the whole fee for the term is six dollars. Send for a catalogue if you think of attending.

The Weddington correspondent of the Charlotte Observer says: "Mrs. R. B. Brown, of Charleston, S. C., is visiting her parents, Rev. and Mrs. M. H. Hoyle.——Mr. J. Lee Hoyle, recently of Augusta, Ga., has been spending a few days with his parents, Rev. and Mrs. M. H. Hoyle. He is now at Stevenson, Ala., superintending a cotton mill.——Miss Emily Hall. of Rockingham, who was employed as music teacher at Weddington Academy, resigned on account of sickness. Miss Irene Hall, of Winston-Salem, has taken the position.

Mr. H. B. Phillips, a son of our good brother, H. T. Phillips, Clerk of the Court for Davidson county, has been elected professor of matnematics in the University of Cincinnati, Ohio. Mr. Phillips graduated at Erskine College, Due West, S. C., in 1900, and then took a post graduate course at Johns Hopkins University, receiving the degree of Doctor of Philosophy at the latter last June. During the last year at Hopkins, he held a fellowship and was the youngest man in his class, being only 23 years old.

Dr. J. D. Hammond, secretary of the Board of Education, spent last Sunday in Portland, preaching two most excellent sermons. Dr. Hammond always preaches well, but his sermon Sunday morning for compactness, elegance in diction, compass and orderly arrangement, glowing with sympathy and pathos, surpassed anything we ever heard from this noted divine. It contained all the elements of a great sermon. He had a large and appreciative audience, and like others of our Eastern friends upon seeing the situation at Portland, he is most favorably impressed with the outlook for our Church in that city. Brother Mowre receives somebody in the Church nearly Sunday. Two were received the day we worshiped with him and one last Sunday.—Pacific Methodist Advocate.

We clip the following from the Nashville Advocate: "Dr. J. Hudson Taylor, one of the foremost missionaries of our age, is dead. He was founder of the China Inland Mission, whose influence has been felt in all the Churches of the Christian world. For fifty years this mission has been one of the mightiest agencies in the evangelization uf China. Dr. Taylor was a Methodist, converted in a Methodist revival, and his first work was done in a Methodist church in England. Dr. Beet, of England, says: 'He and his China Inland Mission will be one of the largest and most interesting chapters of the forthcoming book on "The Work of Methodism Outside the Methodist Church." ' "

CHEER UP.

Cheer up! The world is taking your photograph. Look pleasant. Of course you have your troubles—troubles you cannot tell the policeman. A whole lot of things to bother you, of course. Business worries or domestic sorrows, it may be, or what not. You find life a rugged road whose stones hurt your feet. Nevertheless, cheer up.

It may be your real disease is selfishness—ingrown selfishness. Your life is too self-centered. You imagine your tribulations are worse than others bear. You feel sorry for yourself—the meanest sort of pity. It is a pathetic illusion. Rid yourself of that and cheer up.

What right have you to carry a picture of your woe-begone face and funereal ways about among your fellows, who have troubles of their own? If you must whine or sulk or scowl, take a car and go to the woods or to the unfrequented lanes.

Cheer up! Your ills are largely imaginary. If you were really on the brink of bankruptcy, or if there were no thoroughfare through your sorrows, you would clear your brows, set your teeth, and make the best of it.

Cheer up! Why, man alive, in a ten-minute walk you may see a score of people worse off than you. And here you are digging your own grave and playing pall-bearer into the bargian. Man alive, you must do your work! Smile, even though it be through your tears, which speedily dry. And cheer up!—Young Folks

The Sunday School Lesson.

QUARTERLY REVIEW—SEPTEMBER 24, 1905.

Golden Text.

The Lord ["Jehovah"] is thy keeper Psa. 121:5.

The Great Prophets.

The century and a half which the lessons of our quarter have traversed is chiefly and forever illustrious for the prophets who arose within it. No other prophets lived in times so trying; no others took into their vision, not merely the strenuous and struggling times in which they lived, but also the days to come. Right-doing for to day was their steady preaching; the fruit of right-doing in the peace and assurance of the future was the reward which they held up as the inducement to righteousness. This is the divine, changeless order, and their view and utterance of it makes their words precious yesterday, to day and forever.

Isaiah.

Jewish tradition makes him live over a hundred years. He saw and aided Hezekiah, the best of Judah's kings, and was slain by Manasseh (?), the worst of all her kings. He saw the ruin of the Assyrian army, the doings and policies of kings, and the good and ill behavior of the people. A hundred changeful years! In all this his testimony was, "The Lord is my strength and my song!" Happy in any age or place is that key-note of life.

His Vision.

His lips were early touched with a coal from the altar fire, that he might speak to those about him. It concerns us more that as with a far, slear search light he looked upon the first Good Friday. He saw our Saviour led as a lamb to the slaughter, and he spake not only of the sufferings, but also of the glory that should follow. So our first four lessons center in Isaiah.

Jeremiah.

To him was given a sad and suffering life. Light and comfort beamed upon him when the Book of the Law, strangely lost, was gladly found and reforms began in Judah. Then the light went out, and gross darkness covered the people. Jeremiah amid his tears had a hero's heart, and was firm and fearless in unwearied remonstrace.

His Kings.

They pass like pictures on a screen. Josiah was good, and strove for Judah's welfare. His three wretched brothers and worthless son filled Judah's cup of sin and trembling. Upon Zedekiah fell the final blow, as though the wrong-doings of the whole family line were "required" at his hand. His years went out in blindness and exile, and the penalties told by Moses were inflicted.

Ezekiel.

Now the whole scene changes, and we are far from Palestine, by "that great river Euphrates." The ancient covenant is not left without a witness, for Ezekiel rises to explain and enforce it. Samuel had framed the "schools of the prophets;" Ezekiel produces the germ of the synagogue, "to teach Jacob thy statutes and Israel thy law." Thus light arose in the darkness, and the Jews had songs in the house of their pilgrimage. They "wept when they remembered Zion," but hope began rising that the Lord would turn their captivity, and do glad things for them.

The Gospel in Ezekiel.

He first brings out with emphasis the fact of personal responsibility. Men shall not be tried for others' faults, but "the soul that sinneth, it shall die." Such was Jesus' "What is that to thee?" and Paul's "To his own master he standeth or falleth." Chiefly the gospel appears in the life-giving stream. This came flush and fertilizing from "the holy place of the tabernacle of the Most High." It cleansed the vilest water; it enriched the poorest soil; it adorned the roughest scenery. "If any man thirst," if any land thirst, "let him come unto me, and drink."

Daniel.

"He shall stand before kings." Here is one who from his youth obeys the measure of the Spirit given to every man. It early enlightens the willing mind. He makes the most of his young health, and gets fit for the risks and toils of following years. He had a noble longing to be ready for life's largest things.

His Heroism.

No ancient example seems so practical as his. "He that ruleth his spirit"—that means self-denial—"is better than he that taketh a city." His courage was equal to his convictions. He frankly told these to Melzar, and was ready to put them to proof. A boy who takes that course grows stronger and stronger, and this we shall see in Daniel.

His Influence.

Kings came and went, kingdoms rose and fell, but all were glad to be served by a man so true, wise and strong. He was his people's champion and advocate. At last he led the great monarch of the century to send Judah home in comfort and safety. 'Dare to be a Daniel!"—A. B. Hyde, in Pittsburg Christian Advocate.

Through in a Year.

In Jauuary read Genesis and Exodus.
In February to Deuteronomy 10.
In March to 1 Samuel 15.
In April to 2 Kings 15
In May to Nehemiah 13.
In June to Psalm 100
In July to Isaiah 50.
In August to Ezekiel 20.
In September to end of the Old Testament.
In October to end of Luke.
In November to end of Corinthians.
In December to end of the New Testament.

About sixty-five or seventy five pages a month, or about two pages for every week-day and four pages for every Sabbath.

Agonizing Burns.

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Gastonia	Lv 10 38 am	7 50 am 9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am 1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

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Our Little Folks.

A Child's Prayer.

Lord, teach a little child to pray,
And then accept my prayer;
Thou canst hear all the words I say,
For Thou art everywhere.

A little sparrow cannot fall
Unnoticed, Lord, by Thee;
And though I am so young and small
Thou dost take care of me.

Teach me to do the thing that's right,
And when I fall, forgive;
And make it still my chief delight
To serve Thee while I live.

Whatever trouble I am in,
To Thee for help I'll call;
But keep me more than all from sin,
For that's the worst of all.

—The Evangelist.

"Lord, Help Me."

Fred was a little fellow, who had been told not to go through a hole in the hedge into a neighbor's garden. He minded pretty well usually, often "peeping through" it is true, but keeping the letter of the law faithfully, till one day when he heard the mother's voice speaking on that forbidden side, and his sharp eyes caught a glimpse of her blue dress as she stood talking with her neighbor.

Then began a tug and tussle with temptation. Oh, he wanted to, so! But mamma said not! Oh, but he couldn't help it! Mamma said not!

All at once mamma heard a little shaky voice calling, a little frightened voice, with the note of entreaty that claims attention.

"Mamma, turn here? Tum see to Feddy! I feel dust like I is going froo!"

And sure enough he was half-way through, and she came just in time to save him from entire disobedience. In the very stress and strain of temptation he had called out for help against himself and found it.

Dear young folks, try little Freddy's plan. Keep away from the "hole in the hedge," if you can, but if ever you feel as if "you were going through," call out to the One who is "never out of hearing." When you are angry, when you are envious—no matter what the hole in the hedge is—not only count twenty five like Mattycorom, but look up and say, "Lord, help me! My feet are well-nigh slipped!"

He never yet forsook at need
The soul that trusted him indeed.

—Wellspring.

They Were Partners.

A sturdy little figure it was trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to further acquaintance.

"You are a busy little girl to-day?"

"Yes, 'm."

The round face under the broad hat was turned toward us. It was freckled and perspiring, but cheery withal.

"Yes, 'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"O, we have it in the cistern, mostly; only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, and she is washin'."

"Well, you are a good girl to help her."

It was a well considered compliment, and the little watercarrier did not consider it one at all, for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her to do things all the time; she hasn't anybody else. Mother 'n I are partners."

Little girl, are you and mother partners? Do you help her all you can?—Kind Words.

Children and Their Rooms.

When a little girl has a bedroom of her own let it be dainty and pretty but very simple, and teach her as early as possible how to take care of it herself, to make her own bed properly, and dust and care for everything in it, in the most approved manner. Explain to her why a feather duster should never be used, why the bed clothing should be thoroughly aired every day and the mattress turned over, why she should sleep with the window down from the top at least a few inches every night, and you will do much to help her grow up into a strong, healthy woman and supplement the lessons in hygiene and physiology taught in school.

The boy, also, should have a few lessons in bed-making and the general care of his room. It will do him no harm whatever, even if he never has to attend to such things in later life, but will teach him to be thorough and careful, and it may be a great help to an overworked mother. —Ladies' Home Journal.

A Fire Escape.

A public school teacher in Baltimore tells of a district trustee in a town not far from the Monumental City who is much interested in the disciplinary methods to be used in case of fire in a school building. Whenever he, in company with the examining board, made the rounds of the various schools, he would invariably put many questions to the pupils as to what they would do in case of fire. In many instances the teachers forestalled him by coaching their pupils as to the proper replies to such questions. In one school particularly the children had been carefully prepared in this respect.

One day, however, the trustee varied his usual programme, and instead of propounding the customary questions, decided to address the children on other topics. "Now, boys and girls," he began, "what would you do if I were to make you a little speech?"

With embarrassing unanimity the pupils eagerly shouted: "We would form a line and march downstairs?" —Woman's Home Companion.

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Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
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Our Watchword: "For love of Christ."

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Salisbury District—Mrs. W. C. Houston.
Waynesville District—Miss Terrie Buttrick.
Winston District—Mrs. Frank Martin.

Measure thy life by loss instead of gain,
Not by the wine drunk but by the wine poured forth;
For love's strength standeth in love's sacrifice,
And whoso suffers most hath most to give."

Who Ought to Give to Foreign Missions?

He who believes that when God said the heathen would be given to Christ, he meant it, and can and will accomplish it, and is now accomplishing it.

Who believes in the power of the Cross to conquer the world.

Who rejoices that the world is open as never before, and that the prospects are brighter than ever before.

Who feels that he has only one life to live, and wishes to make it count.

Who believes that giving is as much a Christian grace as loving or believing.

Whose ambition it is to be like Christ, who gave HIMSELF.

Who wishes to be found a faithful steward when Jesus comes.

WHO OUGHT NOT TO GIVE TO FOREIGN MISSIONS?

The man who believes that the world is not lost and does not need a Savior.

Who believes that Jesus Christ made a mistake when he said: "Go ye into all the world and preach the Gospel fo every creature."

Who believes the Gospel is not the power of God, and cannot save the heathen.

Who wishes that missionaries had never come to our ancestors and that we ourselves were still heathen.

Who believes it is "every man for himself" in this world—who, with Cain, asks: "Am I my brother's keeper?"

Who believes he is not accountable to God for the money intrusted to him.

Who wants no share in the final victory.

Who is prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Such an one is not asked to give to foreign missions.—From a leafiet published by the Presbyterian Board of Canada.

Lands Yet Unoccupied by the Missionary.

It is not unfrequently thought, and said, that Tibet is the only country as yet unopened to the gospel. The following extracts from the Blue Book of Missions will show how erroneous is this view.

Abyssinia.—"There are no Protestant missions in Abyssinia owing to the refusal of the government to permit their residence.

British Somaliland.—"There are no missions in British Somaliland as the fierce inhabitants do not permft a Christian to live, if they have strength to compass his destruction." The same is reported of French and Italian Somaliland.

Ivory Coast.—"There are no Protestant missions in this territory."

Portuguene Guinea.—"No Protestant missions have entered Portuguese Guinea."

Rio de Oro.—"There are no Protestant missions in this country."

Sahara —"There are no Protestant missions in this inhospitable region."

Senegambia —"There are no Protestant missions reported in this little known region."

French Guiana.—"No Protestant missionaries are reported in this country."

Afganistan —"No Christian missionaries are allowed in this country."

Bokhara —"There are no missions in Bokhara"

Anam.—In Anam there is a single French Protestant missionary."

Khiva.—"No missions are allowed in Khiva."

Nepal.—"No foreigners are allowed to reside in Nepal, and no missions are known to exist there."

Russia.—"Russia does not permit missionaries from abroad to reside in or enter her domain. A Swedish mission exists in Tiflis, in the Caucasus; and another in St. Petersburg; but only on the ground that it concerns itself with Protestants."

Tibet —"Several different societies are established close under the Tibeton frontier in India and China—World Wide Missions.

A Good Suggestion for a Monthly Meeting.

At a previous meeting the names of ten missionaries are given to each person with the request that these learn all they can about each one.

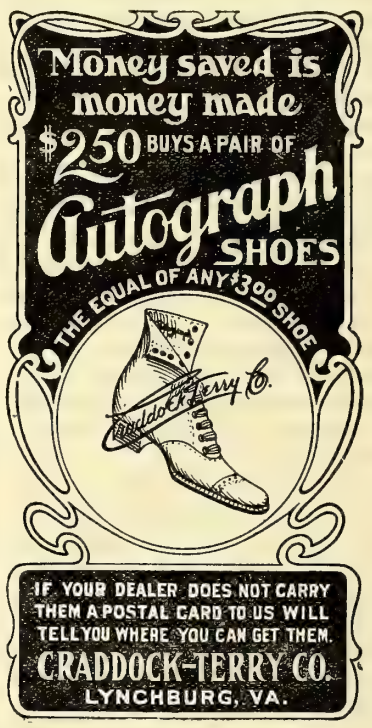
At the next meeting the names are brought in and each member has pinned upon her back one of them (of ten two may have the same name.) She is now supposed to represent the person whose name she wears, and by questioning, others must learn who she is. She may ask any questions that may throw light upon ehe subject, such as: "Am I a teacher?" "Where am I located?" "From what place did I go?" etc. When one bas guessed corrected whom she represents, the name is taken from her back and pinned in front. This is a novel way of making the acquaintance of our missionaries, and will appeal especially to our young people who may thus vary their programs,—Selected

Cheap Relief.

Riceboro, Ga. March 9, 1905.
"Mr. J T. Shuptrine, Savannah, Ga.
Dear Sir:—I was greatly annoyed last year with a severe attack of eczema on my leg, and after using several other remedies with no benefit, I tried Tetterine; two boxes having made a complete cure. I think it the best remedy I have ever found for skin diseases.
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J. T. Shuptrine. Mfr, Savannah, Ga.

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Quarterly Meetings.

ASHEVILLE DISTRICT—4TH ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel	Aug.	6
Riverside & Weaverdam, Riverside	"	6 7
Hendersonville ct., Hill Girt	"	12 13
Hendersonville station	"	13 14
Cane Creek circuit, Sharon	"	10 20
Marshall circuit, Marshall	"	26 27
Swannanoa ct., Swannanoa	Sept.	2 3
Hot Springs ct., Paint Rock	"	9 10
Ivey circuit, Laurel	"	16 17
Old Fort circuit, Ebenezer	"	23 24
Burnsville circuit, Burnsville, Sep. 30, Oct. 1		
Bald Creek circuit, Borings	Oct.	7 8
Chestnut Street	"	15 16
Central	"	22 23
Weaverville ct., Mt. Pleasant	"	28 29
Weaverville station	"	29 30
Haywood Street	Nov.	5 6

CHARLOTTE DISTRICT—4TH ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Sep.	3 4
Epworth and Seversville	"	3 4
Morven circuit, New Hope	"	9 10
Monroe circuit, Trinity	"	16 17
Monroe station	"	17 18
Lilesville, Forestville	"	23 24
Wadesboro station	"	24 25
Pineville, Harrison	Sept. 30...Oct.	1
Trinity	"	1 2
Polkton, Harmony	"	7
Ansonville, Cedar Hill	"	8 9
Derita, Trinity	"	14 15
Tryon Street	"	15 16
Dilworth and Big Spring	"	18
Clear Creek, Union	"	21
Matthews, Matthews	"	22 23
Chadwick	"	25
Weddington, Union	"	28 29
Waxhaw, Waxhaw	"	29 30
Brevard	Nov.	5 6
Hoskins	"	5 6

FRANKLIN DISTRICT—4TH ROUND

J. E. Woosley, P. E., Franklin, N. C.

Macon circuit, Mt. Zion	Aug.	19 20
Franklin station	"	26 27
Webster circuit, Speedwell	Sept.	2 3
Dillsboro and Sylva, Sylva	Sept.	2 3
Franklin circuit, Iotla	"	9 10
Bryson City at Bryson City	"	16 17
Glenville circuit, Highlands	"	23 24
Andrews station	Sept. 30...Oct.	1
Robbinsville ct., Robbinsville	"	7 8
Murphy circuit, Peach Tree	"	14 15
Hayesville circuit, Hayesville	"	21 22
Hiawassee circuit, Liberty	"	27 28
Murphy station	"	28 29
Whittier circuit, Shoal Creek	Nov.	4 5

GREENSBORO DISTRICT—4TH ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Randolph circuit, Ebenezer	Aug.	29
Greensboro, West Market St	Sept.	3
Greensboro, Walnut Street	"	3
West Greensboro, Jamestown	"	9
Greensboro, Spring Garden	"	10
Greensboro, Centenary	"	10
Randleman and Naomi	"	16 17
Asheboro station	"	24 25
Uwharrie, Oak Grove	Sept. 30...Oct.	1
Asheboro circuit, Union	"	1 2
West Randolph, Pleasant Hill	"	7 8
High Point, Washington St	"	8
Ramseur and Franklinville, Franklinville	"	13
Coleridge circuit, Concord	"	14
Pleasant Garden circuit	"	21 22
Reidsville, Ware's Chapel	"	27
Wentworth circuit	"	28 29
Reidsville, Main Street	"	29 30
Ruffin circuit, Reidsville	"	30
High Point, S. Main Street	Nov.	1
East Greensboro, Mt. Pleasant	"	4

MORGANTON DISTRICT—4TH ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Connelly Spgs.	Aug.	19 20
Rutherfordton sta., Rutherfordton	"	26 27
Cliffside circuit, Oak Grove	Sept.	2 3
Henrietta and Caroleen, Caroleen	"	3 4
Marion & Providence, Marion	"	9 10
Morgaeton circuit, Mt. Pleasant	"	17 18
McDowell circuit, Nebo	"	23 24
Elk Park circuit, Banner Elk	Oct.	1 2
Spruce Pine ct., Pisgah	"	7 8
Bakersville circuit, Bakersville	"	8 9
Table Rock circuit, Linville	"	14 15
Morganton station	"	15 16
Broad River ct., Tanner's Grove	"	21 22
Forest City circuit	"	22 23
Green River circuit' Bethlehem	"	28 29
Thermal City circuit, Pisgah	"	29 30
North Catawba ct., Carson's Chapel	Nov.	4 5

SHELBY DISTRICF—4TH ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Aug.	12 13
Gastonia, Main street	"	13 14
Bessemer City at Bessemer City	"	19 20
El Bethel and Salem at El Bethel	"	26 27
King's Mountain station	"	26 27
Mount Holly at Mountain Island	Sept.	2 3
South Fork at Wesley Chapel	"	9 10
Lowesville at Salem	"	16 17
Rock Springs at Marvin	"	23 24
Lincolnton station	"	29
Lincolnton circuit at Pisgah	Sep. 30, Oct.	1
Cherryville at Lander's Chapel	"	7 8
McAdensville station	"	10 11
Lowell at Lowell	"	11
Stanly Creek at Iron Station	"	14 15
Belwood at St. Peter's	"	21 22
Polkville	"	28 29
Shelby circuit at Sulphur Springs	Nov.	4 5
Shelby station	"	5

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OF JEWELRY, WATCHES, STERLING SILVER AND PLATED WARE. Clocks that will run, and a large assortment of fine Pocket Books, Cut Glass Ware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.

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Mrs. W. B. Meacham, Editor.

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Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Opening of Brevard School.

The Brevard Normal and Industrial School opened with appropriate exercises Tuesday morning, Sept. 5th. The enrollment showed a marked increase over that of last year, and the outlook is encouraging for a good year's work. We were glad to have with us on this occasion Mrs. Ira S Patterson, District Secretary W H M. Society Tampa District, and our beloved President Mrs M J Branner of Waynesville.

Mrs Patterson made an interesting and instructive talk touching as it did the life of the child and the duties incumbent upon each to try to live a good Christian life. She also gave a graphic description of the work done by the Society in Florida to educate and Christianize the Cuban and Italian children. Mrs. Branner talked encouragingly of the benefits and advantages to be derived from the courses taught in the school, embracing as they do the Educational, Domestic and Culinary departments as well as the higher branches and spiritual benefit to be derived under the careful training and efficient care of Prof. Bishop and his staff. The exercises were concluded with an address by Rev. C. P. Moore, who also conducted the devotional exercises. The student body at present numbers 92 There are 30 girls in the home and more to come. This means, dear sisters, that the bed furnishings and other supplies that have been pledged are very much needed, only a very few Auxiliaries have as yet been heard from; to these we extend our grateful thanks. The cold weather will soon be coming on, and we are anxious to make the home as comfortable as possible. To this end, sisters, we need your help. So let us not put off until to-morrow what we should do today, but let us be up and doing, that the Master's cause may not suffer because of any failure or neglect on our part. Will those who pledged supplies please send them in just as soon as possible with report of same to the Superintendent of Supplies? Unless reports are sent we will have trouble in keeping track of this department of our conference work. Auxiliaries will therefore confer a great favor, if when a box or barrel is sent they will send us list of articles and their value.

Yours in His name,

MRS. C. P. MOORE,
Con. Supt. of Supplies.

Miss Tucker.

Miss Emma Tucker was appointed by the Board in January as Superintendent of Tithing to fill the vacancy made by the resignation of Mrs. Ratcliffe on account of ill health. At the Annual Meeting of the Board, in April last, Miss Tucker was re elected, and the Society is to be congratulated upon securing the services of so able an exponent of this great scriptural doctrine.

Miss Tucker has for some years been a most successful evangelist and her Bible readings are wonderfully effective, not only in converting power, but in teaching a full surrender of self and all that one possesses to God, to be used in accordance with his holy will. Her talks upon tithing have led many Christians, new and old, to commit themselves to that method of giving to God's service.

Of course Miss Tucker's heavy work as an evangelist and the constant change in her address render it impossible for her to correspond with the Auxiliaries or individuals. She can only communicate with the Conference Superintendents (Second Vice Presidents), and earnestly request that all others will write to these Conference officers for all the information they need, and that they do not write to her. Miss Tucker's request is so reasonable that it certainly will be complied with where it is known. In order to insure a general knowledge of it, the Conference Superintendents are urged to write to every Auxiliary in their respective Conference in regard to it, and direct all communications to be sent to themselves The literature on tithing, mite boxes, etc., is sent out from Mrs. McDonell's office, in Nashville, Tenn.

Foreign Immigration.

Recently, one sailing vessel landed upon our shores, at Ellis Island, 2,641 immigrants from the shores of Southern Italy and Sicily. To the easy-going, indifferent and careless this seems of but little moment to the welfare of our country, but to the thoughtful, conservative citizen it means much

And why?

1. Because of the indifference on the part of much of the foreign element among us to any forms of religion. Of the entire population of our country today only one-third are connected with any religious organization, and these are found among Jews, Roman Catholics, Protestant and transitory religions.

2. The constant increase of that kind of immigration classed as "undesirable." Besides these we have other dangers confronting us, such as the segregation of the poorest, most ignorant people from our rural districts into our cities, bringing about evils of worst form. Also,

Our negro slums, and still more—ignorance and illiteracy in our mountain sections.

The Woman's Home Mission Society regards all such as Perils of our Country, and to meet these conditions we are preparing Trained Workers in the person of—

1. Dozens of Deaconesses and trained missionaries to carry on the work already enterprised by City Mission Boards.

2. Hundreds of Deaconesses for assistants to pastors in the cities and crowded centers.

3. Many of these skilled workers are needed in promoting the work of Institutional churches.

4. Scores of these are needed for Settlement Homes.

5. Christian nurses are needed in every city slum.

6. Mission schools, rescue homes and kindergartens are demanding that its teachers be equipped with the missionary spirit.

Those who are ready to consecrate their lives to this work for God and country are invited to communicate with the General Secretary of the Woman's Home Mission Society, Mrs. R. W. MacDonell, 346 Public Square, Nashville, Tenn.

Rheumatism Cure Free



John A Smith, the great German scientist, whose photo appears above, cured himself of chronic rheumatism in its very worst form after suffering for years and will cure you All you have to do is to fill out the coupon below and mail to him Every reader of this paper should send to-day.

FREE PACKAGE OFFER.

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CHILLS and FEVER

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Quarterly Meetings.

STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	Aug.	6 6
Mooresville station	"	6 7
Caldwell circuit at Ebenezer	"	12 13
Granite Falls station	"	13 14
Troutman circuit at Troutman	"	19 20
Catawba circuit at Ball's Creek	"	26 27
Mooresville circuit, Centenary	Sept.	2 3
Lenoir circuit at Littlejohn's	"	9 10
Lenoir station	"	10 11
Clarkesbury circuit at Macedonia	"	16 17
Iredell circuit at Snow Creek	"	23 24
Statesville, First Church, Sept. 30	Oct.	1
West End	"	1
Statesville circuit at Trinity	"	7 8
Alexander circuit at Rocky Spring	"	14 15
Stony Point circuit, Stony Point	"	21 22
Maiden circuit at St. Paul's	"	28 29
Newton circuit at Fair Grove	"	29 30
Hickory station	Nov.	4 5

SALISBURY DISTRICT—4TH ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Aug.	27
Salisbury, Holmes Memorial	"	27
Mt. Pleasant, Cold Springs	Sept.	2 3
Concord, Central	"	3
Concord, Epworth	"	3
Spencer	"	10
Salisbury, South Main Street	"	10
Linwood, Wesley Chapel	"	16 17
Lexington	"	17
West Lexington	"	17
Jackson Hill circuit, Lane's Chapel	"	23 24
New London, New London	"	24 25
Big Lick	Sept. 30	Oct. 1
Gold Hill, Liberty	"	7 8
Salisbury circuit, Providence	"	8 9
Cottonville, Cottonville	"	14 15
Norwood, Norwood	"	15 16
Albemarle circuit, Bethesda	"	21 22
Salem	"	22 23
Albemarle	"	22
Concord circuit, Boger's Chapel	"	28 29
Concord, Forest Hill	"	28 29
Woodleaf circuit	Nov.	1 2
China Grove	"	4 5

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit, Shiloh	Aug.	5 6
Jonesville circuit, Jonesville	"	12 13
Elkin station	"	13 14
Rockford circuit, Siloam	"	14 15
Pilot Mountain ct., Little Yadkin	"	19 20
Stokes ct., Rural Hall	"	20 21
Yadkinville ct., Center	"	26 27
East Bend circuit, Macedonia	Sept.	2 3
Wilkes circuit, Adley	"	9 10
Wilkesboro station	"	10 11
Mt. Airy circuit, Laurel Bluff	"	16 17
Mt. Airy station	"	17 18
North Wilkesboro station	"	23 24
Boone circuit, Hopewell, Sept. 30	Oct.	1
Watauga circuit, Smith's Chapel	"	7 8
Creston circuit, Thomas Chapel	"	15 16
Helton circuit, Methodist Chapel	"	21 22
Jefferson circuit, Jefferson	"	22 23
Laurel Springs ct. Mt. Zion	"	28 29
Sparta circuit, Shiloh	"	29 30
Rockford circuit, Dobson	Nov.	4 5

SPECIAL MEETINGS.

Boone Circuit.

Cranberry, Sept. 27th, 11 a. m.
Blackburn's Chapel, Sept. 27th, 8 p. m.
Fairview, Sept 28th, 11 a m
Rutherwood, Sept 29th, 11 a m
White Springs, Oct 3rd, 11 a m
Blowing Rock, Oct 3rd, 8 p m
Boone, Oct 4th, 8 p m

Watauga circuit.

Valle Crucis, Oct 5th, 11 a m
Henson's Chapel, Oct 6th, 11 a m
Union, Oct 6th, 8 p m

Creston circuit.

Southerlands, Oct 17th, 11 a m
Creston, Oct 17th, 8 p m
Big Laurel, Oct 18th, 11 a m
Mill Creek, Oct 19th, 11 a m

Jefferson circuit.

Pine Swamp, Sept 26th, 11 a m
Mill Creek, Oct 24th, 11 a m
Bethany, Oct 24th, 8 p m
Orion, Oct 25th, 11 a m

Laurel Springs circuit.

Transon, Oct. 26th, 11 a m
Laurel Springs, Oct 27th, 11 a m

Mount Airy circuit.

Beulah, Nov 1st, 11 a m
Salem, Nov 2nd. 11 a m
Oak Grove, Nov 3rd, 11 a m

WAYNESVILLE DISTRICT—4TH ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Long's Chapel	Aug.	26 27
Sulphur Springs at Pleasant Hill	Sept.	2 3
Jonathan at Shady Grove	"	9 10
Canton circuit at Bethel	"	16 17
Leicester at Camp Academy	"	23 24
Mills River at Shaw's Creek, Sep. 30,	Oct.	1
Haywood circuit at Fines Creek	"	7 8
Brevard circuit at Conestee	"	14 15
Brevard station	"	15 16
Waynesville station	"	21 22
Spring Creek at Baldwin's Chapel	"	28 29
Canton circuit at Spring Hill	Nov.	4 5

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Leaksville, Leaksville	Sep.	1
Spray, Spray	"	2
Stoneville, Stoneville	"	9 10
Farmington, Wards	"	16 17
Lewisville, Doub's	"	23 24
Davidson, Olivet	Sept. 30,	Oct. 1
Summerfield, Lee's Chapel	"	7 8
Stokesdale, Stokesdale	"	8 9
Davie, Zion	"	14 15
Cooleemee, Cooleemee	"	15
Mocksville, Mocksville	"	15 16
Advance, Advance	"	16
Danbury, Pisgah	"	21 22
Madison, Madison	"	22 23
Forsythe, Tabor	"	28 29
North Thomasville, Zion	Nov.	3
Thomasville, Thomasville	"	3
Kernersville, Kernersville	"	4 5

The Farm and Garden.

Shredding Corn.

The reading of an excellent article written by Mr. R D. Tatum and published in Southern Ruralist leads to the remark that it is a great pity that a considerable number of southern farmers have backslidden from their bright conversion to this promising reform in corn harvesting methods. This revulsion seems difficult to account for in any reasonable and satisfactory way. It has been suggested that the introduction by shrewd and plausible canvassers of a large number of a certain make of shredder that did its work in a very imperfect manner was responsible for much of the dissatisfaction and "going back" on the method. Doubtless this is true to some extent, for I have heard of but one or two farmers who were pleased with the results where that machine was used. Fortunately, while I have used several different shredders, all of those used did more or less satisfactory work and the inferior quality of any one machine was not permitted to destroy confidence in the excellence of the general plan. I believe that the method of harvesting and cutting and curing the corn in shocks—stalks and all—is destined yet to become the general if not the universal method. Even in the north, where farmers are quick—as a rule—to adopt new methods, there are some farmers who practice the old time laborious and expensive method of pulling fodder, permitting the constalks to remain standing in the field to be very much in the way of preparing the land for a succeeding crop and of its cultivation "Pulling fodder" it like the operation of shearing a hog—"great cry and little wool," which was the Irishman's verdict. It is certainly hard work and poor pay to say the least of it, and this writer has had some experience in "pulling" fodder with the same hand that holds this pencil.

Possibly, however, some farmers do not find it much trouble to pull fodder. As was said in my hearing by a public speaker a few days ago in many fields the most of the work consist in pushing instead of pulling, holding the stalk taut by means of the left hand gripping the tassle, while the blades are pushed downward with the right hand. If so the plan has its advantages from an Irishman's standpoint, in the fact that the "taking up" and "stacking" or hauling to the barn is not much of a job. Pat was also a cotton farmer and he didn't care to make a big crop of cotton because it took so long to pick it out.

Truly, corn of that style does not require much work to dispose of it by any method that might be adopted; nor will the stalks be much in the way if left in the field as usual. But it was a problem of some difficulty how to dispose of the stalks for a field yielding 30, 40 or 50 bushels of corn per acre, such as may often be found even on well improved uplands, not to speak of the bottom lands. It was unscientific and actually wasteful it would seem, to burn them to get them out of the way. The cutting to pieces with a stalk cutter only partially solved the difficulty.

But the cutting and shocking, and later shredding the stalks does solve the problem completely, and so far as I can see, most satisfactorily. It converts a ton of troublesome cornstalks into a ton of cornstalk hay, or shredded corn fodder, into a ton of clean, wholesome, fairly good roughage. And the amount that may thus be added to a farmer's winter supply of coarse provender is not to be "sneezed at" A farmer who gathers 1,000 bushels of corn in the good, oldfashioned way, by pulling (and pushing) the blades off and afterwards slip-shucking out the ears, gets about 14,000 pounds, or seven tons, of cured corn blades—a most excellent hay. This is about 14 pounds of cured blades for each bushel of shelled corn. Now, how much is left in the field in the shape of clean, nice cornstalks? Not less than 40,000 pounds, or 20 tons This is just 40 pounds for each bushel of shelled corn. Georgia farmers, of a good crop year, produce about 35 000,000 bushels of shelled corn. According to the above proportion the stalks alone, without the blads and shucks, from such a crop would amount to 700,000 tons of roughage!

This would be enough to give two tons to each of the 350,000 cattle in Georgia.

But let us go back to the farmer, who makes, say 500 bushels of corn. The stalks from that amount of corn would yield ten tons of shredded corn stalks, or enough to provide each of his five cows with two tons each. Mind you, these amounts are in addition to the corn blades, which are really a part of the shredded results, but not counted in this estimate.

And what is the shredded stover worth as a food? According to chemical analysis—and this is well sustained by actual feeding tests—shredded corn stalks are worth about two-thirds as much as clean, well-cured corn blades. In other words, when cured corn blades bring $15 per ton, the shredded stover would be worth $10 a ton. And the 700,000 tons from a good Georgia crop would be worth $7 000,000, which is the sum paid by our government for the territory of Alaska —J. R. Redding in Atlanta Constitution.

Guttings in Sand.

To make cuttings root quickly, fill a saucer full of sand, into which slips of any kind of plants may be set for rooting. Enough water must be kept constantly in the saucer to give the sand the consistency of mud, and it must then be given a light and warm place —Southern Fruit Grower.

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been

DRINKING TOO MUCH,

they will promptly relieve the nausea,

SICK HEADACHE

and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated.

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A secondary school of high grade for boys and girls, is centrally located and specially noted for its beauty and healthfulness. Model student body, able faculty, reasonable expenses and accommodations to suit all classes. School opens August 30th. . . Post office address, Rutherford College. Railroad station. Connelly Springs. For catalogue and other information, address

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june 1-4m

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Opens August 16. Address
L. B. ABERNETHY, President,
or M. A. YOST, Secretary,
je2-tf Weaverville, N. C.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

Jesus, Savior, Pilot Me.

Jesus, Savior, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass came from Thee;
Jesus, Savior, pilot me.

As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous waves obey Thy will
When thou sayest to them, "Be still!"
Wondrous Sovereign of the Sea,
Jesus, Savior, pilot me.

When at last I near the shore,
And the fearful breakers roar
'Twixt me and the peaceful rest,
Then, while leaning on Thy breast,
May I hear Thee say to me,
"Fear not, I will pilot thee."

EDWARD HOPPER.

Tribute of Respect.

Jefferson Sunday school.

Whereas, it hath pleased God in his great wisdom and good providence to remove from our Sunday-school one of its most faithful members and an able and loving teacher of rare ability, in the person of Mrs. Effie D Colvard; therefore, be it resolved

First. That the sad removal of such a loving, patient, Christian life from our midst, leaves a vacancy and a shadow which is and will be keenly realized and deeply deplored by all the members of our Sunday school and its friends, and will prove a serious loss to the Sunday-school, the church, and to the entire community.

Second. That we tenderly sympathize with the family and relatives in their sad grief and bereavement, and pray God's richest blessings upon them in this sad hour, and for their happy entrance into the Eternal City.

Third. That a copy of these resolutions be spread upon the records of the Sunday school, a copy be sent to the family, a copy be printed in The Jefferson Recorder, and also in the North Carolina Christian Advocate.

WOOD.—On September 1st, 1905, Oscar Craig Wood, eldest son of Mrs. M. L. Wood, of Statesville, was called to his eternal reward. Not quite 17 years of age, he was stricken down by that dread disease, consumption.

In October, 1904, before the disease appeared, he was converted and joined the Methodist church, and lived a consistent life to the last, not backsliding as so many young people do.

With him the end was peace. His sky was unclouded, and earthly scenes only faded before the brighter beyond.

I have never seen any one, especially one so young, more completely submissive to the divine will.

While he desired to live if it were God's will, yet he was willing and ready to go if God so willed it.

How beautiful is the young life dominated by the truths of the blessed gospel

We commend to a heavenly Father's care the bereaved mother, brothers, sister, and friends

J M DOWNUM

Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

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A Word Fitly Spoken.

The word fitly spoken does not always come to the lips at the moment it is wanted. Now and then we remember with regret that we did not meet the occasion with the reply or the speech that would have graced it; our tomorrows reproach our yesterdays for the inadequacy of our preparation, or the mistakes of our haste.

The word fitly spoken to one in anxiety, how good it is, how full of comfort and strength! The appropriate word to the stranger who is lonely in a city of strangers and burdened with a homesick heart, what joy and uplift it may convey! The word of caution to a young man on the brink of temptation which is pulling him down, and which arms him for victorious struggle, what an angel-prompted word it is! And the word of praise, generously given in sincere appreciation, to the wife, the husband, the friend, the child, the servant—to anybody who is doing his or her best, is there another word that may be so fitly spoken, that may carry cheer and courage so divine?

A word not fitly spoken, as a rule, is the word of irony, of sarcasm, of anger or of faultfinding. From the depths of morbid depression or physical feebleness, from a sense of incapacity to meet the situation, or from pure irritability and nervousness, we speak the word which is like an arrow poison-tipped. Too late we may wish to recall it, but we can seldom undo the misery wrought by a fretful, unjust or malicious word. Unkind faultfinding ruins much domestic peace. Resentment may be righteous at certain times, but faultfinding is usually petty, and rarely other than an expression of selfishness.

"Like apples of gold in pictures of silver," the word fitly spoken is beautiful and blessed; a word which none need regret, and which adorns and elevates daily life.—Christian Intelligencer.

Trust Your Shepherd.

Abandon yourself to His care and guidance as a sheep in the care of a shepherd, and trust Him utterly. No matter though you may seem to yourself to be in the very midst of a desert, with nothing green about you, inwardly or outwardly, and may think you will have to make a long journey before you can get into the green pastures. Our Shephered will turn that very place where you are into green pastures, for He has power to make the desert rejoice and blossom as a rose.—H. W. Smith.

To Whom Go?

I received a letter not long ago from a youth who had given a great deal of time to the study of other religions, and the more he studied them the more perplexed he got. He pointed out, what I am only too glad to admit and rejoice in admitting, the great deposit of religious truth that there is in other religions outside of Christianity. He pointed out to me, for example, the moral elements in Confucianism; he pointed out the beautiful elements of self-renunciation in the life of Buddha; he pointed out the strict law laid upon conduct by Mohammed. That is all very well; we all admit it, but face the alternative. Are you willing to follow Mohammed, Confucius, Buddha?

"By their fruits ye shall know them," and the fruit on Confucianism is dead China; the fruit of Buddhism is the immense spiritual despair of India; and the fruit of Mohammedanism is barbarism. To whom will you go? It is all very well to study comparative religions, and to say there are elements of good here No doubt there are; God hath not left Himself without a witness. But will you go to them? You know you can't. You know it is not possible. Face, then, the great alternative like a man, and, if Jesus and Jesus alone holds the words of eternal life, don't equivocate with Christ; don't make a bargain with Him about how much you are going to take of his teaching and how much you are going to reject That won't do. You have to say yea or nay, and sooner or later life will make you say it. You are going away from Christ today; tell me, my brother, where are you going and to whom?—W. J Dawson, in Tremont Sermon.

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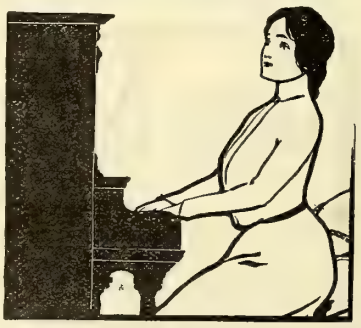
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ESTABLISHED 1855. GREENSBORO, N. C., SEPTEMBER 28, 1905. VOL. L., NO. 39.

The Editor's Vacation.

EDITORIAL CORRESPONDENCE.

FOR TEN DAYS, beginning September 16th, I was actually on a vacation. Shutting my eyes to everything and turning a deaf ear to the demands of editorial and office work, I vacated and made myself as oblivious as possible of all the cares and anxieties of my accustomed work. As evidence of my determination to rest I betook myself to the vicinity of Taylorsville, where, for a long time, there has been a surfeit of leisure, and where there is ample opportunity to keep wide of anything like the mad rush of modern-day enterprise.

* * * *

Let it be understood that I mean no reflection upon the capital of little Aleck. Taking life easy and abstaining from those things that fill the air with dinning noise and envelop the earth in dust and smoke, is not an unmixed evil. It affords opportunity for reflection, meditation and rest. And the world needs rest and resting places, and an opportunity to turn aside occasionally and, amid restful scenes, betake itself to meditations. Jesus exhorted his disciples to turn aside and rest awhile. How could they rest without finding a resting place—a place where they might escape the din and confusion of the busy marts of commercial life?

* * * *

Taylorsville is an ideal place for rest and recuperation, and we are not surprised that the community has won the reputation of indulging a little too much in this supposedly inexpensive luxury. With a climate unsurpassed, and scenery almost unrivalled, midway between the lower and the upper piedmont section, this is undoubtedly one of the most attractive communities to be found anywhere, and, by every token, is designed to be a sanitarium for the sick and a place of rest to the weary. If the people of the community are wise, they will yet move to turn the attention of the outside world to the advantages of this section as a place of resort. One who has ever spent a vacation here will always wish to return. I am glad that Davis Brothers, at Hiddenite, a nearby station, have made a good beginning this year, having entertained hundreds of guests at their new hotel this season. This is but the beginning of what will lead to a better appreciation of this section as a place of resort.

* * * *

A little indisposion and much weariness prevented me from accepting the invitation of Brother Poe to preach for his congregation at Taylorsville. They now worship in the new and elegant county court house for the reason that they have pulled down their house of worship in order that they may erect a new and better one on the same lot. They are a small but heroic band, and have determined to build of brick. They deserve all the outside help that friends may be disposed to give them. Brother Poe is serving his second year as pastor, and we were glad to hear his people speak of the favor in which he is held. Under somewhat discouraging conditions he is making progress.

* * * *

After four days spent here with relatives, I undertook to make my way, on Wednesday, to Lenoir. I found, however, that, at Statesville, the trains only beckoned to each other in passing and did not make connection. If I had been thoughtful enough to inquire of the conductor I could have been transferred at the junction; but, having imbibed freely the spirit of a restful community I was too much at ease to exercise such foresight, and I paid for my lethargy by seeing my train speed away before my eyes in a way that was extremely tantalizing and that seemed to mock and jeer at my discomfiture. Captain Rowland may have thought that I blamed him. But not so; it was myself for whom I wanted a chastising machine made for the business. There was nothing else to do but take up for the day at Statesville, which I did on this occasion with reluctance, not because I dislike Statesville, but because I had started elsewhere and did not see for the moment how I could work Statesville into my program. But when the train leaves a man he is left, and this is all there is to it unless he can put his wits to work and put something more to it.

* * * *

Well, I went up town just as if nothing specially discomfiting had taken place, acting as if I had "just come a purpose." I walked right in and registered at Hotel Iredell, the best hotel in the town, if not in the State, and immediately drew my mailing list on the town and proceeded to collect. (This, by the way, was a matter of pure necessity, since I had registered for the day at Hotel Iredell.) How often are our disappointments turned to good account! In a few hours, by the kindly help of Rev. H. K. Boyer, I had secured a goodly number of renewals and new subscribers, and the rest of the day was pleasantly whiled away in looking about the growing young city, taking notes of her progress and in shaking hands with old friends and making new ones. Statesville is one of the towns that grows larger and more attractive each year, and that will eventually take its place among the smaller inland cities. A real attraction of the place is Hotel Iredell, conducted by Mr. and Mrs. E. G. Gilmer, formerly of Mount Airy. It is a gem in all of its appointments, and is so conducted as to make it most attractive to the traveling public. I need not say that the house is always full.

* * * *

Among other attractions I enjoyed a visit to the City Graded school building and grounds. It was after the school hour and I had time only to look around. I doubt if there is anything like it in any other city in the State. The grounds have been laid off in plats and walks; beautiful shrubbery and flowers adorn the whole, alternating with bright green lawns, the whole encircled by a perfectly kept hedge of evergreen. I was informed also that nowhere about the building can there be found the least sign of mutilation, not even a pencil mark in closets. The pupils are jealous for the preservation of the building and grounds and never a sprig or flower is plucked without the consent of the Superintendent, and the children are enthusiastic over the flowers, often urging the parents to go and see how beautiful and orderly everything is. When I had looked over this object lesson and heard of its effect, I said, "this itself is an education." The teacher who can inculcate the power of self control necessary to achieve this, and succeed in keeping before his pupils this constant object lesson of beauty and order, has mastered the art. This itself is an education. The man who has achieved this in Statesville is

[Concluded on Eighth Page.]

CONTRIBUTIONS.

INTERESTING SCENES IN EUROPE.

BY IVY L. LEE.

I.—IRELAND AND ENGLAND.

The best way to enjoy England is to see Ireland first. If you are to land at Queenstown, you approach the emerald isle through the waters off the southeast coast of Ireland where the British navy does the great bulk of its practice maneuvering. It is supposed that if England ever fights a great naval battle, it will be in this neighborhood. You pass acres of fishing smacks, their old tobacco-colored sails seeming a beautiful purple in the sun. It is a delightful to stand on deck and watch the rock-bound coast of Ireland. The shore is very well rounded, and the sandstone hills against the sun produce some superb color effects. On top of the hills are the old Danish watch towers, hundreds of years old. What hardy people those Norsemen were!

You miss all this if you go right on to England. You also miss an opportunity to cable your friends in America that you have "arrived" before you really have. Modern science does wonderful things in relieving anxieties. While still out of sight of land, and at about three o'clock in the afternoon, I sent a message by "wireless" tn Cuxhaven, there to be cabled to New York announcing my arrival. If we had waited until we reached Queenstown, seven hours later, it would not have been possible for the message to be delivered in New York until the following morning.

The little Queenstown tender came alongside the big "Oceanic" at 9:30. Everybody gathers around the mail man. We leave the great liner and let her continue on her way at a little after ten. It is a most beautiful full moon night, and the ride into Queenstown harbor on the deck of the lighter is charming. A flotilla of English men-of-war is in the harbor, and it is most interesting to watch them later from the window of your hotel.

Queenstown is a most peculiar place, built, as it is, on the side of a hill with the houses apparently terraced one above the other. Its big Cathedral stands high on the hill overlooking the harbor.

In going abroad you often wonder what will strike you first as most peculiar. My first feeling was one of puzzlement at handling English money, but it is astonishing how quickly one obtains facility in calculating in its terms. The English use coin almost altogether. In fact, they have no paper money under denominations of £5. The huge penny coppers, and the "two and six" shilling pieces, are a nuisance.

I had hoped in the morning to get a photograph of the English naval vessels which were in the harbor, but they had, evidently, departed at daybreak. The English navy is very busy these days.

The first sight of the tiny little railway carriages at the railroad station is highly amusing. They seem so small. You take a little rambling train up along the water side to Cork, where you change cars for Dublin. Although Cork is a place of some importance, and the railroad station is quite pretentious, I found it impossible to send to send a telegram from there at seven o'clock in the morning. They told me the telegraph office did not open until nine!

A short distance out of Cork you get a good view of Blarney Castle from the car window. The country looks so very desolate, and the thatched roof houses show so vividly the poverty of the people. Where the land was not rocky it was boggy. Grazing seemed to be about the best use to which the country could be put, and I noticed a large number of sheep all over everything. Some of the little lambs were extremely attractive. Every now and then on the roads you see the quaint Irish milk carts drawn by donkeys.

A six hours' run brought us to Dublin. It looks just like an American city, though now and then you observe evidence of great age not to be seen in the States. A walk around the city shows you the hoary Bank of Ireland building, and St. Patrick's Cathedral not far away, where Dean Swift once preached and where his bones now rest beside those of his beloved Stella. The sexton was very eager to show us around—and to get his tip. The Swift grave is underneath the floor of the building, a marble slab covering it. We saw the beginning of a service which added a touch of color and interest to the experience.

On the streets you see the donkey carts everywhere. Lined up at important centers you find the "jarvies" i. e., jaunting carts, which serve the place of hansom cabs for Ireland. Everybody rides in them. Now and then you see an old-fashioned Gaelic street sign. The people seem pretty busy, though much of the city is quite broken down. That seems the present state of Ireland—it is broken down.

When you are through with Dublin, it is but a short ride to Kingstown where a vessel is ready to take you to England. It is eight o'clock in the evening. Our steamer is the "Ulster", 5,000 knots—speed capacity, 25 knots. It is one of the fleet built particularly for the British Mail Service. The passage across the Irish Channel was magnificent. The sea was just choppy enough to be interesting, and it was delightful to see the little boat go so rapidly. We caught sight of the lights along the coast of Wales about 11:30 and we pulled up alongside the dock at Holyhead at midnight.

There is no sleeper from Holyhead to Liverpool, so I obtain a compartment in the day coach to Chester, an ancient British town whence we go to Liverpool. Destined as we were for the Lake Region, we tarried only a few hours at Liverpool and were off early in the day to Kendal, the seat of old Westmoreland County. It was very interesting to obtain a first glimpse of the English country. Everything was so finished. The fields, meadows and farms were all so perfect. There were sheep everywhere. It is no wonder that this is a great country for woollens and for mutton. We followed the pages of our Baedeker all the way up, and were able to tell pretty well what we were seeing. At about 2:30 in the afternoon we saw a little village over in a valley which we knew from the map to be Kendal, and a moment later we alighted from the train.

Kendal is an exceptionally quaint old place, every house in it being built of limestone. They built these houses out of the rock they take from the foundation excavations. You may obtain a very delightful home here for £50 a year. Everything is cheap here in these regions.

Late in the afternoon we ascended a very high hill overlooking the village, and looking towards the west, obtained a wonderful view of the sunset. On the crest of this hill is a golf course, one that would take the ordinary golfer many hundred strokes to cover. The view, however, from this eminence is magnificent beyond description. The grass is high and the ground mellow and tufty. Sheep are, of course, everywhere around us. Mountains and hills are to be observed in the distance. Here and there is a touch of water. The air is pure and fragrant. You regret that the night is coming so fast, because it is very tantalizing not to be able to take a long tramp around the country without delay.

MUSINGS OF AN OLD PREACHER.

REV. GEO. G. SMITH.

The attempt to make the truths of the gospel system acceptable to the proud intellect, by discarding revelation and substituting intuitions, and reasoning, has been a disastrous failure. When men have discarded revelation, they have always ended in discarding Christianity. The intellect has all it can do after the Revelation has been made to understand and interpret it and see the wisdom and goodness of Him who gave it, and the beneficence and the blessedness of truth we could never have discovered for ourselves. The incomprehensibility of these infinite truths is no argument against them. They are not comprehensible, this is true, but it is because of their vastness. They are easily understood as far as understanding them is necessary to this reception. The gospel is a revelation. In a very elaborate and learned sermon from Dr. Lee, of St. Louis, he proves conclusively, that wherever man is found or wherever man has been found, in all ages the God instinct has shown itself.

Men are born Theists. Atheism is the product of culture. This Compte admitted when he formed his theory of positivism The effort of reason, however, to find the God who would meet its demands, has been as all men know a vain one. No philosophy has been able to make a satisfactory Theism. To know God man must have a revelation. This Jesus our Lord recognizes and he thanks God that it is a fact. But a revelation which man can receive must be attested by evidence which is convincing, and this evidence Christ brought, and only he has brought it. His credentials as God's only Son are not to be invalidated. He lived as no man ever lived. He said what no man ever said. He did what no man ever did. He died as no man ever died and was the only being who had a resurrection which attested his Divinity. He did not come to argue or debate with scholars. He came to speak with authority to all the children of men. He knew the Father, and he only knew him. He and he alone could reveal him, and this revelation was not made to the proud, but to babes. Those who were lowly in heart and willing to receive meekly the words of God should hear them and find rest for their souls.

The arrogance of intellect is a characteristic of mankind. The temptation in the Garden was not to gratify sense alone, but to enable those who ate the fruit to know. There is no humiliation of the human mind demanded by Christianity. Every power it possesses is called into use, but it is only when it goes beyond its province and seeks to know what it has no capacity to understand that it is rebuked. Rationalism, which aims to supplant revelation and which tries to answer questions that revelation does not answer is an impertinence. The Master spake as a master. "Nev-

er man spake like this man. He speaks as one having authority." We are not dependent upon fallible man with finite minds for the truths we need to know. God has spoken, "This is my only begotten Son. Hear ye him." The truths of revelation which are fundamental are few. The creed of Christendom is a short one, the moral code in its primal principles is in a paragraph. The little child can understand the revelation as fully as the philosopher. God has not chosen a few illuminatti Fathers, Rabbis, Doctors, Lawyers, and given them the truth to give to us, but he has given it to the lowliest directly. "He is God. He is a Father. He loves men, he demands love in return. He has given us a law, it is a law of love. We have broken it, and we are condemned for our sins. He has sent his Son to save us. He has lived among us, suffered, died, rose again, and through this Son we all have access to a loving Father, and are granted free forgiveness and the gift of the Holy Spirit who works in our heart a radical change. We are to love God and obey him, to love our fellowmen and aid them, and we may expect to live forever." That is the summary of the revelation. Cavil at it as we may, reject it as we may, we can but understand what it is. It is a revelation to the humblest. It has in it profound depths of mystery. None can deny that, but these are mysteries inseparable from it. God has not tried to unravel them, these are inexplicable but the power to believe these truths is ours, and the Saviour of all blesses his Father that he has made the lowliest able to receive them.

Have we a right to ask God to do more than he has done? To tell us truth and ask Him to explain why it is truth? Shall we ask Him why he made such a world, why men must toil to renew wasting strength or die? Shall we ask him why we are in frail bodies subject to pain, why we have limited faculties, and power to do the things that are harmful? Thousands of questions we may ask and if they were answered we would know no more of God than we may know now, by simple faith.

If he were to explain the great mysteries and we were to wait for his blessings till we understood the explanation how hopeless would be our condition! We do not know what light is, what electricity is, what nerve force is, what gravitation is. We do not know how food nourishes nor water refreshes. We do not know what the sun is, nor the moon. We do not know the uses of the stars. We do not even know the facts of recent history. What our fathers knew has perished with them. and each generation begins again to recover what its forbears had in full possession. God does not make us wait. He He tells us what we may know: "God is, Christ is, heaven is, the Holy Spirit is," and we can simply receive these truths and act as they demand. The Greek seeks after wisdom and rejects the cross, but he who believes Jesus died for him has rest for his weary soul.

When one knows how feeble are our faculties, how few they are who have opportunity to cultivate them, how limited is the province of reason despite its claims to infinitude, his heart should glow that God has sent his only begotten Son into the world infinite in his nature yet one with us, to tell us what we need to know. The humblest child can know as truly as the mightiest philosopher. The poor in spirit enter into God's kingdom and the pure in heart see him. I have spent almost a life time among books, I have tried to make myself acquainted with what philosophers have taught, but the simple truths which came from the lips of God's only begotten Son, the Man of Galilee are the only ones I have ever heard or found which bring rest to the weary and the heavy laden, and they are easily understood by the child as by the philosopher. The heart of that one, who was man as well as God, glowed as he recognized the wonderful goodness of God toward the poor to whom he preached. The publican and the sinner, the outcast, the fisher casting his net, the beggar calling for alms, the Greek coming from afar to get his heart questions answered, all were able to understand Him.

Nothing in my life of near fifty years of preaching the glad tidings has so thrilled my heart with joy, os that this Gospel was revelation for babes, and that I could preach it to the unlearned and feeble with full assurance that they at least would understand it.

NORTH CAROLINA METHODISM IN 1820.

REV. JNO. R. BROOKS.

Although the name of our State was not on the map of the church 85 years ago, she held a place of some importance in Methodism at that early day. All her territory was embraced in the Virginia, South Carolina and Tennessee Conferences. As some of your older readers and some of the descendants of the preachers named, I will give some of the appointments in those Conferences made in North Carolina gotten from the General Minutes of 1820. I will begin with those in the Virginia Conference:

ROANOKE DISTRICT.—Christopher S. Mooring, P. E.

Roanoke, Wm. D. Barrett. John Lattimore, sup.

Washington, Thacker Muire.

Swift Creek, Thompson Garrard.

Albemarle Sound, Curtis Hooks.

Banks and Islands, Ira Parker.

NEUSE DISTRICT.—Lewis Skidmore, P. E.

Tar River, Enoch Johnson.

Haw River, Frances A. Ward and Richard G. Napier.

Raleigh City, Peyton Anderson.

Raleigh circuit, Charles L. Cooley.

Black River, Benj. Mason.

New River, Archibald Robinson.

Newbern, John F. Wright.

Beaufort and Straits, Williams Harris.

YADKIN DISTRICT.—James Patterson, P. E.

Franklin (Va.), Samuel Hinton and Robt. Wilkinson.

Yadkin, Henry Alley.

Iredell, William H. Starr.

Salisbury, William Eastwood.

Guilford, Thomas Howard.

Caswell, Lewis Kimball and Jno. Thompson.

The southern part of this State was embraced in the following two districts in the South Carolina Conference:

PEEDEE DISTRICT, Daniel Asbury, P. E.

Lynch's Creek, Christian G. Hill.

Black River, Elijah Bird.

Little Peedee, Nicholas Ware and John Dix.

Brunswick, David Hilliard, A. T. Simmons, A. Norman.

Bladen, Jeremiah Norman.

Deep River, James Donnelly.

Georgetown, John Howard.

Fayetteville, Hartwell Spain.

Wilmington, Nicholas Talley.

CATAWBA DISTRICT.—Jesse Richardson, P. E.

Morganton, Hugh Hammill.

Black Mountain, Thos. L. Winer.

Upper French Broad, Andrew Hammill and T. Mabry.

Union, Barnabas Pipkin, B. L. Haskins.

Lincoln, Zachariah Williams, J. L. Greaves.

Sugar Creek, Zaccheus Dowling.

Rocky River, Jacob Hill, J. H. Tradewell.

Montgomery, Daniel F. Christenbury.

Missionaries to Mississippi, Nicholas McIntyre and Thos. Clinton.

In the Holston and French Broad Districts of the Tennessee, that are supposed to include all the North Carolina territory beyond the Blue Ridge, there is no name of a charge in this State that indicates its whereabouts except "Ashe," which I suppose means Ashe county. There is no mention of any other North Carolina county or town or stream that would locate the charge. There is no hint of Asheville, Waynesville, Hendersonville, Franklin or Murphy. Nor of Buncombe, Macon, Henderson, etc. That must have been a "day of small things" for Methodism in that section.

It will be noticed that only one preacher each was sent to Raleigh, Wilmington and Fayetteville. Charlotte was an appointment on the "Sugar Creek circuit."

Fayetteville reported 160 white 300 colored members, and Wilmington 146 and 768, respectively.

Such well known men of that day as Daniel Asbury, Joseph Travis and James Axley were among the presiding elders.

Only two preachers were reported to have died during the year in all the 11 Conferences. And, what is remarkable, both of them were members of the Virginia Conference and died in North Carolina, on adjoining charges, Newbern and New River. We then had only three Bishops, William McKendree, Enoch George and Robert R. Roberts.

The next session of the Virginia Conference was to be held at "Raleigh City, North Carolina, February 23, 1821," the South Carolina at Columbia, January 11, 1821, and the Tennessee at Hopkinsville, Ky., October 4, 1820. It is doubted if any who attended those Conferences then are now living. They have been "gathered to their fathers," and we are here to carry on their work. May we be faithful!

THE VACATION PREACHER.

Do you go forward and speak a word of greeting and appreciation to the strangers who supply your pulpit in these vacation weeks? In one church on a recent Sunday, when the number of cloudy weather absentees was unusually large, one man was heard to thank the preacher after this wise: "There was a remarkable oneness in your service—you read Psalm 1, you gave out hymn 1, you certainly preached us an A1 sermon, and you won the hearts of all your hearers." Now, ministers are humans and such words of appreciation, sincerely spoken, will surely save them a bit of heartache, and help them to preach still better.—Congregationalist.

True cheerfulness is a moral achievement; and to cultivate the capacity for seeing and rejoicing in the good, the beautiful, and the true is a duty. We readily grant that it is a duty to give, to pray, and to work; but quite as much it is a duty to be bright, to up, to have the cheery mood and speak the cheering word.—Zion's Herald.

Board of Education of the Western North Carolina Conference.

Dear Brother:—The Board of Education of the Western North Carolina Conference is charged with the management of the educational interests within the bounds of our territory. There is no interest more vital to the welfare of our church. While this is true, we are convinced that it has not been at all times so accredited to our people as to render it sufficiently influential in its appeal to them as to elicit that response and support that by every token it merits.

The Board to which you have committed the administration of our educational work has patiently and coscienciously considered every phase of this vast and all-important question and at our recent called meeting in Charlotte, N. C., we formulated some definite plans of action which it is hoped we shall be able to consummate at our approaching session at Greensboro. In order, however, to accomplish that which we have planned for the provision of increased and improved educational facilities for our people, the definite and faithful co-operation of our pastors must be secured. Not simply the general good will and well wishing of our preachers are sought, but an active potential co-operation which plans for achievement and labors to an end, a co-oporatoin nerved with determination, overcoming difficulties and making no provision for failure or defeat. With such co-operative and united effort in this behalf, no reasonable result ought for a moment to be questioned. To you we most earnestly appeal, invoking your aid at this juncture in order that our aims, fraught with so much of possible good to the church, may not come to naught but may be crowned with a blessed fruition and the highest success.

The plea which we make is for the payment of every dollar of our educational assessment. We ask this because it ought to be done and because it can be done. It ought to be paid because the interests of the cause of our Lord imperatively demand it. It can be done because the amount assessed for this great cause is so ridiculously small as to be out of all proportion to the ability of our people to pay. With nearly eighty thousand of the best of North Carolina's citizenship to whom we may appeal, this Board contends that an assessment of scarcely ten cents per member is a mere bagatelle and if anything like intelligent efforts are expended by our pastors the entire assessment can be met with ease.

We as a Board, ask no special consideration at your hands, we simply request and urge that the educational assessment be accorded the same opportunity before your people that is given to the missionary and other conference claims; that you represent the cause of education with the same fidelity, and urge the people to its support with the same earnestness that you display in the missionary of any other cause. That when you have taken all your collections in bulk, you prorate the amount so collected in strict accordance with the resolution upon this subject passed by our conference two years ago. In making these requests we feel that we, the Conference, and the people, who contribute the money have a right to expect that these resolutions be faithfully complied with.

We are aware that but two months of the conference year remain, but in as much as they are the last two months they offer by far the best opportunity for effective work for the accomplishment of the ends which we have in view. Durihg this period therefore, we beg you to bring this important interest to the attention of your people with a vigor and painstaking loyalty unparallelled in the history of your ministry. If you have complied with all seeming requirments as to preaching and talking upon the educational question and results have not been satisfactory, and yet another effort in the time that remains, and cease not by all possible means until every dollar of your assessment has been paid. If you have not yet made any direct effort in behalf of this great cause, let not another Sabbalh pass without doing so with all the ardor and enthusiasm that you possess. In this matter you are our sole dependence and to you we look for the successful issue of the great task we have in hand. You are the only representative we have on the ground, and in the hearts of your people, and if this work is not done through you it will not be done at all.

Finally, brother, do your best, and remember that whatever you do for the cause of christian education in the Western North Carolina Conference must be done quickly and vigorously or the results will humiliate and disappoint. The record of each charge for this year will be "writ large" in the exhibit that we shall make at Greensboro. Our method hereafter will be the same as that employed by the Board of Missions for displaying before the Conference just what every charge has contributed to the cause of education. We trust that your charge shall have a large block of red to its credit, and that throughout the exhibited results, black may be conspicuous for its absence.

With a prayer for God's blessing upon you, and this and every other feature of your work, we are,

Fraternally yours,

C. C. Weaver,
E. L. Bain,
W. R. Ware,
Lee T. Mann.
Com. for Board of Education.

[The foregoing copy of a circular letter which has been sent out to all the pastors, was furnished us by the secretary of the Committee with request that we publish.—Editor Advocate.]

No man can die of Fever who uses Johnson's Tonic even half way right.

In 20 years no grave was dug or shroud was made for a victim of Fever whose faith was pinned to Johnson's Chil and Fever Tonic.

It is a superb medicine that has almost limitless control over all forms of Fever.

Not simply good, but supremely good. Not good as any thing, but better than everything. Not made to please a palate but to save a life.

Write at once to The Johnson's Chill and Fever Tonic Co.

Savannah, Ga.

Hendersonville Circuit Notes.

Week before last we were detained three days to preach to the people of Nesbitt's Chapel in the edge of McDowell, an M. E. Church where we went to visit some of our members. As a result of the three days meeting 11 gave testimony to being converted.

We are now in a meeting at Hill Girt. Three at the altar last night and one profession. The meeting is just getting fairly started. We may continue all the week. Pray for the good work, We thank God and take courage. In our efforts to visit all our scattered members we have had some varied experiences; but success after all.

One of our members who has belonged to the church for years, said I was the first preacher that ever entered her home, yet she lives about half way between two of our churches but off of the main road. She, as well as others, voluntarily paid quarterage, some of whom it is said had never done so before.

On visiting a brother and wife at Biltmore between services from Hill Girt meeting, I got off the train at Biltmore, inquired for Brother James Taylor and wife, sister Alice Taylor. I was directed by parties who seemed confident they knew them, traveled four miles to find the wrong Taylor; set out again, traveled three and one half more miles to find another Taylor who also proved not to be the Taylor wanted. I got back to the station by dark and set in for another walk, and five miles and nine o'clock brought me to the home I wanted at the end of 14 miles travel all but six of them on foot and but for the kindness of Mr. John Davis, who furnished me a horse near the first of the trip, it would all have been on foot. Here I was well cared for till I was delivered at the train next day by my kind host of the night, bringing away precious memories, two dollars quarterage, a dollar subscription for missions and a subscription to the Advocate. But all this leaves out the dificulty I had in getting through the Vanderbilt Lodge gate at dark to go five miles through the wilds of the forest and night along strange roads. But nothing daunted, we got through, and by the aid of moonshine made the trip. All this not withstanding I had previously written to pave the way but, mails are sometimes treacheours, as in this case.

I had intended getting back for the meeting at night, but fortunately Brother Litaker was on hand in my absence to preach to the edification of my people. Brother S. K. Breeding of Hendersonville, also preached to them last Sunday while I was away filling regular appointments.

But enough for this time.

Truly,

W. H. Perry.

Rutherford College.

Rutherford College enters upon its sixth annual session under the management of the Methodist church with the largest attendance in its history. There is now an enrollment of one hundred and sixty-four students, and others are arriving daily. Of this number one hundred and five are boarding students. The others are furnished by local patronage.

Not only are the counties of Western North Carolina represented at Rutherford College, but representatives are to be found from South Carolina, Virginia, Pennsylvania, Texas and New Mexico. It is encouraging to note the rapid growth of the institution and the widening of the territory from which its students are drawn.

Brother J. H. West is doing well his work as president of the school and the unprecedented enrollment which we now have is due largely to his labors.

Prof. J. R. Walker, who is an A. M. graduate of Wofford College, and has been principal of Waxhaw Institute during the past three years, has his work well in hand and shows himself to be a teacher of unusual ability.

Miss Hester Litman, a graduate of New York Conservatory of music, has charge of the music department and is giving perfect satisfaction.

The dormitory and central dining hall for young men have been completed, giving better accommodations than have been offered before. On account of the urgent demand, arrangements have been made to build another dormitory which will be ready for use by January 1st, 1906. All the indications are that this will be the most successful year in the history of Rutherford College.

Yours truly,

W. W. Peele.

Rev. Benton Field and Leaksville.

Dear Brother Blair:—Your late lines about Leaksville lead me to very pleasant memories.

Fifty years ago, next December, I was on my way to my first circuit, in Henry County, Va.

Rev. John Tillett, my P. E., had given me a written way-bill. I was to stop with E. W. Ogburn in Greensboro, Rev. B. Field, in Leaksville, etc.

We spent a night with Brother Ogburn just in front of G. F. College. His wife had lately died. His only daughter, Fannie, was about grown and kept house for him. We did not know that Fannie was to be Mrs. Andrews and that she and her husband and my little wife were all to go to Heaven from Greensboro. We spent Sunday night with Brother Field in Leaksville and heard him preach. He had been an itinerant, but was then in the local ranks. He gave us a good sermon, called for penitents, opened the doors of the church, and took a factory girl into the church. His examination of the candidate was brief, beautiful, simple and tender. When she answered that she had found "peace in Jesus," he said: "Thank God" in a tone that does me good now. God bless his posterity. A line from some of them would cheer my heart. I beg your readers to pray that I may be useful and meet Brother Field in his home above.

Yours forever,

A. D. Betts.

Spring Hope, N. C.

Table Rock Circuit.

Dear Brother Blair:—It has been sometime since the readers of the dear old Advocate have seen anything from Table Rock, so I will write a few lines. Table Rock is alive yet, and as high as ever.

We have just closed up our special meetings. We began at Linville the

third week in July and closed up at Arney's the second week in September. We had good revivals in all the churches, 47 conversions, 28 added to the church, and many reclaimed and built up in the holy faith of the gospel of the Son of God.

In these meetings we had the efficient help of Rev. J. H. M. Giles, Ahoskie, N. C., and J. W. Newell, Elk Park, N. C.,Rev. G. H. Austin, of the M. P. Church, and Rev. J. C. Postelle, Gold Hill, N. C. All these brethren did good work, and they have our thanks.

We are now trying to get ready for our meeting which is to be held in Greensboro, Nov. 8th. I hope every member on the Table Rock Ct. will help me get ready for that meeting, so we can have another good report.

Fraternally,

N. M. MODLIN, Pastor.

Trinity College Notes.

All the debating at Trinity College is under the supervision of a Debate Council consisting of three members of the Faculty and two members from each of the literary societies. The faculty members and Professors Mims, Glasson and McIntosh, the student members, Messrs. L. T. Singleton, C. R. Warran, J. A. Morgan and C. J. Harrell. The Council has arranged a debate with Vanderbilt University to be held in the City of Nashville sometime in December. The preliminary contest to select representatives for this debate will be held October 12th. A large number of men have entered the contest.

Arrangements are being made to hold an inter-collegiate debate in Durham during the Spring.

Messrs. Ural N. Hoffman and W. C. Jerome have been appointed assistant librarians.

The Columbian Literary Society held an interesting meeting last Saturday evening. Invitations were sent out and an interesting programme was carried out. The program was: "The Literary Society,"—C. J. Harrell; "Our Friends, The Ladies,"—F. A. Ogburn; "The Alumni,"—W. P. Budd; "Scattering Remarks,"—H. E. Spence; "Why I Joined the Columbian Literary Society,—S. B. Underwood. Music by the Quartette.

Prof. J. H. Scarborough, Class '87, Professor of Mathematics in the Warrensburg Normal College, Mo., is on a visit at the Park.

Messrs. R. A. Law, of Spartenburg, S. C., and E. C. Perrow, of Tennessee, both A. M. graduates of Trinity, have been visitors at the Park. Mr. Law has been elected Assistant in English at Harvard University, and Mr. Perrow will enter the graduate department at the same institution.

President Kilgo has returned from Nashville, where he had an engagement to dedicate a church.

Good for Morganton District.

They "unanimously" request that College Athletics be used by all the students, without going from one college to another and from state to state.

The "teams" have wasted enough time and money in going from point to point. Let each District and Annual Conference speak out.

A. D. BETTS.

Spring Hope, N. C.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to Sep. 28, 1905.

ASHEVILLE DISTRICT.		
Rev. Frank Siler,	19	
Rev. W. H. Perry,	91	
Rev. W. B. Lyda,	11	
L. B. Abernethy,	25	
Rev. J. N. Somers,	16	
Jno. W. Moore,	10	
R. H Parker,	10	
J. B. Hyder,	5	
J J Brooks,	14	
L R Huddlestone,	21	
T R Wolfe,	11	
D. M. Litaker,	1	
	—	234
CHARLOTTE DISTRICT.		
R. G. Tuttle.	9	
Rev. F. W. Bradley,	14	
Rev. W. R. Ware,	26	
Rev. J. H. Bradley,	12	
Rev. J. A. B. Fry,	13	
Rev. E. G. Pusey,	15	
Rev. C. M. Pickens,	1	
M. T. Steele,	5	
J. C. Mock,	24	
W S Hales,	10	
J A Baldwin,	13	
D L Reid,	27	
A. E. Wiley,	10	
L E Stacy,	16	
L A Falls,	12	
T F Marr,	1	
	—	208
FRANKLIN DISTRICT.		
Rev. S. E. Richardson,	1	
Rev. R. L. Doggett,	7	
C. H. Curtis,	2	
F. B. Noblitt,	2	
L P Bogle,	20	
F L Townsend,	10	
A G Loftin,	8	
J J Edwards,	2	
V L Marsh,	11	
J A Sronce,	10	
E. Myers,	21	
J H Moore,	9	
D P Tate,	6½	
	—	110
GREENSBORO DISTRICT.		
Rev. Albert Sherrill,	1	
Rev. C. A. Wood,	3	
Rev. B. F. Fincher,	50	
Rev. J. A. Bowles,	21	
Rev. J. T. Stover,	37½	
Rev. H. Turner,	3	
Rev. J. J. Renn,	20	
P. J. Carraway,	11	
L W Crawford,	3	
J J Eads,	8	
A S Raper,	9	
J F England,	13	
C H Caviness,	21	
	—	200½
MOUNT AIRY DISTRICT.		
Rev. J. W. Long,	13	
Rev. H. C. Sprinkle,	8	
Rev. R. L. Ownby,	4	
Rev. J. M. Rowland,	42	
Rev. W. F. Elliott,	9	
Rev. S. W. Brown,	7	
Rev. B. F. Hargett,	15	
Rev. J. A. Clarke,	2	
T. J. Houck,	6	
A. W. Jacobs,	8	
W. T. Carner,	20	
Seymour Taylor,	11	
O P Ader,	9	
W L Dawson,	10	
W T Albright,	16	
W L Hutchins,	5	
R L Fruit,	9	
T H Stimpson,	10	
T E Winecoff,	3	
	—	207
MORGANTON DISTRICT.		
Rev. N. R. Richardson,	18	
Rev. J. B. Carpenter,	16	
W. G. Mallonee,	21	
R D Sherrill,	6	
Rev. N. M. Modlin,	44	
D. F. Carver,	13	
D. S. Richardson,	16	
J. O. Shelley,	26	
D. R. Proffit,	10	
J. D. Gibson,	5	
J D Arnold,	21	
C P Goode.	2	
W O Goode,	14	
L E Peeler,	7½	
R H Penland,	7	
W A Newell,	1½	
	—	228
SALISBURY DISTRICT.		
E. K. McLarty,	2	
J. E. Gay,	9	
Rev. T. T. Salyer,	7	
Rev. Joseph Fry,	5	
Rev. S. T. Barber,	47	
Rev. B. F. Carpenter,	25	
Rev. T. E. Wagg,	21	
J. P. Davis,	16	
J. C. Postelle,	14	
A L Coburn,	5	
J W Strider,	12	
J P Lanning,	8	
J A J Farrington,	3	
A L Aycock,	13	
G T Rowe,	20	
J C Keever,	1	
J C Rowe,	1	
W V Honeycutt,	10	
P. W. Tucker,	15	
	—	234
SHELBY DISTRICT.		
Rev. Geo. D. Herman,	8½	
B. A. York,	21	
J. B. Tabor,	13	
Rev. J. H. Bennett,	8	
Rev. J. F. Armstrong,	39	
Rev. M. B. Clegg,	10	
Rev. J. W. Clegg,	118	
B. Willson,	21	
E. N. Crowder,	4	
M. H. Vestal,	3	
J. W. Ingle,	26	
R. M. Courtney,	6	
W P McGhee,	11	
W M Boring,	3	
E W Fox,	4	
E L Bain,	3	
	—	298½
STATESVILLE DISTRICT.		
Rev H K Boyer,	3	
Rev W H Willis,	6	
Rev E J Poe,	19	
Rev T L Triplett,	1	
Rev W S Cherry,	17	
T J Rogers,	8	
Rev W O Rudisill,	12	
Rev P L Terrell,	31	
Rev T E Weaver,	14	
L T Cordell,	40	
T B Johnson,	16	
W F Womble,	15	
W R Evans,	10	
A J Burrus,	3	
R. S. Howie,	19	
Parker Holmes,	3	
R M Taylor,	27	
L T Mann,	1	
H H Robbins,	8	
	—	253
WAYNESVILLE DISTRICT.		
Rev J W Campbell,	11	
C P Moore,	8	
J H Brendall,	27	
D C Ballard,	32	
W A Thomas,	3	
P C Battle,	8	
Z V Cordell,	8	
J E Abernethy,	8	
J W Kennedy,	20	
W E Abernethy,	24	
C E Stedman,	8	
Joseph A Sharpe,	4	
	—	161
WINSTON DISTRICT.		
Rev A R Bell,	1	
Rev. James Willson,	31½	
Rev H C Byrum,	9	
Rev J P Rodgers,	12	
J F Totten,	1	
T W Watts,	1	
P E Parker,	21	
L L Smith,	1	
H H Jordan,	7	
J F Kirk,	8	
W M Curtis,	3	
J H Barnhardt,	1	
R P Eubanks,	1	
John M. Price,	15	
	—	111½
Total from districts,		2,2234
Secured by old subscribers,		67
Total,		2,301

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Monroe Circuit.

Dear Brother Blair:—We have been having good meetings on the Monroe Circuit this year. Since the fifth Sunday in July we have held six protracted meetings, and have three more to hold. Brother Ware has assisted me, more or less, in all of them except one. We have taken eighty-nine into the church as a result of the meetings, about a dozen of these by certificate and the rest on profession of faith.

We expect a "clean sheet" at Conference

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Those who have used Tetterine for skin diseases waste no time using other remedies. The following telegraphic order illustrates the fact that once known, no substitute will be accepted for Tetterine:

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The Quiet Hour.

"Come Thou Apart With Me."

"Come thou apart with me, and rest awhile!"
Thus speaks thy Lord to thee;
"Come where no thoughts of sin and self defile;
Come now, and follow me.
I would myself, my love to thee reveal;
I would thy wounds, thy pain, thy sorrow heal;
Yet closer come to me, my heart throbs feel:
Come thou apart with me, and rest awhile.

"Come thou apart with me, sit by my side;
Tell me thy doubts and fears;
Come with thy sin-prone heart, with me abide:
I wait to dry thy tears.
I will make known to thee all-thou should know;
Truths deep and comforting to thee will show;
Guide where the living floods do constant flow:
Come thou apart with me, and rest awhile.

"Come thou apart with me; my hand holds thine;
I know where I thee lead.
Come to my 'secret place,' with me recline;
I will supply thy need.
Come to my 'holy place,' the place of prayer;
Cast all thy burdens down, keep not one care;
Fullness of joy and peace await thee there:
Come thou apart with me, and rest awhile.

"Come thou apart with me, I know the way;
All gloom shall quickly flee;
Come where earth's deepest night doth end in day;
Trust all thy life to me.
Come as thou art with me, all I provide;
Cease from thy unbelief, in me confide;
Come to thy refuge sure, come to abide;
Come thou apart with me, and rest awhile.

—Rev. Ernest G. W. Wesley.

Fleeing from God.

BY S. T. RIGHTSELL.

A fearful storm was raging on the Carolina coast and a little bark had struck on the bar. For days she had been struggling with the waves, but by what seemed an almost incredible piece of good fortune she was tossed upon so high a point that she was not only unharmed, but by the sudden cessation of the tempest was for the present free from danger. Sobs of joy and thanks to God resounded over the waves as the men and women on board realized that they were at last saved from the perils of the deep.

But there was one who stood alone and took no part in the general joy. He was a man of fifty, tall and finely formed, with a dignified air and an intellectual cast of countenance. No one could doubt his calling, though he wore not the garb that distinguished the clergy a century ago. Nor did his countenance seem natural any more than his dress. The cynical expression there was peculiarly out of place.

The winds had ceased to rave and the waves were calm where the boat lay, though no one knew for how long, and all hastened to wade through the shallow water to a friendly beach. "Mr. Preston," said the captain, as he passed the man who stood so apparently unconcerned, "are you not going with us? Now or never, my dear sir."

"Don't trouble about me, captain," answered the gentleman, quietly; "my safety or danger concerns no one and my life is scarcely worth saving."

The captain looked at him curiously, but after all his mood was nothing new and it was not a time to parley. All made their way to the beach and, being taken in charge by the natives who had watched for them many hours, gradually disappeared. Mr. Preston leisurely gained the beach, and as there was no one in sight he wandered slowly inland.

In a few minutes he entered a grove and at a sudden turn of the path found himself standing in front of a little cabin. An old man in coarse apparel came from the door and, approaching the stranger with a deferential air, exclaimed:

"You are just in time, sir. Here are some of the finest fish on the coast, and I caught them especially for you. Come in and the best Jack Harris's cabin affords is at your disposal."

"Indeed," cried Mr. Preston, in amazement, "there is some mistake; you have never seen me."

"I have never seen you in the flesh," answered Jack Harris; "but I saw you last night in a vision and I could not sleep after that, for I knew that God has answered my prayers after all these years."

"God!" ejaculated Mr. Preston. "My good man, what does God care for you and me? I served him long and tried to preach His Word in my old English home; but He frowned upon me. He took from me my wife and child and left me desolate. I have come to the wilderness to forget Him. Do not speak to me of God!"

There was a sad smile on the fisherman's countenance as he answered: "My dear sir, God is also in the wilderness, though so many have not heard of Him. I cannot read, but my wife has read to me out of His Word and I have not only watched and prayed, but I have worked. "There," pointing to a neat but humble log structure, "is a little chapel that I have built in expectation of your coming. You will stay and preach to this needy people."

Mr. Preston's wonder gave way to fear. "My God," he cried, dropping on his knees, "what have I done? Forgive me, O Lord, for my weakness and wickedness. The rest of my days I give to Thee, O God, and here will I stay preaching the riches of Thy Word to those who have hungered and thirsted so long after righteousness!"—Advance.

Hypocritical Fault-Finding.

The man who quarrels with the church and leaves it on the plea that church members have not been helpful to him as they should have been is unconsciously publishing the fact that his motive in uniting with the church was not the right one.

Paul did not ask, Lord, what wilt thou do for me? but "Lord what wilt thou have me to do?" The man whose place is in the church does not ask, What can I get out of a membership in this church? but, What can I do as a member of this church?—United Presbyterian.

Strikes Hidden Rocks.

When your ship of health strikes the hidden rocks of Consumption, Pneumonia, etc , you are lost. if you don't get help from Dr. King's New Discovery for Consumption. J. W. McKinnon, of Talladega Springs, Ala., writes: "I had been very ill with Pneumonia, under the care of two doctors, but was getting no better when I began to take Dr. King's New Discovery. The first dose gave relief, and one bottle cured me." Sure cure for sore throat, bronchitis, coughs and colds. Guaranteed at all druggists, price 50c. and $1 00. Trial bottle free.

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The Family Circle.

Across Seas.

BY EMMA A. LENTE.

I stood upon a busy pier,
  And watched a ship float out to sea;
My friends had gone, and yet I said:
  "Some day they will come back to me,
And I shall see them face to face,
  And clasp their dear, dear hands in mine,
And they will tell me what they saw
  And heard in foreign countries fine,
And I shall be again content
When they come back the way they went."

I stood upon another shore,
  And watched a strange ship drift to sea;
My friends had gone, and, grieved, I said:
  "No more will they come back to me,
But I must sail the way they went,
  And find the harbor where they bide,
Ere I can see them face to face,
  And find no seas divide,
And I shall ne'er be quite content
  Till I have sailed the way they went!"

The Spirit of Prayer.

What odor is to the flower the spirit of prayer should be to our lives. It should pervade them entirely, embalm them, make them precious and attractive before God. A life without prayer is a flower without odor, or promise of fruit, or purpose of being. We live to pray, it may be said, since prayer is the ordinary and universal means and condition of obtaining grace; therefore of avoiding sin, of gaining heaven, of saving others, of spreading the kingdom of God. Think for a moment of our Lord's marvelous statements and promises regarding prayer, of his own example, of that of his mother and his followers; then turn to the multitude of souls that are following the broad and easy road that leads down to death. Think of the young whose innocence perishes as do the snowflakes in the mire of the streets; consider the sins by which immortal souls are degraded, even in one day; reflect upon the violence of the wicked and the number of those that are each day dying unprepared. Then, indeed, do we understand why God gave everybody the power and the commission to pray. It is, we may say, more natural for us to pray than to speak with our fellow beings on earth. Our thoughts should be with God rather than with men. And just as powerful men are influenced by intercession, so is God.

The general intention regards the spirit of prayer, for, in the words of our Lord, we must "pray always." It is the heart which prays, or, rather, the life. Prayer is the perfume of life, and varies in sweetness as lives do.

Thus varies, too, the power of prayer with God. As incense is not the incense of worship unless it ascend from an altar, so must prayer, which is the incense of our lives, ascend, not merely from the lips, but from the altar of the heart. Think of how our Lord's great heart prayed, its prayer being irresistible because of the heart's great sacrifice. Our morning offering, made with the heart more than the lips, dedicates the whole day to God, pervading, raising, embalming all our works and trials and sufferings with the spirit of prayer.—President Hervin U. Roop, L. L. D., in The Religious Telescope.

His Old Father Satisfied.

Twenty years ago a discouraged young doctor in one of our large cities was visited by his old father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

"I am not getting along at all," was the dishearteued answer. "I am not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to this task; but hardly had the door closed on the last patient, when the old man burst forth:

"I thought you told me that you were not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellowmen? Never mind about money; you go right along at this work every day. I'll go back to the farm and gladly earn money enough to support you as long as I live—yes, and sleep sound every night with the thought I have helped you to help your fellowman."—Our Young Folks.

Even in Affliction.

A girl belonging to a church society went to call upon a cripple, taking some sweet spring flowers to the invalid. After a little conversation the visitor asked:

"Don't you get tired of being tied to that bed day and night, Miss Grey, week after week?"

"Yes, I think I do sometimes; that is, I grow bodily tired," was the response. "But I try not to think of that. I only want to remember that God is good and merciful. In his love he spared me, even though I am a cripple, to live, that I might learn to know him here. You see, before I was hurt I never thought about him as being a real friend and helper. But since I have been compelled to lie here quiet and helpless, I can even find joy and thankfulness in my affliction; I live to serve him, and that crowds almost every other thought out."

And the one who had come to minister went away feeling that she had received more than she has given during that brief visit. "Joy and thankfulness in affliction." Truly, only those who knew him for their loving Saviour can say this.—Young People's Weekly.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous services.

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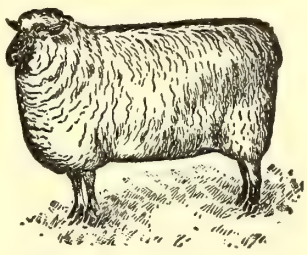
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☞A great many renewals are past due. Look at your label, and if the date is past, send in your renewal. We need it now.

Rev. W. H, Perry, of the Hendersonville circuit, has won both prizes for September. Next week we will announce two prizes for October. Let all begin in good time and let us make October a great month for the ADVOCATE.

THE EDITOR'S VACATION.

[Concluded from First Page.]

Prof. D. Matt. Thompson, not the most pretentious, but doubtless, in many, if not all respects, the most efficient man at the head of any system of city schools in the State. Statesville people know his worth and they will have the good sense to hold him at the head of their schools as long as he is able to work.

* * * *

Rev. H. K. Boyer is closing a most successful pastorate at First church, by launching a movement for the erection of a new church in keeping with the demands of this growing congregation. The old church is neat and attractive, but the congregation has outgrown its capacity. They will, perhaps secure a new location more accessible and desirable, and erect a modern building worth $20,000.00, or more.

* * * *

And, by the way, it is now Dr. Boyer. Having completed the course of study prescribed by Central University, of Indianapolis, Ind., and submitted his thesis, the same having been approved by the faculty, on the 20th of this month there was issued to him a Diploma of Graduation in the School of Philosophy. He is, therefore, now honored with the degree of Ph.D. We congratulate Dr. Boyer. Why may not many more of our preachers take up a systematic course of study leading to a literary degree? Not for the sake of being one of many little Dr's, but for the sake of better qualifying themselves for the great work they have undertaken. We do not allude to this to encourage the habit of calling our preachers Doctor. Would to God that all Christian people would covenant to put a stop to the use of the disgusting title. Let us say brother. It is more cordial and more fitting.

* * * *

From Statesville I went to Hickory, the very best of the larger towns of our piedmont section. Having lived here and learned to love the place in young manhood, I am sure to be forgiven for the foregoing assertion. Hickory has outgrown herself during the last twelve months. Great business blocks have been erected, and some are now in course of construction. In every direction one sees evidences of material prosperity. Brother Holmes, our pastor, was in the midst of a meeting which had been in progress for about one week and is still going on with increasing interest. He will give the readers of the ADVOCATE a full report later. A new church has been opened in West Hickory this year, and there is now talk of a third in another suburb.

* * * *

A few days were spent in the vicinity of Lenoir. The old home was visited again. Beautiful Cedar Valley, encircled by mountains!

"How dear to my heart
Are the scenes of my childhood."

I tread softly here as one walking amid tombs, for those I knew and loved are mostly gone. The hills and beautiful mountain ranges are the same. They alone seem to be everlasting. The charred remains of the once beautiful oaks tell the tale of devastation by fire, when a few months ago, Cedar Valley church went up in smoke and flame. On the same spot, however, a far more beautiful house of worship is rapidly going up. The heroic little band have risen up to build, and before many months, will worship in their new church. Hard by this church sleeps the dust of ancestors running back to the earlier years of the eighteenth century. They came with those who dared to invade a wilderness, pathless and unbroken, that they might establish a dwelling place for their children and children's children.

* * * *

At Lenoir, I had the pleasure of looking in upon the student body of Davenport College and conducting the chapel service. The boarding students now number more than seventy, and more are expected. In all there are more than a hundred students in attendance at Davenport, while the Weaver School for boys has some forty or more. Lenoir is rapidly coming back to her own as an educational center, having many years ago ranked as one of the finest in the State. On Sunday, the church in Lenoir experienced by mere accident what will not likely occur again. It so happened that the editors of the two Methodist papers of the State were visitors at the same time and occupied the pulpit, the writer preaching at the morning hour, and Rev. T. N. Ivey, D.D., preaching at night. Neither of us apologized as neither would acknowledge responsibility for this untoward state of things. Each being somewhat entitled to the claim of being among home folks, we took the hours assigned us and endeavored to use the opportunity for the glory of God. We had a good day. Dr. Ivey's sermon was one of unusual interest. He is equally at home in the ministrations of the pulpit and the editor's chair. He has preached often in this pulpit, having been pastor of the church, some fifteen years ago. His aged mother lives here with her eldest son, Dr. W. P. Ivey, and was present at both services. Rev. L. T. Mann, the pastor, made my visit the more enjoyable by the very courteous manner in which he treated me. He knows how to act the part of Christian brother and gentleman. I was glad to find him cheerful and happy in his work, also to find Sister Mann much improved in health. This scribbling is already too long, and must stop.

H. M. BLAIR.

GOD AND THE SCHOOL.

In our last issue we published an article by Prof. Bruce Craven on "Education and Religion," in which he made some very startling statements. And whether he magnified the dangers or not, it is a very important question. We cannot be too careful about the religious influences exerted over our children.

Any college, worthy of the name, will raise questions in the minds of its students. Every man of any intellect goes through a period of intellectual ferment, at least, once in his life. He considers the great verities of his life and of the universe carefully and thoughtfully, and makes out a creed for himself. Before this he has accepted the opinions of his elders or associates without a question, and now he must think for himself. This period usually comes in the college career of a young man; and he is then in a critical period in his life. He needs careful, sympathetic handling at this period, and, too often, he fails to get it. Here is where the Christian professor can get in some of his best work; and thousands of young men are lost or saved to the church and to God right at this point.

But there is no need to become pessimistic in the matter. There never was a period in the history of the world when there was more love and sympathy for young people in the ministry than now. The young man will be heard about his intellectual difficulties with more loving consideration now than ever before. The church should see to it that its schools are manned, not merely with nominal Christians, but active, zealous workers for God. And we believe our Methodist schools are coming up to the standard. We do not attempt to speak for others.

THE REVIVAL IN GREENSBORO.

All over this city the protestant churches are holding revival services. At this writing (Saturday morning) the churches all over town have been blessed and the prospects are that before the meetings close, many unconverted people will be reached. We are rejoiced that this is the fact.

But we started out to call attention to the fact that all the churches are co-operating in this work. There is not enough of co-operation among denominations in church work. Often two churches believing practically the same doctrine, preaching the same Christ, occupying the same field, both starve because there is not material enough for two, while one good, strong church might easily be maintained. We neglect the laws of economics in our church work.

But we are glad to see co-operation, and we believe that the example set here in Greensboro will be widely copied, as we see it already has been in High Point. May the spirit grow and multiply.

AN APPEAL.

Secretary Curtis Urges Contributions for Completion of Greensboro Female College.

The following appeal has been issued by Rev. W. M. Curtis, secretary and treasurer of Greensboro Female College:

A WORD TO THE PEOPLE OF GREENSBORO.

It is a matter of importance to our city that Greensboro Female College is now compelled to refuse admittance to any more boarding pupils on account of lack of room. Young ladies are thus kept away from Greensboro who wish to come here to school. They might go to the Normal, but in most cases their parents desire to send them to a church school, and when refused admission here they go to some other town. This condition can be remedied to some extent by building the circular front and finishing the rooms in the basement. To do this will require $6,000. One-third of this amount has already been subscribed, leaving $4,000 to be raised. I appeal to the citizens of Greensboro to contribute one half of this amount within the next thirty days so that the work can be done this fall. In support of this appeal, the following facts concerning Greensboro Female Oollege are submitted:

First—It is the first chartered college for young women in the State, and with one exception, the first in the South.

Second—It is the only Female College in the State having the support of all North Carolina Methodism.

Third—The church to which it belongs has more girls in college than any other denomination.

Fourth—The college is just entering upon an era of unparalleled prosperity, and at the present rate of increase, the number of students will be doubled in four years if we can provide room for them.

Fifth—The college bears the name of the city, and thus advertises Greensboro through its catalogues, its advertisements and its students.

Sixth—The institution is permeated with such influences as tend to produce the highest type of character, and, as a general rule, its alumnae go out to establish Christian homes and prove a blessing to the church and the State

If these reasons seem good to you, please send your check or your subscription to W. M. Curtis, secretary and treasurer, Greensboro Female College.

Rev. L. L. Nash, of Henderson, visited his son, Mr. Marvin W. Nash, of this city, several days last week, and preached on Sunday morning at West Market Street church. He is a fine preacher, and is always welcome in the bounds of the Western North Carolina Conference.

NOTES AND PERSONALS.

Rev. W. H. Perry is holding a meeting at Hill Girt.

Work on the new Methodist church goes briskly on now-a-days.—King's Mountain cor. Gastonia Gazette.

We see that Brother D. N. Caviness, of Burlington, just over the borders has been having a good meeting, assisted by Rev. M. D. Giles, of East Durham.

Dr. L. W. Crawford, of Reidsville, who has been recuperating in Winston, was in the city several days last week. We are glad to note that his health is improving.

Dr. Paul Whitehead, of the Virginia Conference, has been spending several weeks in Morganton, where his wife is seeking a restoration of health.—Nashville Advocate.

We are glad to learn from a private note that Rev. John W. Moore, of Bethel church, Asheville, has held a good meeting recently. There were eight accessions, and more to follow, and the church was greatly revived.

Rev. W. H. Willis, former pastor of Grace M. E. church, now of Cornelius, was here this afternoon en route to High Point to assist his father-in-law. Rev. W. M. Bagby, in a protracted meeting.—Winston Sentinel.

The third Sunday in October has been definitely fixed upon as the day in which the new Methodist church will be formally dedicated. Bishop Wilson will be present and preach the dedication sermon.—Leaksville Gazette.

We were sorry to learn that our Texas correspondent, Rev. J. M. Nichols, has been very ill, but are glad to note that he is now convalescing, although very slowly. We hope to report soon his complete restoration to health.

The State Normal and Industrial College opened last Thursday with a large number of girls present, as it always does. In the absence of Dr. McIver, the address of welcome to the girls was delivered by Dean J. I. Foust.

Canadian Methodism will have five young men at Oxford, England, as Rhodes scholars. Three of there will be sons of Methodist ministers and of these one is the son of the editor of the Christian Guardian.—Exchange.

A great meeting closed at Bethlehem Methodist church, Buford township, last Friday. There were forty-four additions to the church and great interest manifested throughout the meeting. The pastor, Rev. J. P. Hipps, was assisted by Rev. W. R. Ware.—Monroe Enquirer.

The protracted meeting at the Methodist chapel, conducted by Rev. G. D. Herman, is moving along nicely and much good is being accomplished. Intense interest is being manifested and from present indications it will be a great revival.—Shelby Aurora.

Professor J. H. Scarborough, of the Missouri State Normal College, was a pleasant visitor to the ADVOCATE office last week. Professor Scarborough is a native North Carolinian, a graduate of Trinity College, and a very able man. He is primarily in the State at this time to visit his mother, whom, we believe, lives in Montgomery county.

Our people did go to Wesley's Chapel campmeeting. It looked like everybody was there Sunday. We do not know how others enjoyed it, but we do know this writer did. The sermons by Rev. R. M. Hoyle and Dr. Smathers were fine. The 8 o'clock sermon was too early for us. Then to meet old friends is always a pleasure.—Henry cor. of Lincoln Journal.

Since the Stuart meetings closed Tuesday night the various churches of the city are continuing the services at their churches simultaneously, in the afternoon and night. These services will continue over Sunday, and possibly longer.—High Point cor. News and Observer.

Rev. Mr. England, the pastor, is having a cornerstone made at Gossett's marble works for the new Methodist church at Ruffin. It is his purpose to place in it records which may prove of interest and value to Methodists fifty or a hundred years from now when the bullding shall give place to a larger and better structure.—Webster's Weekly.

We are glad to note the most excellent opening of Littleton Female College. At the end of the first week, it had 186 boarding pupils. The following shows its growth in the last five years: Littleton Female College had present on the first day in 1901, 80 boarding pupils; in 1902, 115 boarding pupils; in 1903, 127 boarding pupils; in 1904, 157 boarding pupils; and in 1905, 165 boarding pupils.

Rev. D. H. Tuttle, who has been preaching at 8 p. m. for ten days at Gardner's School House, brought the meetings to a close last evening. The interest was good from the beginning, and some fifteen or more professed faith in Christ, twelve of whom joined the M. E. church, South. Three or more persons will be received into membership later.—Exchange.

Rev. George Stuart has been a close observer of our public schools since he has been in High Point. He says that in all the country our school here hardly has a parallel. He is pleased with the buildings, the grounds, the consecrated Christian faculty and the excellent work the children are doing. Mr. Stuart's judgment speaks well for us because he has not only been engaged in similar work but has visited the best schools in the country.—High Point Enterprise.

News has been received here of the death at the Soldiers' Home in Richmond, of Lieutenant Henry C. Willis, aged 65 years. Lieutenant Willis was a brave soldier and was raised here. By the loss of a leg in battle and other wounds received, he was unable to work his way, and twenty years ago, before the North Carolina Soldiers' Home was established, was admitted into the Lee Camp home, of Virginia, where he has remained ever since. He was a brother of Rev. R. A. Willis, a Methodist minister, now living in eastern North Carolina.—Greensboro cor. News and Observer.

After three earnest sermons by Rev. J. P. Rodgers, last Sunday, the protracted meeting that has been in progress for a week at Central Methodist church, this city, came to a close last Sunday night. While the outward results are not what might have been expected, the preaching has been of a very high order, and Mr. Rodgers, by his simple earnestness in appealing to his congregation, has endeared himself to those who attended the services, and if the people got nothing out of the meeting, it was not the fault of those who worked so faithfully to accomplish something for the cause of Christ.—Mt Airy Leader.

Guilford County Sunday-school Convention will be held at Alamance church, six miles southeast of Greensboro, on Saturday, September 30th, beginning at 10 a. m. Every Sunday-school in the county is urged to send in a full report, and as many delegates as will come. Some of the speakers are: Dr. G. H. Detwiler, Dr. H. W. Battle, Dr. Egbert W. Smith, Rev. Eli Reece, Rev. R. M. Andrews, Rev. J. D. Andrews, Rev. L. F. Johnson, and others. We want to make this the banner county of the State. Come and help us.—Greensboro Patriot.

Rev. George R. Stuart is holding a meeting in Durham this week. The Durham correspondent of the Charlotte Observer writes as follows on the 21st: "Every arrangement is being made for the great Stuart meetings, which will begin next Sunday. The meetings will be held in the Parrish Warehouse, the same place where years ago, on two different occasions, great meetings were conducted by Sam Jones. Seats are now being placed in the warehouse. There will be seats for 4,000 people and one man has the contract for furnishing 2,000 chairs. He is under bond to have these chairs in position by Saturday."

We see that there is a movement looking to having the General Conference of our church next year at Asheville. That would be an excellent place for the purpose. The Asheville Gazette-News speaks of the matter as follows: "A number of Asheville Methodists, together with moving spirits of the board of trade, are today filled with enthusiasm over the prospect of securing for Asheville the next general conference of the M. E. church, South. This prospect has been opened up by recent developments, which have come as the most pleasant of surprises, since the committee on entertainment of the general conference had already recorded its decision to meet next May at Birmingham, Ala.

Two sermons will be preached in the Proximity M. E. Church Sunday, about Egypt, by Mr. K. V. Millard, (who has recently spent several months in traveling along the Nile Valley in Egypt.) He will speak of the present condition of the people of Egypt. He says that since Great Britain occupied Egypt (24 years ago) the development of the splendid resources of the Nile Valley has been marvellous, and that all over the greater part of Africa the English language will be spoken by the people in a very few years. He has been living where Abraham and Sarah, where Joseph, Moses, Jacob, Mark, Luke and Christ have lived. He will talk of the wonderful pyramids, and palaces of the ancient Pharaohs, and will answer all questions relating to Egypt (past or present) which the audience will ask at the close of either the morning or night sermon. All are invited.—Greensboro Telegram.

We clip the following from the Charlotte Observer: The September Riverside Book Guide, of Houghton, Mifflin & Co., has the following to say of the "Life of Sidney Lanier," by Prof. Edwin Mims, of the Trinity College faculty, of Durham. "This is the first complete and adequate life of the man who is fast coming into full recognition as one of the finest and truest of American poets. The author has had placed at his disposal by the Lanier family a considerable amount of manuscript and other material, and being himself a Southerner, he has been enabled to write of Lanier with special sympathy and understanding. Lanier's multifarious life as a student, Confederate officer, lawyer, musician, university lecturer, poet, and man of letters, is very picturesquely presented, so far as possible, in his own words. It is an important contribution to American literature. The volume is illustrated with a frontispiece portrait and with six other pictures consisting of facsimiles of letters and manuscript, and of portraits reproduced in half tone from old daguerreotypes of Lanier and persons connected with him. Dr. Mims is professor of English Literature at Trinity College, Durham, N. C., and is editor of The South Atlantic Quarterly." Prof. Mims is one of the most accomplished English scholars in the South. His easy, fluent, snappy style makes his books very readable. He has a clever touch with his pen, and whenever he writes the reader will be delighted as well as benefited by following him.

TO THE EPWORTH LEAGUERS OF NORTH CAROLINA.

It is very important that the church at Santiago de las Vegas, Cuba, should be erected during the dry season on the island, which is just now beginning.

The Treasurer of the Mission Board at Nashville, Tenn., Brother J. D. Hamilton, has some funds in hand for this purpose, but not enough by half.

Will not the Leaguers of North Carolina forward funds to Brother Hamilton at once that this good work may go forward without delay? It is very important.

WARREN A. CANDLER.

The Sunday School Lesson.

LESSON FOR OCTOBER 1, 1905.

Daniel and Belshazzar.

Dan. 5:17 30.

Golden Text.

The face of the Lord ["Jehovah"] is against them that do evil.—Psa. 34:16.

Babylon.

The greatest city of that far off time. Its area, according to Herodotus, was that of Chicago, and its population half as large. Euphrates, like Chicago river, ran through its center, "that great river," controlled by huge walls and gates. One may compare and contrast these two cities, their dates, sites and characters. Babylon was a thousand years declining. Now it is dust and ruin, but out of its wreck have been dug vast libraries of tiles with letters like wedges, which scholars read, and thus recall much ancient history. These clays carved and baked confirm the Bible story wherever they touch it.

Nebuchadnezzar.

The most picturesque and impressive ruler noted in the Old Testament Inheriting Babylon and its kingdom, he in forty five years made the city and kingdom the strongest in the world. Proud, ambitious and willful, he had freaks of despotic passion, and was honored as a minister to execute wrath, and, humbled for exalting himself above the Almighty who so used him. His fierce orders, his wondrous visions and his humblings make startling history.

Belshazzar.

The great king's grandson, whose father, Nabonidus, does not appear in Bible history. Born to great power, he was unequal to his birthright, and our lesson shows his behavior, and to what fate he came in three short years. Tablets and inscriptions baked in clay, dug from the heap of Babylon's ruins, tell much of these men, but our busy times leave the average man little leisure for all that.

Cyrus.

To the Greeks he was Asia's greatest personage, and they were never weary of telling in fact and fiction his career from a child. The early Persians were a wholesome, vigorous race, and he was the greatest of his century. These giant forms of far-away heathen monarch would long ago have vanished were they not related to sacred history, to Israel and to our Lord's kingdom.

The Terror.

The ghastly feature of the scene at which the king sat pale and shaking, was that that hand belonged to no bodily frame. It came forth from the curtain of the unseen world—and what might be behind it? Of that world all have some conception, and often the vaguer it is, the more terrific. And how pathetic the half-arm of a child lying on the snow, cut off in the massacre of Glencoe! Or the eighty-three right hands cut from the poor rubber gatherers of Kongo!

The Man of the Hour.

Daniel represents that spiritual world, and seems to step forth form it. The wisdom of the wise is brought to naught; the strength of the strong is palsied; now the man "in whom is the Spirit of the Holy" is wanted. Many a time a praying man is wanted for the strength and consolation of others. "Is there one here who can pray?" If one of us has a habit of approach to the Hearer of prayer, he may serve well others in their sore need. "I will therefore that men pray," that they may so help others.

Nothing Sudden.

Daniel had come to his moral strength and fitness as a tree grows in the quiet passing of the years. We saw him early resolving that he would not "defile himself with the king's meat." For some seventy years since that he has been in public affairs, always courageous, self-denying and devout. His righteousness has grown with his growth, and kings have felt his character. One who would be like him must begin early.

Warnings Slighted.

The king's father (grandfather) had known, how they fare who harden themselves against the Almighty. This Belshazzar was then of reasoning age, and he might since have read his father's still preserved record. He knew that the Most High is King above kings. Enough was written on his memory to affect his heart and rule his conduct, but little recked he of that.

Blasphemy.

To deal by word or act with things sacred as though they were common is blasphemy. Special insult is now offered to Jehovah in using the vessels devoted to the temple service, and still awaiting their return to their holy uses. The king did not need these. He used them wantonly; that is, for the pleasure of defiling them.

The Doom.

"A Daniel come to judgment!" He speaks from the world whence the fingers came, and with the calm earnestness of the final judgment. The Most Worthy Jude Eternal gives sentence by his servant's lips, setting the king's sins vividly before him.

The Words.

They tell of nothing hasty: all is deliberate. So from the heavens is an eye upon us in all our mortal career, weighing, numbering, and then finishing our doings. Happy for us if by grace of the Helper we may meet approval at last!—A. B. Hyde, D. D., in Pittsburg Christian Advocate.

A Notre Dame Lady.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacement, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment.

If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs M. Summers, Box 185, Notre Dame, Ind.

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All Skin and Blood Diseases Cured.

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The Colonel's Waterloo.

Colonel John M. Fuller, of Honey Grove, Texas, nearly met his Waterloo, from Liver and Kidney trouble. In a recent letter, he says: "I was nearly dead, of these complaints, and, although I tried my family doctor, he did me no good: so I got a 50c bottle of your great Electric Bitters, which cured me I consider them the best medicine on earth, and thank God who gave you the knowledge to make them" Sold, and guaranteed to cure, Dyspepsia, Biliousness and Kidney Disease, by all druggist, at 50c. a bottle.

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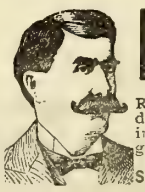
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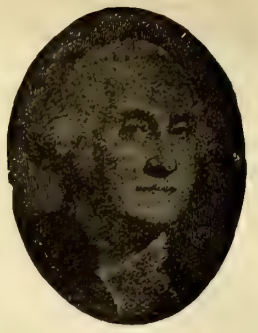


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Yorkville	Lv 9 48 am	5 57 am	
Gastonia	Lv 10 38 am	7 50 am 9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am 1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

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With such small hands, my little man?
You can begin as strong men who
Have won the world's regard began;
Each task that you attempt you may
Resolve to do as best you can.

The world you never may deceive,
It watches well, my little man,
And they are doomed to fail who leave
Their tasks half unfinished; better than
A sloven genius is the drudge
Who does his work as best he can.

Your years are few, your strength is small,
Your tasks are light, my little man;
But you may glorify them all,
If day by day you bravely plan
To do each thing you have to do
With all your might as best you can.

—S. E. Kiser.

Like a Prince.

"I say, Martin, stop that, now! How's a fellow going to drink with Niagara Falls coming down on him?"

Louis Ray, or "Rufus," as the boys called him, rose up angrily, with a face as red as his head.

"All right," said Martin Stone, laughing. "Go ahead and drink; I'll pump easy for you."

Louis bent over again and put his thirsty lips to the spout This time his tormentor moved the pump-handle about as fast as the hour hand of a watch, and about three drops trickled out.

"Pump, will you?" cried Louis.

"Oh, yes, I will!" roared the other, and that instant Louis was spluttering in a perfect rush of the bright water, while the group of boys exploded with laughter.

This was too much for Louis' fiery temper, and he sprang at Martin, shaking his wet head like a Newfoundland dog, and grappling him fiercely. But after all, it was a friendly tussle. Louis had too much sense to take the rough joke seriously, and by the time he and Martin had rolled on the grass awhile, each trying to get the other under, and had thumped each other a time or two, boyish fashion, the bell rang, and they all went back into the schoolroom, as good friends as ever.

But something had happened in that sham battle, unknown to any body except Bustle, the pug, and even he did not know much about it. Martin's bag strap had given way in the scuffle, his books had tumbled out on the ground, and a closely written sheet of paper, caught by a breeze in search of a play fellow, had begun to play hopscotch over the grass. Bustle gave chase at first, but soon came to the conclusion that the thing had no wings, and came back to bark his interest and applause at the wrestling match. Away went the paper, across the tennis court, through the iron fence railings, out into the road, there to be trampled deep into an early grave by a great drove of cattle passing that way.

Meantime the school routine went on, and presently the teacher said: "Put up your books, boys; I am going to let you decide now who shall get the English prize for the quarter. Martin and Louis, as some of you know, got the same mark on examination, so I gave them each a composition to write last night, and I am now going to read them to the English class, without the name, of course, and let the class award the prize."

There was great excitement among the boys, much shuffling of feet, embarrassed coughing, conscious grinning, while Louis got his paper ready and stood waiting to march up to the desk with Martin.

But where was Martin's paper? You and I know that it was being trampled under dusty hoofs, but Martin was perfectly sure that it was in his algebra. No. Well, then, in his History of the United States; and so he went through every book in his desk, of course without finding it, while Major Price's brow grew darker every minute.

Now the major, having received a military education, thought carelessness a much more serious matter than stupidity, and perhaps he was right. At any rate, he was patient with dullness, but carelessness always met with prompt punishment.

"Well, well," he said shortly, "where are the papers?"

"I have lost mine, sir," said poor Martin, wishing that boys were allowed to cry like girls.

"Then there will be less trouble about awarding the prize," said the angry teacher. "Louis, where is yours?"

There was an instant of silence in the school room; everybody in the class held his breath. Louis turned red and then pale; then, with a quiet air of determination, he tore his paper slowly across the middle, and said in a respectful tone:

"I have none to hand in, sir,"

Instantly the class broke into irrepressible applause."

"Silence!" thundered the major, and Louis braced himself against the desk behind him. These boys were tolerably afraid of the major, and if he took this as an indication of insubordination, he would be severe. For some reason the teacher did not speak for a minute, and then he said in a tone they had never heard him use before:

"Boys, I would rather see a generous thing like that amongst you than have a prince of the blood in my school! That is what I call loving your neighbor as yourself, and you know who gave us that command and set us the great example."

You may be sure that the boys applauded long and loud after that — The Messenger for the Children.

Kind words produce their own image in men's souls; and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—Pascal.

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(Signed) Nannie Weatherly Caldwell.

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Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Motherhood in Heathen Lands.

Mother-love is God-given. Into the wigwam of the Indian, the hut of the Chinaman, the zenana of the Hindoo, the kraal of the African, the slum of the city, as well as the palace of royalty, comes the divine gift to the mother, that makes the care of the helpless little one, not a burden but a joy and a pleasure. The rare exception but proves the rule. "But," you say, "the missionaries tell us awful tales of infanticide." Alas; the tales are too true. I know of a woman who cried herself blind because her little girls were taken away from her and destroyed, and I also know that the pity and love that the Chinese mother has for her little one often drive her to submit to the awful thing. I have heard them say? "Life is so hard I wish I had died when I was a baby. It was better for my little one to die. It had been a mercy to me if some one had killed me." In many cases the child is destroyed in spite of the mother's wishes and pleadings, and her husband seems to her a murderer, and I ask, how much joy can she then have as a wife?

Ah, you happy mothers, who welcome your little girls so tenderly and joyfully, you daughters, who know that all your life you have been the pride and delight of your father's heart, little do you know the anguish with which a heathen woman prays her gods that her little one may not be a girl, or with what solicitude she takes her offerings to the temple, as day and night she prays for a son.

When her prayer is granted she is of course very happy, and builds all her hopes on her boy. But death is relentless, and often he takes away the boy, and then she must not only bear her own loss, but the curses of the whole family, because she has let him die. It is her fault. It is her sin. "What have I done? What have I done that the gods are so angry with me?" she exclaims! No one comforts, and she has no hope to cheer her heart How can she bear it?

A crowd of curious women were examining with eager interest the articles in our Pekin home, when I noted one woman with a pale, sad face, who attracted my attention because she alone was not interested. "My little sister," I said, "you seem sick and sad. Have you sorrow in your heart?"

"Ai Yah, I have big sorrow, truly. I had one small boy and he is jeng la (thrown away.)" I told her of the Father's love and how the tender Shepherd loves the little lambs and comes and takes them away from this hard world to the beautiful world above "Your baby is not jeng la," I said. "He is safe. If you will be a Jesus woman He will take you to him, and you can be together again." She listened, intently and then exclaimed, "Is that so?" and then she added, "I never heard it before. Chinese don't say so."

God pity stricken mothers who never neard of Jesus, and may he help us to pity them so much that we shall send the message He left us for them.

In a humble home in Peking, just outside the city gate a little child lay dying one day. The old mother in-law seized it, and was rushing away with it when the mother exclaimed in agony, "My baby is not dead yet, she is not dead" "But she has only one breath left," said the old woman, "and the black cart will soon pass by, and if I do not hasten it will be left here in the room after it is dead, filling the house with demons."

So the little body was carried out to the alley to be carted away to the baby-pit, where no mother ever goes.

May God help Christian mothers who sing,

"There are angels hovering around,"

to pity heathen mothers who are afraid of their own dead because the devils hover around to snatch their souls as they leave the body.

Did you ever stop to think how a mother must feel as she sees her little girl nine or ten years of age sold as a slave or concubine, or even taken away to be married, as she remembers the early days of her own married life?

We speak of the millions of child widows in India under ten years of age, accursed and despised, stripped of the jewels so dear to their hearts, dressed in coarsest cloth, allowed only one meal a day, obliged to observe countless fasts, and suffering nameless indignities, and we pity them and well we may. Should we not also pity the millions of mothers whose hearts ache for their little girls, and yet they are unable to do anything to relieve them?

Is it a happy thought for a mother that custom demands that every daughter must be married and go away from her to serve like a slave a mother-in law?

Chen Nai Nai was a widow with one only son. He drank wine and smoked opium, and was a sorrow instead of a comfort to his mother. "Many a time," said she, "I went outdoors and prayed all night to the moon, saying, 'Oh, moon, with your bright light, won't you shine down into my son's dark, black heart?' but the moon never answered, and so I went off to the star god, for I heard that he was very powerful. The temple was very far away, and it was a long, hard road, but I did not mind the weary miles, for I hoped the god would hear. I never prayed for riches, I had only one prayer, it was always for my son"

May God pity heathen mothers who have bad boys, and have no one but the moon and star gods to pray in their distress

We pity them in a way, but who can really enter into the depth of their experiences? Who can realize the anguish of an old Hindoo mother as, sick and dying, she lies on the bank of the Ganges, bereft of all care and physical comfort, and hears her son who sits apart from her murmuring, "Mother, why don't you die? Mother, why don't you die?"

Millions of heathen mothers are hopeless and helpless unless we pity them enough to help them. I knew a mother who held her baby in her arms and cared for it tenderly until she saw it was dying, and then was so terrified that she screamed in fright, threw it down and ran away from it.

Afterwards when the light of the Gospel had changed her whole life and thought, she nursed another sick little one clear to the end, and then sweetly said: "She was Jesus' little blossom. He has come and transplanted her into the heavenly garden. He gave, He has taken his own. She is better there." There came a day when cruel Boxers gathered around her and bade her deny her Lord, but He had done too much for her, and she loved him too dearly, and so she bravely died for Him, rather than prove faithless. Her daughter writes: "I felt very bad at first, but as I think it out, I thank God that He counted my mother worthy to die for him.

We may reach a few of the mothers of heathenism if we hasten, but most of them must die as they have lived, in the dark. Let us do the best we can for them, and may we not double our efforts to bring the girls of all lands to Christ, and thus by God's blessing give to all the world at last a blessed Christian motherhood —Clara M. Cushman.

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Quarterly Meetings.

ASHEVILLE DISTRICT—4TH ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel	Aug.	6
Riverside & Weaverdam, Riverside	"	6 7
Hendersonville ct., Hill Girt	"	12 13
Hendersonville station	"	13 14
Cane Creek circuit, Sharon	"	10 20
Marshall circuit, Marshall	"	26 27
Swannanoa ct., Swannanoa	Sept.	2 3
Hot Springs ct., Paint Rock	"	9 10
Ivey circuit, Laurel	"	16 17
Old Fort circuit, Ebenezer	"	23 24
Burnsville circuit, Burnsville, Sep. 30, Oct.		1
Bald Creek circuit, Borings	Oct.	7 8
Chestnut Street	"	15 16
Central	"	22 23
Weaverville ct., Mt. Pleasant	"	28 29
Weaverville station	"	29 30
Haywood Street	Nov.	5 6

CHARLOTTE DISTRICT—4TH ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Sep.	3 4
Epworth and Seversville	"	3 4
Morven circuit, New Hope	"	9 10
Monroe circuit, Trinity	"	16 17
Monroe station	"	17 18
Lilesville, Forestville	"	23 24
Wadesboro station	"	24 25
Pineville, Harrison	Sept. 30...Oct.	1
Trinity	"	1 2
Polkton, Harmony	"	7
Ansonville, Cedar Hill	"	8 9
Derita, Trinity	"	14 15
Tryon Street	"	15 16
Dilworth and Big Spring	"	18
Clear Creek, Union	"	21
Matthews, Matthews	"	22 23
Chadwick	"	25
Weddington, Union	"	28 29
Waxhaw, Waxhaw	"	29 30
Brevard	Nov.	5 6
Hoskins	"	5 6

FRANKLIN DISTRICT—4TH ROUND

J. E. Woosley, P. E., Franklin, N. C.

Macon circuit, Mt. Zion	Aug.	19 20
Franklin station	"	26 27
Webster circuit, Speedwell	Sept.	2 3
Dillsboro and Sylva, Sylva	Sept.	2 3,
Franklin circuit, Iotla	"	9 10
Bryson City at Bryson City	"	16 17
Glenville circuit, Highlands	"	23 24
Andrews station	Sept. 30...Oct.	1
Robbinsville ct., Robbinsville	"	7 8
Murphy circuit, Peach Tree	"	14 15
Hayesville circuit, Hayesville	"	21 22
Hiawassee circuit, Liberty	"	27 28
Murphy station	"	28 29
Whittier circuit, Shoal Creek	Nov.	4 5

GREENSBORO DISTRICT—4TH ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Randolph circuit, Ebenezer	Aug.	29,
Greensboro, West Market St	Sept.	3,
Greensboro, Walnut Street	"	3
West Greensboro, Jamestown	"	9
Greensboro, Spring Garden	"	10
Greensboro, Centenary	"	10
Randleman and Naomi	"	16 17
Asheboro station	"	24 25
Uwharrie, Oak Grove	Sept. 30...Oct.	1
Asheboro circuit, Union	"	1 2
West Randolph, Pleasant Hill	"	7 8
High Point, Washington St	"	8
Ramseur and Franklinville, Franklinville	"	13
Coleridge circuit, Concord	"	14
Pleasant Garden circuit	"	21 22
Reidsville, Ware's Chapel	"	27
Wentworth circuit	"	28 29
Reidsville, Main Street	"	29 30
Ruffin circuit, Reidsville	"	30
High Point, S. Main Street	Nov.	1
East Greensboro, Mt. Pleasant	"	4

MORGANTON DISTRICT—4TH ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Connelly Spgs.	Aug.	19 20
Rutherfordton sta., Rutherfordton	"	26 27
Cliffside circuit, Oak Grove	Sept.	2 3
Henrietta and Caroleen, Caroleen	"	3 4
Marion & Providence, Marion	"	9 10
Morgaeton circuit, Mt. Pleasant	"	17 18
McDowell circuit, Nebo	"	23 24
Elk Park circuit, Banner Elk	Oct.	1 2
Spruce Pine ct., Pisgah	"	7 8
Bakersville circuit, Bakersville	"	8 9
Table Rock circuit, Linville	"	14 15
Morganton station	"	15 16
Broad River ct,, Tanner's Grove	"	21 22
Forest City circuit	"	22 23
Green River circuit' Bethlehem	"	28 29
Thermal City circuit, Pisgah	"	29 30
North Catawba ct., Carson's Chapel	Nov.	4 5

SHELBY DISTRICF—4TH ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Aug.	12 13
Gastonia, Main street	"	13 14
Bessemer City at Bessemer City	"	19 20
El Bethel and Salem at El Bethel	"	26 27
King's Mountain station	"	26 27
Mount Holly at Mountain Island	Sept.	2 3
South Fork at Wesley Chapel	"	9 10
Lowesville at Salem	"	16 17
Rock Springs at Marvin	"	23 24
Lincolnton station	"	29
Lincolnton circuit at Pisgah	Sep. 30, Oct.	1
Cherryville at Lander's Chapel	"	7 8
McAdensville station	"	10 11
Lowell at Lowell	"	11
Stanly Creek at Iron Station	"	14 15
Belwood at St. Peter's	"	21 22
Polkville	"	28 29
Shelby circuit at Sulphur Springs	Nov.	4 5
Shelby station	"	5

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Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

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Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Items.

In compliance with a request from our Editor, Mrs. Meacham, for items from our Conference, and local Home Mission work, I send a few, gathered here and there.

My first item will be the fine opening of Brevard Industrial School on the 4th, believing this will be interesting, not only, to our Home Mission workers, but all persons who are interested in Christian education. It was inspiring to be present and to witness the assembling of eighty pupils from various parts of our own, and other states, which number was increased to one hundred or more the first week.

Rev. C. P. Moore, the true and tried friend of the school was present and conducted the devotional exercises, after which he gave words of encouragement to both teachers and pupils.

We were fortunate in also having Mrs Patterson, District Secretary of Tampa District, who gave us some interesting facts about the three schools for the Cubans and Italians, in Florida, under the auspicies of our Woman's Home Mission Board.

As a representative of our Conference Home Mission Society, we tried to emphasize the need of Christian, Industrial training.

A night and day spent in this home-like school, with its well arranged sleeping rooms, class-rooms, dining hall, chapel etc. with the kindness of Mr. and Mrs. Bishop and teachers, and the evident good comradeship of the pupils, confirmed our opinion of the wisdom of the Board in the selection of Principal and teachers, and the excellency of the training given our bright, mountain girls and boys.

We could but contrast the present auspicious opening with the discouraging environments of the first opening; when from an improvised rostrum of loose boards, Miss Bennett spoke, with the sound of the hammer and saw of the workmen mingling with her inspiring words.

Truly, the amount of work that has been done here in the last two years, is surprising and calls for our gratitude to all who have aided in its comfort and better equipment. The building has been painted white, with dark green trimmings, harmonizing with the tint of the inside window-shades, thereby giving a very restful feeling to the eye. The young men of the school did the outside painting, and the girls inside varnishing during the summer vacation.

We all remember Mrs. Ross' humorous appeal, at our last annual meeting, for window shades of uniform color. Well, we have them, also many of the other articles, promised at that time, showing that our members are prompt in the fulfillment of their pledges.

Two barrels of bedding and other useful articles arrived, while we were there, from Gold Hill and Gastonia Auxiliaries, which should be followed by others, until all the rooms on the third floor are well furnished. We should also send more china, knives, forks and spoons.

Through the kind invitation of Rev J E Woosley and Rev. J W. Moore a fine opportunity was given for the presentation of the work of the Woman's Home Mission Society at the Macon County Methodist Conference, held at Iotla church six miles from Franklin on the 8th. The Conference was largely attended, the preaching edifying, the discussions were on subjects of vital importance to the spirituality of the church, and will doubtless result in much good.

It was my good fortune to be entertained while there by my friend of other days, Mrs. N. L. Barnard. The thoughtful kindness of the members of this charming family made my visit extremly enjoyable.

With such an enthusiastic leader as Mrs Barnard with the encouragement of her husband, who is deeply interested in home Missions, together with the co-operation of the pastor and a faithful band of women we may expect great things of the society at Iotla.

Three societies were also organized at the llowing churches in Rev. L P. Bogle's charge. Mt. Zion, Union and Patton's Chapel, aggregating, with Iotla, seventy members. Brother Bogle is one of the rising young preachers of our Conference and his interest in our Home Mission work is very helpful.

M J Branner

(To be concluded next week)

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Quarterly Meetings.

STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	Aug.	5 6
Mooresville station	"	6 7
Caldwell circuit at Ebenezer	"	12 13
Granite Falls station	"	13 14
Troutman circuit at Troutman	"	19 20
Catawba circuit at Ball's Creek	"	26 27
Mooresville circuit, Centenary	Sept.	2 3
Lenoir circuit at Littlejohn's	"	9 10
Lenoir station	"	10 11
Clarkesbury circuit at Macedonia	"	16 17
Iredell circuit at Snow Creek	"	23 24
Statesville, First Church, Sept. 30	Oct.	1
" West End	"	1
Statesville circuit at Trinity	"	7 8
Alexander circuit at Rocky Spring	"	14 15
Stony Point circuit, Stony Point	"	21 22
Maiden circuit at St. Paul's	"	28 29
Newton circuit at Fair Grove	"	29 30
Hickory station	Nov.	4 5

SALISBURY DISTRICT—4TH ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Aug.	27
Salisbury, Holmes Memorial	"	27
Mt. Pleasant, Cold Springs	Sept.	2 3
Concord, Central	"	3
Concord, Epworth	"	3
Spencer	"	10
Salisbury, South Main Street	"	10
Linwood, Wesley Chapel	"	16 17
Lexington	"	17
West Lexington	"	17
Jackson Hill circuit, Lane's Chapel	"	23 24
New London, New Lonpon	"	24 25
Big Lick	Sept. 30 Oct.	1
Gold Hill, Liberty	"	7 8
Salisbury circuit, Providence	"	8 9
Cottonville, Cottonville	"	14 15
Norwood, Norwood	"	15 16
Albemarle circuit, Bethesda	"	21 22
Salem	"	22 23
Albemarle	"	22
Concord circuit, Boger's Chapel	"	28 29
Concord, Forest Hill	"	28 29
Woodleaf circuit	Nov.	1 2
China Grove	"	4 5

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit, Shiloh	Aug.	5 6
Jonesville circuit, Jonesville	"	12 13
Elkin station	"	13 14
Rockford circuit, Siloam	"	14 15
Pilot Mountain ct., Little Yadkin	"	19 20
Stokes ct., Rural Hall	"	20 21
Yadkinville ct,, Center	"	26 27
East Bend circuit, Macedonia	Sept.	2 3
Wilkes circuit, Adley	"	9 10
Wilkesboro station	"	10 11
Mt. Airy circuit, Laurel Bluff	"	16 17
Mt. Airy station	"	17 18
North Wilkesboro station	"	23 24
Boone circuit, Hopewell, Sept. 30	Oct.	1
Watauga circuit, Smith's Chapel	"	7 8
Creston circuit, Thomas Chapel	"	15 16
Helton circuit, Methodist Chapel	"	21 22
Jefferson circuit, Jefferson	"	22 23
Laurel Springs ct. Mt. Zion	"	28 29
Sparta circuit, Shiloh	"	29 30
oRckford circuit, Dobson	Nov.	4 5

SPECIAL MEETINGS.

Boone Circuit.

Cranberry, Sept. 27th, 11 a. m.
Blackburn's Chapel, Sept. 27th, 8 p. m.
Fairview, Sept 28th, 11 a m
Rutherwood, Sept 29th, 11 a m
White Springs, Oct 3rd, 11 a m
Blowing Rock, Oct 3rd, 8 p m
Boone, Oct 4th, 8 p m

Watauga circuit.

Valle Crucis, Oct 5th, 11 a m
Henson's Chapel, Oct 6th, 11 a m
Union, Oct 6th, 8 p m

Creston circuit.

Southerlands, Oct 17th, 11 a m
Creston, Oct 17th, 8 p m
Big Laurel, Oct 18th, 11 a m
Mill Creek, Oct 19th, 11 a m

Jefferson circuit.

Pine Swamp, Sept 26th, 11 a m
Mill Creek, Oct 24th, 11 a m
Bethany, Oct 24th, 8 p m
Orion, Oct 25th, 11 a m

Laurel Springs circuit.

Transon, Oct. 26th, 11 a m
Laurel Springs, Oct 27th, 11 a m

Mount Airy circuit.

Beulah, Nov 1st, 11 a m
Salem, Nov 2nd. 11 a m
Oak Grove, Nov 3rd, 11 a m

WAYNESVILLE DISTRICT—4TH ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Clyde at Long's Chapel	Aug.	26 27
Sulphur Springs at Pleasant Hill	Sept.	2 3
Jonathan at Shady Grove	"	9 10
Canton circuit at Bethel	"	16 17
Leicester at Camp Academy	"	23 24
Mills River at Shaw's Creek, Sep. 30,	Oct.	1
Haywood circuit at Fines Creek	"	7 8
Brevard circuit at Conestee	"	14 15
Brevard station	"	15 16
Waynesville station	"	21 22
Spring Creek at Baldwin's Chapel	"	28 29
Canton circuit at Spring Hill	Nov.	4 5

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Leaksville, Leaksville	Sep.	1
Spray, Spray	"	2
Stoneville, Stoneville	"	9 10
Farmington, Wards	"	16 17
Lewisville, Doub's	"	23 24
Davidson, Ollvet	Sept. 30, Oct.	1
Summerfield, Lee's Chapel	"	7 8
Stokesdale, Stokesdale	"	8 9
Davie, Zion	"	14 15
Cooleemee, Cooleemee	"	15
Mocksville, Mocksville	"	15 16
Advance, Advance	"	16
Danbury, Pisgah	"	21 22
Madison, Madison	"	22 23
Forsythe, Tabor	"	28 29
North Thomasville, Zion	Nov.	3
Thomasville, Thomasville	"	3
Kernersville, Kernersville	"	4 5

The Farm and Garden.

Deadly Parallel: Alfalfa vs. Clover.

Alfalfa is ready for cutting a full month before red clover. There is a strong advantage in dairy farming, since green crops are needed at the earliest possible month in the spring. After cutting alfalfa springs into growth more promptly than clover and a second crop is produced within eight to six weeks Clover lasts two years and alfalfa ten to thirty years. In new Jersey the average yield of green forage per acre was 36,540 lbs. for alfalfa and 14,000 lbs. for red clover. The weights of dry hay were 8,258 lbs. and 4,088 lbs., and of protein 2 214 lbs. and 616 lbs. per acre, respectively. In the same state alfalfa was found to contain 1,809 lbs. of dry matter and 265 lbs. of protein per ton as compared with 1,694 lbs. for clover. In other words, alfalfa not only yields two and one half times as much as red clover, but its feeding value is much greater pound for pound.

Corn and its Uses.

The corn crop of the United States for this fruitful year is expected to aggregate about 2,500,000,000 bushels, the cash value of which is estimated at $1,000,000,000. Absolute accuracy either in ante harvest calculations or in a post-harvest summing up of this or any other great crop is obviously impossible; but the official figures may be accepted as a close enough approach to facts for all practicable purposes. They are, in all probability, much nearer to absolute truth than most of the statistics on which the government, operating through the Census Bureau and the Labor Bureau, expends a good deal of money and a vast amount of labor. Some of the problems attacked by official statisticians are simply impossible of solution by any means that could be devised; others are not soluble by any available means or means that could be provided without enormous cost. But the difficulty attending the collection of accurate figures as to the corn crop is not greater than that of comprehending and appreciating all the uses to which this king of cereals is applied.

Many and varied as are the forms in which it is directly consumed as food by mankind, such use of it accounts for but a small fraction of its total use in creating the food supply. The corn that goes into the making of beef, pork, and mutton, and the numberless by-products of slaughtered cattle, hogs, and sheep, would probably foot up at almost half of the annual production. Next to that, we suspect, stands the utilization of corn for animal power in the shape of horses, mules, and oxen. Then comes the distillery, with its demand for millions of bushels, probably more bushels than, according to a social philosopher in Southern Illinois, are "wasted for bread," and last, but perhaps not least, is the corn that is converted into milk, and thence into butter and cheese. People in all stations in life, all sorts, and conditions of men, from tiny babyhood to the closing scene, are using corn every day. Millions use its products without thinking of or caring for their source. Of all the cereals, and of all food crops, corn is the most useful to this nation. Great as is the value of wheat, and hard as it might be to dispense with it, its loss would be a far less deplorable calamity than the absence of corn.—Washington Post.

Sowing Oats.

It is yet too early by a month or more to sow fall oats; but it is not too early for the farmer who has not heretofore sown in the fall according to the new plan, to "make arrangements" to sow If a farmer waits until time for sowing before getting his seed oats, the chances will be much against success, for the simple reason that much depends on the variety and even on the history of the particular seed secured. Of course, every one knows that a rust-proof oat should be sown if the crop is to serve any other purpose than grazing during open spells in winter and early spring For this use the so-much advertised "Winter Turf" oat, answers well, perhaps, better than any other. It is well that it is suited for some economic use, for I have not found it a reliable producer of grain, being rather a late variety and subject to rust, and withal a light, chaffy grain.

Some strain of the original Texas Red Rust Proof is the right kind. (By the way, who can give an authentic history of the introduction of this oat into this country I have long supposed that it is of Mexican origin).

The "Appler" oat, which the Georgia Experiment Station has been disseminating for some fourteen years, is a selected strain of the Texas variety. The seed were obtained by the station of an intelligent, retired merchant farmer of Harris county, Georgia, named Appler, and the present name was given it by the writer hereof as a compliment due to that gentleman, who had for several years annually selected—in the field—the best "heads" from his Texas Rust Proof oats, and persistently prepared his land well and sown the seed in the fall.

The station has sown the same seed always—excepting one year only—sowing in the fall, and hereby hangs a tale, or, to change the figure, lies the foundation for the theory which I hold to be true, that if a variety of oat be sown in the spring annually for a good many years, it will gradually lose—to a great extent—its power to resist the effects of freezes. In other words, the plants resulting from such continuous sowing in the spring will become less and less hardy, until finally—I will not say in how many years—the particular strain thus perpetuated becomes no longer fit to sow in the fall. I am not aware that the theory has even been subjected to a rigid, scientifically conducted demonstration, but it is certainly a plausible and not an unreasonable one.

Assuming its correctness then, it is not only important to select a vigorous, productive, rust-proof variety, but also to be as certain as may be that it has been sown continuously in the fall for an indefinite number of years in the past. Therefore, I argue the importance of every farmer "saving his own seed" every year.

Now, this is not written to advertise the experiment station's seed, for it is a fact that the station has "sold out" and can no longer fill orders for Appler oats. But there ought to be and probably is, a large quantity of this variety in the hands of the farmers.—Atlanta Constitution.

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The above applies also to Tributes of Respect.

Tenting on the Old Camp Groand

"We're tenting to-night on the old camp ground,
Give us a song to cheer
Our weary hearts; a song of home
And friends we love so dear.

CHORUS.

"Many are the hearts that are weary to-night,
Wishing for the war to cease;
Many are the hearts looking for the right
To see the dawn of peace,
Tenting to-night,
Tenting to-night,
Tenting on the old camp ground.

"We've been tenting to night on the old camp ground,
Thinking of days gone by,
Of the loved ones at home that gave us the hand,
And the tear that said 'good-by!'

"We are tired of war on the old camp ground,
Many are dead and gone
Of the brave and true, who've left their homes,
Others have been wounded long.

"We've been fighting to day on the old camp ground,
Many are lying near;
Some are dead and some are dying,
Many are in tears.

CHORUS.

"Many are the hearts that are weary to-night,
Wishing for the war to cease;
Many are the hearts looking for the right
To see the dawn of peace.
Dying to-night,
Dying to night,
Dying on the old camp ground.

"We're tenting to-night on the old camp ground,
After the fight of years;
The grass is waving o'er the mound,
Where our dear ones dropped their tears."

—Walter Kittredge.

GLASS.—John D. Glass was born January 26, 1880, and died March 23, 1905. Bro. Glass was converted several years ago and connected himself with the Methodist church, and was a consistent member to the day of his death. He was ready for eternity, and had a relish for its joys—a capacity for its duties—a title to its rewards. He was a man of fine feelings, of an affectionate heart and endearing manners; a tender and attached father and a loving husband. The love of God in Christ Jesus the Lord touched the affection of his soul. He was a warm advocate of religion. His quickness of perception, his judgment, his memory, all were exercised about religious things. His life was pure and truthful. He lived wisely and well and has entered the spirit world to which many of his loved ones have gone before him. His character has a force which continues to be felt, and in it he still lives, and by it, though dead, he yet speaks.

L. E. PEELER.

Married.

McCEWER–LYTLE.—In Fairview township Buncombe County, Sept. 6, 1905, Mr. James McClewer and Miss Ellen Lytle were united in matrimony, Rev. J. J. Brooks officiating.

Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua, Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

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Dedication of Mock's Church.

Last Sunday was a glad day for the people of Mock's Church. One year ago last March this faithful little band of Christians began cutting and hauling the logs for a new church. Many said they were poor and would not succeed. They all, however, pulled together and today have a neat new church. Rev. W. M. Curtis, former pastor of Advance charge, had led them during the period when they were building; and it was fitting that he should set apart this building for the worship of God.

Our protracted meeting at Mock's followed the dedication. We have been graciously blessed already. Ten or twelve have, upto this time, been saved, and the church has been revived.

Sincerely,
C. S. KIRKPATRICK.

Sunday School and Missionary Mass Meeting.

There is to be a Sunday-school and Missionary Mass meeting, for Mt. Holly circuit, at Mt. Holly Oct. 6 8, 1905.

Oct. 6th, 7:30 p. m. Sermon by Rev. W. H. Willis, Cornelius, N. C.

Oct. 7th, 9:30 a. m. Devotional exercises by Rev. W. M. Boring, Lowesville, N. C.

9:45 a. m. Reports from the S. S. superintendents.

10 a. m. The relation of the S. S. to the church, by Rev. E. W. Fox, Stanley, N. C.

10:30 a. m. The best methods of conducting our schools and how to secure the best attendance, by Prof. Chas. Owen, superintendent of Mt. Holly Graded school and Rev. W. M. Boring.

11 a. m. Sunday-school and Missions, by Rev. W. H. Willis.

11:30 a. m. Sermon, by Rev. E. L. Bain, Gastonia, N. C.

NOON.

2 p. m. Our Mission Fields and Work, by Rev. W. H. Wills.

3 p. m. Methodism and Missions by Rev. J. H. Bennett, Lowell, N. C.

3:30 p. m. Individual responsibility by Rev. E. L. Bain.

Sun., Oct. 8th, 10 a. m. The S. S. will carry out the Missionary Rally Program.

11 a. m. An address by Hon. McRae, of Charlotte, N. C.

7:30 p. m. Sermon by Rev. J. H. Bennett.

E. N. CROWDER.

Extremly Low Rates Via Southern Railway.

North Carolina State Agricultural Fair, Raleigh, N. C. Oct. 16-21st, 1905. On account of this occasion the Southern Railway will sell round trip tickets at rate of one first class fare plus fifty cents which includes one admision to Fair Grounds. Dates of sale Oct. 13th to 20th inclusive and also for trains arriving at Raleigh before noon Oct. 21st. Final limit Oct. 23rd, 1905.

Lynchburg Horse Show and Fair Association, Lynchburg, Va., Oct. 3 6, 1905. On account of this occasion the Southern Railway will sell round trip tickets from Points in Va. also Winston-Salem and intermediate points via Greensboro excluding Branch Line Points. Dates of sale Oct. 2nd to 6th inclusive, final limit Oct. 7th 1905. These tickets are sold at rate of one first class fare plus fifty cents for the round trip which includes one admission to the Fair Grounds.

Special Summer Excursion Fares to Hot Springs, Ark., Eureka Springs, Ark., Siloam Springs, Ark., and Eldorado Springs, Mo., and return. On first and third Tuesdays during the months of Sept. and Oct., 1905 the Southern Railway will sell special round trip tickets from Greensboro and vicinity to the above named points at rate of one first class fare plus $2.00 for the round trip Final Limit Nov. 30th, 1905.

For full and detailed information with regard to any of the above named occasions call on or address,

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Greensboro, N. C.

Forsythe County Fair.

On account of the above occasion the Southern Railway will sell round trip tickets from all points within a radius of 100 miles of Winston-Salem at rate of one first class fare plus fifty cents, which includes one admission to the Fair Ground. Dates of sale Oct. 2, 3, and 4th and for morning trains Oct. 5th. Final limit Oct. 6th, 1905. For further information, address,

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—*because* the action of the Epworth is easy and prompt—repeats rapidly and has a delightful touch. I don't like to play on a piano that rattles or works sluggishly.

—*because* the Epworth is finished by the old reliable, slow process—not rushed. I have seen pianos whose finish peels off after a while.

—*because* the Epworth has the strongest ten year warrant I ever saw;—the Company takes all the risks of piano lasting. Most other warrants don't warrant the working parts, nor the sounding board from splitting.

—*because* I can buy the Epworth direct from the Company, instead of through an agent or dealer. I prefer to be my own dealer—sell it to myself and save that middle profit. It costs lots of money to sell pianos ordinarily, and that expense is a dead loss, which I avoid by buying the Epworth direct.

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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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Has the Preacher Been Paid?

IF YOU are a member of the church this question is for you. Whatever may come to pass it should not be thought of as a thing possible for one of our preachers to close up the year with a deficit on the meagre salary promised. We say meagre for the reason that, when all things are considered, we do not know of a preacher in charge who has been promised more than a meagre support. Some of the salaries may seem large to some people, but this is because such people are not in a position to know the demands of service laid upon these men on the one hand, or the demand of financial expenditure on the other. However, the men who seem to be receiving the larger salaries are not the ones that are likely to suffer a deficit on the amount promised. It is the men on the poorly developed charges, where there are untold disadvantages to be endured, and where the work is so scattered as to preclude the possibility of anything like concert of action on the part of official members, who are most likely to come up short. Moreover, these are the men who can least afford to lose a dollar of the amount estimated for their support.

While in recent years there has been some improvement, yet there is still great lack of conscience in this matter. In some charges, even stewards feel that no great wrong has been perpetrated where the preacher goes to Conference short of the allowance made for his support. They feel somehow that there is a statute of limitation, and that time will settle the obligation. While it is true that, in our economy, no preacher can hold a claim as of debt against any charge after the conference year is closed, this provision was not made to encourage the practice of repudiation, and Christian men and women cannot afford to plead such a provision in extenuation of their failure to make good the promise of support to their preacher.

Our people sometimes make mouths about some pastors going away without paying all their bills. This may be all right. In some instances there are men who, on any salary, will always be short. When such an one is discovered it should be made known to the proper authorities, and we ought to cease handing him around. But we are persuaded that such cases are rare, and we beg our readers to consider what financial problems they put upon the hands of good and faithful men, with large families, when they ask them to work the year through, decently support the family, meet all the demands of charity, &c., and keep out of debt on a salary of from $300 to $600, as is often the case? A study of the figures in our Annual Conference journal, knowing the size and condition of each family, would open the eyes of some of our people, and stimulate effort to raise the pastor's salary.

* * * *

A recent number of the Raleigh News and Observer gives us some pointed and sensible utterances on this subject. The editor says:

"There is a preacher in Danville who has not paid his debts and some of the members of his church desired his resignation because his failure to meet his financial obligations injures his usefulness. He made no reply to the request for his resignation but announced that he would reply at the services on Sunday night. The church was crowded and he "flayed" the officers literally, and declared that he could not pay his debts promptly because his salary was not paid as promised.

"This unseemly incident, in which preacher and people are in the wrong, ought to impress upon the few the importance of seeing that the preacher, who puts aside business and opportunity for money making, to devote himself exclusively to preaching the gospel, should be well paid and promptly paid. He cannot, unless he is less human than can be expected, be useful when his family stands in need of comforts or when he owes debts that give him embarrassment.

"There is another reflection for church members: the cost of living has increased very much, the laborer gets more per day than two years ago, and there has been an upward trend in prices. The preacher who gets the same salary he received five years ago is actually getting about twenty per cent. less, for everything he has to buy has gone up in price.

"During the great campaign of 1896 some preachers were appealed to not to support Bryan on the ground that in doing so they would be voting to reduce their fixed income because it was alleged they would be paid in silver and it would buy less than the dollar they were then receiving. And some few were guided by that appeal to their personal salary. Well, Bryan was not elected. The gold standard prevails. The preacher's fixed salary of 1896 will today buy twenty per cent. less than it would then. The increase in the circulation of primary money has helped everybody except the man who gets a fixed salary which has not been raised.

"But, men and brethren, aside from the fact that the dollar buys less than formerly, ought not the preacher to be paid a better salary and ought it not to be paid promptly? Is it treating the minister with common fairness to embarass him because, in the first place, his salary is often so little that he can get along only by practising the closest economy, and in the second place, he is forced to wait often till the end of the year to get the major portion of his salary, and to pay time prices because he cannot pay cash?

"This is presented as a serious Sunday morning reflection to every church member in North Carolina."

* * * *

Barring the little political twist of which we do not know enough to express an idea, the foregoing is a very good Sunday morning tonic for church members, especially such as have let the year go by without giving the matter any serious thought. The greatest hindrance in the matter of prompt support of the ministry is the fact that so many church members never give the matter any serious thought. They have the most hospitable feeling for the minister, and if he should drop in at any time they would let him live on the fat of the land, but they do not realize that he needs money to meet the demands of the support of himself and family. Let all who read these lines awake to a sense of their duty, and remember the modest suggestion of St. Paul (1 Cor. 9:11-14), "If we have sown unto you in spiritual things, is it a great thing if we shall reap your carnal things? . . . Even so hath the Lord ordained that they which preach the gospel shall live of the gospel."

CONTRIBUTIONS.

INTERESTING SCENES IN EUROPE.

BY IVY L. LEE.

II.—THE ENGLISH LAKES.

There is a land of Wordsworth which may be seen in the mind's eye by everyone who can read the English language. But even this land—more beautiful than anything on earth—comes to be something entirely new when one sees the actual region which the poet apotheosized. Such was the land I was to see on a bright April day! In order to know what this trip meant I must say a personal word about my guide and companion for the day—John Watson. In the first place, he is a real literary man. He has lived in the Lake District all his life, and has fished, hunted, and tramped over every bit of it. He has written about a great deal of it. He is president of a national organization having for its object the protection of the Lake country from commercialism and despoilers. He is also a member of the Westmoreland County Council, and is Chairman of the Committee having charge of the roads, (which Mr. Watson always pointed to with great pride as we went along, and they are, indeed, superb.) In addition, he is a charming host.

We started out by driving direct from Kendal over the hills of Westmoreland County to Bowness on the shores of Lake Windermere. There we turned and drove alongside the lake for five miles to Ambleside. A few miles further brought us to Wordsworth's old home, "Rydal Mount." This place is up on a hillside, and visitors are not, ordinarily, allowed to go inside the gate. A relative of Mr. Wordsworth lives there, although he was not at home on this occasion. As Mr. Watson was acquainted with the family, however, the caretaker showed us around. We saw here a spot that was really up to expectations—as poetic a place as exists on earth. An American friend remarked that such surroundings would make a poet out of a stick.

It was truly a spot "where every prospect pleases." We roamed around the place, walking among Wordsworth's old haunts, seeing the stones which he loved, rambling among the flowers in his garden, and admiring the view which he had of lovely Rydal Water and of the mountains around. We stayed there for half an hour. I picked some violets, some yellow saxifrage, and a primrose from the yard where the poet used to wander and muse. Daffodils were on every side, many of them growing wild. Ever present in one's mind in this region are Wordsworth's delightful lines,

"And then my heart with pleasure thrills,
And dances with the daffodils."

Beside the roads appeared blossoms of the small celadine, a little yellow flower to which Wordsworth dedicated two poems. In among the rocks in the yard, we saw the tiny wood sorrel, another favorite flower. How much one of Wordsworth's poems mean after one has seen the place and surroundings where they were written! And how much Wordsworth's imagination has contributed to these wonderful lakes and hills!

We went into the little church where Wordsworth worshipped, drove by Rydal Water, passed the great stone by the roadside where he used to mount and sit for hours meditating, and drew up for lunch at the Rothay Hotel, Grasmere. Here we let the horses rest for an hour and took a ramble around the place—a most delightful spot.

Hard by is Wordsworth's tomb in the Grasmere churchyard, near a Yule tree. There is a Yule tree in every English churchyard. To plant them there has been a custom from time immemorial. The Yule was used for making bows and arrows in the old days when fighting was done with such weapons, and it was felt that in the churchyards the public necessities could be provided for in this direction in time of emergencies. We went into the little church at Grasmere, where a curious little English curate was preaching his Good Friday sermon to a handful of reverent villagers.

Lake Grasmere itself was just around the way. It is a small bit of water, but its beauty grows upon one the more he looks upon it. We drove around the lake stopping on the hillside as we left it to get a particularly good view of the valley from a spot which Mr. Watson pointed out to us.

It is a fine drive over country from Grasmere to Hawkshead, an exceptionally quaint old village, where Wordsworth once went to school. In the building you see the old desk where the poet had carved his name when a boy, just like American boys do it now. This school is still maintained, some eight or ten boys coming here to study under the curate just as has been done for three hundred years.

The route now is across country for several miles back to Windermere, where you rest awhile and take tea at the Ferry Hotel. This is a most fascinating little place. The decorations of the interior are unique. Sporting prints are on the walls, and there are animal heads here and there to add to the rustic interest of the scene. A comfortable fire was burning in the grate and you take tea in a little room from all the windows of which you see the lake.

While we were there, one of the wealthy gentry of the district, who makes a fad of fishing, came in and had quite a fish talk with Mr. Watson. It sounds very odd to an American to hear such men discuss the various features of the county hatchery which had recently been established. Your stay at the hotel lasts only an hour, and it is a great pity to leave. I understand that the hotel is always full, and that there is a considerable waiting list. It is no wonder. There is no more attractive place to go in all Europe.

We crossed Windermere on a curious little ferryboat, and then drove back over the hills to Kendal. We watch a gorgeous sunset while our good friend Watson relates many curious and interesting stories and legends of the neigborhood. He shows us where the last wild boar was killed in England. He points out to us an old English woolen mill still run by a water-wheel, manufacturing only for the farmers themselves, the wool which they shear from their own sheep.

Although we had now driven more than forty miles, our astonishing English horses were still able to run up the hills and to make very good time the whole five miles back to Kendal. It will be understood, of course, that throughout our day's journey Mr. Watson was explaining the history, the traditions and the romance of the district as we went along. He knew every spot from which we could get a particularly good view of the surrounding country, and he was really quite disappointed that our time made it impossible for us to take a tramp up the side of Coniston Old Man—a mountain which Mr. Watson had often climbed.

The next morning we started "up" to London—it is always "up" to London—six hours by train. On the way, we had a meal out of an English lunch basket. The English railroads have lunch baskets for sale at all of the principal stations. Each of these is filled with half a chicken, some cold ham, mustard salt and pepper, a roll of butter, plate, knife and fork, napkin and a glass for drinking. You pay three shillings, and the basket complete is handed in to you, and after you have finished your meal you put the basket on the platform of any of the railroad stations at which you stop later. The meal is very good, and the plan works admirably.

Late in the afternoon you arrive at a station where hot tea is served in cups on a kind of moving table. The whole of England stops and drinks tea at five o'clock. They had a large number of steaming cups with two pieces of sugar in the saucer, and cookies on the side. This was sold in the same way as the lunch basket. You could take the cup on the train with you, and take your time about drinking, and put it out on any railroad platform.

BRIEF TRIBUTES TO GOOD MEN.

REV. H. L. ATKINS.

Recently the ADVOCATE has brought an unusually large number of sad surprises. The report of the death of Rev. Robert Hines was such. Who in North Carolina, according to his years, had a larger expectancy for this life than he? A man in perfect health, beyond the age that people are usually attacked by typhoid fever, or pulmonary troubles; one of the most prudent and temperate men in the State; of a long-lived family and a cheerful disposition, his way seemed clear to reach four score years. Yet in one short week his labors end, his wife is a widow, his children orphans.

I knew Brother Hines well and loved him much. I was his pastor when he was licensed to preach, and felt with him a deep sense of regret that he did not take that step earlier in life. He was an active and zealous Christian worker before he was licensed to preach. Taking license simply gave him official endorsement and a wider field. He became a most useful local preacher at once. Still he kept up his work as a steward, and took the same deep interest in the home church. He was one of those men—all too few—who seem to fit almost any place in the church. As a brother expressed it, "Brother Hines was always looking out for a job for the Lord." He had faith in God, a burning love for men, and unusual adaptibility. A most useful man has gone home. May heaven's blessings rest upon the widow and children.

What a surprise was the report of Brother Sronce's death! When I saw him last he was a picture of health and happiness. He looked like a man who had never known pain, and who constantly had the deep, sweet joy of constant communion with God. To know Brother Sronce was to love him; to spend an hour with him was to feel that hallowed influence which comes from contact with one full of love to God and men. He had faith in God, faith in the church, faith in men generally, and an abiding faith in the power of the gospel he preached. A most useful man was he. Many who fill appointments for which Brother

Sronce was never thought of and did not desire, do not accomplish the good he did.

Also our good Baptist Brother, Dr. Barron, has gone to the home of the good. This, too, was a surprise. Protestant Christianity in North Carolina, and especially the Baptist church, suffered a great loss in the death of this man. He was a lovable character, a man of fine Christian spirit, and attractive personality. He always impressed you as a man of deep, rich Christian experience, a man of unusual holiness, and wholely unconscious of it. How much of heaven and hope he seemed to bring into our home one dark Sunday in Charlotte. The death angel had made his first visit to our home, and our first born, dear little Mary, was cold and lifeless. Out of the busy Sunday Dr. Barron took time to come to see us. He knew what we were suffering. He had passed through it. What sympathy there was in his manner and his words! What an uplift in his prayers! His theology was denominational no doubt; but his love and sympathy knew no such bounds. Peace to his ashes!

Well, Brother Blair, I am glad to tell your readers that I have been able to take a little part in some church services. Occasionally for several weeks, I have been able to attend one church service on Sunday. Once in San Antonia I helped administer the Sacrament at Prospect Hill church, and made a little talk to the people one day in the preacher's absence.

Last Sunday, at the request of Brother Martin, the pastor, who is not ordained, I administered the sacrament here. I think this was the first sacramental service the church has had in about a year and a half. Here is manifestly some work for our next General Conference. How I enjoyed the service!

Boerne, Texas.

HOW A YOUNG WOMAN OF THE SOUTH SEES SOME NORTHERN NOTIONS OF RELIGION.

[Extract from a letter written by Miss L. J. T., student in olumbia University, New York city, to Miss M. E. T., student in Trinity College, Durham, N. C.]

The people whom I've met have been very pleasant, but not glowing with vulgar enthusiasm. There are a great many differences to be observed in ideas, manners, etc. I think you would prefer being a M. E. pastor's daughter in the South to one in New England. In fact, I am much more in love with not only Southern Methodism but Southern religion in general, than I was before I came North. As Cousin Lenoir says, he perceives that "Ephriam is wedded to idols". There is two much theorizing, too much "clear reason" in modern religion for me. The religion that heals, that inspires, that strengthens for life's battles is one of the heart, not of the intellect. We must know God through our hearts: we cannot find Him through scientific research. We have to finally come back to the simple unquestioning faith of the little child. Why give up the boon that is ours to begin with? I've wondered and reasoned and questioned a little, but I do thank the Lord that He let me see that I was wasting time going through the names of a labyrinth when I could just as well reach out and touch Him from where I stood.

Christianity can be made a great incomprehensible muddle through which men and women miserably grope for comfort and light during a lifetime, at last dying with the question "Whether" on their trembling lips; or it can be the steady light, the strong arm, that inspires and lifts us over the difficulties, or through them, until Death is only the passing from a lesser glory to a greater. If Christ's death and resurrection means anything it is that His children should get comfort and strength to live nobly and trustfully. For my part, I'm determined to enjoy my religion, to take God, Christ, and the Bible for granted, instead of following Brother Abbott in his Will o' the Wisp career.

Poor fellow! As big as he is, I'm sorry for him. With all his learning he cannot find for a surety whether God is a "Great-first Cause", or "a Personal Father", or "Pervading Influence."

Everything he has said with which he tries to startle men is as old as the hills. What college boy or girl who thinks at all, has not felt God in Nature, in the storm, in the flower, who has not found the wall through which only the eye of faith can look, yet we did not announce ourselves as the apostles of a new creed.

Abbott strikes me as being rather proud of his position as a "heretic", thus taking away the sacredness of his search after truth. If I had time I should like to write a little article to the ministers of Southern Methodism, begging them to hold fast to the simplicity of the gospel of Jesus Christ.

I am sure I did not mean to write you such a religious homily when I began, but it has just flowed from a very full heart and I hope it won't bore you.

CORRESPONDENCE.

AN APPEAL TO THE CHURCH.

Is there loyalty in the Methodist church? It has become the habit in these latter days for people to raise the question as to the loyalty of the membership of the Methodist church to their institutions. This question has been asked so frequently that it has become crystalized into the belief that there is no loyalty such as is found in other denominations. It has often been said if the Methodist church could get the same loyalty on the part of her people as the other churches, wonders could be accomplished. There may be some truth in this.

My purpose in writing this is to controvert any such idea as the lack of loyalty and devotion on the part of the membership of the Methodist church to her great movements when they are intelligently understood. This has been brought to my attention very forcibly by the events that have taken place at Greensboro Female College. As is known by nearly every one, it was predicted that this college could not succeed. Some years ago there was a failure on the part of the church to support and maintain it and it passed out of the hands of the Church into those of brethren who kept it going for a number of years, and inasmuch as the church did not rally to its support it was argued that the people cared nothing for the same, and it would naturally fail. The history of this institution for the last two years has been one of the most remarkable. Commencing with less than nothing and $40,000 in debt, they had hardly gotten on their feet when the fire came and swept away what little they had and left them a hole in the ground and $25,000 indebtedness. The test was now on as to whether the people really loved their institution. The answer that came to this put to silence forever the question as to the loyalty of the Methodisl church in North Carolina to their institution. From Cherokee to Currituck the response came, in no instance as large as $1,000.00, but in the aggregate amounting to something over $50,000.00. It has come in small amounts, thus showing that the great bulk of the people have felt interested in this. There has not been a single contribution of $2,000.00 given for the institution and yet this amount has been raised from the general membership of the church throughout the State. This brings us to this question: What can we do to appeal to the loyalty of our people? The answer is, let your people know what is wanted of them, give them something to rally to and they will never say no. The devotion of the student body of Greensboro Female College would read like a romance if it could be properly put before the public. They bore inconveniences last year without a murmur or complaint and went away resolved that nothing should separate them from their own church school. In spite of scholarships and other inducements offered them by other institutions they rallied to their own, believing that their Church was giving them as good or better advantages than they could get any where else.

Last year scarcely any one believed that the institution would open in October, but it was constantly affirmed that it would be done and we got enough of them to believe the fact to send about ninety girls here. These young women representing the faithful ones to the Methodist church have gone back to their homes and told the tale of devotion of the faculty and others who are trying to carry on the work. As the people have heard what is being done here they have resolved that this is the place to send their girls. Numbers of them have quit other institutions and have come to this one until it has reached the glorious condition where we are almost constrained to cry, "don't send any more girls, we have no place for them."

With 125 boarders and 150 students matriculated, we are confronted with the necessity of more room to accommodate our own young women who knock at the doors of our church and pray that we give them the same opportunities for fitting themselves for life as the State and other churches give their young women. Now the question is, will we respond to this? I believe we will. As stated above the people of small means have contributed liberally, but where are our moneyed men? When we approach them they tell us that they intend to do great things for the endowment, but up to the present time we have seen no movement of this kind, nor have we received any letters stating that they have set aside a certain amount for this purpose. Is it not time some one was moving on this line?

One liberal-minded man has stepped into the breach and assumed the responsibility of educating our sons. We have allowed him to do this and thank him heartily for his liberality. If one man is willing to take this burden off our shoulders, does it not look like the one hundred and eighty thousand Methodists should prepare a place for our daughters? We have reached this point, if the church will prepare the room, patronage is to be had for the asking.

This Institution belongs entirely to the Methodist church in North Carolina. The faculty, without disparagement to any other institution, is not surpassed by any one in the South. We are perfectly willing to demonstrate this. It has been stated that the State and other institutions furnish stronger facul-

ties than our own Church. I know nothing about what the past may have done, but I know that there is not an institution in North Carolina today which has a body of teachers better equipped from every standpoint for college work than Greensboro Female College.

Our people are rallying to it with one heart. This plea is for another dormitory that will house 150 girls. It can be put up for $25,000 00. The dormitory can be filled and we can then begin to do in some measure, the work that God intended the Methodist Church to do in North Carolina. There is united devotion from the mountains to the sea for this Institution. Now let all our people rally and pull together, and let us make it possible for every girl who wants to be educated in our own Church school to have the privilege.

In talking with a good Baptist brother with regard to their institution at Raleigh, he assures me that the great success they have attained has been due largely to the legacies left that institution by friends who have remembered it in their wills. Cannot we Methodist do something? Cannot we profit by our brethern of other churches, and demonstrate to the world that we do love our Institution with the same devotion that other people love theirs? The same Baptist brother said to me the other day, "If we had the grounds on which to build that you people have, we would have in a short while one thousand girls in our Institution, but when we commence to build the grounds cost us as much as the building. Yours costs you nothing, already owning it."

Will not those brethern who are going to do so much for our endowment come to our rescue at this time? If you do not want to put it into the dormitory, give it to us in the shape of endowment and this will enable us to support the institution. I believe this plan would be better even than the other, because I believe that those of us who are less fortunate in the way of worldly goods, will out of our small means put up the $25,000.00 building, if we could be as sure of help to enable us to compete with those who have endowments.

To the Alumnae of this Institution I extend greetings and rejoice that you are coming into possession of your true position before the world and the church in your recognition as one of the foremost Institutions of learning in the South. May God grant that nothing may be done in any way to check its growth, and may the time be short when the mere mention of the name of Greensboro Female College will cause a thrill of joy in every Methodist heart.

C. H. IRELAND.

Greensboro, N. C.

Cherryville Circuit.

Wednesday night before the fourth Sunday in July, we began a meeting at Mary's Grove and continued one week resulting in a good revival in the church and 14 accessions to the church. We began with 17 members and now have 31. It is a new church only organized a few years ago. A new building was started something over a year and a half ago, and is now completed all but painting. The pews, altar, pulpit, chairs, table and lamps have been put in this year. The outside painting will be done soon and it is to be dedicated by Rev. R. M. Hoyle the 1st day of November. We had to take a week day in order to have our Presiding Elder with us. The former pastrs are invited to be present. This is a promising field for our church.

The 5th Sunday night in July our meeting began at Antioch and closed the next Sunday night. The congregations were good, the church revived, five were added to the church. The communion on Sunday afternoon was large. Wednesday night before the second Sunday in August we began at Lander's chaple and closed the next Tuesday night with 5 additions. The rain interfered with the congregation, but when favorable the congregation was good.

On the 3rd Sunday in August we commenced at Pleasant Grove and closed on Friday night. The rain also hindered here but the meeting resulted in 3 or 4 conversions and one joined the church. They are talking of painting the church here.

The 4th Sunday night in August we began a meeting at Laboratory and continued till the next Sunday night resulting in several conversions and one addition to the church. The services were largely attended. A committee was appointed to secure funds to paint the church and buy a bell.

The 6th and last meeting began at Cherryville the second Sunday night in Sept. and closed the 4th Sunday night after two weeks continuation. The congregation was large most of the time, at times filling the large house and the last night not near all could not get in. Thirteen new members were added to the church.

After preaching 5 weeks almost every day and night in the other meetings I preached 15 nights in succession at Cherryville and 7 times at day services without getting hoarse or feeling any physical discomfort. The Lord has wonderfully sustained me. There have been 65 added during the year and others will join. Forty-two children have been baptized and others to be baptized. I have already baptized two sets of twins this year. So you see we are making progress.

The Presiding Elder has called the official members of several of the charges to meet at Cherryville on the 6th of October to consider the advisability of rearranging the charges with the view of forming a new charge with head quarters at Cherryville. This will necessitate the building of a parsonage in Cherryville. This is a move in the r ight direction. The charges are too large and need to be rearranged, with the view of permanency.

J. B. TABOR.

Crowse, N. C

Hayesville Circuit.

Dear Advocate:—I have been so busy I have not taken time to write I have preached nearly all the time since the first Sunday in July, except when I was gone to the District Conference.

We have had three good revivals and one of them continued three weeks, and I preached nearly a week for Rev. C. H. Curtis at Bell View. There have been 34 or 35 professions in all these meetings with some other good results. At Curtis School House we are organizing a church and have begun to build a church, have the framing on the ground and other arrangements for carrying the work to completion. When this church is completed and the one at Ogden which is well on the way we will have each congregation in a church of its own. This is the second congregation I have organized and the third house we have begun since I came here not quite two years ago. Our church in Hayesville is nearly done, except paint, pews and pulpit. We have covered two of the old churches, put a sill under one, and finished and bought a bell for, and dedicated Ledfords Chapel and made some improvements on the parsonage. I expect to hold two or three more meetings and hope to wind up well this year. Our finances are in fairly good condition. Pray for us. Success to the Advocate.

Yours faithfully,

E. MYERS.

New London High School.

D. ATKINS.

The New London High School is perhaps the yonngest of our Secondary schools. It comes into being with every indication of a vigorous life, and a promise of great usefulness. The building is a two story building, having four good rooms, painted outside and in, supplied with good desks, black-boards, etc. The teachers are Rev. J. D. Rankin, principle, Prof. A. M. Norton and Miss Margaret Umberger in the literary department, and Miss Jennie Thompson in music. The school has enrolled 125. I was astonished on my recent visit to find such a large proportion of these grown up young gentlemen and ladies. It looks almost like a college. They are fairly well advanced. The school starts out self supporting and paying respectable salaries.

The faculty without exception are in great favor in the town, and the school has made a very fine impression. It has the confidence of all classes, and is eminently Christian.

Hendersonville Circuit.

PROGRAM

Of the 5th Quarterly Conference, Missionary Massmeeting, Sunday-school and Epworth League Conference combined, to be held at Edneyville October 26-29.

THURSDAY NINGHT.

Sermon by Rev. A. W. Plyler, Presiding Elder.

FRIDAY MORNING.

10 a. m. The work of the Sunday-school and how to make it successful, Rev. D. M. Litaker, followed by an open discussion.

10:30 a. m. The work of the Epworth League and how to make it succeed in the country, by Rev. J. W. Moore, followed by an open discussion.

11 a. m. Address. "The Financial problem as related to the Support of the Ministry and Missions and how to solve it," by W. E. Abernethy.

11:30 a. m. The Missionary obligation and what it involves, Rev. A. W. Plyler.

Intermission and basket dinner.

1:30 p. m. The tithing system, its obligation, opperation and benefits, A. T. Lyda and W. S. Burg, followed by an open discussion.

2 p. m. The Sunday-school and missions, by W. E. Abernethy with an open discussion.

2:30 p. m. Grounds for missionary work, and the ability of the church to support it, W. H. Perry, followed by an open discussion.

3 p. m. Full missionary collections with an overflow. Its importance and how to accomplish it, Brother J. W. Moore, District Missionary Sec.

7 p. m. Sermon by Rev. D. M. Litaker.

SATURDAY OCT. 28.

10 a. m. The Model Sunday-school, Rev. D. M. Litaker, followed by an open discussion.

10:30 a. m. The Model Church, W. E. Abernethy, with an open discussion.

11 a. m. Sermon by Rev. J. W. Moore.

Dinner on the ground.

1:30 p. m. Quarterly Conference.

7 p. m. Sermon by Rev. W. E. Abernethy.

SUNDAY MORNING.

10 a. m. A Missionary Sunday-school.

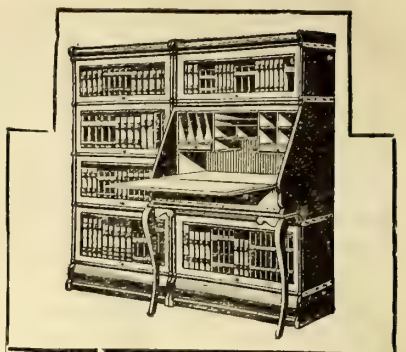
11 a. m. Sermon by Rev. W. E. Abernethy.

12:30. Dinner.

2 p. m. Love Feast and the sacrament.

7 p. m. Preaching at Reedy Patch, W. E. Abernethy, followed by a protracted meeting.

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From Fallston.

Dear Brother Blair:—We are planning to hold the Shelby District meeting of the Woman's Foreign Missionary Society in Gastonia, October 6-8. The opening service will be held Friday evening at eight o'clock.

All the pastors in the district, the presidents, the lady managers, and a delegate from each auxiliary are invited to attend. Also pastors of charges that have no Woman's Foreign Missionary Societies are earnestly requested to appoint one or more delegates from their respective charges.

The names of all who expect to attend should be sent at once to Mrs. J. M. Sloan, Gastonia, N. C.

Most truly,

Miss SALLIE NOWLIN,
Dist. Sec.

Trinity College Notes.

Rev. George Stuart, who is conducting a series of religious services in the city of Durham addressed the students of Trinity College in the Y. M. C. A. Hall Thursday afternoon. Great interest is manifested in the Stuart meetings on the part of the college community.

Dr. John C. Runsmeier, who filled the Chair of German for two years during the absence of Prof. W. H. Wannamaker, is now in Leipzic. He is receiving a travelling scholarship from Harvard University.

The Law School will organize their moot court next week. The students in this school are taking very great interest in this work.

The Senior Class has elected the following officers: President, W. M. Smith; Vice President, Hoy Taylor; Secretary, Miss Nan Goodson; Treasurer, D. D. Phillips.

President Kilgo spent last Sunday in Carthage where he had an engagement to dedicate a church.

Mr. G. H. Smith, Class '04 has been a visitor at the Park. He is on his way to New York City to continue his studies in the Union Theological Seminary.

Special Low Rates Via Southern Railway Account of State and County Fairs.

Central Carolina Fair, Greensboro, N. C., Oct. 10-13th. Round trip tickets will be sold to Greensboro from all points within a radius of 100 miles, on basis of one first class fare, plus 50 cents for one admission into Fair Grounds (minimum rate including admission $1.00). Tickets on sale Oct. 9th, 10th, 11th, and 12th and for morning trains of 13th with final limit Oct. 16th.

North Carolina State Fair, Raleigh, N. C., Oct. 16-21st. Tickets will be sold from all points in the State of North Carolina, including Norfolk, Richmond and Danville, Va., on basis of one first class fare plus 50 cents, which includes one admission to Fair Grounds. Minimum rate including admission $1.00. Tickets on sale Oct. 13th to 20th inclusive and for trains arriving at Raleigh before noon of 21st with final limit Oct. 23rd.

Mecklenburg Fair, Charlotte, N. C., Oct. 24th-27th. Tickets will be soild to Charlotte, N. C., and return from points within a radius of 100 miles, including Greenville and Columbia, S. C., on basis of one first class fare plus 50 cents for one admission into Fair Grounds. (Minimum rate including admission $1.00) Tickets on sale Oct. 23rd to 27 inclusive with final limit Oct. 30th.

For further information call on any Agent of Southern Railway or write.

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Washington, D. C.
R. L. Vernon, T. P. A.
Charlotte, N. C.

American Bankers' Association, Washington, D. C., Oct. 10-13, 1905.

On account of the above occasion the Southern Railway will sell round trip tickets to Washington, D. C., at extremely low rates. The following round trip rates will apply from points named, Charlotte $12 00, Salisbury $10.60, Statesville $11.45, Greensboro $8.95, Winston-Salem $9.85, Raleigh and Durham via Keysville and Richmond $8.55, via Danville $9.00. Approximately low rates from other points

Tickets on sale Oct. 8th, and 9th final limit Oct. 15th, and may be extended until Oct. 25th, by depositing ticket with Joseph Richardson, Special Agent, and paying fee of 50 cents.

For further information call on any Agent Southern Railway or write.

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Charlotte, N. C.

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North Carolina State Agricultural Fair, Raleigh, N. C. Oct. 16-21st, 1905. On account of this occasion the Southern Railway will sell round trip tickets at rate of one first class fare plus fifty cents which includes one admision to Fair Grounds. Dates of sale Oct. 13th to 20th inclusive and also for trains arriving at Raleigh before noon Oct. 21st. Final limit Oct. 23rd, 1905.

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The Quiet Hour.

What I Need.

BY MISS ANNIE M'KELDIN.

Dear Lord, I do not ask,
  When storm clouds lower, to flee;
But only grace, that I thought them
  Thy loving face may see.

I do not ask a calm
  On life's unrestful sea;
But when the breakers dash and roar,
  Dear Christ, speak thou to me.

I pray not that my path
  Be strewn with flowers sweet;
But 'neath the thorns to find the print
  Of thy dear pierced feet.

I do not, blessed Lord,
  Fear death's lone, shade-wrapped land;
But through it, O I pray to feel
  The clasp of thy dear hand.

Life o'er, no lofty place
  I ask; but at thy feet,
Within thy Father's home, to kneel
  In adoration sweet.

—Exchange.

The Profit of Prayer.

"And what profit should we have if we pray unto him?" This sneer of the skeptic in the day of Job is also the honest query of many a devout believer in our day. In the religious experience of the saintliest soul there comes a time when the heaven is brass and God seems to have turned an ear as deaf as that of Baal. A nation prays for the restoration of its stricken president, yet his life-blood ebbs away; a city prays for the stay of the plague, yet it numbers its victims by the hundreds; the united church prays "the Lord of the harvest to send forth laborers into his harvest," yet colleges and seminaries report a decrease in the number of young men preparing for the ministry; and pious parents pray that the hand of death may not fall upon their sick child, yet they rise from their knees to dig the grave.

Is it any wonder that there arises doubt as to the value of prayer? Yet this doubt is dissipated by the truth that prayer has a twofold value—subjective and objective. The first profit is to the soul engaged in prayer. He may not stay the wheels of the chariot of Providence, but his spiritual activity will place him in the chariot, and change the current of his thought. If he can not bring God down to his plan he can lift himself up to God's plan. It has been suggested by some mother that the little girl who comes home from school in tears and anger pleads for what the mother will not give; yet she receives that which soothes and satisfies: "Mamma, the lessons were hard, the teacher was cross and the boys and girls made fun of me. Please let me stay home from school." But the mother is unmoved by tearful entreaty. The daughter must return to the hateful school. But it is no longer hateful. The child hastens with a glad heart and a swift step. What has wrought the change? A few moments in mother's arms; a gentle stroke on the tear-stained cheek and then a little story telling how mamma did when she was a little girl at school and how all turned out for the best at last. Who has not felt even in sorrowful prayer that he had found the key to the Fathers's heart of sympathy, even though the thing for which he prayed was denied him?

Yet prayer has far more than this subjective value. To claim that the only profit is that of a means of grace, a sort of spiritual gymnastics, is to ignore the experience of the church and the revelation of the word of God. In these two fields we find abundant proof of the objective value of prayer. The object for which we pray we have a right to expect. "Ask and ye shall receive," means the securing of the objective reality desired. Just as Moses checked the thunder, hail and rain; and just as Elijah opened the windows of heaven, so our prayer will direct the hand of God to bestow the blessing we seek.

Then why are so many prayers not answered? Because they are not prayers. They are personal pleadings, selfish overtures. "Whatsoever ye shall ask in my name, that will I do." We have been asking in our own name, that is, for our own glory. If the President of the United States had said to Dewey: "Go to Manila Bay and destroy the Spanish fleet and call on me for anything you desire," he would not have expected Dewey to reply: "Give me a yacht filled with wine and a leave of absence to cruise with friends on a pleasure voyage." The prayer whose answer will not advance the kingdom of God is not offered in the name of Christ and will not be heard. Some prayers are not answered because of the fault James had in mind when he wrote: "Ye ask and receive not because ye ask amiss."

Some lack the faith essential which Jesus had in mind when he said: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." We would do well to show the faith of Dr. Guthrie's little daughter who handed her father his umbrella as he started for church just after praying at the family altar for rain. Some prayers are not answered because God has something better in store. Peter did not get his three tabernacles on the mount, because it was better to go down into the haunts of men to tell the story of the transfiguration; Paul did not get rid of "a thorn in the flesh." though he prayed for the deliverance three times, because it was better for him to receive that grace which would enable him to bear it; and the desire of Moses to enter Canaan in the flesh was not gratified because it was better for him—centuries later, in the spirit—to stand with Elijah side by side with the transfigured Christ on the summit of one of the mountains of that goodly land he could not enter.

Our prayer may not be answered in the time and way we seek, but they will be on some day and in some place of which we never dreamed. Then in hours of deepest doubt as to the value of prayer, let us remember the injunction of our Master: "Men ought always to pray and not to faint."—Methodist Recorder.

"Among the many recorded excellences of Job was religious care for his children. When they were feasting, a time really of being "off guard," Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said: "It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." Blessed are the children who have a careful, solicitous, religious parentage. The fathers and mothers, who are wakeful and prayerful while the children are under the spell and sway of pleasures, are a heritage of Christly blessings to the children of a home."—Examiner.

Advice to the Aged.

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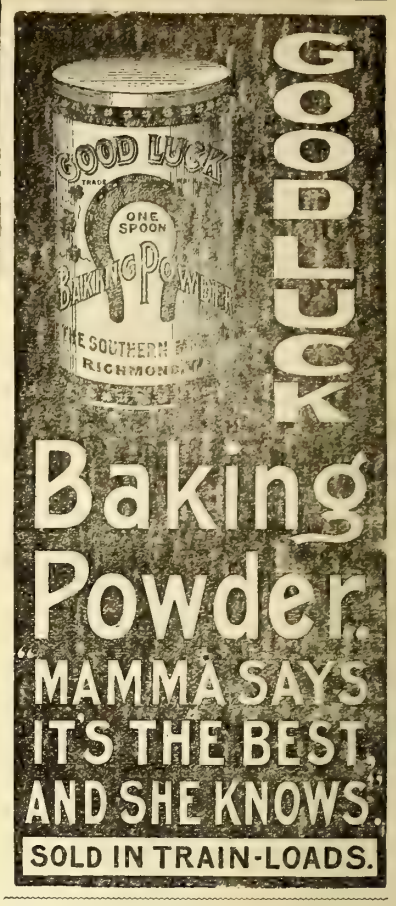
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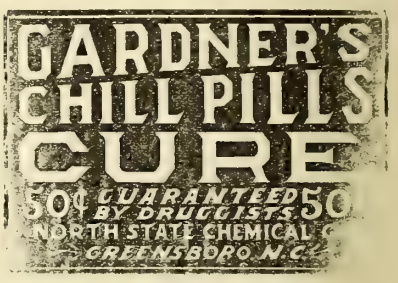
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sept 14-4t

The Family Circle.

Say "Good Morning."

Never mind what troubles come—
All your hopes a-scornin',
Don't you be a-feelin' grum;
Tell the world "Good mornin'!"

Never mind the losin' race—
Grief, that gives no warnin';
Show the world a shinin' face:
Tell the world "Good Morning'!"

—Frank L. Stanton.

A Little Red Podketbook and a Hen.

BY MISS D. V. FARLEY.

Some years ago a tiny girl wished to be admitted to a certain Sunday-school in one of our large cities; but failed to gain admission because, as she was told, "the classes were already much crowded, and the church was so small that no more classes could be organized."

The child was much disappointed and must have given the matter earnest thought, for she at once began to save her pennies. Her parents were poor, the child's pennies accumulated slowly, and she had been permitted to save them only a few months, when, after a severe illness, she left her earthly home and went to live with Him who said: "Suffer the little children to come unto me."

It was not known until after her death for what purpose she was saving her pennies. Then, in her little, much-worn red pocketbook fifty-seven pennies were found and a little note written in childish scrawl, that said she was saving pennies for the purpose of making the church larger, so that there might be plenty of room for herself and all other children.

In some way the story of the little red pocketbook and its contents became known, and so deeply touched the hearts of many men, women, and children that they began to labor in various ways for the fulfillment of the little girl's desire. The fifty-seven pennies that were found in the little red pocketbook became a "nest egg" to which nickels, dimes, and dollars were added, until a sum of money was obtained sufficient to build a Sunday-school room large enough for a very great many boys and girls. Not only was the great big Sunday-school room built out of this fund, but also a church large enough to seat eight thousand people, a good college building, and a hospital for children.

These institutions are in Philadelphia, and the little child whose fifty-seven pennies began the great work was Hattie May Wiatt. She was six and one half years of age when she went to live with Jesus. Cannot a little child do wondrous things, when it is "all for Christ?"

Here is another true little story of a little girl's work: About a year ago the Iowa Presbyterian Synod voted to build a hospital at Waterloo, Iowa. Of course it takes money as well as votes to erect buildings, and the public was duly asked to contribute toward the building of the hospital. A little orphan girl, whose name is Maud Ballou, determined to contribute her mite. She had a prettey, young hen that she thought quite a good deal of, for she had raised it. This hen was all she had that she could give, so she sold it for twenty-five cents and at once took the money to the W. C. T. U. headquarters as her contribution to the hospital fund. A merchant who chanced to hear of the sale offered three dollars for the hen, and it became his. Soon others heard the story of little Maud Ballou's hen, and it was sold and resold for generous sums time after time. Upon good authority it is stated that already that one little hen, given by one little girl who wished with all her heart to aid in a good work, has bronght three hundred dollars, all of which has gone into the treasury for the hospital. And the end is not yet, for it is said that an Eastern commission has offered a liberal sum for the hen, as they wish to exhibit it as the highest priced chicken ever sold. The little ehiid did what she could, contributed her mite, and behold what wonderful results!—Visitor.

The Holy City.

Thirty men, red-eyed and disheveled lined up before,a judge of San Francisco police court. It was a regular morning company of "drunks and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing happened. A strong clear voice from below began singing:

"Last night I lay a sleeping
There came a dream so fair."

Last night! It had been for them all night-mare or drunken stupor. The song wa s such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem
Beside the temple there"

the song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was waiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in line showed emotion. One or two dropped on their knees, one boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed, "O mother, mother!"

The sobs, cutting to the very heart the men who heard, and the song still welling its way through the court-room, blending in the hush. Then one man protested.

"Judge," said he, "have we got to submit to this? We're here to take our punishment, but this—" He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a surprised effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:

"Jerusalem! Jerusalem!
Sing, for the night is o'er!
Hosanna in the highest!
Hosanna for evermore!"

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly; a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.—Sabbath Recorder.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, Notary Public.

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It needs but little foresight to tell that when your stomach and liver are badly affected, grave trouble is ahead, unless you take the proper medicine for your disease, as Mrs. John A Young, of Clay, N. Y., did. She says: "I had neuralgia of the liver and stomach, my heart was weakened, and I could not eat. I was very bad for a long time, but in Electric Bitters, I found just what I needed, for they quickly relieved and cured me." Best medicine for weak women. Sold under guarantee by all druggists, at 50c a bottle.

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☞A great many renewals are past due. Look at your label, and if the date is past, send in your renewal. We need it now.

It is now but five weeks till Conference. We must insist that every subscriber pay up to date and, if possible, one year in advance. Either hand the money to your pastor or send direct to the office.

OUR LAST OFFER FOR THE YEAR.

As our annual conference will convene on the 8th of November, we will make the last prize offer for the year to include October and November, including the settlement at Conference: The one paying over during the month of October and till the meeting of Conference in November, the largest amount on both new subscribers and renewals will be given a copy of the new History of North Carolina Methodism, by Rev. W. L. Grissom, which is expected to be on sale by that time. The one reporting the largest number of new subscribers during the same time will be given a copy of the new Hymnal in splendid binding. Lists will be sent out during the next week.

Let us have a rally during the next month, and do not forget that we have the standing offer of

THREE GRAND PRIZES

for the year.

1. Counting from last December, including the report already standing, to the one securing the largest number of new subscribers before the meeting of the next Annual Conference, we will furnish transportation to the General Conference next year. Or, in case of failure for any reason to be able to use this transportation, we will pay the equivalent in cash to the successful competitor.

2. To the one securing the second largest list, exceeding 75, we will give a set of the Expositor's Bible, or $15.00 in cash.

3. To the one securing the third largest list, exceeding 60, we will give a copy of Webster's International Dictionary.

We want 8,000 subscribers to begin the year 1906. We lack less than 2,000. Let us join hands and secure these. The report printed elsewhere shows that we have secured more than this since the beginning of the present year.

Hereafter this report will be printed in the last issue of each month, only.

METHODIST BENEVOLENT AND FRATERNAL ASSOCIATION.

We note the progress made by the Methodist Benevolent and Fraternal Association during its two years of operation, as shown by the Biennial Record, just published by its officers. This gives an exhibit of results which must be gratifying to the management and membership. Thirteen families of deceased members have been aided in the sum of $7,530, while the greatest cost to any member has been seventeen dollars, and to many only eight or nine dollars. The growth of the membership during the last year has run from two hundred and fifty to eight hundred and fifty. Seven Conference Brotherhoods have united with the Association, and six Auxiliaries have been organized, giving the Association thirteen Auxiliary Brotherhood Associations in as many Conferences, with some members in the mission fields and in every Conference in the connection.—Christian Advocate, Nashville, Sept. 14, 1905.

"A CONGREGATION OF NORTH CAROLINA MOUNTAINEERS."

It is seldom that our friends North of Mason and Dixon's line give a fair and discriminating description of our North Carolina mountain people. The editor of the Religious Telescope, published at Dayton, Ohio, however, is an exception to the rule. On a visit to this region during the past summer, he attended a service which is here described in a way that will be interesting to our readers. The only danger of being misled by this editorial is that of supposing that the state of things described here is common to all our mountain territory. The fact is most of the mountain section of Western North Carolina is well supplied with comfortable churches. But here is the editorial:

"On July 23 it was my privilege to worship in a schoolhouse about two miles from Medlin, North Carolina. The day was warm and pleasant, and most of the four miles' distance my son and I walked to the place of meeting lay through deep gorges, so that the road was shaded by the tall trees and the scenery enriched by a great growth of rhododendron, laurel, and ferns.

"The school-house was crude but substantial, and between forty and fifty persons were present. The church members are of the Missionary Baptist persuasion, their time for preaching services is the fourth Sunday of each month, and when their regular pastor or missionary cannot be present the Rev. Joshua Calhoun, an elderly, leading resident of the settlement, officiates. The regular minister not being present on this occasion, the writer was solicited to take his place.

"The congregation, house, and surroundings were a vivid reminder of the times when, a small, barefoot boy, we footed it to the old cabin schoolhouse in Clearfield county, Pennsylvania, to attend meeting. Half of those present were children under fourteen years of age—babes in arms, little barefoot tots, barefoot boys and girls ten or more years of age, ruddy-faced young men and women, and sturdy mountaineer fathers and mothers, all presenting a creditable appearance, appropriate to their environment, and indicating a respectable degree of intelligence.

"We have preached to both city and country congregations, in large, pretentious church edifices, elaborately adorned and furnished, preached in the less pretentious meeting houses of the smaller towns and country settlements, and in school-houses and private residences, and we must say that never to our recollection did a congregation give us a more respectful, devout hearing than did the one in question. The little children were perfectly quiet throughout the services, no one left the house until the benediction was pronounced, and even the babes in the arms of their mothers made no disturbance whatever.

To say that we felt that our preaching on this occasion was not in vain and that we were personally blessed in delivering the message is putting it mildly. The conditions were such as to arouse our sympathies. There were children whose welfare for time and eternity demands that they enjoy the privileges of a Sunday-school, but there is none for them. Their homes being located in the mountain gorges, so that to get to and from them any distance requires the climbing of steep mountain trails, renders the assembling of parents and children for religious services extremely difficult. Think of children, in such a country, having to travel four miles to get to a public school, and then retracing that same distance in the evening to reach their homes! Why, on the occasion referred to above, a father and mother walked five miles to the place of meeting, the father carrying a little barefoot tot of two and a half years, and the mother carrying a babe of six months or less, and then, after the services, they patiently, laboriously retraced their steps to their cabin away up in one of the romantic ravines of the Great Smokies!

Nevertheless these mountaineers have advantages. They have plenty of fresh air and pure, cold water, and are healthy, independent, generous, and content. True, they are destitute of all the improvements and conveniences of our higher civilization, but at the same time they are not harassed with any longings for fine clothes and elegant mansions, nor are they cursed with the degrading, murderous work of our dram-shops, and dens of infamy. The "moonshining" business does not exist among them, there are no saloons, and the people are peaceable and law-abiding.

THE REVIVAL MOVEMENT.

There has just been closed in the city of Greensboro a simultaneous movement for the revival of the work of God in all the churches. With one exception, all the protestant churches co-operated. The meetings began on the third Sunday in September and continued one week in all the churches, some continuing over the second week.

This movement has been observed with somewhat more than ordinary interest. It was suggested by Rev. Dr. G. H. Detwiler, of West Market Street church, and unanimously agreed to by the Ministerial Association of the city, some three or four months before the date. One reason why the movement has been observed with more than ordinary interest is the fact that it did not contemplate the employment of special evangelists, but rather the use of the ordinary agencies of the local church. It has come to be almost a fixed conclusion among the churches in our cities and larger towns that nothing except the leadership of an evangelist of extraordinary reputation, will arrest the attention of the masses so as to accomplish large results for good. This movement of the churches here afforded an opportunity to disabuse the minds of the people, to some extent at least, on this phase of the work.

Now that the results are known, we think it has been fully demonstrated that, where the work was entered into heartily, results have been exceedingly gratifying. We have not been able to get the exact report from all the churches, but some, if not all, of the churches have realized great quickening, many people have professed conversion, while large numbers have been added to the membership. At West Market Street church great congregations gathered for two weeks and manifested personal interest in their salvation, more than forty having given their names as candidates for membership. These services were more like the old-fashioned Methodist revival services than any held in this church for years, and the whole church has been greatly quickened.

We have no doubt that the best result of a movement like this is in the church itself. The fact that the membership is brought into earnest prayer and co-operation in soul-saving is worth more than all else. This is the normal state of the living church, and any movement that will secure this is a great blessing to the church.

SOUTHERN METHODIST HANDBOOK.

Dear Bro. Blair:—Will you please state in your editorial columns that Rev. J. M. Downum is the regularly authorized agent for the Handbook for 1906. Although the Handbook will be called "The Southern Methodist Handbook," it will the regular North Carolina Handbook and much more.

Thanking you in advance, I am,

Yours fraternally,
Thos. N. Ivey.

The Salisbury Sun last week had the following item: Mr. C. W. Rowe, a son of Rev. Dr. J. C. Rowe, was in the city this morning on his way to Asheville. Mr. Rowe has been in a law office in New York City and goes to Asheville with a probability of locating there.

NOTES AND PERSONALS.

Rev. A. L. Coburn assisted Rev. W. Y. Scales in a meeting at Salem last week.

Mrs. R. L. Ownby, of Wilkesboro, has been visiting her mother, Mrs. Egbert, at Oxford.

Rev. H. K. Boyer, of Statesville, assisted Rev. C. M. Campbell in a meeting at Thomasville last week.

Rev. J. W. Ingle, of Polkville circuit, is assisting Rev W. R. Evans in a meeting at Rhodiss this week.

Weaverville College has enrolled over two hundred. We presume this includes a primary department.

Rev. T. W. Watts, pastor of Burkhead M. E. church, Winston-Salem, who has been ill for two weeks, is convalescing.

Rev. W. M. Robbins, of Madison circuit, was called to Concord last week on account of the illness of his sister, Mrs. Coble.

Rev. W. L. Sherrill, of Asheboro station, was in the city Tuesday and called at the ADVOCATE office. He is looking well and reports well of his charge.

The Leaksville Gazette last week said: Rev. A. L. Stanford is this week assisting in a protracted meeting near Salisbury. It is expected that he will return Saturday.

Rev. Dr. Charles W. Byrd, of Augusta, Ga., will assist Rev. Dr. T. F. Marr in a series of meetings at Tryon Street church, beginning on the fourth Sunday in October.

The presiding elder, Rev. C. F. Sherrill, reports three parsonages being built on the Waynesville district, and that there is fine prospect of a good report from the district.

The Carnegie Library at the State Normal College has been completed and is now occupied. It is a beautiful building and adds greatly to the college plant.

Pastor J. H. Barnhardt will begin a series of meetings in Grace M. E. Church, the second Sunday in October. Dr. Chreitzberg will do the preaching.—Winston Republican.

Rev. Frank Siler and his congregation at Central Church, Asheville, are rushing work on the new building, and hope to complete it and have the dedication on Sunday, November 4th.

Weaverville College has opened a regular Commercial Department. This will give the students a fine opportunity to study short-hand and book-keeping. See their advertisement elsewhere in this paper.

We regret to hear of the death of Mrs. Francis Green, which occurred at the home of her son, Mr. J. R. Green, at Winston-Salem last Thursday. She was a devoted and loyal Methodist, and, for a long time, resided in Durham.

Prof. W. M. Cundiff, of Siloam, will make a Sunday-school address at Union, West Bend, Yadkin county, on the third Sunday morning in October. That night he will speak at the Methodist church at Lewisville.—Winston Republican.

Rev. S. B. Turrentine, presiding elder of Greensboro district, is in labors abundant. In a meeting recently held at Asheboro, with Rev. W. L. Sherrill's charge, he preached about eight days. Brother Sherrill reports a good meeting.

The Gamewell correspondent of the Lenoir Topic says: Rev. L. T. Cordell is growing in favor with all his people all over the circuit and we predict for him a successful year.——The quarterly conference elected a committee to look after building a church at Gamewell at an early date.

The Jonesburg Journal, of Jonesburg, Mo., in its issue of Sept. 21, has the following, which will be of interest to many of our readers. "Rev. Geo. Eaves, the new Methodist minister, arrived here Monday afternoon; Mrs. Eaves is expected to arrive here today. Rev. Eaves was the pastor at Louisiana last year and so well was he admired and honored for his faithful work, and gentlemanly demeanor, that his friends and members of his church presented him with a small token of their appreciation Sunday, $75.00 in cash. The Journal joins with the people of Jonesburg in extending to Rev. Eaves and family a hearty welcome and wish for him a pleasant year's work in our midst. He will preach his first sermon here Sunday."

REPORT OF THE GENERAL BOARD OF EDUCATION.

D. ATKINS.

The eleventh annual report of the Board of Education, just out, is the fullest and most satisfactory report we have had. It contains the minutes of the annual session, report of the corresponding secretary, report of director of correspondence school, report of treasurer, report of committee on Christian education, classification of schools, annual conference reports of Boards of education.

The schools of the church are classified as Universities, colleges, secondary schools. There is one university, twenty colleges and 164 secondary schools.

The University is Vanderbilt. Value of grounds and building, $750,000; endowment, $1,400,000; income from endowment, $65,000; income from tuition, $60,000; teachers, 56.

The colleges are Central College, Mo.; Emory College, Ga.; Millsap's College, Miss.; Randolph-Macon College, Va.; Randolph-Macon Woman's College, Va.; Southwestern University, Texas; Trinity College, N. C.; Wofford College, S. C.; Emory and Henry College, Va.; Hendrix College, Ark.; Kentucky Wesleyan College, Ky.; Southern University, Ala.; Central Female College, Mo ; Columbia Female College, S. C.; Lagrange Female College, Ga ; Polytechnic College, Texas; Soochow University, China; Wesleyan Female College, Ga.; Whitworth Female College, Miss.; Centenary College, La.

These Colleges are endowed as follows: Central, $150,000; Emory, $212.985; Millsap's, $110,000; Randolph-Macon, $201,427; Randolph-Macon Woman's, $109,000; Southwestern University, $68,850; Trinity, $640,000; Wofford, $83,000; Emory and Henry, $20,000; Hendrix, $46,000; Kentucky Wesleyan, $65,000; Southern University, $70,000; Central Female, $30,000; Lagrange Female, $17,800; Wesleyan Female, $32,000; Centary, $10,000.

These Colleges are well distributed throughout the church and leave no large section unsupplied. Of the twenty, six are exclusively for women.

Taking all our schools their value is $8,237,999. Total endowment, $3,400,462. Income from endowment, $175,568. Income from tuition, $678,577. Gifts and legacies last year, $_91,373. Number of students in college 3,276. Total number of students, 29,078.

It is gratifying to note that the church is giving special attention not only to its colleges, but its High Schools as well. If they are not all named in this report it is because the authorities have not reported them to the Conference Board. Every church school, however unpretentious, should be presented to the annual conference in a written report. Then it will go into the general report.

The correspondence school has made great progress. Every annual conference, but one, has accepted certificates from it in lieu of examining undergraduates. Last year 916 were enrolled. 242 received certificates. This school now offers courses in Greek, Hebrew, Theology of the Old Testament and Life of Paul. This is one of the best moves the church has ever made. The excellent possibilities do not yet all appear. It would be well to have some courses for the laymen, and especially for Sunday school teachers. It might be well to consolidate under this head the study circles in a modified form. It would be well if all the preachers, young and old, would keep up some correspondence course in this school or some other.

We may all feel a good degree of satisfaction at the showing possible of our educational work. The wisdom of establishing a general Board has been fully demonstrated. Dr. Hammond is doing his work well.

THE OLD SQUIRE.

BISHOP O. P. FITZGERALD.

He was well known in Rockingham and Caswell counties, in dear old North Carolina. He belonged to the preceding generation. That is what everybody called him—the Old Squire. The title was well chosen: he was a justice of the peace, and was old enough to remember things in the past and to be a wise adviser concerning things to come. He was the class-leader of his local church in his near neighborhood. He was never known to be behind time in his attendance, and never seemed to be in a hurry. His walk was noiseless, and his voice low. In a religious meeting that brought him a blessing, his face shone with a light reflected from that of his Lord. I canot think of him as a participant in the glad "hallelujahs" of the skies, but should I reach that blessed home, I expect to see him there with the same light on his kindly face. Sin was rebuked and checked by his presence. "Hush! here comes the Old Squire," would be the exclamation of one of a group of fast fellows to his companions in racing or drinking. At a wedding his friendly face spoke a benediction upon the happy bridal pair. At the bedside of the sick and the dying his presence seemed to bring that of his Lord, and his low-voiced prayer translated to the sufferers His message. In party politics he took little part, but if there was a moral issue involved in any contest he was sure to be found on the side of righteousness. If a good party organization nominated a bad man for office, the Old Squire "scratched" his ticket on election day. At home the family Bible was the lamp that shed its light for all the circle, and in family prayer, led by him as husband and father, the God of all the families of the earth communicated his grace day by day. He was a living epistle seen and read by all within the range of association. His memory is still cherished there among the Rockingham county hills and valleys. His religious influence, as ointment poured, lingers still where he used to come and go bearing the name of his Master, and doing all things for the glory of his Lord.

The Old Squire was Daniel Guerrant when he was here with us in the flesh. I shall know him when I meet him in the heaven which was so real to his faith, and which seems close to me as I write this sketch.

Nashville, Tenn.

FROM FRANKLIN DISTRICT.

DEAR BRO. BLAIR:—Please say in the Advocate that by permission of Bishop A. W. Wilson, Rev. C. H. Clyde has been appointed to Andrews station to fill vacancy caused by death of our dear Brother Sronce. Brother Clyde is making a good impression and we believe will close up the work well. Brethren, lets do our best work during this fine weather. Let all of our churches hold Mission rallies that possibly can during the month of October.

Yours in the Master's work,

J. E. WOOSLY.

The Mount Airy News of last week was a special Commercial and Industrial Edition, elaborately illustrated with cuts of various manufacturing establishments, residences and churches. It will no doubt prove a valuable advertising scheme for one of the very best of our piedmont cities. There are many things which point unmistakably to a great future for the Granite City.

The Sunday School Lesson.

LESSON FOR OCTOBER 8, 1905.

Daniel in the Lion's Den.

Daniel 6: 10-23.

Daniel's enemies had ensnared the king into signing the decree of death against any man that would call upon another god except the king for a period of thirty days Years before, Daniel had formed a custom which stood him in good stead in this time of trial. The world has no use for stiff necked men, or for hard-hearted men, but it shows a great lack of men that have moral backbone. Daniel knew full well the consequence of failing to observe a royal decree. With this consciousness he went fearlessly into the house, turned toward the window, and knelt down in prayer. It is significant that the windows were open toward Jerusalem. That means that he was looking towards Jehovah,the God of Jerusalem. He knelt there in prayer three times a day. Whether that was an increase in the usual number of daily devotions we do not know. It would be interesting to know what he prayed for. It is hardly possible that he asked God to protect his life. He may have done so; but the indications are that he desired as of old the glory of Jehovah's name. If that could be secured best by his life, he wanted life. If best by his death, he was willing to die. Not only did he pray, but he gave thanks to God as he did before. One may well ask what he had to be thankful for, when the sentence of death was resting on his head. The faithful Christian always has reason for thanks, no matter what the condition, or the immediate prospects. The chief point here is the benefit of religious customs formed early in life, and adhered to rigidly every day. If Daniel had been in the habit of taking a vacation, when it was not convenient to acknowledge his God, he never would have had the courage to continue his godly devotion under the stress of these untoward circumstances.

A GOOD DISCOVERY.

When Daniel was praying, the men that had contrived to get him into difficulty came around spying, and found him in the act of prayer, just what they desired. When they arrived, he was making supplication to God. It was the very chance of their lives they thought. Probably they had feared that Daniel would discontinue his custom of praying to God. If so they were most happily disappointed. We call it a good discovery because it brought good to the kingdom. It appeared that there would be trouble, and the execution of a most foolish law. We shall see how it turned out for the welfare of all those that desired the right.

AN ABSURD LAW.

As soon as the spies had satisfied themselves that Daniel was breaking the king's decree, they hastened to Darius and laid in their complaint. They asked him if it were not true that any law of the Medes or Persians was unalterable. To this the king gave assent. It was the most foolish and absurd thing imaginable that a wicked law would have to be carried out when it involved the life of a good man. We find vestiges of this same law among men to-day. Some say that they will not become Christians because they have made certain promises which they could not carry out should they give their hearts to God. No divine blessing can rest upon a man that keeps a wicked promise. It is bad enough to make a promise of that kind, and no one should increase his own sin by holding to his word in such a case. The lesson that Christians should learn is not to promise anything that has in it a savor of wrong. If it should develop later that it will be sinful for a person to be as good as his word he had better break his word, and exercise more care and more judgment in the next promise. The king felt that he must do as he had said, even though it meant the casting of Daniel into the lions' den.

A PERPLEXED KING.

Was the reader ever vexed with himself? If one has been guilty of an act of which he was thoroughly ashamed, and of which he bitterly repented, and whose consequences he struggled to prevent, he may appreciate in a small measure the perplexity of Darius. The death of Daniel was the last thing he had calculated upon when he signed the decree, and he tried to discover a way out of the difficulty. We are inclined to call him a poor miserable fool, because he did not take his name from the new law and thus destroy the law altogether. Why did not he reyoke the edict? That would have been the easiest way out of the trouble. Of course, the entire history of the kingdom was behind him as a precedent, and he had not learned the rule of the late Secretary of State, John Hay, who declared that it is the business of the United States to make precedents and not follow them.

UNHARMED INNOCENCE.

Daniel was found unharmed. He gave the credit for his life to the protection of an angel sent direct from God. Yet the cause of the angelic visitation was his own innocence. If our hearts are pure, and our lives are true, we need not fear any scheming design on the part of our enemies. Our bodies may be killed, it is true; but, after that is done, there is absolutely no power to harm the soul. No man, be he ever so wicked, can touch the spirit that communes with God. No hurt can come to the one that leans for refuge upon his Creator. The effect on the king can better be imagined than described. It is said that Darius was "exceeding glad," and commanded at once that Daniel should be restored to his liberty. Belief in God is the best armor that any man can wear.—Religious Telescope.

Better Than Spanking.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this Mrs. M. Summers, Box 185, Notre Dame, Ind., will send her home treatment to any mother. She asks no money Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Cancer Cured by Blood Balm.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M Guerney, Warrior Stand, Ala Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, boils pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

The Colonel's Waterloo.

Colonel John M. Fuller, of Honey Grove, Texas, nearly met his Waterloo, from Liver and Kidney trouble. In a recent letter, he says: "I was nearly dead, of these complaints, and, although I tried my family doctor, he did me no good: so I got a 50c. bottle of your great Electric Bitters, which cured me I consider them the best medicine on earth, and thank God who gave you the knowledge to make them" Sold, and guaranteed to cure, Dyspepsia, Biliousness and Kidney Disease, by all druggist, at 50c. a bottle.

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Vanderbilt University

Nashville, Tenn.

In course of erection, **College Hall, $150,000; Chemical Laboratory, $100,000.** Other buildings planned for the near future. Session opens September 20, 1905. Seven departments: Academic, Engineering, Pharmacy, Law, Medicine, Dentistry, Theology.

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Carolina & North-Western Ry. Co.

Schedule Effective May 14, 1905.

Northbound	Passenger	Mixed	Mixed
Chester.....Lv	9 00 am	4 30 am	
Yorkville.....Lv	9 48 am	5 57 am	
Gastonia.....Lv	10 38 am	7 50 am 9 00 am	
Lincolnton.....Lv	11 50 am	10 45 am	
Newton.....Lv	12 28 pm	1 00 pm	
Hickory.....Lv	12 57 pm	2 20 pm	2 20 pm
Lenoir.....Ar	2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir.....Lv	3 05 pm		9 45 am
Hickory.....Lv	3 57 pm	5 20 am	11 50 am
Newton.....Lv	4 24 pm	7 00 am	
Lincolnton.....Lv	5 02 pm	9 00 am	
Gastonia.....Lv	6 00 pm	12 10 am 1 30 pm	
Yorkville.....Lv	6 50 pm	3 05 pm	
Chester.....Ar	7 45 pm	4 45 pm	

CONNECTIONS.

Chester—Southern Railway, S. A. L. and L. & C.

Yorkville—Southern Railway.

Gastonia—Southern Railway.

Lincolnton—S. A. L.

Newton and Hickory—Southern Railway.

Lenoir—Blowing Rock Stage Line and C. & N.

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Our Little Folks.

The Face Sunbeam.

Let us carry the sunshine wherever we go,
It will surely make somebody glad,
For a comforting word, like a clear, golden ray,
Will bring help to the weary and sad.

Let us carry the sunshine wherever we go,
Let it beam from the bright, cheery face;
There's charm in the smile, there's power in the glance
That betokens the heart's tender grace.

Let us carry the sunshine wherever we go,
'Tis the sunshine that never grows dim;
When looking to Jesus the Light of the world,
We are living and shining for him.

Which Loved Most!

"Good-by, sweetest and best mam ma!" cried Corine, giving her mam ma a hug and a kiss. "I love you a whole ocean full of love." Then she ran off to school, leaving the door open behind her and the wind blowing in.

"Good-by, mamma," called Phil over his shoulders as he hurried away to join the other boys. He did not stop to give his mother a kiss or tell her how much he loved her; but when she saw the full box of wood, and the basket of kindling, and the path neatly shoveled and swept, she did not doubt his love for her.

When she went into the parlor there was dust on the mantel and piano, a game was scattered over the couch, and Corine's slippers were on a chair. The table was not set for lunch, and not one of the little girl's tasks were done. "I do not know about such love," said mamma with a sigh. "I think I prefer deeds rather than words."—Julia D Peck.

When Jack Used His Eyes and Ears.

What was the cause of that great round tear which splashed down on Jack's knee, followed by another and another? Why, only that the small boy had planned to make a visit that bright morning, and, as something had occurred to prevent it, all the joy had fled away from life, leaving not a single thing for a fellow to do, nor anything for him to look at.

That at least was what Jack was saying to himself when, a few moments later, his cousin Godfrey came out on the piazza. Taking no notice whatever of the streaked little face, he simply said, "What a lot there is going on in the world today, Jack."

"Why, what do you mean, Cousin Godfrey?" asked Jack, a good deal surprised. "I haven't seen anything."

"You haven't? Well, in the first place there is a new house being built out there on the lawn. I have been watching it for half an hour from the window just behind you."

"A house!" Jack twisted about and glanced hastily over the great beautiful lawn; but, of course, as he had very well known, there was no sign of a house.

"Ah! but you're looking in the wrong direction," said his cousin. "Just look up; take a peep into that great elm yonder, through the opening in the leaves just before your eyes."

For a minute the boy gazed. Then he exclaimed: "Look, Cousin Godfrey! there comes the mate with a long horse-hair. I never saw a nest being built before. What fun it is!"

"And then," Godfrey went on, after they had watched the building for a few moments longer, "those little black people down on the path are doing fine work. I think the whole army must be out this morning."

"Black people? Where?" cried Jack. But his eyes were beginning to open now, and, running down the steps, he hunted about the broad path.

"Aunts!" he exclaimed with a laugh. "Why, Cousin Godfrey, what are they doing?" And flinging himself down at full length on the clean gravel, with his chin in the palms of his hands, he lay watching eagerly the busy, hurrying throng of tiny "black people." Jack had often walked over ant-hills, but it never had occurred to him to watch them. Now he thought that he never had seen anything more interesting than the manner in which they ran out of the hole "with a grain of sand between their teeth." His cousin explained how the ants were digging underground passages and making store rooms to hold their winter food.

Jack's eyes were very wide open, indeed, by the time he came bounding up the steps again; but, before he could say a word, Cousin Godfrey asked him suddenly if he had heard the concert.

Jack shook his head with a merry laugh, and, sitting down on the steps bent his head and listened eagerly. He hadn't heard a thing; but now, suddenly, the whole world seemed full of music and twitter. It appearsd to him to have just begun, and he could hardly believe that it had been going on all the time. Robbins, thrushes, blue birds, and wrens—what a glorious chorus! Who would have imagined that there was so much to see and hear when a boy once began to use his eyes and ears?—Anne L. Hannah, in The Watchman.

Some of the grandest things that have been done in this world by heroes of God have been done by those who were feebly endowed, as the world judges, for the task which was set before them; but they were done. Not from the seen, but from the Unseen, did they draw their strength.—R. J. Campbell.

Small kindness, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—Kelty.

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Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

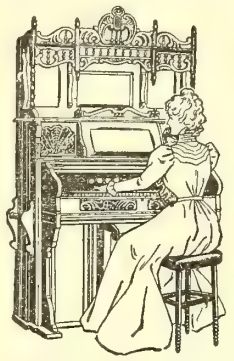
Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

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Recording Secretary—Miss Terrie Buttrick.
Treasurer—Mrs. Philip N. Peacock
Auditor—Mr A. L. Smoot.
Superintendent of Juvenile Work—Mrs. J. H. Weaver.

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Charlotte District—Mrs. W. W. Hagood.
Franklin District—Mrs. Kope Elias
Greensboro District—Mrs. S. H. Hilliard.
Morganton District—Mrs. A. C. Reynolds.
Mount Airy District—Mrs. H. G. Chatham.
Statesville District—Mrs. J. B. Atkinson.
Shelby District—Miss Sallie Nowlin
Salisbury District—Mrs. W. C. Houston.
Waynesville District—Miss Terrie Buttrick.
Winston District—Mrs. Frank Martin.

The District Meeting of the Sheby District will be held in Gastonia, Oct. 6-8, The opening service will be held Friday evening at eight o'clock, and the meeting will continue through Sunday.

The District meeting of the Greensboro District will be held in Reidsville Saturday, Oct. 14th. This will be an all day meeting. Delegates and visitors can arrive at Reidsville at 8 a. m. and leave at 6:30 p. m.

All pastor's are cordially invited to attend and are urged to send representatives from their respective charges whether there be missionary societies or not. Let us pray earnestly for the presence of the Spirit in these gatherings, that they may not only deepen enthusiasm in woman's work but create missionary zeal throughout the church.

The Recording Secretary, Miss Terrie Buttrick, regrets exceedingly that her eyes have been in such condition that she could not sooner prepare the minutes of the High Point meeting for the printer. They will be sent to him this week and we are hoping there will be no delays there The Board Minutes are on hand waiting to be sent out with our own, as this saves much trouble and expense. This delay is a disappointment to us all, but we beg your patient indulgence,

Be sure to call the attention of the Golden Links to the programmes prepared for their monthly meetings by the associate Secretary of the Board, Mrs J. B Cobb, and published in the September Missionary Advocate. These programmes furnished interesting and instructive material, and no society need argue that it does not know how to fill an hour in an entertaining and profitable manner.

The Treasurer. report for the second quarter will attract your attention Not so good as that of last year, you say. Alas! too true. We did hope that the appeal from the Board Treasurer would be heeded, and payments on the Pledge be made quarterly. Again she has had to borrow money because September receipts were inadequate for urgent demands. Again we plead that you do not wait till the last month of grace. There is thrift as well as blessing in thoughtfulness. Keep the work on your heart and lay aside something each week for a monthly offering. Each season brings its special demands upon the purse and lessons ability to do all at once what might have been done easily at regular intervals. Truly God helps us do the more for Him in proportion as we are diligent and self-denying daily.

This is the season for rally days. The summer is past and we are putting new energy into our own offers. Let God's work have a share of our thought and strength.

Do you need to be reminded of our goal for this year?

How about the 800 new members where only one society has yet been organized? What are you doing to secure birthday dollars for the Birthday Missionary? A postal has come from one dear sister saying, "You may enroll my name in the second Circle of Thirty." O for twenty-nine more such postals! and are you praying earnestly for missionaries from our own Conference this year, and turning the thought of the young women you know to God's call for more workers in the foreign fields?

Ask yourself anew the question?
"What kind of society would my society be,
If every member were just like me?"



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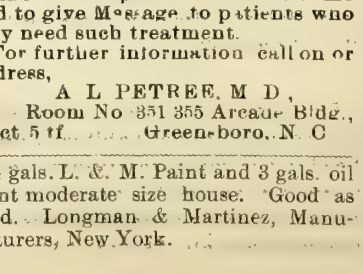
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Quarterly Meetings.

ASHEVILLE DISTRICT—4TH ROUND.
A. W. Plyler, P. E., Weaverville, N. C.

Bethel	Aug.	6
Riverside & Weaverdam, Riverside	"	6 7
Hendersonville ct., Hill Girt	"	12 13
Hendersonville station	"	13 14
Cane Creek circuit, Sharon	"	10 20
Marshall circuit, Marshall	"	26 27
Swannanoa ct., Swannanoa	Sept.	2 3
Hot Springs ct., Paint Rock	"	9 10
Ivey circuit, Laurel	"	16 17
Old Fort circuit, Ebenezer	"	23 24
Burnsville circuit, Burnsville, Sep. 30,	Oct.	1
Bald Creek circuit, Borings	Oct.	7 8
Chestnut Street	"	15 16
Central	"	22 23
Weaverville ct., Mt. Pleasant	"	28 29
Weaverville station	"	29 30
Haywood Street	Nov.	5 6

CHARLOTTE DISTRICT—4TH ROUND.
J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Sep.	3 4
Epworth and Seversville	"	3 4
Morven circuit, New Hope	"	9 10
Monroe circuit, Trinity	"	16 17
Monroe station	"	17 18
Lilesville, Forestville	"	23 24
Wadesboro station	"	24 25
Pineville, Harrison	Sept. 30...Oct.	1
Trinity	"	1 2
Polkton, Harmony	"	7
Ansonville, Cedar Hill	"	8 9
Derita, Trinity	"	14 15
Tryon Street	"	15 16
Dilworth and Big Spring	"	18
Clear Creek, Union	"	21
Matthews, Matthews	"	22 23
Chadwick	"	25
Weddington, Union	"	28 29
Waxhaw, Waxhaw	"	29 30
Brevard	Nov.	5 6
Hoskins	"	5 6

FRANKLIN DISTRICT—4TH ROUND
J. E. Woosley, P. E., Franklin, N. C.

Macon circuit, Mt. Zion	Aug.	19 20
Franklin station	"	26 27
Webster circuit, Speedwell	Sept.	2 3
Dillsboro and Sylva, Sylva	Sept.	2 3.
Franklin circuit, Iotla	"	9 10
Bryson City at Bryson City	"	16 17
Glenville circuit, Highlands	"	23 24
Andrews station	Sept. 30...Oct.	1
Robbinsville ct., Robbinsville	"	7 8
Murphy circuit, Peach Tree	"	14 15
Hayesville circuit, Hayesville	"	21 22
Hiawassee circuit, Liberty	"	27 28
Murphy station	"	28 29
Whittier circuit, Shoal Creek	Nov.	4 5

GREENSBORO DISTRICT—4TH ROUND.
S. B. Turrentine, P. E., Greensboro, N. C.

Randolph circuit, Ebenezer	Aug.	29.
Greensboro, West Market St	Sept.	3.
Greensboro, Walnut Street	"	3
West Greensboro, Jamestown	"	9
Greensboro, Spring Garden	"	10
Greensboro, Centenary	"	10
Randleman and Naomi	"	16 17
Asheboro station	"	24 25
Uwharrie, Oak Grove	Sept. 30...Oct.	1
Asheboro circuit, Union	"	1 2
West Randolph, Pleasant Hill	"	7 8
High Point, Washington St	"	8
Ramseur and Franklinville, Franklinville	"	13
Coleridge circuit, Concord	"	14
Pleasant Garden circuit	"	21 22
Reidsville, Ware's Chapel	"	27
Wentworth circuit	"	28 29
Reidsville, Main Street	"	29 30
Ruffin circuit, Reidsville	"	30
High Point, S. Main Street	Nov.	1
East Greensboro, Mt. Pleasant	"	4

MORGANTON DISTRICT—4TH ROUND.
J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Connelly Spgs.	Aug.	19 20
Rutherfordton sta., Rutherfordton	"	26 27
Cliffside circuit, Oak Grove	Sept.	2 3
Henrietta and Caroleen, Caroleen	"	3 4
Marion & Providence, Marion	"	9 10
Morgaeton circuit, Mt. Pleasant	"	17 18
McDowell circuit, Nebo	"	23 24
Elk Park circuit, Banner Elk	Oct.	1 2
Spruce Pine ct., Pisgah	"	7 8
Bakersville circuit, Bakersville	"	8 9
Table Rock circuit, Linville	"	14 15
Morganton station	"	15 16
Broad River ct,, Tanner's Grove	"	21 22
Forest City circuit	"	22 23
Green River circuit' Bethlehem	"	28 29
Thermal City circuit, Pisgah	"	29 30
North Catawba ct., Carson's Chapel	Nov.	4 5

SHELBY DISTRICF—4TH ROUND.
R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Aug.	12 13
Gastonia, Main street	"	13 14
Bessemer City at Bessemer City	"	19 20
El Bethel and Salem at El Bethel	"	26 27
King's Mountain station	"	26 27
Mount Holly at Mountain Island	Sept.	2 3
South Fork at Wesley Chapel	"	9 10
Lowesville at Salem	"	16 17
Rock Springs at Marvin	"	23 24
Lincolnton station	"	29
Lincolnton circuit at Pisgah	Sep. 30, Oct.	1
Cherryville at Lander's Chapel	"	7 8
McAdensville station	"	10 11
Lowell at Lowell	"	11
Stanly Creek at Iron Station	"	14 15
Belwood at St. Peter's	"	21 22
Polkville	"	28 29
Shelby circuit at Sulphur Springs	Nov.	4 5
Shelby station	"	5

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Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Items.

A reception given at the home of Rev. F. L. Townsend, by the members of the Woman's Foreign and Home Mission Socie ties, with Rev. Z. Hinohara's interesting recital of the manners, customs and religion of the Japanese, was one, of a number of courtesies enjoyed in Franklin.

The many friends of our former Editor, Mrs. Townsend, will be glad to learn that her health has greatly improved under the treatment of Dr. Harley Lyle, that large-hearted layman of our church, who has donated a beautiful District Parsonage to the Franklin District.

It was a pleasure to meet a former Sunday school pupil and his mother, and know that he is a staunch, Christian business man, and one of the chief patrons of the public Library. A delay of two hours at Dillsboro, on my return, gave me the opportunity of meeting with the society there in the home of Mrs. Capt. Enloe, and learning something of the work being done by its members, especially the help recently given to the parsonage at Sylva. A Mite Box Brigade, and Baby Roll will soon be reported from this society.

"Lest I forget," I must tell you of the celebration of the first anniversary of the organization of the W. H. M. Society at Sylva, held recently. The President had arranged an interesting programme, consisting of devotional exercises, songs and impromptu speeches. The meeting was held in the new parsonage, the home of Rev. T. C. Jordan.

I wish that all of our members might have heard Rev. J. J. Gray's recital of the untiring efforts of the pastor, women and children in the building of this beautiful seven-room parsonage, neatly and comfortably furnished.

The little son of the first Vice President of the society gave gladly all his savings, earned through his own efforts, to purchase bell, lock and fixtures for the hall door.

May his example stimulate other children, also children of a larger growth to cultivate the grace of self-denial and liberality! Brother Jordan, is consecrated and energetic. He is now much interested in the erection of a church at Balsam, the higest R. R. point east of the Rockies.

These items would be incomplete without imforming the Auxiliares that the daughter of our Conference Secretary, Mrs. T. F. Marr, has been seriously ill for seven weeks, at Rosman. The sympathies of our entire membership will be with our Sister in her anxious watchings by the bed side of this dear child, and prayers be offered for her early restoration.

In a few weeks Mrs Marr, hopes to return to Charlotte where she will communicate with the Auxiliaries.

I will close with the wish that your request for items of our work, may meet with many responses, and the earnest request that all of the Auxiliaries of the W. H. M. Society in our Conference, begin now to plan for the observance of the "Week of Prayer" appointed by the Board.

M. J. BRANNER.

To the Woman's Home Mission Society of Sylva, N. C.

My Dear Sisters:—Please accept my thanks for the copy of the resolutions you so kindly sent.

We are always eager to have those we love highly esteemed, and your words of appreciation of the dear Bishop's personal character, as a servant of God, and his connection with the early history of the Woman's Home Mission Society are much valued by me.

I thank you for your sympathy with me in my bereavement. I am indeed bereaved. I am trying to stay myself on God.

With loving regards, I am your sincere friend.

MRS. R. K. HARGROVE.

Rapid River, Michigan.

The Best Going.

Ridgeway, S. C. Oct. 25, 1904.

J. T. Shuptrine,

Dear Sir:—Inclosed you will find 50c. in stamps for a box of Tetterine. It does the Eczema on my mother's hands more good than anything we can get hold of.

Very respectfully,
Miss S. B. Hartin."

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Quarterly Meetings.

STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	Aug.	5 6
Mooresville station	"	6 7
Caldwell circuit at Ebeuezer	"	12 13
Granite Falls station	"	13 14
Troutman circuit at Troutman	"	19 20
Catawba circuit at Bali's Creek	"	26 27
Mooresville circuit, Centenary	Sept.	2 3
Lenoir circuit at Littlejohn's	"	9 10
Lenoir station	"	10 11
Clarkesbury circuit at Macedonia	"	16 17
Iredell circuit at Snow Creek	"	23 24
Statesville, First Church, Sept. 30	Oct.	1
" West End	"	1
Statesville circuit at Trinity	"	7 8
Alexander circuit at Rocky Spring	"	14 15
Stony Point circuit, Stony Point	"	21 22
Maiden circuit at St. Paul's	"	28 29
Newton circuit at Fair Grove	"	29 30
Hickory station	Nov.	4 5

SALISBURY DISTRICT—4TH ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Aug.	27
Salisbury, Holmes Memorial	"	27
Mt. Pleasant, Cold Springs	Sept.	2 3
Concord, Central	"	3
Concord, Epworth	"	3
Spencer	"	10
Salisbury, South Main Street	"	10
Linwood, Wesley Chapel	"	16 17
Lexington	"	17
West Lexington	"	17
Jackson Hill circuit, Lane's Chapel	"	23 24
New London, New Lonpon	"	24 25
Big Lick	Sept. 30	Oct. 1
Gold Hill, Liberty	"	7 8
Salisbury circuit, Providence	"	8 9
Cottonville, Cottonville	"	14 15
Norwood, Norwood	"	15 16
Albemarle circuit, Bethesda	"	21 22
Salem	"	22 23
Albemarle	"	22
Concord circuit, Boger's Chapel	"	28 29
Concord, Forest Hill	"	28 29
Woodleaf circuit	Nov.	1 2
China Grove	"	4 5

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit, Shiloh	Aug.	5 6
Jonesville circuit, Jonesville	"	12 13
Elkin station	"	13 14
Rockford circuit, Siloam	"	14 15
Pilot Mountain ct., Little Yadkin	"	19 20
Stokes ct., Rural Hall	"	20 21
Yadkinville ct., Center	"	26 27
East Bend circuit, Macedonia	Sept.	2 3
Wilkes circuit, Adley	"	9 10
Wilkesboro station	"	10 11
Mt. Airy circuit, Laurel Bluff	"	16 17
Mt. Airy station	"	17 18
North Wilkesboro station	"	23 24
Boone circuit, Hopewell, Sept. 30	Oct.	1
Watauga circuit, Smith's Chapel	"	7 8
Creston circuit, Thomas Chapel	"	15 16
Helton circuit, Methodist Chapel	"	21 22
Jefferson circuit, Jefferson	"	22 23
Laurel Springs ct. Mt. Zion	"	28 29
Sparta circuit, Shiloh	"	29 30
oRckford circuit, Dobson	Nov.	4 5

SPECIAL MEETINGS.

Boone Circuit.

Cranberry, Sept. 27th, 11 a. m.
Blackburn's Chapel, Sept. 27th, 8 p. m.
Fairview, Sept 28th, 11 a m
Rutherwood, Sept 29th, 11 a m
White Springs, Oct 3rd, 11 a m
Blowing Rock, Oct 3rd, 8 p m
Boone, Oct 4th, 8 p m

Watauga circuit.

Valle Crucis, Oct 5th, 11 a m
Henson's Chapel, Oct 6th, 11 a m
Union, Oct 6th, 8 p m

Creston circuit.

Southerlands, Oct 17th, 11 a m
Creston, Oct 17th, 8 p m
Big Laurel, Oct 18th, 11 a m
Mill Creek, Oct 19th, 11 a m

Jefferson circuit.

Pine Swamp, Sept 26th, 11 a m
Mill Creek, Oct 24th, 11 a m
Bethany, Oct 24th, 8 p m
Orion, Oct 25th, 11 a m

Laurel Springs circuit.

Transon, Oct. 26th, 11 a m
Laurel Springs, Oct 27th, 11 a m

Mount Airy circuit.

Beulah, Nov 1st, 11 a m
Salem, Nov 2nd. 11 a m
Oak Grove, Nov 3rd, 11 a m

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Leaksville, Leaksville	Sep.	1
Spray, Spray	"	2
Stoneville, Stoneville	"	9 10
Farmington, Wards	"	16 17
Lewisville, Doub's	"	23 24
Davidson, Olivet	Sept. 30,	Oct. 1
Summerfield, Lee's Chapel	"	7 8
Stokesdale, Stokesdale	"	8 9
Davie, Zion	"	14 15
Cooleemee, Cooleemee	"	15
Mocksville, Mocksville	"	15 16
Advance, Advance	"	16
Danbury, Pisgah	"	21 22
Madison, Madison	"	22 23
Forsythe, Tabor	"	28 29
North Thomasville, Zion	Nov.	3
Thomasville, Thomasville	"	3
Kernersville, Kernersville	"	4 5

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Golden Eagle Buggies cannot be sold for less than $49.00 each. In lots of ONE they are sold at the same figures. You can buy Golden Eagle Buggies as cheap as your dealer can buy them. This buggy, strictly high grade, thoroughly guaranteed, a $65.00 retail value, Southern made, for $49.00 direct to the consumer. One $12.50 set of harness, (only one) may be purchased with each Golden Eagle Buggy for $4 90. You save on the double purchase $23.60. If you buy at home the $23.60 goes in dealers profit.

Send for Catalogue 17 describing this great bargain. We are the only Factory selling a guaranteed high grade $65.00 buggy direct to consumer at wholesale price. We save drummer's bills and put it in advertising. You save the local dealer's profit. GOLDEN EAGLE BUGGY CO., Atlanta, Ga.
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The Farm and Garden.

Using The Skim Milk.

Much of the skim milk which is fed on the farm is given without much idea of its value or what it should accomplish. It is a by-product of the farm, and the main idea seems to be to feed it and get it out of the way. In our experience the best results in feeding it come from a combination of grains, except when it is fed to poultry. In this feeding several interesting experiments have been made, and the conclusion reached that the egg return is best when the grain is fed by itself. The skim milk is invariably fed in the morning about 10 o'clock, and we have had the entire flock of poultry come in from the range for their feed of skim milk.

In the winter we feed the warm mash in the morning, mixing it with a mixture of equal parts of water and skim milk; at 10 o'clock we give them skim milk in the trough, trying to dole it out so that each bird will get about a cupful; at noon we feed the whole grain in the litter in the scratching shed, and at night whole grain again, arranging it so that three or four suppers out of the seven are of whole corn heated in the oven and fed nearly hot. For swine the best results come from making a mixture of finely chopped vegetables, middlings and enough skim milk to make the mass like porridge. In the summer this is fed cold, and in the winter as warm as the swine can swallow it.—Indianapolis News.

Horses or Oxen.

The New Hampshire Experiment Station has been keeping an account of the cost of feeding a horse, that weighed 1200 pounds, for a year, he being kept at moderately hard work, and say that it costs $74 32. In round numbers, then, it costs $150 a year to feed a pair of such horses, and the cost of shoeing would be about $15 more, while repairs to harnesses and keeping them cleaned and oiled would make another $10. Then the ordinary farmer will not make such a pair of horses last more than ten years, and many would use them up in half that time. Say that they cost $300, which is not a fancy price, and yet does not mean a cheap pair that can not do a fair day's work. Can they do any more work on a farm than a yoke of good four-year-old oxen? Can they do any work that the oxen cannot, unless it be on mowing machine or reaper? We know that the oxen can work best in swamps or among stumps. It costs less for the yoke and chains than for a harness. They are more easily taken care of. When not at work they can feed in the pasture, and they require little grain feed, unless working very hard or being fattened, and if well cared for after three or four years at work they can be sold for beef for much more than they cost at three years old, while if the farmer raises them himself they seem to have cost him nothing.

More than one farmer who fails to make much more than a fair living at his business will find upon investigation that it costs him from $300 to $400 a year, and some of them much more than that for a horse team to do the work that his father used to do with his oxen. His father raised his calves, trained them and worked them. Sometimes he sold one or two yoke of steers, sometimes a yoke of fat oxen. When he did so it seemed almost like finding so much money, and often he put it in the bank or let it out on mortgage. Now the son has to go to the bank or raise money by giving a mortgage every few years to purchase a new team of horses.—American Cultivator.

The Importance of the Oat Crop.

The farmers of the Carolinas are waking up to the necessity of sowing small grain. That is the only possible way to secure a rotation of crops, and without a wise rotation the soil will get poorer every year. Several inquiries have recently been made in regard to the open furrow plan of sowing oats. Many farmers have given up the crop, because the better varieties will not stand our winters when sown broadcast, or with a wheat drill. In Georgia this year the Commissioner of Agriculture solicited many reports. No farmer that sowed in the open drill lost his crop. A few stated that their oats were partly killed. Those sown broadcast were generally killed. In this county no oats sown in the open furrow were killed. Then it may be accepted as a fact that it is a sure plan It makes no odds how small grain is sown, the preparation is the principal work. See that the hard pan is broken, if it has not been done before. Harrow well, so that the land may be smooth and in fine tilth. After the land is ready a lively hand and mule will put in two acres a day. That looks like slow work, but at night the farmer can say with certainty that he will have two acres to reap the first of June. I prefer the Gantt drill, because it is simple and opens, distributes the fertilizer, plants the oats and covers at one run. The guages are such that the quantity of fertilizer and oats may be regulated. The writer prefers the Appler oats. The Southern Red, not the Texas Red, are good. These varieties make a large yield of heavy grain, weighing 34 to 36 pounds from the thrasher. The straw is soft and edible. Horses and mules will eat it all. The oats should be sown October 1 to November 16. Experience shows that it is poor economy to apply nitrogen to small grain in the fall. Owing to the cold it does little good. If oats are planted on thinnest land it may be better to add a little ammoniated fertilizer to give them a start. If the land will make 15 bushels of corn or 700 pounds of seed cotton to the acre, leave off the ammonia in the fall and apply nitrate of soda in March. Mix 600 pounds of 14 per cent acid phosphate and 400 pounds of kainit and apply 200 pounds to the acre. That will analyze 8 4 and 5. The cost will be $1.75 an acre. Add 50 to 75 pounds of nitrate of soda in March and run a light harrow or weeder over the ridges so as to smooth them somewhat. The late varieties of oats such as the grazing and Virginia grays will do well in an open furrow, but they do not yield well. They make an abundance of forage. But the average farmer wants oats and not straw If the Cotton Growers' Association persuades farmers to sow small grain there will be a great demand for seed oats and wheat, and no one need be afraid of making too much of either. This fall there will be a strong demand for both There is more money in oats than wheat and they are just as good to restore land. It requires no more plant food to make 35 bushels of oats to the acre than it does to make 20 bushels of wheat. The writer brings up his poorest spots of lands by sowing oats and peas.—Chas. Petty in Progressive Farmer.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
1an22-1y. G. A. GRIMSLEY, Secretary.

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OUR DEAD.

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☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

Tribute of Respect.

Bryson City Methodist Snnday-school:

Whereas, it has pleased God in his good providence to take from our Sunday-school one of its bright and useful members in the person of Clarence Clinton Conley, son of Thomas and Euphemia Conley. Therefore, be it resolved—

First. That the sudden taking of such a life from our Sunday-school and his home, leaves a vacancy and a shadow that will be deeply realized by all the members and friends of our Sunday-school, and will prove a serious loss to the community.

Second. That we deeply sympathize with the family in their sad grief and bereavement, and pray God's richest blessings to be poured out upon them.

Third. That a copy of these resolutions be spread upon the records of the Sunday-school, a copy be sent to the family, a copy be printed in the Appalachan, and one in the North Carolina Christian Advocate.

Signed— L Lee Marr, Supt.
W. A. Gibson,
Weaver M. Marr,
Committee.

WARREN.—Wm. Warren was born in Buncombe county, N. C., on South Hominy, March 11th, 1824 not far from where the chariot from heaven halted Aug. 17, 1905, to convey the old Methodist exhorter to his heavenly home.

No man was so well known in the community, or so universally loved, which was shown by the large funeral of grief stricken people, weeping like children for a father

For more than 60 years he had lived a pious Christian life Over fifty-five years an exhorter of great power and demonstration of the Spirit. He was trustee, steward and sometimes filled the place of class leader or Sunday-school superintendent. Modest, pure and good. Seemed to love everyone and everybody loved him.

His home was the home of preachers. Surely no man ever loved his pastor and his church more than he did. Every preacher who has traveled the Sulphur Springs circuit for fifty years stopped with this kind, Christian man.

March the 18th, 1846, he was married to Mariah Evens, who died in less than a year, leaving the young husband and one little child. Four years later he was happily maried to Elvira Davis, by which union there were born eleven children, nine of whom still live. He has one son preaching in the west. The good wife and some grand children are at the old homestead.

Bro. Warren's work was well done, and he has gone to be in the company of the good forever.

HIS PASTOR.

HAYNIE.—Little Oscar E Haynie, son of W. V. and Sallie Haynie, and grandson of Mr. and Mrs. Jerry Wike, was born Aug. 26th, 1903, and was drowned in the Tuckaseegee river, near the home of his grandparents in Jackson county Sept. 12, 1905. Thus Oscar's earthly existence was but 2 years and 16 days, yet in this short time he had grown very precious to his relatives and loved ones At early dawn Tuesday he was as well and playful as ever, but about 10 o'clock he was missed and his footsteps traced to the water's edge and the conclusion was that he was drowned. For three long days a goodly number of men hunted the stream for the little body, and it was not until near 10 o'clock on Friday morning that it was found. Near sundown, Sept. 15th, we laid the body to rest in the Wike burying ground to await the resurrection. The funeral service was conducted by the writer in the presence of a number of relatives and friends While the mother's heart is very sad because of the departure of her precious child, yet it is safe with Jesus and will never be subject to the temptations and sorrows of life, but will be forever happy and blest. May God's grace comfort the bereaved ones and help them to meet little Oscar in heaven.

V. L MARSH Pastor.

WORLEY.—Elbert C. Worley was born May 20, 1868, and died Sept 6, 1905, being 37 years, 3 months and 8 days old. He was married to Miss Callie West Feb. 14, 1886 To them were born six children, four of whom remain with their mother while the other two are beckoning spirits in their Father's home above.

Brother Worley was converted in the summer of 1902, and since that time his life was a living evidence that he had been with Jesus He was an excellent Sunday school teacher and a good neighbor He will be missed from amongst us.

The sorrowing hearts have our sympathies.

D. C. BALLARD, P C.

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(PERRY DAVIS'.)

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WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
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DRAGGING
down pains are a symptom of the most serious trouble which can attack a woman, viz: falling of the womb. With this, generally, come irregular, painful, scanty or profuse periods, wasteful, weakening drains, dreadful backache, headache, nervousness, dizziness, irritability, tired feeling, inability to walk, loss of appetite, color and beauty. The cure is
WINE OF CARDUI
THE FEMALE REGULATOR,
that marvelous, curative extract, or natural wine, of herbs, which exerts such a wonderful, strengthening influence on all female organs. Cardui relieves pain, regulates the menses, stops drains and stimulates the womb muscles to pull the womb up into place.
It is a sure and permanent cure for all female complaints.

WRITE US A LETTER
Put aside all timidity and write us freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain, sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

"I SUFFERED AWFUL PAIN
in my womb and ovaries," writes Mrs. Naomi Bake, of Webster Groves, Mo., "also in my right and left sides, and my menses were very painful and irregular. Since taking Cardui, I feel like a new woman, and do not suffer as I did. It is the best medicine I ever had in my house."

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Faith Firm as Adamant,
in the wonderful curative qualities of Acid Iron Mineral, is entertained by those who have used this Wonderful Remedy.
The healthy man's body contains as much iron as would make a ten penny nail—not much—but absolutely essential to life, health and strength. Would you establish your health surely and firmly? Use Acid Iron Mineral. It contains eight important constituents of the human body, so wonderfully combined by nature that it meets the needs of the body as a tonic and not only cures all forms of internal and external inflammation, but gives strength to the blood and firmness to the tissues. Iron is one of its chief constituents, held in solution in such form as to be most readily assimilated.
Acid Iron Mineral is a species of soft rock dissolved in pure water, is strongly acid and heavily ladened with iron, the best tonic known to man, in combination with seven other health giving medical factors, all accurately compounded by nature.
It contains properties more valuable than the most famous Mineral Springs in a condensed form. The iron in this form can be taken with impunity by persons of the most delicate digestion and with wonderful tonic effects.
It heals all wounds, abrasions, burns, old sores; stops instantly the flow of blood and has saved lives as the first aid to the injured.
But not only are its amazing qualities apparent in curing quickly all forms of external inflammation even to species of cancer, but much more is its value displayed in allaying internal inflammation, purifying the blood, reinvigorating the body and healing all forms of disease due to inflammation. Nine-tenths of all human ailments are inflammatory.
Acid Iron Mineral is a Quick and Absolute Cure when Properly Used for
Dyspepsia, Indigestion, Eczema, Kidney Trouble, Liver Complaint, Chronic Diarrhœa, Flux, Rheumatism, Old Sores, Tetter, Erysipelas, Dandruff, Cuts, Burns, Wounds, Bruises, Ground Itch, Dew Poison, Snake Bites, Stings of Insects, Diseases of Women and Eruptive Diseases generally. For Diseases peculiar to women it has no equal. Thousands have been cured by its use.
Do you wish proof of the wonderful qualities of this beneficent product of nature? We would be delighted to give it to you, in the form of many enthusiastic recommendations of reliable people, or you can buy a bottle and test it. Try it on a hemorrhage or cut. It instantly stops the flow of blood. Used on old sores, within a few minutes the scab will form and in a few hours the red inflamed surface surrounding the sore will lose its angry appearance. In an incredibly short time the sore or wound will be healed. One bottle of Acid Iron Mineral will last a long time. It is very strong. A single teaspoonful is a large dose. Yet it is sold at only 50c. a bottle. Ask your druggist for it. There is no substitute for it. Acid Iron Mineral is produced from only one known deposit of this material on the face of the earth. Take no substitute, for no other medicine resembles Acid-Iron Mineral. If your druggist does not keep it, address
Acid Iron Mineral Company,
Offices: Columbia, S. C. and Salem, Va.
A-I-M ACID IRON MINERAL A-I-M

20,000 CHURCHES
Lighted by the FRINK System of Patent Reflectors. Send dimensions for Estimate.
OUR experience is at your service. State whether Electric, Gas, Welsbach, Acetylene, Combination or Oil. I. P. FRINK, 551 Pearl St. NEW YORK.

Show Cases
That are made right, look right, and sold at RIGHT PRICES—we mean "STAR" Show Cases. A proposition you can't turn down! Get our Catalogue and prices. QUICK SHIPMENT.
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COME! LET US REASON TOGETHER

THIS IS a full-page advertisement, telling you of Vitae-Ore, the most wonderful mineral remedial agent the world has known, offering it ON THIRTY DAYS' TRIAL, the user to be the judge and not to pay a cent until benefited. This space is paid for in cash at full rates, and costs many dollars, as the editor will tell you. We have had many more in this paper, as well as in 1,254 other publications in the United States and Canada. You have seen them, all of you have; you have heard them talked about, have heard Vitae-Ore talked about, have heard many of your friends and neighbors, who have used the medicine, tell how it is offered, how it always cures.

WHAT better proof can be furnished that Vitae-Ore does everything it is advertised to do, that it cures every disease we recommend it to cure, that it satisfies all users and that they, being satisfied, pay at the end of the thirty-day trial period. All Vitae-Ore advertisements must be paid for with Vitae-Ore money, and all Vitae-Ore money comes from Vitae-Ore patients, patients who are satisfied, who are benefited, who are cured! We could not continue advertising year after year, could not spend thousands month after month, could not send out thousands of trial packages, postage prepaid, day after day, if Vitae-Ore did not cure, if trial patients did not pay.

LET US reason together! What greater argument can we offer, what more can you wish, what additional proof need we show? Our very existence, the stability and growth of our enterprise (and it has grown like a green-bay tree) depend upon each treatment satisfying, each patient paying for it. Think it over! Reason it out for yourself! Doesn't it show that you must, in justice to yourself, your family and those about you, in justice to our claims and our remedy, send for a package of Vitae-Ore on trial as we offer to you, as thousands of readers of this paper, including many of your neighbors, have sent for it. Doesn't it show that WE KNOW it will cure you?

WE TAKE all of the risk! You are to be the judge! It is different from all other treatments, as you will know with the first dose. It looks different, smells different, tastes different and ACTS differently, a difference that is the explanation of the speedy cure it will bring to you if you will give it a chance. If you have been using other treatments and have lost all faith in advertised medicines, if you have sworn to yourself never to give another treatment a trial, if you are totally disgusted, sick, worn out, suffering, it is now time that you send for it and allow it to do you the good it has done others. It will cost you nothing unless it helps you. Read offer below:

THIS IS OUR OFFER
THAT HAS MADE V.-O. FAMOUS:

WE WILL SEND TO ALL Readers of this paper **a full-sized $1.00 package of VITÆ-ORE, by mail, postpaid,** sufficient for one month's treatment, to be paid for within thirty days' time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! **We take all the risk, you have nothing to lose.** If it does not benefit you, you pay us nothing. We ask no references, we want no security; just your promise to use it and pay if it helps you. Just say that you need it, that you want it and it will be sent to you, as it has been sent to hundreds of other readers of this paper. We want you to have it, and gladly send it, taking your word for the results obtained. There is nothing to pay, neither now nor later, if it does not help you. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you do see the results. **You are to be the judge!** We know Vitae-Ore and are willing to take the risk. We have done so in thousands of cases and are not sorry. Your case, no matter how hard or obstinate it may be, will be no exception.

WHAT VITÆ-ORE IS:

Vitae-Ore is a natural, hard, adamantine, rock-like substance—mineral—ORE—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidization by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package (one ounce) of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 300 gallons of the most powerful mineral water found on the globe, drank fresh at the springs. The mineral properties which give to the waters of the world's noted healing and mineral springs their curative virtue come from the rock or MINERAL ORE through which the water is filtered on its way to its outlet, only a very small proportion of the medicinal power in the ORE being thus assimilated with or absorbed by the liquid stream. The rock contains the much desired medicine, the water serves as the conveyance to carry but a small part of its properties to the outer world. Vitae-Ore is a discovery of this medicine-bearing rock, a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing disease, as thousands testify, and as no one will deny after using. **Vitae-Ore** has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription it is possible to procure. If yours is such a case, do not doubt, do not fear, do not hesitate, but **send for it to-day!**

You Are to be the Judge!

Vitae-Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a $1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitae-Ore cannot benefit. You are to be the judge! Can anything be more fair! What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and your ailments, and mention this paper. Do not write on a postal.

Vitæ-Ore is the most potent and powerful antiseptic constitutional tonic, blood, brawn and brain builder, flesh maker and health restorative ever discovered. It gives tone to the system and imparts new life, strength and vitality. It is a germ destroyer, system fortifier, and kills the nidus of the disease.

Vitæ-Ore strikes the disease at its root, entirely eradicates every vestige or trace of irregularity and the patient is cured to stay cured. As a Blood Purifier it is without a peer. No other remedy can equal its cleansing action. It supplies nature with the elements to build health into diseased bodies. It is the ideal tonic for Weak and Anæmic Men and Women. Its use makes the watery, impoverished blood become strong and virile, and as it comes through the veins it imparts the color of health to the face, a sparkle to the eye and strength and vigor to the system. When **Vitae-Ore** has done its work you will feel like a new being.

A Certain and Never-Failing Cure for

Rheumatism	Nervous Prostration and Anaemia
Lumbago	Liver, Kidney and Bladder Troubles
Bright's Disease and Dropsy	Catarrh of Any Part
Diabetes	Female Complaints
La Grippe	Stomach and Bowel Disorders
Blood Poisoning	General Debility
Piles, Sores, Ulcers	
Malarial Fevers	

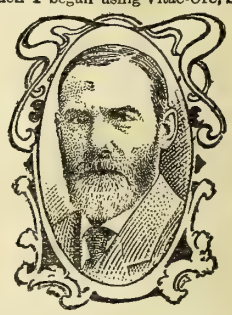
Women Are you afflicted with any of the innumerable diseases which are so common and prevalent among your sex? We cannot mention them in this space, but let us assure you that **Vitae-Ore** is the true "Balm of Gilead" to every sufferer. The many diseased conditions which unfit women for the full enjoyment of life and its duties may be at once alleviated and permanently eradicated by the proper use of this wonderful remedy. Send for a package on thirty days' trial.

Men is Debility taking the place of the vim and fire of youth? In these conditions it proves to be a powerful tonic, a reviver, a vitalizer, restorer, force-builder. It is not a temporary stimulant, but builds up from the bottom by putting each organ, tissue, muscle and ligament in a healthy, normal, natural condition.

Old People For the aged there is nothing better than **Vitae-Ore.** The loss of appetite and general breaking down of the digestive organs is delayed, the blood purified and enriched, the vital organs are strengthened and a peaceful old age may be enjoyed by the use of this great natural remedy.

40 YEARS ILLNESS
COMPLETELY CURED!
Wife Also Cured
Of a Serious Complication of Troubles.

For forty years I suffered with Rheumatism and for sixteen years I was subject to Fainting spells followed by dizziness; for seven years I had Itching Piles. I also had a continued recurrence of a Stomach Disorder and could not retain my food. I was a weak, helpless wreck when I began using Vitae-Ore, but



two weeks use of a trial treatment caused a marked improvement in my case. I have now used five packages in all and my Rheumatism has been entirely cured. The Piles, Fainting Spells and Stomach Trouble disappeared months ago and have not returned.

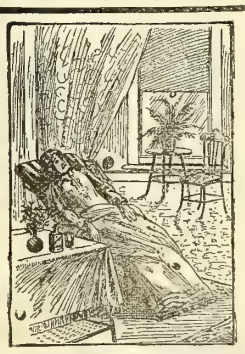
I spent hundreds of dollars for medicine and got no results until I used Vitae-Ore, therefore I cannot praise it enough. I also wish to mention the case of my wife who suffered with Rheumatism, Piles and Prolapsus. I persuaded her last summer to use Vitae-Ore; one package relieved her greatly and after a month's use of it she was well, and remains so. Reuben M. Morse,
Newport, R. I.

OPERATIONS FRUITLESS.

I am happy to report myself cured by the Vitae-Ore treatment. After long years of chronic invalidism, suffering the awful tortures of Female Troubles and having submitted to many serious but fruitless operations, spending many dollars, I now enjoy perfect health and to this remedy is due all the credit. Vitae-Ore is more than is claimed for it.
LAURA L. WADE,
Chesterfield, N. C.

ULCERS HEALED.

In the six week's time that I have used Vitae-Ore, I have healed five Ulcers and the Eczema that covered my limb from the knee to my ankle.
MRS. LOUIS BEAUDRY,
Ft. Edward, N. Y.



To Chronic Invalids:

What a tale of life is unfolded in the words "Chronic Invalid," what years of misery, suffering, pain, distress, care and anxiety, hope deferred, ambitions unfulfilled. The man or men who would hold out a promise of restoration and recovery, unless that promise was founded on some solid foundation of fact, who would raise a hope of health and strength in the invalid's feebly flattering heart, knowing that the means offered were insufficient to accomplish the ends promised, would indeed be deserving of eternal torment, of a place in the annals of infamy and to be reviled by all men. As the wind is tempered to the shorn lamb, so should the pathway of the invalid, shorn of the strength and vigor in which robust humankind glories, debarred from the mind-rest resultant from activity, bereft of that which is of all things most essential to happiness, be tempered from every ill wind, be shielded from any new distress, and be spared from any fresh disappointment.

The proprietors of Vitae-Ore offer this medicine to invalids of all descriptions, suffering from any of the numerous forms of the diseases and disorders herein named, and can assure them, with a conscientious assurance born of many years familiarity with the remarkable cures accomplished by this medicine, that it will not disappoint them, will not raise hopes to be unfulfilled, to be dashed to the ground. **Particularly to women,** made chronic invalids by the many troubles peculiar to the sex, does it offer a complete and radical cure, a permanent restoration to health and virile life. The book, "For Women Only," which we send free on request to any woman in any part of the world, contains letters from women in every section of the country, who have been chronic invalids for years, a burden to themselves and families, but who are now happily cured by this truly remarkable medicine. We ask only investigation and a trial according to our offer, with every confidence that such a test will be convincing of the utter and absolute truth of our published statements.

NOT A PENNY UNLESS BENEFITED

☞This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

THEO. NOEL CO. E. P. DEPT. Vitæ-Ore Bldg. CHICAGO, ILL.

Reading Room
Trinity College

TRINITY COLLEGE
NO. CAROLINA

NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., OCTOBER 12, 1905. VOL. L., NO. 41.

Governor Glenn on Prohibition.

AT THE recent State Convention of the W. C. T. U., held in the city of Raleigh, Governor Glenn, in welcoming the convention in behalf of the State, made some significant utterances that have delighted the best temperance element of the State. We regret that we have not space to give the whole speech. We give the salient points, however, in the following extracts:

I can, in a few words, tell you where I stand and how I feel on this subject. Whatever may have been my acts and course in the past, and I have tried ever to be consistent, I say here and now that the last bridge is burned behind me and I stand squarely with the great temperance forces to drive out this hideous monster from our fair State.

A man must take a square out unmistakable stand for the right or for the wrong, for righteousness or for evil, for happiness or for misery, for justice or for oppression. As for me I am heart and soul against the liquor traffic.

There is nothing advanced, either in the industrial or moral sphere, by strong drink except the liquor traffic itself. Can you point to me any benefit resulting from the sale of liquor except to the pocketbook of the man who engages in the traffic? I can see none. The great corporations and the business men have set their condemnation upon those who indulge in strong drink. . . . . .

I say to you deliberately that after thirty years experience as an attorney and as a prosecuting officer in the courts that I am firmly of the opinion that 60 per cent. of crime is directly the result of strong drink and 95 per cent. is indirectly caused by indulgence in strong drink. Can we then, in the face of such an appalling array, hesitate to say where we stand?

Not long since, I was making a speech, I shall not say where, and I tried to picture the future of this great commonwealth. I told those people that I trusted the day would come when books instead of bottles would be in your young men's hands and schools and churches instead of saloons and gambling places would be scattered the length and breadth of the State. When I finished my speech a man came up to me and said: "Look here, you attacked my business today, I voted for you, but I want to say that I am sorry and I will never vote for you again." I told him: "Well, my friend, I don't know that I shall ever ask for votes again, I don't know that I shall be a candidate for another office, but I'll tell you that if I must secure votes by stifling my conscience then, so help me God, I shall remain a private citizen for the rest of my life." The man seemed indignant. "Don't you know that Christianity and my business can't stand together?" he said. "Won't you write that down over your own signature," I told him, "I wish I had that statement to show the people from one end of the State to the other that they might see your own indictment of the traffic." Christianity and the liquor traffic will not stand together! Choose ye this day whom ye will serve, God or mammon.

But some one says money derived from the liquor business is necessary to run the schools. I say it is not. The schools do not depend on this blood money. Wipe out the liquor business and if necessary the State can well afford to increase the tax on property to sustain the schools and save the boys and girls of this land.

You have all heard the old cry that prohibition will not prohibit; blind tigers and all forms of unlawful sale will flourish. Prohibition can be enforced as effectively as other laws are. Let the officers of the law, backed up by the moral sense of the community and the co-operation of good citizens, do their duty, let the men who break the law be sentenced to the roads and let no governor grant them a pardon and you will have prohibition in full force.

I have seen prohibition that did prohibit. I have just returned from the New England States, the home of prohibition, and I tell you that from my observation and inquiry prohibition is a success. I traveled thousands of miles, visited the fairs in those States, and in all that journey I never saw but three intoxicated men. On the other hand, abstinence from drink is the rule among those people. I saw them tested. I saw fourteen young men, strong, healthy and prosperous, offered on one occasion champaign by a southern man, be it said to his shame, but I was glad that he was not a member of our party, and every one of the fourteen declined, saying that they used no intoxicants.

Some one will ask, "How about Vermont? That State had prohibition for fifty years, and two years ago the people voted it out and substituted local option." Yes, that is true, but have you heard the result? I talked to the governor of Vermont, an excellent Christian gentleman, about the condition there, and here is what he told me: Two years ago, because of abuses of the law in some places, the people of Vermont threw off prohibition. As a result seven cities in that state voted to grant license to sell liquor. So disastrous in every way, so the governor of Vermont told me, has been the effect on those cities that five of the seven have now voted out the saloons and returned to prohibition and it is only a question of a short time before the other two cities do the same thing and Vermont will again be a prohibition State. "I thank God that after two year's experience Vermont will go back to prohibition," said the governor of that State.

I thank God that North Carolina cannot be called a whiskey State. Already Greensboro, Charlotte, Durham, Goldsboro, New Bern, Elizabeth City and scores of other places where liquor was sold have voted for prohibition. The people are aroused. During the last session of the legislature some people came to me and said, "But, governor, you do not seem to be for the Ward bill." I told them "No, I am not for the Ward bill; it means nothing; it is a mere makeshift. If I was a whiskey man in a big town then I would favor it because it would help my business. Why don't you let the people of North Carolina vote on prohibition?" I said. The reply was that the people were not ready for it. I tell you now that the people are ready for it. The time is ripe. Submit the question of prohibition to the voters of North Carolina and I believe it will sweep the State by from 75,000 to 100,000 majority. I pledge you my earnest aid in that great fight. I will canvass North Carolina, speak in every county, and use the strength God has given me to win this battle for temperance.

CONTRIBUTIONS.

INTERESTING SCENES IN EUROPE.

BY IVY L. LEE.

NUMBER THREE.

LONDON IN EASTER WEEK.

My first thought on striking London is how much it is like New York. The streets are asphalted, the buildings look quite modern, and there is none of the old, broken down appearance that I expected to find. It is the night before Easter. We leave our train at Euston Station and drive through the Bloomsbury district, down across Trafalgar Square, —which I had expected to find a flat place, and yet which in reality, was on the side of a hill—then down through the City of Westminster, by the House of Parliament, Westminster Abbey, Whitehall, to our hotel on Victoria Street. We are impressed with the ceaseless movement of cabs and omnibuses. The absence of street cars seems all the more strange.

The next morning is Easter Day—a magnificent day, at that. We start out to see some of the great London churches. First, we go to the new Roman Catholic Cathedral which is now being completed in the City of Westminster. This building is of the byzantine style of architecture. Owing to the fact that Westminster Abbey is gothic, this church could not be of the same style. An immense throng crowded the auditorium. The service embodied all the splendor of modern ritualism.

Next, to Westminster Abbey—hoary and impressive. But only a select few may gain admittance on this day of days of the Church of England. We did get in to the service at old St. Margaret's Chapel, which is a part of the Westminster Abbey organization. From there a "bus" takes you to St. Paul's church, where the services are just closing. The altar of the church is beautiful beyond description, this beauty being greatly enhanced by the wonderful illumination. The visitor sees with great interest on the side of the inside of the church the tomb of the Duke of Wellington.

It is now far beyond noon, and another part of London must be visited before much more time elapses. The route is through the "City of London", passing the Bank of England, the Guildhall, the Mansion House, (where the Lord Mayor lives) and other well-known places. We soon reached the East End district, the famous slum center of London. We are piloted along the famous "Club Row", where dickey birds are sold on the streets to the highest bidder. Here a great throng gathers every Sunday morning to participate in this trade.

Not only are birds dealt in, but every form of second-hand goods one can imagine. Men work at their various trades and callings during the week, and come and sell these second-hand things here on Sunday. Dumpcarts are on both sides of the street, just like they are in Hester Street, New York. So thick were the crowds of natives along here that often we had to push our way through. I had ridiculed a friend for seriously advising me to leave my watch and money at the hotel, as I had never done such a thing before, but when I saw this crowd and the character of it, I did not wonder at his admonition.

In one part of the district we found boys selling second-hand bicycles. There were hundreds of them along the street, each one of them with a wheel ready for you to ride off on. We asked one young man what the price of his wheel was, and he said £2. When we showed no inclination to accept it at that price and walked ahead he immediately called out to us "ten bobs", which means ten shillings. He had come down in his price seventy-five per cent. in thirty seconds.

We then went through the Whitechapel and Jack-the-Ripper sections, winding into "Petticoat Lane" which is the main thoroughfare of the London Ghetto. The narrow quaint streets, the curious alleyways were very strange and interesting. We saw people selecting clothes at random from off counters and trying them on in the presence of the assembled multitude. "Petticoat Lane" itself is a very narrow street, almost like an alley. It was at its glory at the time we were there, Sunday being always its big day. They do not know much about what the Sabbath is in this part of London.

THE NATIONAL LIBERAL CLUB.

Club life is one of the great features of London. A club membership is regarded as a very precious asset, and the English courts jealously protect club members from expulsion except for the most extraordinary reasons. It was with great interest, therefore, that when I arrived at my hotel in London I found a very solemn document "intimating" to me that I had been chosen a "temporary" member of the National Liberal Club for a period of one month. In London even visitors must be regularly proposed, seconded and posted before they may have the privileges of a club—a mere member's request will not suffice, as in New York.

I saw at my very first visit to this institution that "club life" meant more in London than in America. The National Liberal Club has a magnificent home, overlooking the Thames, just a block away from Trafalgar Square. Mr. Gladstone was one of its charter members, and Lord Roseberry is one of its Governors. Its marble stairway is a triumph of architecture. The building itself has a wonderful reading-room, and a tremendous library in addition. Its dining-room is large and inviting, and the whole place is one where you may see all sorts of notables at almost any time. Owing to the rejuvenation of the Liberal party, this club is likely to be the scene of very important events in the course of the next few years, as it is generally taken for granted in England that the Liberal party will win out at the next general election.

I had many delightful dinners and talks at this Club. On one occasion the host was John Fell, an ex-Mayor of Leamington, near where Shakespeare lived—a strong, red-blooded Englishman of the American type. Others at the table were William Hill, who is to edit the Tribune, the great new daily paper soon to be launched in London to advance the interests of the Liberal Party; Harold Rylett, long influential in Irish and English politics; Bart Kennedy, one of the popular English novelists; Mr. Watson, London correspondent of the Bradford Mercury, one of the great provincial dailies; and Herbert Baker, art connoisseur and all-round princely gentleman. It may readily be imagined that it was entertaining to sit at such a table.

After dinner one evening I was introduced to John O'Connor, one of the big-hearted and big-brained Irishmen in the House of Commons. Mr. Rylett took me around to the Parliament building where I saw the Commons in session. It was rather a dull night, so there was a small attendance, but I had the opportunity of hearing Mr. Austen Chamberlain, son of Mr. Joseph Chamberlain, make a speech. I was surprised at the small size of the House of Commons. The debate that I heard was not very passionate, and sounded more like the rather academic discussions which I used to hear in the literary societies at Princeton. I was struck by the polite bearing of every member toward the others. There was not the rough-and-ready give-and-take one sees so much of on the floor of our House of Representatives. Everyone in England is now speculating on how long the Balfour ministry will last. It is plain to anyone that an appeal to the country, as they call an election in England, would result disastrously to the Conservative party. That is why Mr. Balfour hangs on so persistently. He is hoping for "something to turn up" which will save him from destruction.

INFIDEL CONVERTED.

J. V. WILLIAMS.

Suppose now, that you have at least 20,000 regular weekly readers, and while I never could preach the gospel which I so much love, to them all, yet this week I want to preach to this immense audience through your Conference Organ.

The dear saints in the flat country of North Carolina have been accustomed to reading my stories for many years, but my name will be new to many readers of the NORTH CAROLINA CHRISTIAN ADVOCATE, but I hope in this account of a real character that the mountain country of the dear "Old North State" will remember me.

There is a good woman in New York who is happy today because her husband who has been an infidel for many years has been converted, and is rejoicing in "this great salvation." She prayed for him 17 years before it was accomplished. Noah was 120 in building the ark, but he believed God and kept on hammering away.

This man belonged to a regular organized infidel club, and boasted like Goliath against God, but step by step he at last found himself in the clutches of the whiskey devil, and of all the devils on earth or in hell, this devil is the worst.

Well, 17 years of married life had passed away, wife praying and husband swearing, wife going to church and husband to club, but now he was no longer master of himself but was "led captive by the devil at his will."

In a drunken and almost demented condition he staggered into a mission one night and heard saved men testify to the power of God to save them from drink and all sin, and then he thought how his Christian wife had trusted God and prayed for him for 17 years. It broke his heart and he came forward crying for mercy and God saved him.

He went home at once, God had "established his goings" you see. When he met his wife he said—"I'm saved." "What?" said the wife. "Have been to the Mission and got saved," he said. Wife looked at him earnestly for a few seconds, and then said, "If you are saved just get down here and pray for me for I need it." He knelt down at once and poured out his soul in thanksgiving and praise to God for salvation, and then blessed God for

such a wife. When they arose up from prayer the wife threw her arms around his neck, and he said, "I never knew what love was before."

Sometime afterward the Annual Convention of the Infidel Club was held in Boston, and he as all other good (?) members were furnished a free ticket to attend. His wife opposed his going, but he told her he wanted to tell his story of salvation in the convention, as many of the members were old, and would soon die without God, and he hoped to help them to see God. His wife was alarmed and they together took the matter to the Superintendent of the Mission. The Superintendent advised him to go in the name of Jesus.

He went, and when he got the opportunity he arose and told the story of his conversion. He was a small, timid man, and a poor speaker, but he stood in the strength of God. They hissed him and tried to make him sit down, but he said, "I'm a member in good standing, my dues are paid, and I have a right to speak on this floor. I am not a speaker, but the Spirit of God speaks through me. Many of our members have gray hairs. They will soon be in their graves and I have come to give you this parting message from God that you may escape hell and gain heaven." They laughed, they hissed, they swore, they scorned him, and he came back home thinking that he made a mistake and had "cast his pearls before swine."

About one year after this he was accidently detained in a New England city all night, and after supper, he walked out on the streets looking for a mission where he might enjoy the evening. Seeing a crowd gathered at the corner of the street, and a man speaking, he approached them. As he came up he saw an old man with flowing white locks standing on a box speaking to the crowd, and this is what he heard: "I'm an old man. I have spent my whole life in the service of the devil for I have been all my lifetime an infidel. But last year at our convention in Boston the Spirit of God arrested me. A little man attended from New York. He was very modest, and a poor speaker, but he took the floor and told us of his conversion while we jeered ond hissed, but his shining eyes and heavenly face never left me. I went off and kneeled before God and called on him for mercy, and he saved my soul. I promised God to work for him while I live; and I am telling you of my Savior and hope that he may be your Savior also."

When he was done the "little man" from New York approached the speaker who recognized him. They wept aloud in each other's arms. A happy meeting.

This is not fiction but a real, true story.

167 Reade St., N. Y. City.

GRAPES AND THORNS.

REV. H. L. ATKINS.

Any honest man will believe any truth on sufficient evidence. Let the preacher produce the unanswerable proofs of the great fundamental doctrines of Christianity, and devout men continue to be converted.

Judge your neighbor by the standard of morals you set for yourself. Regulate your own life by the moral standard you set for your neighbor.

If you are afraid to trust others, especially your own relatives; well, do not be surprised if others are afraid to trust you.

If you are ruled by your passions and prejudices, like a slave you will be driven over the high road to failure.

Want of character causes more failures than want of sense and want of opportunity.

Men and institutions are endangered when they chance to stand between strong men, or bodies of men, and the object of their desires. Tremble for those institutions which stand between great corporations and the coveted dollar.

Don't put yourself where your natural pride and your love of legitimate gain stand against conscience and judgment. Such a division of your forces will make you the easy victim of the evil one.

Beware of big sermons, brother. They more frequently feed your own vanity than the hungry hearts of your hearers. The sermon which is prepared and delivered with the one view of glorifying God and blessing men can never be too big or too learned; but any sermon prepared and delivered with the idea of impressing the people with the wisdom and learning of the preacher is a dishonor to God and a sin to its author.

"The gospel is the power of God," but is it really the gospel unless the preacher feels that power himself?

"Vicarious punishment" is an unfortunate expression. In the strictest sense nothing is punishment which one willingly suffers. Jesus Christ willingly died the just for the unjust; therefore His was vicarious suffering, not punishment.

CONDITIONAL MUNIFICENCE.

REV. F. L. TOWNSEND.

This is an age of large prosperity and should be consequently an age of large liberality. It is gratifying to see in almost every paper the announcement of some large and liberal donation to some benevolent enterprise, by those upon whom prosperity has smiled. This is to them the answer of a good conscience. The Master said: "Where much is given, much is required." Giving is a privilege, and a glorious privilege at that. For it is said, "The Lord loveth a cheerful (hilarious) giver." But it is not all a privilege. True, this is the noblest standpoint from which to make a contribution. But behind, and beneath the proposed donation, whatever that donation may be, and for whatever it is made, there is a sense of "oughtness," an inevasible obligation arising out of a principle like this: "Freely ye have received; freely give."

If then, our munificence is the result of a good conscience, where is the justification for conditional liberality? It is announced that Mr. A., a prosperous business man, having accumulated great wealth, proposes to give a large sum of money to build a church, found an asylum, or college, or library, if the rest "will do so and so."

Does not his proposition imply a quickening of his conscience at that point? If so, how can he satisfy his conscience (or God, who speaks through his conscience) by saying, "I will, if?" I know how this argument will be answered. The response will be like this: Mr. A. makes his proposition conditional, to induce others to do their duty also. This seems very plausible at first; but does it not lead to this? "If others will not do what I stipulate, then I will not do anything." He who conditions his liberality, not only claims the right to dictate the rate both for himself and others equally as wise and fully as conscientious, but the right to refuse to do at all, if others do not fall in with his idea.

The manly method of munificence is unconditional. Who can imagine Paul and Peter conditioning their labors of love? Imagine a preacher of Christianity saying: "I will preach if the people will repent." Or the Master saying: "I will give myself, if the world will receive the gift." Then it never had been written: "He came unto his own, but his own received him not."

What you give, give if "the world and the rest of mankind" give nothing. That is manly. That is Christly. But will these lines meet the eyes of the man of wealth, contemplating a large scheme of benevolence? Perhaps so. Perhaps not. But if not, may not they prove helpful to some one not wealthy, yet desirous to do his whole duty?

HAUNTED.

R. W. B.

How many houses, how many dreary old gardens and lonesome woods are said to be "haunted"! And how many people have lived for years in fear of haunts; of ghastly apparations and dreadful sounds, of doors that would not shut and lights that were ever beckoning! The world is passing beyond the age of belief in physical "ha'nts" and ghosts, yet there are few who are not haunted, sometimes in a more terribly way.

First of all, there are the haunting memories and impressions of those who are gone before—the almost touch of the vanished, the half-heard sound of the voice that is still. A step on the walk, and we almost say, "There's Father;" then we remember that Father's step will never be heard again in this world. Some new joy comes into our lives, and we think, "we must tell sister;" then we remember that we will never again see her face, till we meet beyond the river. Perhaps these haunting thoughts are but to tell us that they, too, like Him to whom they have gone, are with us always.

Then, there are the haunting thoughts of those who have drifted away on the tide of life—friends and loved ones whom, perhaps, we shall never see again, divided from us by heartless circumstance, or, harder still, by misunderstanding and estrangement. Sometimes thoughts of the absent crowd upon us, till those who are with us are forgotten.

The worst of these mental apparitions, the ones which are hardest to drive away, and most unpleasant when with us, are those old dismal spectres, the memories of our own mistakes—sins they may be. The unkind word, the cruel deed of the past, rise up to trouble us. More than these, the word we did not speak, the kindness we left undone haunt us remorselessly.

It was customary, in the old superstitious days, to drive away evil spirits with the sign of the cross. Some of the mental apparitions we would rather keep with us; the evil ones, now, as then, can only be banished by the cross of Christ, our Savior.

"Sometimes the soil which is most rugged on the surface covers the richest veins of ore; and not unfrequently the most beautiful flowers are seen growing out of the crevices of the rock. Thus it is with many of the neglected books of the Bible."

Notes From Davenport College.

We are living in an age of progress. "Growth" and "expansion" are terms we hear on every side. True to the spirit of the times, Davenport is expanding almost to the bursting of her walls.

Never in her history has there been so large an enrollment of pupils at an opening. On Sept. 5, fifty girls arrived and before the end of the week 69 boarders had matriculated. At this writing 74 boarding pupils are fn the college and other rooms engaged. Nearly every room in both old and new buildings is taken. Three new teachers have been added to the Faculty, who are daily winning pupils for their several departments, as well as golden opinions from all. Not only is the College to be congratulated, but the people of Lenoir, in having these young women of fine mental endowments and Christian character in their midst. Already have the church and Epworth League felt strengthened by their work and influence.

The music department of Davenport is conceded by all who know anything of its work to be exceptionally fine, and now that Violin and Mandoline have been added to Voice and Piano, the class is already so large as to take up almost all the time of the instructors.

The friends and patrons are delighted with the achievements of Dr. Weaver in so short a time. This is only the third year of his administration. During this period, the school has grown from twenty to seventy-four boarders; two additions have been made to the building and improvements are seen at every turn.

It has been plainly demonstrated that the students can be obtained. Almost every county in Western N. C. is represented, even as far west as Murphy. The material to work upon is here, and as fine as can be produced in the State. A splendid faculty, an unsurpassed location and climate are here, and the only needs now are room and endowment.

Would that the Western N. C. Conference could understand the noble work that is being done for her daughters by this institution. If once alive to its opportunity and duty in this work surely its gifts would be more generous, its words of commendation and encourrgement oftener heard.

We would not close without speaking of the work of the Y. W. C. A. and the Golden Links of Davenport. The work of these Christian societies has been begun with a zeal that characterizes true consecration. Within the last three years many young women have gone back to their homes determined to work for Christ "any-where" "every-where," who received their first inspiration to more consecrated living, from the religious meetings of these societies. Whilst growing in numbers, the school has not lost its home-like feature. It is still a large "family circle" and the strongest manifestation of the loyalty of the "old girls" is the cordial and loving welcome given the "new girls."

On the night of Sept. 25th a delightful reception was given in honor of the new teachers to the trustees and their wives. Happy faces beamed amid beautiful flowers and potted ferns; there were dainty refreshments for the "inner man;" sweet strains of music delighted the ear, the hours flitted by all too fast, but such times are not infrequent at Davenport.

N. C F.

The New Hymnal.

We are sorry to learn that the voice of adverse criticism is heard in some places regarding the new Hymnal which distinguished Bishops and numerous skilled associates have prepared for our use.

We of Central Church, Asheville, have been without a hymbook so long that we received and welcomed this one with unmixed pleasure. At once we set about making ourselves perfectly acquainted with it, and the best we could—capable of appreciating its merits. Before the books were used by the congregation we had "an evening with the new Hymal" for which a delightful and instructive program had been arranged, each feature bearing on Christian Hymnology.

First a paper on "The Eealy Hymnology of the Christian Church" disclosed the origin and early history of Christian hymns and showed how their basis of form and motive began for back with the songs of Deborah and the old Hebrew hymns of praise.

"Early Methodist Hymnology" was the subject of a very pleasing and interesting address by Mr. Geo. L. Hackney. In the course of his talk he showed to the audience his copy of the first edition of John Wesley's first hymnal, which indeed was the first hynmal of the kind ever published. It is notable that the first hymn in that oldest of hymnals, is also number one in our new book. Mr. Hackney has the honor of being a native of Epworth which all Methodists know as the Home of the Wesleys.

This address was followed by a paper on "Our New Hymnal" which was devoted to interesting facts and figures about the vast amount of skilled labor expended in preparing it, the material, time, and extent of the publication of this first edition.

The first Christian hymn ever written, "Shepherd of Tender Youth," was recited by Master Beal Siler, and Dorothea Weaver recited very sweetly, "I think when I read that sweet story of old." Another paper on "The Music of our Hymnal" dealt with the origin of church music and its progress through the centuries. It also showed the really remarkable selection from the world's best hymn music which this book affords, and many instances of the use of some time-honored hymn tunes which have belonged to Christian worship since its earliest history. "The Poets of our Hymnal" was the subject of another address which revealed the riches of this book as a compilation of beautiful noble poetry, and which showed our debt not only to Methodist hymn writers but to poets of all ages and many lands.

These members were interspersed with selections from the hymnal rendered by the choir. The Chant "Into the Woods My Master Went" and the Quartette "Crossing the Bar" were particularly beautiful, and representative of the high poetic and musical standard of the Hymnal.

The program was well carried out. Not only our own Congregation but members from others enjoyed the evening and declared it a unique and instructive service.

Mrs. W. B. Meacham.

Rutherford College.

"Nothing is so strong, as gentleness, nothing so gentle as real strength."

It was my privelege to visit Rutherford College a few days ago. I was delighted to find the school in such fine working order. I do not think I ever saw a finer student body, one-hundred and sixty-five as noble looking young people as can be found in any school. It is wonderful to see, with what ease Brother West, the new President controls and manages this body of students. He shows that he is a man of strength and full of posibilities. Indeed he is the right man in the right place. He can do the work of the District and the college work and do it well. It is to be hoped that Brother West can be kept at the head of this growing school. The school is growing and so is Brother West, and the growing man is the fellow to look for if you want the enterprise to grow. It is the man that brings things to pass. He has as fine a faculty as can be found in the state. What a heroic set, with heart and head consecrated to the work.

With such talent the school is compelled to succeed. Rutherford College is destined to become one of our leading schools. The location is of the best, and the class of work she is doing is fast bringing her before the public, and the result is students are crowding to her. The great and pressing need is a greater boarding capacity and this they must have and have at once. The trustees have made some wise moves on this line, and have been very fortunate to secure a fine lot of some size near the college building, and have a number of splendid rooms finished and furnished, and two as fine looking young men to the room as W. North Carolina or any other state can furnish, and best of all these young men are at work. Just as soon as a room is finished it is occupied. They are in great need of more means to carry out the plans that are in process of completion. Will not some one who has money and is able come to the help of the Lord, and place this school at the front? It can be done. Where is the man? There is no finer opportunity to be found. No safer place for your donations. It is far a head of a Library. Put the money into schools and help young men and women to get a thirst for knowledge and they will find the books.

It is to be hoped that some plan may be projected at our approching conference to help this most worthy and needy child of the church.

The great church of which this school is such a worthy child can not, and will not, fail to do all she can to care for her own. "Take this child and nurse it for me, and I will pay thee thy wages."

W. P. McGhee.

Meeting at Epworth, Concord.

We have just closed a gracious revival at Epworth Church, Concord, N. C. The meeting lasted nearly three weeks. The church and community were greatly stirred. The preaching was with power—with the unction of the Spirit. The most of it was done by Revs. J. A. J. Farrington, of Salisbury, and Abram Stamper of Concord. Other preachers were with us occasionally. We received, in various ways, during the meeting more than fifty-five members. We thank our brother ministers for their kind co-operation. Our thanks are also due the many kind friends for heavy poundings both in the beginning of the Conference year, and recently, the latter pounding including a nice suit of clothes, hat, shoes, etc. God bless them all.

We are closing a prosperous year at Epworth, God has helped us wonderfully. The church enters the new Conference year strengthened and more harmonious. To God be the glory. We expect to go to Conference with finances in full.

B. F. Carpenter, P. C.

A MATTER OF HEALTH



ROYAL
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Absolutely Pure
HAS NO SUBSTITUTE
A Cream of Tartar Powder, free from alum or phosphatic acid

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Do Your own Thinking.

Some men believe in Quinine because it has not killed them. Yet a rattle snake would not make a safe rattle for the baby because some man had survived the bite of one.

We contend that Quinine is no cure at all for Fever.

During dosing with this drug, there is a suspension of the trouble, but it is never in any sense of the word a permanent cure for Fever.

No case of Fever should ever terminate fatally and never would, but for the employment of Quinine.

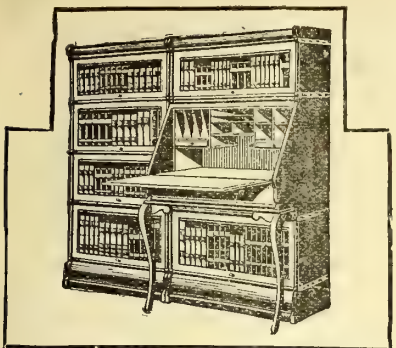
Men who know what Johnson's Tonic is, go right along and attend to their business and never lose a day even when they have Fever.

Nothing else can guard your health like Johnson's Tonic.

Write to the Johnson's Chill and Fever Tonic Co., Savannah, Ga.

Weddington Circuit.

On the 28th of Sept. Rev. W. R. Ware of Monroe closed a protracted meeting at Union church which resulted in great good. There were twelve additions to the church and twenty-five or thirty conversions. The Spirit of God was present with great power at every service and there was "liberty among the people, not formality and constraint. One striking feature which characterized the meeting was earnestness, accompanied by a devout spirit. Old men who had passed the allotted time of three score years and ten were converted and joined the church. Young men and women gave their harts to God, children in the begining of life found their Saviour and it was



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CINCINNATI.

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good to look on their faces lit up with the love of Jesus, seeking to lead others to Christ. It was a glorious revival and its results will tell in time and eternity.

Brother Ware, in the outset, admornshed the Christian people to get in a proper attitude toward God so they would be willing and ready to obey the prompting of the Spirit, and they responded nobly. Brother Ware is an earnest, tireless worker and is in great demand in this section as a revivalist. He greatly endeared himself to the people of Union and will ever be held in grateful memory by all classes and sects of people. Brother Hoyle, our pastor, was unable to attend the meeting on account of sickness. He has not been able to fill an appointment but two or three times, since the latter part of June. We trust he will be able to resume his active duties soon.

Yery Sincerely,

R. B. CUTHBERTSON.

Monroe, N. C.

A New Era in Life Insurance.

For years the big foreign life insurance companies have been making a fast and furious race for business. They have boasted in leaded head lines of the volume of insurance written. They have not counted the cost. The policy-holders have been forgotten-anything to swell the business. They are now reaping the harvest of the frenzy. The public is beginning to see through the glamour of mere big business, and a new era is dawning in the business of life insurance when the question of thoughtful insurers is going to be not "how much business are you doing," but "what have you got to show for it."

The Southern Life & Trust Company of Greensboro began its life insurance business July 1st, 1903 with a surplus to policy-holders of $200,000.00 and in two years has increased this protection to its policy-holders to $260,-287.86. The company has this record to show for its two years operations because it has refused to be drawn into the maelstrom of high pressure competition. This company has won its way to the commanding position which it occupies by steering a careful conservative course.

The Southern Life & Trust Company has a surplus to policy-holders greater than any other southern life insurance company (not industrial), and more than double that of any other North Carolina Life Insurance Company, and makes a larger reserve deposit on its policies with the State of North Carolina than any other company.

Its Economic Trust Bond is the ideal life insurance contract, a form of policy which some of the leading actuaries of the cuuntry have selected for their individual protection in preference to all others because it is the cheapest and the best.

Hendersonville Circuit.

PROGRAM

Of the 5th Quarterly Conference, Missionary Massmeeting, Sunday-school and Epworth League Conference combined, to be held at Edneyville October 26-29.

THURSDAY NINGHT.

Sermon by Rev. A. W. Plyler, Presiding Elder.

FRIDAY MORNING.

10 a. m. The work of the Sunday-school and how to make it successful, Rev. D. M. Litaker, followed by an open discussion.

10:30 a. m. The work of the Epworth League and how to make it succeed in the country, by Rev. J. W. Moore, followed by an open discussion.

11 a. m. Address. "The Financial problem as related to the Support of the Ministry and Missions and how to solve it," by W. E. Abernethy.

11:30 a. m. The Missionary obligation and what it involves, Rev. A. W. Plyler.

Intermission and basket dinner.

1:30 p. m. The tithing system, its obligation, opperation and benefits, A. T. Lyda and W. S. Burg, followed by an open discussion.

2 p. m. The Sunday-school and missions, by W. E. Abernethy with an open discussion.

2:30 p. m. Grounds for missionary work, and the ability of the church to support it, W. H. Perry, followed by an open discussion.

3 p. m. Full missionary collections with an overflow. Its importance and how to accomplish it, Brother J. W. Moore, District Missionary Sec.

7 p. m. Sermon by Rev. D. M. Litaker.

SATURDAY OCT. 28.

10 a. m. The Model Sunday-school, Rev. D. M. Litaker, followed by an open discussion.

10:30 a. m. The Model Church, W. E. Abernethy, with an open discussion.

11 a. m. Sermon by Rev. J. W. Moore.

Dinner on the ground.

1:30 p. m. Quarterly Conference.

7 p. m. Sermon by Rev. W. E. Abernethy.

SUNDAY MORNING.

10 a. m. A Missionary Sunday-school.

11 a. m. Sermon by Rev. W. E. Abernethy.

12:30. Dinner.

2 p. m. Love Feast and the sacrament.

7 p. m. Preaching at Reedy Patch, W. E. Abernethy, followed by a protracted meeting.

W. H. PERRY, P. C.

Marriages.

REAVES–SPARKES.—On Sept. 20, at the residence of the brides parents at Roaring River, Mr. R. A. Reaves and Miss Ella Sparkes, Rev. B. F. Hargett officiating. Brother Reaves is one of our most enterprising merchants at Roaring River, and a steward in the church. Miss Sparkes was the beautiful and charming daughter of Col. J. Q. Sparkes. May the blessings of heaven attend them in all their journy of life.

GREENWOOD–FOOTE.—Mr. Charles H. Greenwood of Roaring River and Miss Zera Foote, of the same place were married in Elkin N. C. on Sept. 6th, B. F. Hargett officiating. Mr. Greenwood is a son of Ex-Sheriff Greenwood and is a prosperons merchant and manufacturer, at Roaring River Miss Foote is the charming daughter of Maj. Jos. H. Foote May garlands of flowers of sweet perfume, along their pathway in life be strewn.

PASTOR.

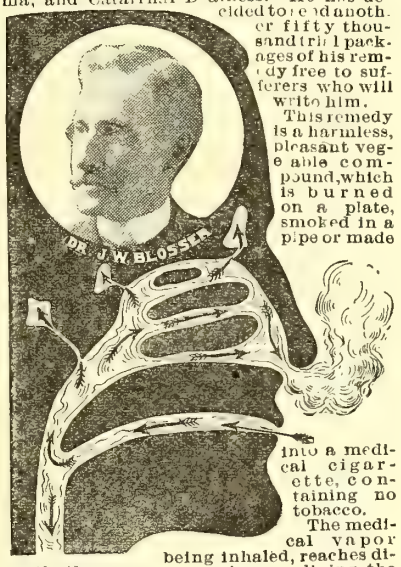
Richmond Horse Show, Richmond Va., Oct. 10-14, 1905.

On account of the above occasion Southern Railway will sell round trip tickets at rate of one fare plus 50c which includes one admission. Dates of sale Oct. 9-14th inclusive return limit Oct. 16th 1905.

Samples Mailed Free.

Fifty Thousand Trial Packages of Dr. Blosser's Catarrh Cure to be Mailed Free to Sufferers.

Dr. Blosser, the noted catarrh specialist, of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma, and Catarrhal Deafness. He has decided to send another fifty thousand trial packages of his remedy free to sufferers who will write to him.



This remedy is a harmless, pleasant vegetable compound, which is burned on a plate, smoked in a pipe or made into a medical cigarette, containing no tobacco. The medical vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure. If you want to give the remedy a trial, write a letter at once to Dr. J. W. Blosser, 59 Walton St., Atlanta, Ga

Say, Parents!

Your daughter needs a piano. That piano should be a

Stieff!!

Because it is musically pure, and the purity in education is the making of noble women. The Stieff piano is used exclusively in our greatest colleges for women all over the South. In the home it is an emblem of musical refinement and proof of an artistic taste. SOLD DIRECT by its maker—costs no more than cheap grades through the retail dealer.

Write for prices and terms.

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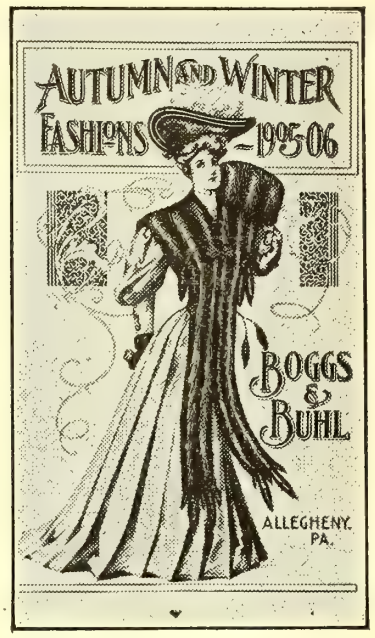
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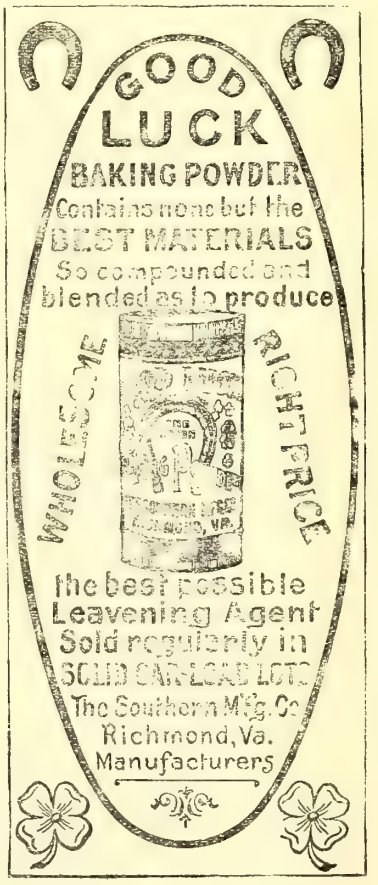
Special 21-inch Peau de Cygne—all street and evening shades and Black—85c. a yard. Sells for a dollar everywhere.

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Norfolk Horse Show, Norfolk Va., Oct. 17-21, 1905.

On account of the above occasion Southern Railway will sell round trip tickets to Norfolk at rate of one fare plus 50c which includes one admission. Dates of sale Oct. 16-21 inclusive return limit Oct. 23rd, 1905. For any further information, pullman reservations, Call on or address.

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The Quiet Hour.

Just for To-day.

Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.
Help me to labor earnestly,
And duly pray;
Let me be kind in word and deed,
Father, to-day.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Through all to-day.
Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace,
Dear Lord, to-day.

And if, to-day, this life of mine
Should ebb away,
Give me Thy sacrament divine,
Father, to-day.
So for to-morrow and its needs
I do not pray;
Still keep me, guide me, love me, Lord,
Through each to-day!

—Ernest R. Wilberforce.

Prayer is the Wish of the Heart.

A story is told of a little shepherd boy who was obliged to keep watch over the sheep, and so could not go to church. But in his heart there grew up a longing to pray to God, as they were doing in church. He had, however, never been taught any prayer, and so, kneeling down, he began with closed eyes and folded hands saying the alphabet, "A, B, C, D," and on to the end.

"What are you doing, my little man?" said a gentleman passing by.

"Please, sir, I was praying," replied the boy.

"But why are you saying your letters?"

"Why," said the little fellow, "I didn't know any prayer, only I felt I wanted God to take care of me and help me to take care of my sheep. So I thought if I said all I knew he would put it together and spell all I wanted."

"Bless your heart, my little man! He will. When the heart speaks right, the lips can't say wrong," said the gentleman—The Christian.

God's Care of us.

REV. H. P. SWIFT, D. D.

The Fatherhood of God means a revelation of providential care. The one memory of my mother is that of perpetual care. She gladly sacrificed everything for her children. Jesus Christ appeals to that memory and bids me think of God as I think of my mother. How tenderly, comfortingly, hopefully, and helpfully the idea is brought out in the life as well as the teachings of the Master! Practically he says: You know how I have lived; you have seen Me open blind eyes, heal the sick, comfort the sorrowful, strengthen the weak, and conquer death for those who were held in bondage by it. All that you have seen in Me you may expect in God, for he that hath seen Me hath seen the Father. As we listen to His words about the lilies, the sparrows that cannot fall to the ground without the notice of our Father, the numbering of the hairs of our heads, and the giving of good gifts to our children, we feel that we can rest in God and trust him for everything, because he is our Father. John G. Whittier had felt the throb of the Father's heart when he wrote:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

And so beside the silent sea,
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore."

—From "Magnetism of the Cross."

How a Beautiful Hymn Was Written.

One day Mr. Wesley was sitting by an open window, looking out over the bright and beautiful fields. Presently a little bird, flitting about in the sunshine, attracted his attention. Just then a hawk came sweeping down towards the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees of the green fields, there was no hiding place from the fierce grasp of the hawk. But seeing an open window and a man sitting by it, the bird flew, in its extremity, towards it, and with a beating heart and quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threateniug danger and saved it from a cruel death.

Mr. Wesley was at that time suffering from severe trials, and was feeling the need of refuge in his own time of trouble, as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the waves of trouble roll
While the tempest still is high."

That prayer grew into one of the most beautiful hymns in our language, and multitudes of people when in sorrow and danger, have found comfort while they have said or sung the last lines of that hymn.—Exchange.

I have always loved music. I would not for any price lose my little musical knowledge. It drives away the spirit of melancholy, as we see in the case of King Saul. By its aid a man forgets his anger, lust, and pride, and repels many temptations and evil thoughts. The devil cannot abide good music; he hates it. Music is a great disciplinarian; it makes people tractable and kindly disposed. Music is a lovely gift of God; it awakes and moves me so that I preach with pleasure.—Martian Luther.

A lovable Christian is one who hits the golden mean between easy good-natured laxity on the one hand and stern or uncharitable moroseness on the other. He is sound and yet sweet! He is all the sweeter for living much in the sunshine of Christ's countenance. He never incurs suspicion or contempt by compromising with sinful prejudices, nor does he repel people by doing a righteous act in a churlish or bigoted fashion. The blessed Jesus is our model here as in everything else.—New York Observer.

In the rich atmosphere of divine consecration, the cross on which you give yourself for your fellow men shall grow light, and it shall be very easy to lift it, very easy to be lifted on it.—Philips Brooks.

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North Carolina State Fair, Raleigh, N. C., Oct. 16-21st. Tickets will be sold from all points in the State of North Carolina, including Norfolk, Richmond and Danville, Va., on basis of one first class fare plus 50 cents, which includes one admission to Fair Grounds. Minimum rate including admission $1.00. Tickets on sale Oct. 13th to 20th inclusive and for trains arriving at Raleigh before noon of 21st with final limit Oct. 23rd.

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The Family Circle.

When Mother Takes the Stocking-Bag.

When mother takes the stocking-bag
we children gather round,
For she's the jolliest mother anybody
ever found.
She sits and rocks and darns the socks
and tells us tales that day.
I think you'd like to be there on stocking darning day!

"Now, once upon a time"—that's how
she starts the story going—
And Bob threads darning-needles and
Jen takes up some sewing,
And Ted plays with the scissors, but I
don't do a thing
But look and look at mother and sit
a-listening.

Most times they're 'bout the time
when she was just a little girl,
With pinafores and sunbonnet and
many a little curl,
A regular tomboy, mother says, a-tearing round the farm.
And climbing trees and jumping off
the big beam in the barn.

And sometimes they're 'bout Indians
away off there out West,
And Bob and Ted and me—I guess we
like that kind the best.
And sometimes they're 'bout kings
and queens who lived so long ago,
Jen says it's history dressed up, and I
believe that's so.

We children wear our stockings out at
a tremendous pace,
So mother says that smiles of hers all
shining in her face;
But we are glad when the stocking-bag
is as full as it can be,
For good times go with darning don't
you see?

—Harriet Crocker Leroy, in Youth's Companion.

Unload Your Cares.

A very beautiful thought is brought out by the French translation of a verse in the First Epistle of Peter. The words are: "Casting all your care upon Him; for He careth for you." Where our version reads "casting" the French translation is unloading (dechargeant). The difference of meaning is made plain by an illustration we have somewhere seen. The writer said: "The word 'cast' might seem to bring to our mind the action of taking up something and throwing it over on Jesus; but many times, dear friends, have you not found the cares too heavy to lift? Have you ever seen a coal cart unload? The man took out of the front of the cart a little iron pin, and the cart was so balanced on the axle that then, with a slight pressure on the back of the cart, it would tip up, and the whole load slide off to the ground and the pony would trot away with a light step. You do not have to take it up; just take out the little pin of your endeavors to help matters, and, with your hands of faith and committal, tip up the big load, and then run on, for 'He takes care of you.'"

Unload the cares you carry on your shoulders. Unload the cares you carry on your head. Unload the cares you carry on your heart. God has no children without sorrow, and in many cases the load seems too heavy to be borne; but His own invitation is, "Cast thy burden upon the Lord, and He shall sustain thee."

But the things that can most surely unload the heart is to come unto consciousness of the fact so plainly stated, "He careth for you." That means that He loves us and sympathizes with us and will exercise His strength in our behalf. Whatever the burden that bears down upon us, to know that God has not left us out of mind or out of sight, but that He is "keeping watch over His own," and "will make all things work together for our good," cannot fail to lighten the weight and give a sense of security and a glad hope of final good. Unload your cares! —G. B. F. Hallock, D. D.

Cheerfulness of Great Men.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony of soul, and is a perpetual song without words. It is tantamout to repose. It enables nature to recruit its strength; whereas, worry and discontent debilitate it, involving constant wear and tear. How is it that we see such men as Lord Palmerston growing old in harness, working on vigorously to the end? Mainly through equanimity of temper and habitual cheerfulness. They have educated themselves in the habit of endurance, of not being easily provoked, of bearing and forbearing, of hearing harsh and even unjust things said of them, without indulging in undue resentment, and avoiding worrying, petty and self-tormenting cares. An intimate friend of Lord Palmerston, who observed him closely for twenty years, has said that he never saw him angry, with perhaps one exception; and that was when the ministry responsible for the calamity in Afghanistan, of which he was one, were unjustly accused by their opponents of falsehood, perjury and willful mutilation of public documents. So far as can be learned from biography, men of the greatest genius have been for the most part cheerful, contented men—not eager for reputation, money or power—but relishing life, and keenly susceptible of enjoyment, as we find reflected in their works. Such seem to have been Homer, Horace, Virgil, Montaigne, Shakespeare, Cervantes. Healthy serene cheerfulness is apparent in their great creations. Among the same class of cheerful-minded men may also be mentioned Lurther, Moore, Bacon, Leonardo da Vinci, Raphael and Michael Angelo. Perhaps they were happy because constantly occupied, and in the pleasantest of all work—that of creating out of the fullness and richness of their great minds.—Selected.

Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please him in all things, take all that he sends patiently, resolve firmly never to commit the smallest deliberate fault; and if unhappily, you are overtaken by any sin, humble yourself, and rise up speedily. You will not always be thinking of God consciously, but all your thoughts will be ruled by him, his presence will check useless or evil thoughts, and your heart will be perpetually fixed on him, ready to do his holy will.—Jean Nicolas Grou.

"Nellie, what do you do when you feel cross and naughty?" asked a lady of a little girl five years old. "Shut my lips and my eyes tight, and think a little prayer to Jesus to come and make me feel right."—Selected.

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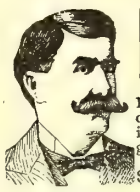
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☞A great many renewals are past due. Look at your label, and if the date is past, send in your renewal. We need it now.

OUR LAST OFFER FOR THE YEAR.

As our annual conference will convene on the 8th of November, we will make the last prize offer for the year to include October and November, including the settlement at Conference: The one paying over during the month of October and till the meeting of Conference in November, the largest amount on both new subscribers and renewals will be given a copy of the new History of North Carolina Methodism, by Rev. W. L. Grissom, which is expected to be on sale by that time. The one reporting the largest number of new subscribers during the same time will be given a copy of the new Hymnal in splendid binding. Lists will be sent out during the next week.

IMPORTANT NOTICE.

This week we are sending out the lists of subscribers to the various charges. In some instances the members of several pastoral charges get mail at the same postoffice. In such cases the only thing we can do is to send the complete list to each pastor and let him select the names belonging to his charge, because we can not always tell which names belong to the different charges. So, if any preacher finds that he has names that do not belong to him, it will be easy for him to draw a pencil mark over these, and look after the rest.

We are expecting those who are in arrears to pay up. Do not leave the Advocate out of consideration when settling church claims. We shall be greatly disappointed if the collections at Conference are not better than ever before. Many are due us, and we have tried to exercise patience. Now look at your label. The date shows the time to which you are paid. If the date is past, be sure to send in by your pastor.

MISS MARGARET FOSTER DEAD.

It is with profound sorrow that we announce the death of Miss Margeret Foster, which occurred at her home in Tchula, Mississippi, on Wednesday, October 4th. Our readers will remember her as the young lady who has been in course of preparation for medical mission work, and that she was taken for support by the Young People's Missionary Society or Golden Links of West Market Street church. The people of West Market Street church will recall the pleasant visit Miss Foster made us last May.

MISSIONARY RALLY DAY.

Next Sunday the churches are expected to observe as Missionary Rally Day, since, by the law of the church, the third Sunday in October has been so set apart. It may be possible that some congregations cannot observe this day, and in all such cases we would suggest that some other Sabbath be set apart and observed.

The day should be one on which, by every method and through every agency, the subject of missions should be brought prominently before the church. It is not so much a day to gather the contributions of the people for the support of our missions as to educate and bring all classes into sympathy with the great work of the church in giving the gospel to the whole world. However, the day affords fine opportunity for bringing all into co-operation in securing more liberal contributions for the support of missions.

By all means let the children be allowed to have a prominent part in the observance of the day. The children of today will have charge of the great work of evangelization in the next generation, and we want them trained in sympathy with the universal purpose of Christ's Kingdom. The exercises of the Rally Day may be turned to great account in educating the children, and, incidentally, in educating those of riper years. Be sure to observe the day, if not on the day set apart, on another day which may do as well.

A MODERN METHOD OF REVENGE.

Is there any hope of relief from the promoters of suits for damage? The trend in recent years is alarming in this respect. It seems to have come to pass that designing men, urged on by conscienceless attorneys, are willing to hale the best of men before the courts on the most absurd complaints, and there is no method by which one may escape the annoyance and expense of appearing for defense. Thus the sorriest sort of a man can worry and annoy the best citizen and subject him to a lot of expense, and this has come to be a common method of revenge. It is now reported that a preacher who was located by the St. Louis Conference has sued Bishop Hendrix for damages, holding that statements made by the Bishop caused the Conference to vote as it did. Notwithstanding the absurdity of the contention, this will be sufficient to drag the good Bishop before the court, and have him tried and possibly condemned and pilloried by some newspapers, always too ready to make up cases and draw conclusions by the dictates of pure prejudice. Ought such men be allowed to find a way into the courts with their grievances? This man had abandoned his charge, and the Conference, doubtless, visited a moderate penalty by reducing him to the local ranks.

MISSION STUDY RALLY DAY.

In the general list of Epworth League Topics, the third Sunday in October is set apart as Mission Study Rally Day. It seems well that once a year every League should consider the demands of Missionary Education, and that at this time plans be set on foot for the organization of a Mission Study class.

In order to assist the Leagues in the preparation for the public meeting on this day the Epworth Era of September 21st, has been made a Mission Study number. Much information regarding Mission Study as well as the help for the program will be found in this issue of the Era. Further information regarding this study may be had by addressing John W. Shackford, Methodist Mission Rooms, Nashville, Tenn.

NOTES AND PERSONALS.

Rev. H. C. Sprinkle assisted Rev. J. W. Long in a meeting at Rockford last week.

Rev. L. W. Crawford, D.D., of Reidsville, spent a day in the city last week.

Rev. Jno. F. Butt, of Charlotte, has been assisting Rev. J. P. Hipps in a meeting at North Monroe.

Rev. J. E. Gay, of Spencer, is assisting Rev. D. Vance Price in a meeting at Albemarle this week.

Rev. Plato Durham, pastor of Trinity church, Charlotte, is conducting a meeting in his church this week.

There will be a meeting of the Board of Trustees of Rutherford College held at the College next Friday, October 13.

Rev. W. V. Honeycutt, of the Concord circuit, has been assisting Rev. Albert Sherrill in revival work on the Randolph circuit.

We were glad of the opportunity to greet Brother Walter Gwynn, of North Wilkesboro, in our office last week. He is a faithful steward in our growing church in that town.

Rev. J. R. Scroggs, presiding elder of the Winston district, brightened our sanctum with his presence last Friday afternoon. He was on his way to Summerfield, one of his nearby appointments.

The Stuart meetings closed in Durham last week. It was reported that the donations to Mr. Stuart amounted to near $2,000.00, one lady giving him a check for $500.00.

The Monroe Journal tells of a plan on foot for the division of the Monroe circuit which now consists of eight churches. The plan contemplates the sale of the old parsonage and the building of two new ones.

We regret missing the pleasant call of Rev. Dr. Jno. C. Kilgo last Saturday afternoon. He was on his way to Troy, where he had an engagement to dedicate a church. Missing his connection he returned to Durham Saturday night.

Rev. Dr. J. L. Stokes, of the South Carolina Conference, has been visiting at Gastenia and Lenoir. He preached for the congregation at Main Street, Gastonia, on the 1st Sunday. His daughter, Miss Elise, is a teacher in the Gastonia graded schools.

Rev. C. A. Jones, of the North Carolina Conference, and now stationed at Fayetteville, was married last week to Miss Elizabeth Wagoner, of Thomasville. Rev. J. B. Hurley, presiding elder of the Fayetteville district, was the officiating minister.

Protracted services began at West End Methodist church Sunday evening. Services are being held in the afternoons at 3 o'clock, evenings at 7:30. The pastor, Rev. J. M. Downum, is being assisted by Rev. T. E. Weaver, of Stony Point.—Statesville Landmark.

Rev. E. K. McLarty, of Central church, Concord, has been giving his people some very earnest and plain talk recently anent blind tigers, street carnivals, &c. He is right, and does not seem to know anything about fear when duty calls him to denounce a wrong.

The protracted meeting at Miller's Creek, conducted by the pastor, Mr. Hargett, closed last Monday, and the reports are that it was a great meeting and very large crowds attended at every service. There were a large number of conversions and several accessions to the church.—Wilkesboro Chronicle.

Invitations have been sent out by Mr. and Mrs. B. E. Jones to the marriage of their daughter, Lucy Neal, to Mr. Francis Arthur Brooks. Ceremony to take place at Centenary church, this city, on Wednesday evening, October the 18th, at half past six o'clock. Miss Jones is the neice of Rev. J. W. Jones, of our Conference.

We note with deep regret the death of Mrs. Elizabeth Folger, which occurred at her home at Dobson on Tuesday morning, October 3rd. She was seventy years of age, and had been in feeble health for some time. She was the mother of Mrs. F. L. Townsend, of Franklin, and of Messrs. Thos. L. and Frank Folger, of Dobson. May the Lord comfort the bereaved ones.

Rev. W. R. Ware, of Monroe, held a protracted meeting at Union church on the Weddington circuit last week, which resulted in 25 or 30 conversions

and 12 additions to the church. The church was greatly revived, the spirit of God being powerfully manifested at each service. Brother Ware greatly endeared himself to the people at Union both as a preacher and as a man. He is an untiring worker, a most excellent man and true servant of the Master. —Monroe Journal.

The Norfolk Landmark recently had this note which will be read with interest: "The family of Bishop A. Coke Smith will leave Norfolk this week for Asheville, N. C., where Bishop Smith is under a physician's care. Mrs. Smith has rented out her splendid home in the suburbs and the Bishop has secured a house in Asheville for a temporary residence. He has been spending some time in Asheville and his condition is always better in that climate. It was immediately after one of his visits to his family in Norfolk that he became alarmingly ill and the members of his household were called to his bedside. It is the desire of his attending physician to keep Bishop Smith in Asheville constantly during the coming fall and winter, and it is for this reason that his family have concluded to give up their home here that they may be with him until he has recovered sufficiently to return to Norfolk."

Elder Harper J. Elam, contributes this to the Greensboro Record: "Judge Shaw is like the Rev. Mr. Butt, an old-time Methodist revivalist, who used to hold forth in Charlotte. He was great on revivals and was a hard worker. At the close of the services each night he always opened the doors of the church, saying it was always best to 'string a fish as soon as caught, for he might get back in the water.' Judge Shaw sends convicted men to the roads the next day after they are tried, not waiting to round them all up at the close of the term." The preacher referred to is Rev. John F. Butt, and he is by no means a "has been," for he is still engaged in the evangelistic work in Charlotte, being even now in the midst of a stirring revival. Elder Elam ought to come down and be done over again.—Charlotte Chronicle.

Rev. P. J. Carraway, of this city, will deliver the annual address before the North Carolina Conference Historical Society at Wilson in November. His subject is, "The Men and Measures of the North Carolina Conference Fifty Years Ago." The Raleigh News and Observer, referring to Brother Carraway, says: "There is no man in the State so well qualified to tell this valuable and interesting story of old time Methodist preachers as Rev. Paul J. Carraway. He was born, if we mistake not, in what is now Pamlico county, and during his long ministry covering over half a century, has preached in nearly every section of the State, having during the past twenty years made his home in Western North Carolina. He is an old-fashioned Methodist preacher without any frills. He believes in old time methods, but is no 'old fogy' living in the past. He is a common-sense preacher and man who loves men and loves his country and lives the religion he preaches."

DEDICATION OF LEAKSVILLE METHODIST CHURCH.

The Leaksville Methodist church will be dedicated on October 15th, being the 3rd Sunday, by Bishop Wilson. This will be a great day for Leaksville Methodism. We would be delighted to have all our former pastors present as this would add greatly to the interest of the occasion.

Sincerely,
ALFRED L. STANFORD, P. C.

BREVARD STREET DEDICATION.

DEAR BROTHER BLAIR:—Please say that Bishop Wilson will dedicate our church (Brevard Street) the first Sunday in November. We want you to be with us and give a cordial invitation to all former pastors to attend this service.

Very Fraternally,
L. A. FALLS.

Charlotte, N. C., October 9, 1905.

VISIT TO RUTHERFORD COLLEGE.

DEAR BRO. BLAIR :—Accepting the kind invitation of President West, last Saturday I ran up to Rutherford College to spend the Sabbath and look after the interests of the ADVOCATE. This was my third visit to that school, having attended a commencement here some 17 years ago, during the presidency of Dr. Abernethy, and another, 4 years since, while Dr. Weaver had charge. It was the first Sabbath I had ever worshipped with this people. It was Bro. Shelly's Sunday at the college, and I enjoyed preaching to his interesting congregation, made up of the school and the people of the community. I was also pressed into service two mornings to give a talk to the student body.

The college building has been greatly improved since I was here before. I was specially pleased with the two society halls, that are large and well furnished. There are three dormitories completed and a fourth one in course of construction. There are now 175 students, more than 100 of whom are boarding pupils. At the session of our Conference last year there was an enrollment of 169, but it is hoped it will nearly or quite reach 200 by the time we meet in Greensboro. They now have a teaching force of 7, including the president; viz.: the Rev. J. H. West, President, Prof. Loy D. Thompson, Vice-President, the Rev. J. R. Walker, and Messrs. W. W. Peele and Irving B. McKay. Miss Eugenia H. Bumpass, a graduate of and long a successful teacher in the Greensboro Female College, has charge of the primary department, while Miss Hester Titman is instructor in music.

While Brother West is the executive head of the faculty, and represents the school in the field, he does no teaching except through his lectures on the Bible. Since the resignation of Professor Reynolds, Professor Thompson is acting chairman of the faculty, and is giving very great satisfaction. Professor Walker was principal of the Waxhaw High School when chosen to his present position, after Prof. Reynolds resigned, and has made a decidedly favorable impression. Miss Titman, the new music teacher, is said to be exceptionally well equipped for her work. Professors Peele and McKay, instructors in Mathematics and Latin and Greek, are said to be doing good work in their departments, while those who know of Miss Bumpass' work at the Greensboro Female College, will readily believe that she not only does faithful and effective work as instructor, but that she exerts a most wholesome and refining influence over her pupils.

Professor Walker is an A.B. and A.M. graduate of Wofford, while Professors Thompson and Peele received their A.B. degree from Wofford and Trinity respectively. Professor McKay received his training at Old Trinity High School, under Professor Smoot, and at Rutherford, afterwards taking a course of special instruction at the Peabody College for Teachers. This is regarded as an exceptionally fine corps of instructors, and I have heard the intelligent and well informed president of another college express the opinion that for thorough and faithful work Rutherford ranks second to no secondary school in the State except Trinity Park High School and Horner's.

The school is co-educational and the students maintain three well organized literary societies, known as the Platonic, Newtonian and Victorian Societies. To look well after the religious and spiritual interests of the students, they have a well-officered Sunday-school, Epworth League and Young Men's Christian Association, besides having religious services in the chapel every Sunday morning, conducted by the pastor, some visiting minister or a member of the faculty.

The morale of the student body seems to be very fine. Several of the young men are preparing for the ministry.

The health record of the school is exceptionally good, there having been but one case of fatal sickness during the five years of the present management. The absence of malaria and the salubrity of the atmosphere and the fine water contribute to this result. Indeed, the late Dr. Abernethy used to say, in a humorous vein, that there was so little sickness here that it became necessary for some one to be killed in order to start a cemetery. I learn that, as a matter of fact, the first man who was buried here was killed by lightning.

The expenses of the school are surprisingly small, ranging as low as from $100 to $125 for the scholastic year. This includes tuition, board, room rent, fuel, lights, etc. I was surprised at the good fare given in the home in which I was entertained, given the teachers and pupils for $8.00 per month. Table board is furnished in the dormitories for $6 00 per month, only $1.00 added for room. If one wants fuller information, let him write Professor L. D. Thompson, Rutherford College, for a catalogue.

I feel that in giving these facts about our Conference schools I am rendering a service to our church and the public generally.

For special courtesies I am indebted to the Rev. J. O. Shelly, Professor Thompson and my old friend, the Rev. D. P. Goode, in whose hospitable home I had a most pleasant stay.

I regretted the necessary absence of Brother West, who as presiding elder, was looking after the interests of his district. Wednesday morning I was driven thirteen miles through the country to this place by my good friend, Brother Shelley. I may tell you something of Davenport College next week.

Fraternally yours,
JNO. R. BROOKS.

Lenoir, N. C.

DEDICATION AT MORGANTON.

Dear Drother Blair:—October the 1st was a memorable day with the Methodist people of Morganton, when they formally dedicated their new church free of debt. Bishop Duncan had been engaged for this service, but wrote us a week before the day appointed that he would probably be unable to reach us on account of sickness. Dr. Paul Whitehead, of Norfolk, Va., was on the ground and kindly consented to take Bishop Duncan's place. There was a very large congregation present on Sunday, to whom Dr. Whitehead preached a magnificent sermon on "Christian Worship," from the text, "Blessed are they that hear the joyful sound." Dr. Whitehead is a remarkable man. While he is seventy-five years of age, he seems to be in perfect possession of his mental powers and preaches with the vigor of a much younger man. His is a devout, hopeful spirit, with a great faith in God. In the social circle he is charming, a cultured, well-informed, entertaining conversationalist. Our people have greatly enjoyed him.

At night another large congregation assembled to enjoy a service of song and a strong, practical, inspiring talk from Prof. Bruce Craven, Superintendent of the Morganton Graded School. It was a good day throughout, a day of rejoicing.

The new church is centrally located, an ornament to the town and the pride of our Methodist people. They have wrought well in building and paying for this splendid house of worship, and are worthy of commendation.

R. D. SHERRILL.

EAST GREENSBORO CIRCUIT.

On the third Sunday in this month there will be communion service at Mt. Pleasant church, East Greensboro charge.

On the fourth Sunday a similar service will be held at Holt's Chapel. It is exceedingly desirable that all the members attend these meetings, as it is about the close of our Conference year. All whoever did belong to these churches are invited to be with us if possible. Let us have blessed re-union at the old places where many loved ones sleep in these cemeteries, and many friends still live to greet you.

P. J. CARRAWAY, Pastor.

October 9, 1905.

PLEASANT GARDEN CIRCUIT.

Brother Blair:—Please announce in the Advocate this week that I will fill my regular appointment at Rehoboth next Saturday and Sunday 14th and 15th, at 11 a. m., and that Dr. Turrentine will preach there Saturday and Sunday, 21st and 22nd inst.

Oblige,
J. T. STOVER.

October 10, 1905.

The Sunday School Lesson.

LESSON FOR OCTOBER 15, 1905.

Returning from Captivity.

Ezra 1:1 11

Golden Text.

The Lord hath done great things for us; whereof we are glad. Psa. 126:3.

NOTES.

When Israel went into captivity it was not without hope. In their darkest hour the people had the assurance that God would be with them and grant them deliverance. As the years went by and no interposition in their behalf appeared the people were sifted. Some fell away from the old faith altogether and became incorporate with the life and worship of the ruling people; others maintained a luke-warm allegiance to the faith, but identified themselves commercially and socially with their Babylonian associates; the remnant, the elect, with all the greater rigor because of these disaffections, maintained the old faith in strictest integrity, and even multiplied and codified rules for its more exact observance. In these souls was the constant and instant expectation of restoration. Two generations passed, and then came Cyrus, the king of whom their own prophet had spoken as the shepherd of Jehovah, performing all His pleasure, even saying of Jerusalem, "She shall be built," and to the temple, "Thy foundation shall be laid" (Isa. 44:28).

In the first year of Cyrus (B. C. 538, the year of the fall of Babylon), we are told, "the Lord stirred up the spirit of Cyrus, King of Persia," to make a proclamation under which the Jews in Babylon were permitted and encouraged to return to their own country, and were charged with a special commission to build the house of the Lord, the God of Israel, which is in Jerusalem (verses 2, 3). In furtherance of this the decree provided for popular contributions to the building fund and for offerings of silver and gold and merchandise and beasts for the comfort of the caravan against the rigors of the journey (verse 4). The motive of Cyrus in issuing this decree has been much disputed. The Jewish historian ascribes it to the direct action of God upon the heart of Cyrus, whose spirit He stirred up (verse 1); and certainly this explanation serves as well as any. No doubt his action might be justified also by political reasons. A captive people in the capital, and especially a vigorous people declining to become assimilated with the political and religious life of the capital, with a perpetual menace to the peace of the state; moreover, if, as was inevitable, Cyrus had to keep watch upon restless tribes and nations in the far west, it would be good statesmanship to conciliate the Jews, who, occupying a territory midway, could be counted upon as allies when the clash came. Whatever the reason, the decree was issued, and under it the new exodus of Israel and the last stage of her national history began. According to chapter 2:64, the company returning numbered 42,360. In the list are some conspicuous and familiar names—Zerubbabel, grandson, real or adopted, of the beloved and lamented Jehoiachin, last direct heir of the house of David and Josiah, who by his official title (the Tirshatha 2,63) was marked out as the chief of the caravan and the imperial representative; Jeshua, or Joshua, son of Josedech, the high priest, who had been carried into captivity with Zedekiah; and Seraiah, the priest, son of Hilkiah. Unlike the first exodus, the departure from Babylon is marked by great and approving public demonstrations. In front of the caravan, borne aloft, were the cups of gold and silver, the sacred treasures of the old temple, which had been restored from the royal treasury, where they had lain since the days of Nebuchadnezzar's triumph. As the company streamed forth, mounted upon camels, mules, asses, and (now for the first time in their history) horses, the procession moved to the sound of joyous music. The psalms of this period reflect the spirit of the occasion (Psa 97, 98, 99, 124, 126). "It was like a dream, too good to be true The gayety, the laughter of their poetry, resounded far and wide. The surrounding nations could not but confess what great things had been done for them. It was like the sudden rush of the waters into the dry torrent beds of the south of Palestine, or of the yet extremer south, of which they may have heard, in far Ethiopia It was like the reaper bearing on his shoulder the golden sheaves in summer which he had sown among the tears of winter" (Psa. 126).

And what must have been the thought of the pilgrims as with exultant hearts they turned their steps homeward? First, of course, must have been the thought of God's fi lelity to promise. At His word they had gone into exile; at His word, in exile, they had nourished faith in the hope of ultimate restoration. There must have been many times, during the seventy years of their captivity, when the doubt would thrust itself upon them whether God really cared. In the dark hours when, by the river of Babylon, they sat down and wept it must have seemed as if God had forgotten them. Not the sweetness of Jeremiah's faith, nor the audacity of Ezekiel's visions, nor the sublimity of the Isaianic assurance could quite offset the immediate pressure of heathen supremacy and self complacency. That was very real, very hard; the promise—well, it was but a promise, and very far off. Nebuchadnezzar dies and his son reigns, but no deliverance; the son dies and another son succeeds, and no deliverance; the dynasty is exterminated and a stranger rules, still no deliverance. Babylon falls, Cyrus appears, and deliverance has come! How sudden, how unexpected, how strange it all was! But, then, how true also! Now, in a moment when perhaps hope was lowest, the people could respond to the call of their prophet, "Go ye out of Babylon; flee from the Chaldeans; with a voice of singing declare ye, tell this, utter it even to the end of the earth: say ye, The Eternal hath redeemed His servant Jacob" (Isa. 48, 20, 21). And they went out hopeful, happy, free, their hearts singing not less in their freedom than in the renewed confidence that they who trust in the Lord shall have their heart's desire.

Another thought must have come to these pilgrims with sobering effect! What of this deliverance? To what end this journey to the old home; this taking up of life anew in our own land and under the shadow of our own temple? Why this jubilant feeling in God's fulfilment of promise? Certainly to the most thoughtful and spiritual of them the deliverance must have suggested severance from the past and a fresh start in the race of duty and privilege Can a man ever quite sever himself from his past? Can he ever quite forget the things that are behind? Perhaps not altogether; but he certainly can to the extent of making it a warning and admonition, and not a clog to future enterprise in virtue. Let him press forward; God's power to forgive can bring with it also God's help to forget; or at least to so remember the past that its bitterest memories will prove an incentive and not a hindrance to the life of perfect loyalty. —N. Y. Christian Advocate.

A Notre Dame Lady's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 185, Notre Dame, Ind

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All Skin and Blood Diseases Cured.

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The Colonel's Waterloo.

Colonel John M. Fuller, of Honey Grove, Texas, nearly met his Waterloo, from Liver and Kidney trouble. In a recent letter, he says: "I was nearly dead, of these complaints, and, although I tried my family doctor, he did me no good; so I got a 50c. bottle of your great Electric Bitters, which cured me. I consider them the best medicine on earth, and thank God who gave you the knowledge to make them." Sold, and guaranteed to cure, Dyspepsia, Biliousness and Kidney Disease, by all druggist, at 50c. a bottle.

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Schedule Effective May 14, 1905.

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Chester	Lv 9 00 am	4 30 am	
Yorkville	Lv 9 48 am	5 57 am	
Gastonia	Lv 10 38 am	7 50 am 9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am 1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

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Chester—Southern Railway, S. A. L. and L. & C.

Yorkville—Southern Railway.

Gastonia—Southern Railway.

Lincolnton—S. A. L.

Newton and Hickory—Southern Railway.

Lenoir—Blowing Rock Stage Line and C. & N.

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An Infant's Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

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Our Little Folks.

Della's Long, Dreary Day.

"Such a long, dreary day," said Della, putting away her book in despair. "It's too dark to read even close to the window, and I'm tired of everything else. What can I do, mamma?" And the little girl looked very doleful indeed.

"I should think Dolly would like to get up," said Mrs. Deane, pleasantly. "I think this is the third day since she was dressed and played with."

"I want something new," quoted Della. "It's no fun playing with dolls, anyway. I wish Helen would come over."

"In this rain? Where is that picture book you were making for auntie to take to the hospital when she goes home? You might finish that anyway."

"It's too dark to cut pictures," said Della. "I think it is a mean shame it has to rain today and spoil everything."

The boy cried just then, so mamma had to leave the room, and after a few minutes Della went out to the kitchen to watch Nora as she hustled about the big range. "Don't you hate rainy days, Nora?" she asked.

"No, indeed," said the girl promptly. "On rainy days your papa never comes home to dinner, and I have the whole long afternoon to sew for Maggie. I don't mean I'm glad your papa can't come home, but when he doesn't we have a lunch at noon, you know, and your mamma always tells me to do as I please after that."

"Who is Maggie?" inquired Della.

"My little sister. She's the nicest little girl you ever saw, and she hasn't got any mamma like you have. Aunt Mary keeps her, but I make all her clothes, and it's coming time for her to start to Sabbath school, so we'll have to have more things I love rainy days, for they give me time for Maggie. There in that old basket is a dress I'm making for her. You can look at it if you want to, but I can't take my hands out of the bread."

"Maggie has to wear dark dresses for every day," explained Nora. "This is her best dress I'm making.

Della soon went soberly into the sitting-room to tell mamma that there was a little girl not very far from their house who had not a single white dress. "If I hadn't spent all my money for papa's birthday present I'd buy that poor little girl a dress."

"There are lots of children who must wear rags and have not even a calico frock for best. You may take that pretty white dress you outgrew last summer for little Maggie if you will make it over yourself. The goods is fine and new, and there is enough embroidery to trim it nicely."

"Do you think I could do that?" asked Della, with shining eyes I'd be so glad to be able to take it out and surprise Nora."

"Of course you can," said Aunt Belle, coming in time to hear the conversation. "I'll cut it out right away. I know Maggie, and a sweet little girl she is, too. Run, dear, for the shears and the dress."

Aunt Belle cut and basted and helped, and at lunch she and Della could hardly eat a bite, they were so excited They hurried back to the sitting-room, and their needles fairly flew through the pretty white goods. Della was just sewing some lace on the dainty underwaist when the door flew open and Bessie Ford came in, all out of breath.

"What is the matter, Della?" she asked. "You said as soon as the sun shone you would be down to see me, and here, it's been bright and pretty for two whole hours? What in the world are you doing?"

Della explained, and soon Bessie was working away with her needle, too. The little dress was soon finished, and a beautiful thing it was, with its dainty ruffles and tucks. Aunt Bella did the hardest parts, but Della and Bessie helped till it was all done, and then they carried it to the kitchen, where Nora was just folding away her work to get supper.

"Did you get Maggie's dress finished?" asked Della.

"Not quite," said Nora, with a little sigh. "My bread took more time than I thought, so I didn't have long to sew. Poor Maggie will be disappointed at not getting to start to Sabbath school next Sabbath, but I won't have any more time this week."

"How will this do for her?" and Della help up the pretty white dress "Aunt Belle and Bess and I made it for her, and we hope she will wear it to Sabbath school next Sabbath."

"What do you think Nora did, mamma?" said Della when they were back in the sitting room "She kissed us both and then sat down and cried. Wasn't that odd? I don't know whether she liked it very well or not, for I never cry when I am happy."

"I think Nora cried becauses he was happy, though," said mamma. "She will enjoy seeing little Maggie in the new dress, but she could not express her happiness in any other way. And now, where has the long, dreary day gone?"

"It was a beautiful day," cried Della. "Every rainy day I'm going to try to make some one happy and see if they are all as nice as this one."

"And so am I," said Bessie —Hilda Richmond, in the United Presbyterian.

Incredible Brutality.

It would have been incredible brutality if Chas F. Lemberger, of Syracuse, N. Y, had not done the best he could for his suffering son "My boy," he says, "cut a fearful gash over his eye, so I applied Bucklen's Arnica Salve, which quickly healed it and saved his eye." Good for burns and ulcers too. Only 25c. at all druggists.

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Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.



Cool Sleep
In Hot Weather

is assured if you use **Foster's Ideal** or **Four Hundred Spring Bed.** They conform to every curve of the body. Yield luxurious ease. Never sag or become uneven. Best bed for business men, nervous people and invalids. Write for booklet, **"Wide Awake Facts About Sleep,"** and dealer's name.

Ideal Safety Cribs

have high sliding sides, close spindles and woven-wire springs. Relieve mothers of worry. Write for Ideal Booklet, **"A Mother's Invention."**

FOSTER BROS. MFG. CO.,

50 Broad Street, Utica, N.Y.



1430 N 16 Street, St. Louis Mo.

Baby can't get out or stick its head through

sept 21-tf

GOUT & RHEUMATISM
Use the Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective. 50c. & $1.
DRUGGISTS, or 93 Henry St., Brooklyn, N. Y.

aug 5-26t eow

How Epworth Organs are sent on trial

Intelligent and careful buyers want to know where they can get strictly reliable, high grade, sweet toned organs—and at the right prices.



Style 622—Parlor Queen

They want to avoid two mistakes; — paying too much for a good organ; or worse yet—getting a common, cheap toned organ at no matter how low a price.

Such people should send for our catalogue of Epworth organs. It explains how to get a satisfactory organ at the factory price.

We take pride in making extra fine toned organs. We are not willing to use cheap materials or to slight the work to cheapen the cost—as is commonly done.

We have a better way of reducing cost;—instead of *cheapening the making* we save from $15 to $40 *in the selling.*

Our plan of selling direct from our factory at the net factory price, thereby avoiding all that middle dealers' profit and traveling agents' expense, makes it possible for us to furnish you a much better and sweeter toned organ for the price you pay; that middle expense would have to come from somewhere, either out of the quality of the organ or out of the pocket of the buyer,—*in either case a loss.*

The only point against buying direct from the maker, is that the buyer likes to try the organ in the home before closing the bargain. *Our new trial plan makes that point entirely satisfactory.*

By this new trial-order plan, we ship organs on trial to responsible people anywhere in the United States, guaranteeing same to arrive without injury and to be found perfect and satisfactory or returned to us at our expense of freight both ways You may pay after trial,—cash or payments.

Our prices:—Style 622, a handsome parlor organ is $65.00; payable as follows: $32.50 after organ arrives, and is approved, $16.25 in three months, $16.25 in six months.

Other styles, $40, $50, $55, $75, $85, $90, $100 etc.

Write for catalogue. Mention this paper.

WILLIAMS ORGAN & PIANO COMPANY
Methodist Book Concern Building, Chicago

NORFOLK N&W RY WESTERN RAILWAY
WASHINGTON AND CHATTANOOGA LIMITED
VIA LYNCHBURG
THROUGH SLEEPERS.
New Orleans, Memphis and New York
CAFE DINING CARS.

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THROUGH SLEEPERS
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VIA LURAY AND NATURAL BRIDGE.

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THROUGH LINE,
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CLOSE CONNECTIONS
TO AND FROM CHICAGO,
ST. LOUIS AND THE WEST.

W. B. BEVILL, General Pass. Agent,
ROANOKE, VA.

The Newest Styles

OF JEWELRY, WATCHES, STERLING SILVER AND PLATED WARE. Clocks that will run, and a large assortment of fine Pocket Books, Cut Glass Ware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.

SCHIFFMAN JEWELRY CO.,
feb 1-1y Leading Jewelers.

Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Quarterly Report, W. F. M. S., to August 31, 1905.

DISTRICTS.	Dues.	Pledge.	F. Bumpass Mem.	Women.	Bible	Scholarships.	Thirty.	Circle of	Fund.	Conf. Ex.	Birthday Circle	Mem. Fd.	Total.
Asheville,	29 05	26 10		60 00					3 05				118 20
Charlotte,	54 80	41 97	15							75	1 00		98 67
Franklin,	4 75	7 00											11 75
Greensboro,	38 15	91 26					18 00		4 25	3 00			154 66
Morganton,	12 60	5 50							1 00				19 10
Mount Airy,	7 30								1 50				8 80
Salisbury,	28 45	75					4 00		2 00	8 00			43 20
Shelby,	27 50	13 05	55				29 00		5 25	2 00			87 35
Statesville,	29 60	3 35					12 00		7 75	1 00			53 70
Waynesville,	10 57												10 75
Winston,	16 40	10 10	30						1 50				28 30
Total Adult,	259 35	199 08	1 00	60 00			63 00		27 05	15			624 48
Golden Links	48 56	58 21	1 00						5 20				112 97
Light Bearers,	123 80	64 24							2 60				190 64
Total,	431 71	321 53	2 00	60 00			63 00		34 85	15			928 09

RECEIPTS.

June 19, Conf. Ex on hand,	$47 55
" " F. Bumpass Mem.	6 50
Sept 15, Collected for F. B. M.	2 00
" " " " Con. Ex.	34 85
" " " " other purposes,	891 24
Conf. Cor. Sec. Ex. returned,	15 00
	$997 14

DISBURSEMENTS.

July 10 Southern Railway,	$5 75
" " Dr. John Hannon,	2 50
" 18. Greensboro Dist. Sec.	3 00
" 19. Winston Dist. Sec.	3 25
General Treasurer,	891 24
Bal F. Bumpass Mem. Fund on hand,	8 50
Bal. Conf. Ex. fund on hand,	82 90
	$997 14

MRS. P. N PEACOCK, Treasurer

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Officers of the W. F. M. Society.

President—Mrs. L. H. Robertson.
Vice President—Mrs. J. E Ray.
Corresponding Secretary—Mrs. L. W. Crawford.
Recording Secretary—Miss Terrie Buttrick.
Treasurer—Mrs. Philip N. Peacock
Auditor—Mr. A. L. Smoot.
Superintendent of Juvenile Work—Mrs. J. H. Weaver.

District Secretaries.

Asheville District—Mrs.M E. Child, Mrs. James Pickens, pro tem.
Charlotte District—Mrs. W. W. Hagood.
Franklin District—Mrs. Kope Elias
Greensboro District—Mrs. S. H. Hilliard.
Morganton District—Mrs. A. C. Reynolds.
Mount Airy District—Mrs. H. G. Chatham.
Statesville District—Mrs. J. B. Atkinson.
Shelby District—Miss Sallie Nowlin
Salisbury District—Mrs. W. C. Houston.
Waynesville District—Miss Terrie Buttrick.
Winston District—Mrs. Frank Martin.

Is There Room?

EDITH B. GURLEY.

Is there room in your heart for a greater world
Than your own little world to day?
Is your love as wide as the boundless sea,
Or a stagnant pool by a willow tree?
How large is your heart, I pray?

Is there room in the Heaven you hope to gain
For more than your circle small?
Does your Christ love sin-darkened hearts that bleed,
The hungry and thirsty who suffer need?
Is there room in your Heaven for all?

O Christian souls, is our sight so dim?
Is our vision incomplete?
We have looked on Jesus, the crucified;
Let us see the world for whose life He died!
Let us lay it at His feet!

What will you do about it?

"They are dying by tens! Do you know it?
Dying without the light.
They know not Christ as their Saviour;
His cross is hid from their sight.

They are daying by millions! Yes, millions!
All over the world's wide lands;
In Africa, India, and China.
Can you sit with idle hands?

An Armenion mother whom a Missionary woman was teaching the way of salvation tearfully asked, "Oh! Why did you not come before? It is too late for me to learn the way, too late, too late."

As another mother on the Hawaiian islands saw a great Sunday-school celebration where thousands of children whre marching in holiday attire, she beat her breast and moaned in great distress, "Why didn't the missionaries come before? These hands are stained with the blood of my twelve children, and not one of my flesh remains to rejoice here to-day. Oh! why didn't the missionaries come before?"

The native Christians of the South Sea Islands hold fellowship meetings among themselves and at one of them an old man arose and said, "There is one thing I want to know, Can it be the Christian people in England have had this gospel of peace for many long years and have never sent it to us till now? Had they sent it to us sooner, I should not to-day be solitary, sad-hearted, and mourning my murdered wife and children. Oh! that they had sent it sooner."

An aged warrior on the Manitoulin Islands said to a missionary, "I am chief of a numerous people, and I wish them to be instructed. We have heard that our brothers who are near the white settlements have received the Great Work We have heard that the Great Spirit has told the white man to send the Great Word to all His children. Why does He not send it to us? "I have been looking many moons down the river to see the missionary's canoe, but it has not come yet."

A new Cure for RHEUMATISM of which any suffering reader can have A Box Free!

On the theory that "seeing is believing," John A. Smith, of Milwaukee, wants every one to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute 25,000 free boxes among all persons sending him their address. Mr. Smith had suffered all the agony and torture from rheumatism, tried all the remedies known and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism and after much experimenting, finally hit upon a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new found remedy "Gloria Tonic." Those of his friends, relatives and neighbors suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, wrote him saying if Mr. Smith would send him a sample he would try it, but as he had suffered forty-one years and wasted a fortune with doctors and advertised remedies he wouldn't buy anything more until he knew it was worth something. The sample was sent, he purchased more, and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea, and ever since that time he has been sending out free sample boxes to all who apply. In Prosser, Neb , it cured a lady of 67 who had suffered 52 years. In Fountain City, Wis., it cured Hon. Jacob Sexauer, a gentleman of 70, who suffered for 33 years, and whom seven doctors had called incurable. In Perrysburg, Ohio, it cured a gentleman 70 years old. In Marion, Ohio, it cured Mrs. Mina Schott after suffering 13 years, she then cured an old lady 82 years old. In St. Louis, Mo., it cured Mr. F. Faerber of the Concordia Publ. House. In Philadelphia, Pa., 4521 N. 19th St., it cured Mrs. R. E. Thomas, after suffering from swollen joints and violent Sciatic pains; she now enjoys excellent health. In Bennington, Vt., it cured an old man whom the best physicians of Worms and Frankfurth. Germany, called incurable. This old gentleman had walked for 20 years on crutches, both legs having been lame. He can now walk like a young man. Even prominent physicians had to admit that "Gloria Tonic" is a positive success, among them Dr Quintero of the University of Venezuela, to whom it was recommended by the United States Counsel. In thousands of other instances the result has been the same. It cured many cases which defied Hospitals, Drugs, Electricity and Medical Skill, among them persons over 70 years old. "Gloria Tonic" is put up in tablet form and contains neither alcohol or acids.

Mr. Smith will send a trial box, also his illustrated book on rheumatism, absolutely free of charge to any reader of the North Carolina Christian Advocate, for he is anxious that everybody should profit by his good fortune. Mr. Smith's address in full is:

JOHN A. SMITH,
2432 Gloria Bldg. Milwaukee, Wis.

CHILLS and FEVER

And all other forms of Malaria are speedily cured by ELIXIR BABEK. For sale at all drug stores. 50c. a bottle. Prepared by KLOCZEWSKI & CO., Washington, D. C.

10,000 churches painted with L. & M. Paint in 1904. Wears and covers like gold, Longman & Martinez, Manufacturers, New York.

Quarterly Meetings.

ASHEVILLE DISTRICT—4TH ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel	Aug.	6
Riverside & Weaverdam, Riverside	"	6 7
Hendersonville ct., Hill Girt	"	12 13
Hendersonville station	"	13 14
Cane Creek circuit, sharon	"	10 20
Marshall circuit, Marshall	"	26 27
Swannanoa ct., Swannanoa	Sept.	2 3
Hot Springs ct., Paint Rock	"	9 10
Ivey circuit, Laurel	"	16 17
Old Fort circuit, Ebenezer	"	23 24
Burnsville circuit, Burnsville, Sep. 30, Oct. 1		
Bald Creek circuit, Borings	Oct.	7 8
Chestnut Street	"	15 16
Central	"	22 23
Weaverville ct., Mt. Pleasant	"	28 29
Weaverville station	"	29 30
Haywood Street	Nov.	5 6

CHARLOTTE DISTRICT—4TH ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Sep.	3 4
Epworth and Seversville	"	3 4
Morven circuit, New Hope	"	9 10
Monroe circuit, Trinity	"	16 17
Monroe station	"	17 18
Lilesville, Forestville	"	23 24
Wadesboro station	"	24 25
Pineville, Harrison	Sept. 30...Oct.	1
Trinity	"	1 2
Polkton, Harmony	"	7
Ansonville, Cedar Hill	"	8 9
Derita, Trinity	"	14 15
Tryon Street	"	15 16
Dilworth and Big Spring	"	18
Clear Creek, Union	"	21
Matthews, Matthews	"	22 23
Chadwick	"	25
Weddington, Union	"	28 29
Waxhaw, Waxhaw	"	29 30
Brevard	Nov.	5 6
Hoskins	"	5 6

FRANKLIN DISTRICT—4TH ROUND

J. E. Woosley, P. E., Franklin, N. C.

Macon circuit, Mt. Zion	Aug.	19 20
Franklin station	"	26 27
Webster circuit, Speedwell	Sept.	2 3
Dillsboro and Sylva, Sylva	Sept.	2 3.
Franklin circuit, Iotla	"	9 10
Bryson City at Bryson City	"	16 17
Glenville circuit, Highlands	"	23 24
Andrews station	Sept. 30...Oct.	1
Robbinsville ct., Robbinsville	"	7 8
Murphy circuit, Peach Tree	"	14 15
Hayesville circuit, Hayesville	"	21 22
Hiawassee circuit, Liberty	"	27 28
Murphy station	"	28 29
Whittier circuit, Shoal Creek	Nov.	4 5

GREENSBORO DISTRICT—4TH ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Randolph circuit, Ebenezer	Aug.	29.
Greensboro, West Market St	Sept.	3.
Greensboro, Walnut Street	"	3
West Greensboro, Jamestown	"	9
Greensboro, Spring Garden	"	10
Greensboro, Centenary	"	10
Randleman and Naomi	"	16 17
Asheboro station	"	24 25
Uwharrie, Oak Grove	Sept. 30...Oct.	1
Asheboro circuit, Union	"	1 2
West Randolph, Pleasant Hill	"	7 8
High Point, Washington St	"	8
Ramseur and Franklinville, Franklinville	"	13
Coleridge circuit, Concord	"	14
Pleasant Garden circuit	"	21 22
Reidsville, Ware's Chapel	"	27
Wentworth circuit	"	28 29
Reidsville, Main Street	"	29 30
Ruffin circuit, Reidsville	"	30
High Point, S. Main Street	Nov.	1
East Greensboro, Mt. Pleasant	"	4

MORGANTON DISTRICT—4TH ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Connelly Spgs.	Aug.	19 20
Rutherfordton sta., Rutherfordton	"	26 27
Cliffside circuit, Oak Grove	Sept.	2 3
Henrietta and Caroleen, Caroleen	"	3 4
Marion & Providence, Marion	"	9 10
Morgaeton circuit, Mt. Pleasant	"	17 18
McDowell circuit, Nebo	"	23 24
Elk Park circuit, Banner Elk	Oct.	1 2
Spruce Pine ct., Pisgah	"	7 8
Bakersville circuit, Bakersville	"	8 9
Table Rock circuit, Linville	"	14 15
Morganton station	"	15 16
Broad River ct,, Tanner's Grove	"	21 22
Forest City circuit	"	22 23
Green River circuit' Bethlehem	"	28 29
Thermal City circuit, Pisgah	"	29 30
North Catawba ct., Carson's Chapel	Nov.	4 5

SHELBY DISTRICF—4TH ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Aug.	12 13
Gastonia, Main street	"	13 14
Bessemer City at Bessemer City	"	19 20
El Bethel and Salem at El Bethel	"	26 27
King's Mountain station	"	26 27
Mount Holly at Mountain Island	Sept.	2 3
South Fork at Wesley Chapel	"	9 10
Lowesville at Salem	"	16 17
Rock Springs at Marvin	"	23 24
Lincolnton station	"	20
Lincolnton circuit at Pisgah	Sep. 30, Oct.	1
Cherryville at Lander's Chapel	"	7 8
McAdensville station	"	10 11
Lowell at Lowell	"	11
Stanly Creek at Iron Station	"	14 15
Belwood at St. Peter's	"	21 22
Polkville	"	28 29
Shelby circuit at Sulphur Springs	Nov.	4 5
Shelby station	"	5

WAYNESVILLE DISTRICT—4TH ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Mills River at Shaw's Creek, Sep. 30, Oct.		1
Haywood circuit at Fines Creek	"	7 8
Brevard circuit at Conestee	"	14 15
Brevard station	"	15 16
Waynesville station	"	21 22
Spring Creek at Baldwin's Chapel	"	28 29
Canton circuit at Spring Hill	Nov.	4 5

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

Third Vice President—Mrs. C. H. Robinson, Gastonia.

Recording Secretary—Mrs. Zickler, Charlotte.

Treasurer—Mrs. F. E. Ross, Greensboro.

Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. W. B. Meacham, Asheville.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Some Reasons.

Why the Clarendon Texas Auxiliary has ninety members, and more than half that number present at every meeting.

We are often asked by visiting ladies.

1. Why is it your business meetings are always so well attended and so much interest manifested in what is usually a common place affair?

2. How do you obtain so many members?

3. How do you keep all your departments so well organized?

4. How do you keep your dues so well in hand.

The first and best answer is that we chose for our president a woman who has the love and confidence of the entire membership, a woman who has perfect self control, and who keeps herself well informed on all Home Mission work.

Our business meetings are all interspersed with reports from any delegates who have attended annual or district meetings, besides a live report, short, but to the point from each officer, of just what is needed and what has been done.

We try to keep in touch with other societies and find out what they are doing so we may have the stimulus of working to make our auxiliary the banner society, at least in some respects.

We have present with us at every meeting our pastor, who is quite a help to us in many ways.

We have officers who are consecrated to their work and deem it a privilege and not a burden to be so honored.

Lastly, but really most important of all, we have a loyal membership which can be depended on for any emergency.

To stimulate good attendance the society sometimes indulges in contests. These attendance contests are very interesting. The membership is divided into two divisions and the side having the greatest attendance at the end of a stated time is entertained by the "losing" side in some pleasant manner as a picnic, social etc.

One of the coldest days we had last winter, when the snow was falling so fast one could scarcely see in front of her, we had sixty present.

One reason our members feel the necessety of being prompt with their dues, is that our delegates and we try to be represented at all state and district meetings come back full of the needs of the different officers for their special work, and instead of feeling that we can sit with folded hands, we are given fresh impetus for higher and better work.—Clarendon Press Supt. in King's Messenger.

Tough Case, But Cured.

Cambridge, Ills. April 3, 1905.

Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—I enclase P. O. order for $1.00 for two boxes of Tetterine. It may please you to know that an old case of facial eczema, with the skin of nose and ears deeply excoriated, pronounced Lupus by local and Chicago men, has responded to Tetterine in two weeks time so that the nose is healed and the rest rapidly doing so—hence the urgency of order.

Very truly,

E. V. Mock.

Tetterine cures Eczema, Tetter, Ringworm, Dandruff, and all other forms of skin diseases. Fragrant and effective, 50c. per box.

J. T. Shuptrine, Mfr.

Savannah, Ga.

Change in Pullman Sleeping Car Line.

Effective with last car from Winston-Salem for Goldsboro, Saturday Oct. 7th, and last car from Goldsboro for Winston-Salem Sunday Oct. 8th, the present Winston-Salem-Goldsboro sleeping car line will be shortened and operated between Greensboro and Raleigh on trains Nos. 111 and 112.

R. H. DeButts, Pass. & Tkt. Agt.

Greensboro, N. C.

What Causes Cancer?

A simple question, but one which has puzzled the greatest medical minds. There are many theories, among them, the germ theory. Thousands of dollars have been spent in search of the elusive "bug," which causes cancer. Recently a fund of $100,000 was spent by experimenters at Harvard University, but nothing new was discovered. The cause is interesting only from the fact that it may lead to the discovery of a cure. Instead of spending his time searching for the cause, Dr. D. M. Bye, of 450 N. Illinois St., Indianapolis, Indiana, set about to perfect a cure for the disease. Nearly thirty years of experience in the treatment of cancer and malignant diseases led to the discovery of the Combination Oil Cure, which is soothing and balmy, safe and sure. Many very bad cases have been cured and it is used at home in most cases with perfect success. A book on the subject is sent free to those who write.

Strikes Hidden Rocks.

When your ship of health strikes the hidden rocks of Consumption, Pneumonia, etc., you are lost, if you don't get help from Dr. King's New Discovery for Consumption. J. W. McKinnon, of Talladega Springs, Ala., writes: "I had been very ill with Pneumonia, under the care of two doctors, but was getting no better when I began to take Dr. King's New Discovery. The first dose gave relief, and one bottle cured me." Sure cure for sore throat, bronchitis, coughs and colds. Guaranteed at all druggists, price 50c. and $1 00. Trial bottle free.

L. & M. Paint. Lead and Zinc. Wears and covers like gold. Actual cost about $1.20 a gallon. Longman & Mgrtinez, Manufacturers, New York. oct 5 8t.

The Golden Eagle if sold through local dealers would retail at sixty five dollars and splendid value at that. By our method, selling direct to consumer, it costs you $49.00 and with it you may buy a set of $12 50 harness for $4 90. See adv. in this paper. Golden Eagle Buggy Co.

Reliable Treatment for Nervous Break-Down.



DR HATHAWAY
Recognized as the Oldest Established and Most Reliable Specialist

There are thousands of men going through life weak, feeble, broken in health, due to Nervous Exhaustion, a condition resulting from severe mental strain, business worries, over-work and other causes, unable to find reliable, honest treatment which will cure their diseases. Dr. Hathaway wishes to receive a letter from every man in this condition, or if he suffers from other complaints Dr. Hathaway has given this condition study for nearly 15 years and his method of treatment has been successfully tested time and again. Write him and he will tell you your true condition and will counsel and advise you without cost. No matter how many doctors treatments, etc., have failed to cure you, write. If he can do you good, he will tell you so, and if he can't he will tell you so. His reputation as an honest, conscientious physician and a skilled specialist is known throughout the South and you need have no hesitancy whatever in consulting him. He will send you a valuable book which will be both helpful and interesting. Other diseases of men successfully treated. Be sure to write to-day. Correspondence strictly confidential. Address DR HATHAWAY & CO., 93 Inman Building, Atlanta, Ga.

The Road to Success

The surest and safest road to success is in placing your spare dollars in a strong savings bank where they will earn money for you.

—WE PAY—

4 Per Cent. Interest

compounded quarterly on any amount from one dollar up.

This is the largest interest your money can earn in a bank and be absolutely safe. Write us for free booklet "Banking by Mail."

Our capital and official board guarantee security.

The Southern Life & Trust Co.,

GREENSBORO, N. C.

Capital, : : : $200 000.00
Surplus, : : : : 50,000 00
oct 5-13t

Cash FOR YOUR Spare Time

We want a representative in every town to sell the most beautiful magazine published. Let us show you how to turn your spare time into cash, and add a neat sum to your income. No experience, no capital, and only odd moments necessary. Don't write unless you are willing to canvass your town. References required. Position permanent. Not necessary to leave your home.

THE KENILWORTH PRINTS,
aug 7-tf Greensboro, N. C.

King's Business College
(INCORPORATED)

Capital Stock, $30,000.00.

Because—When you think of going off to school, write for College Journal and Special Offer of the Leading Business and Shorthand Schools. Address KING'S BUSINESS COLLEGE, Raleigh N. C., or Charlotte, N. C. [We also teach Bookkeeping, Shorthand etc., by mail.]
aug31-1y

Dealers serve owners when they sell L. & M. Paint. Actual cost $1.20 a gallon. Longman & Martinez, Manufacturers, New York.

Quarterly Meetings.

STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	Aug.	5 6
Mooresville station	"	6 7
Caldwell circuit at Ebeuezer	"	12 13
Granite Falls station	"	13 14
Troutman circuit at Troutman	"	19 20
Catawba circuit at Ball's Creek	"	26 27
Mooresville circuit, Centenary	Sept.	2 3
Lenoir circuit at Littlejohn's	"	9 10
Lenoir station	"	10 11
Clarkesbury circuit at Macedonia	"	16 17
Iredell circuit at Snow Creek	"	23 24
Statesville, First Church, Sept. 30	Oct.	1
" West End	"	1
Statesville circuit at Trinity	"	7 8
Alexander circuit at Rocky Spring	"	14 15
Stony Point circuit, Stony Point	"	21 22
Maiden circuit at St. Paul's	"	28 29
Newton circuit at Fair Grove	"	29 30
Hickory station	Nov.	4 5

SALISBURY DISTRICT—4TH ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Aug.	27
Salisbury, Holmes Memorial	"	27
Mt. Pleasant, Cold Springs	Sept.	2 3
Concord, Central	"	3
Concord, Epworth	"	3
Spencer	"	10
Salisbury, South Main Street	"	10
Linwood, Wesley Chapel	"	16 17
Lexington	"	17
West Lexington	"	17
Jackson Hill circuit, Lane's Chapel	"	23 24
New London, New Lonpon	"	24 25
Big Lick	Sept. 30 Oct.	1
Gold Hill, Liberty	"	7 8
Salisbury circuit, Providence	"	8 9
Cottonville, Cottonville	"	14 15
Norwood, Norwood	"	15 16
Albemarle circuit, Bethesda	"	21 22
Salem	"	22 23
Albemarle	"	22
Concord circuit, Boger's Chapel	"	28 29
Concord, Forest Hill	"	28 29
Woodleaf circuit	Nov.	1 2
China Grove	"	4 5

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit, Shiloh	Aug.	5 6
Jonesville circuit, Jonesville	"	12 13
Elkin station	"	13 14
Rockford circuit, Siloam	"	14 15
Pilot Mountain ct., Little Yadkin	"	19 20
Stokes ct., Rural Hall	"	20 21
Yadkinville ct., Center	"	26 27
East Bend circuit, Macedonia	Sept.	2 3
Wilkes circuit, Adley	"	9 10
Wilkesboro station	"	10 11
Mt. Airy circuit, Laurel Bluff	"	16 17
Mt. Airy station	"	17 18
North Wilkesboro station	"	23 24
Boone circuit, Hopewell, Sept. 30	Oct.	1
Watauga circuit, Smith's Chapel	"	7 8
Creston circuit, Thomas Chapel	"	15 16
Helton circuit, Methodist Chapel	"	21 22
Jefferson circuit, Jefferson	"	22 23
Laurel Springs ct. Mt. Zion	"	28 29
Sparta circuit, Shiloh	"	29 30
oRckford circuit, Dobson	Nov.	4 5

SPECIAL MEETINGS.

Boone Circuit.

Cranberry, Sept. 27th, 11 a. m.
Blackburn's Chapel, Sept. 27th, 8 p. m.
Fairview, Sept 28th, 11 a m
Rutherwood, Sept 29th, 11 a m
White Springs, Oct 3rd, 11 a m
Blowing Rock, Oct 3rd, 8 p m
Boone, Oct 4th, 8 p m

Watauga circuit.

Valle Crucis, Oct 5th, 11 a m
Henson's Chapel, Oct 6th, 11 a m
Union, Oct 6th, 8 p m

Creston circuit.

Southerlands, Oct 17th, 11 a m
Creston, Oct 17th, 8 p m
Big Laurel, Oct 18th, 11 a m
Mill Creek, Oct 19th, 11 a m

Jefferson circuit.

Pine Swamp, Sept 26th, 11 a m
Mill Creek, Oct 24th, 11 a m
Bethany, Oct 24th, 8 p m
Orion, Oct 25th, 11 a m

Laurel Springs circuit.

Transon, Oct. 26th, 11 a m
Laurel Springs, Oct 27th, 11 a m

Mount Airy circuit.

Beulah, Nov 1st, 11 a m
Salem, Nov 2nd. 11 a m
Oak Grove, Nov 3rd, 11 a m

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Leaksville, Leaksville	Sep.	1
Spray, Spray	"	2
Stoneville, Stoneville	"	9 10
Farmington, Wards	"	16 17
Lewisville, Doub's	"	23 24
Davidson, Olivet	Sept. 30, Oct.	1
Summerfield, Lee's Chapel	"	7 8
Stokesdale, Stokesdale	"	8 9
Davie, Zion	"	14 15
Cooleemee, Cooleemee	"	15
Mocksville, Mocksville	"	15 16
Advance, Advance	"	16
Danbury, Pisgah	"	21 22
Madison, Madison	"	22 23
Forsythe, Tabor	"	28 29
North Thomasville, Zion	Nov.	3
Thomasville, Thomasville	"	3
Kernersville, Kernersville	"	4 5

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Golden Eagle Buggies cannot be sold for less than $49.00 each. In lots of ONE they are sold at the same figures. You can buy Golden Eagle Buggies as cheap as your dealer can buy them. This buggy, strictly high grade, thoroughly guaranteed, a $65.00 retail value, Southern made, for $49.00 direct to the consumer. One $12.50 set of harness, (only one) may be purchased with each Golden Eagle Buggy for $4 90. You save on the double purchase $23.60. If you buy at home the $23.60 goes in dealers profit.

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oct 5-26t

The Farm and Garden.

We'll Keep the Little Farm.

Well, Jane, I guess we'll keep the place,
We've lived here, you and I,
Upon this little farm so long,
Let's stay here till we die.
You know I thought I'd sell it once,
To Jones, or Deacon Brown,
And take the money we have saved,
And buy a house in town.
But when the buds begin to swell,
And grass begins to grow,
Somehow it doesn't seem to me
I ought to let it go.

I love the crimson clover,
And the fields of waving corn;
The quiet, balmy evening,
And the fragrant, dewy morn;
The pink and snowy blossoms
Hanging on the apple-trees;
The chirping of the crickets,
And the humming of the bees.
I love the summer's honey breath,
The blushing buds of May;
The teeming autumn, rich with fruit,
The scent of new-mown hay;
The noisy babble of the brook,
And laughter of the rill;
The lowing herds upon the heath,
And flocks upon the hill.
And when I think of leaving all,
It fills me with alarm;
So, after all, I guess it's best
To keep the little farm.

—J. Elmer French.

Razor-Back Pork.

It is a fact, that can be proved by innumerable witnesses, that the flesh of a young razor back pig which has been fattened for a few weeks in a pen, possesses a flavor that cannot be equalled by any Northern grown pork. We believe that if it could once be introduced to the notice of epicures, etc, in Northen markets, that the supply would not equal the demand at prices that would pay a good profit.—Florida Agriculturist.

Value of a Sled.

A sled is more convenient for many uses of the farm than a wagon. Every farmer should have at least one two-horse sled capable of bearing heavy loads and about two one-horse sleds for hauling light loads. There are many forms of sleds, some very costly—all serviceable. One cheap form is made from two planks (about 2 or 3 inch) 1 foot wide and about 10 feet long for a two-horse sled, 6 feet for one horse. Cross pieces about 6 feet long may be nailed across the top for bunks, and standards for box may be nailed on or mortised into the runners and the sled drawn by means of a chain fastened to the top of runners. The runners should be well sloped up in front and if shorter bearing is wanted may be sloped at both front and back. If soled with old wagon tires it will last a long time. All sleds should be made wide, as a narrow one is easily upset.—A. N. Horn, in The Epitomist.

Winter Oats.

The summer seasons are fraught with uncertainties till farmers are looking more and more to winter crops and the summer crops requiring but a short growing season.

This leads to the planting of early maturing varieties of cotton, corn and cowpeas and other staple crops. Where these have been planted here this year a fair crop has already been made. Oats are becoming one of the leading feed crops—one of the most profitable—in Georgia, for after oats a good crop of cowpea hay can be made or a crop of late cotton. By growing oats a cover crop is kept on the land all winter, preventing washing and destruction by rains, and if cowpeas are grown the land undergoes a continual process of improvement. Numerous experiments have been made with different methods of planting, and it seems as if we are to see a general idea prevailing that the ridge drill method is best. It is argued that it prevents winter killing. But all that is necessary to secure a good stand throughout the winter is to prepare the land thoroughly, put the oats in the ground early enough and you will succeed nine years in ten, and if you want any more success than that try something else besides farming—Rhea Hayne, of Georgia, in Home and Farm.

Talk on Alfalfa.

Alfalfa thrives during drought as no other crop does, owing to its deep root system. After being once established no drought will ever destroy the plants, and at the first reappearance of rain it starts into vigorous growth.

Alfalfa is not at all a difficult crop to establish or grow. Once one understands it, no crop is easier grown. Stands of alfalfa may be secured with greater success than of red clover. It is easy or it is impossible to secure stands of alfalfa, owing to how one sets about it.

A rich limestone soil as dry as can be found—that is, dry in wet seasons—is the first essential. It is not, with our present knowledge, advised that alfalfa should be sown away from the limestone and blue grass region. At all events, lime should be in the soil, and if not naturally there, it ought to be added at the rate of 500 to 1500 pounds per acre; air slaked lime will serve, harrowed into the soil. This sweetens it, and sweet soils are absolutely essential.

Next, the soil should have a depth of at least three feet above bed rock; then it should be naturally dry or else tile underdrained. Don't waste alfalfa seed on craw fishy or wet land. It must be dry and sound in winter.

Such soil as one naturally calls his best should be chosen. The crop is one that will amply repay the sowing on the richest soil. When it is remembered that from three to six tons of hay per acre will be returned from good lands and that this hay is worth nearly as much, pound for pound, as wheat bran, it is easily seen that it deserves good soil. In truth, it must have good soil to thrive at all.

After selecting the right soil it should be stored with vegetable matter. Coat heavily with stable manure and break deep. This manure may precede a crop of corn or tobacco, or it may immediately precede the alfalfa sowing. Manure may be said to be absolutely essential to starting vigorous alfalfa in any soil in Kentucky, or any soil east of the Missouri River, for that matter. It is not sufficient to alone add fertility to the land, though that helps, and artificial fertilizers strengthen young alfalfa, but it is essential to add humus to the soil in the shape of stable manure. It matters little what sort of manure is used.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

School Shoes

That give good service and at prices that will please you. . . .
A large and complete stock, good quality and low prices. . .

Peebles Shoe Company
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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

WALKER.—Velmer Key Walker was born Dec. 17, 1903, and died Sept. 20, 1905, being one year, nine months and three days old. She was a daughter of Bro and Sister Crawford Walker, and was sick with croup only a few days. She was a bright little child and had brought much sunshine into the home; but God in his wise providence has taken her to the home above, and while there is sorrow in the home because of her departure, yet there is rejoicing in the hope of meeting her in the Eternal Home. May the grace of God sustain the bereaved parents and loved ones.

JNO. M. PRICE.

WEST.—John S. West, Sr., was born Nov. 27, 1844, and died Sept 16, 1905, being 60 years, 9 months and 19 days old. He was converted some twenty-five years ago and ever since has been a consistent and loyal member of the M. E. Church, South. He has been a steward for more than twenty years, and his church never knew what it was to not pay its assessment. He was an excellent man and died with confidence in the church.

He leaves the wife of his youth and two children and many friends with sad hearts because they can no longer see him and hear his voice. May the Lord bless and sustain them by his grace.

D. C. BALLARD, P. C.

CURTIS.—James Dowthet Curtis was born in Buncombe county, N. C. Oct. 21, 1816, and died in Clay county, N. C., June 10, 1904 at the age of 87 years, 7 months and 19 days. He was a son of Rev. Amos Curtis, who was one of the pioneer Methodist preachers of Western North Carolina, and in his younger days was a member of the South Carolina Conference.

Amos Curtis moved from Buncombe to Macon county and settled four miles above Franklin, when James D. was quite young. About 1836 the family moved to a place in Union, now Towns county, Ga., and settled near the North Carolina and Georgia lines. Bro. Curtis was married to Miss Clarissa Harlowe Sanderson Dec. 24, 1836, and settled in what was then Cherokee, now Clay county, N C. Sister Curtis died Aug. 5, 1888. Bro. Curtis was a member of the M. E. Church, South, for a great many years. His home was always a home for the Methodist preachers. He was generous and public spirited and helped to support the churches. He loved to attend the camp-meetings which he nearly always did. He was the father of eleven children, six of whom have already crossed over the river, and five survive him, one of these is Rev. C. H. Curtis, who is now supplying Hiwasse circuit; another is Wm. A. Curtis, editor of the Franklin Press, Franklin, N. C., and J. V. Curtis, who lives in the lower end of Clay county.

His end was peace. He had often expressed himself as ready for the summons. I visited him several times and found that while he was weak in body and mind he was ready to talk of his prospects for heaven and was just waiting the summons, "Child, your Father calls, come home." His pastor,

E. MYERS.

[This should have appeared earlier but the notes had been misplaced and forgotten and have just been found.—E. M.]

Tribute of Respect.

Whereas, it has pleased Almighty God in his wisdom to take from our midst our beloved brother and friend, E. C. Worley.

Whereas, Bro. Worley died near Canton, Haywood county, on the 6th day of September, 1905; be it therefore

Resolved, by Mount Pleasant Sun day school, of which he was a member, that due expression of our love and sympathy in his loss, be made to his family and friends, and be it further

Resolved, That a copy of these resolutions be sent to the family of the deceased brother, and placed upon our Sunday-school Record.

Respectfully submitted,

C. A. Rice,
G. E. Garland,
Laura Garland.

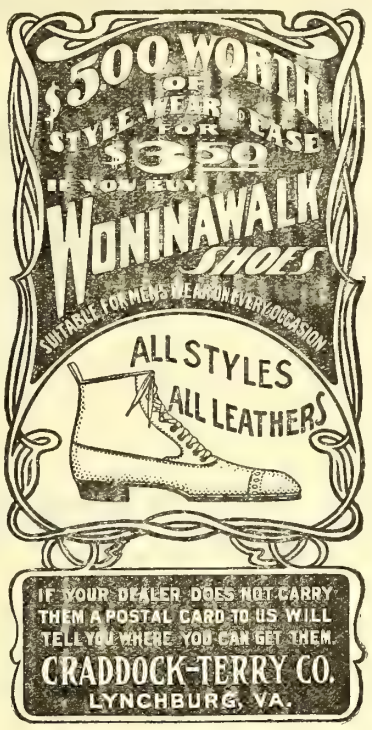
WARD.—Solomon H. Ward was born September 20, 1838, and departed this life July 30, 1905, age 66 years, 10 months and 10 days. Brother Ward was in his usual good health, and on Sunday attended children's day services at Friendship and died about 10 o'clock Sunday night. He was first married to Miss Eleanor Lamb. Of that marriage three sons and four daughters were born. Two daughters and their mother are dead. He was married the second time to Miss Rhoda Couch, who survives him. He had been a very faithful and efficient member of the Methodist church at Hickory Grove for more than twenty years. He was a good farmer, a good citizen and a very kind neighbor, ever ready to do what he could for those who were in need of help in his community. He was a true man in the highest degree and by his perseverance in business and his strict integrity and high Christian character he was honored and respected by all the good people who knew him. Although his call was sudden and unexpected, his loved ones who knew him best weep not as those who have no hope The high regard for him was attested by the large crowd of sorrowing relatives and sympathizing friends who attended the funeral at his church where he now awaits the resurrection morn. "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

A. G KIRKMAN.

Greeusboro, Sept 7, 1905.

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Cramps, Colic, Dysentery
All cured by
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American Bankers' Association, Washington, D. C., Oct. 10-13, 1905.

On account of the above occasion the Southern Railway will sell round trip tickets to Washington, D. C., at extremely low rates. The following round trip rates will apply from points named, Charlotte $12.00, Salisbury $10.60, Statesville $11.45, Greensboro $8.95, Winston-Salem $9.85, Raleigh and Durham via Keysville and Richmond $8.55, via Danville $9.00. Approximately low rates from other points.

Tickets on sale Oct. 8th, and 9th final limit Oct. 15th, and may be extended until Oct. 25th, by depositing ticket with Joseph Richardson, Special Agent, and paying fee of 50 cents.

For further information call on any Agent Southern Railway or write.

W. H. Tayloe, G. P. A.
Washington, D. C.
R. L. Vernon, T. P. A.
Charlotte, N. C.

Extremly Low Rates Via Southern Railway.

North Carolina State Agricultural Fair, Raleigh, N. C. Oct. 16-21st, 1905. On account of this occasion the Southern Railway will sell round trip tickets at rate of one first class fare plus fifty cents which includes one admision to Fair Grounds. Dates of sale Oct. 13th to 20th inclusive and also for trains arriving at Raleigh before noon Oct. 21st. Final limit Oct. 23rd, 1905.

For full and detailed information with regard to any of the above named occasions call on or address,

W. H. TAYLOE, Gen. Pass. Agt.,
Washington, D. C.
R. L. VERNON, T. P. A.,
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Of course the treatment is not confined to the use of these physiologic agencies, but all other means, both medicinal and surgical, are used in conjunction when considered best for the patient.
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Surplus to Policy-holders July 1st, 1903, : : : $200,000.00

Surplus to Policy-holders July 1, 1905, $260,217.86

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NORTH CAROLINA

Christian Advocate

Reading Room
Trinity College N C

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., OCTOBER 19, 1905. VOL. L., NO. 42.

Editorial Comment on Current Topics.

Fourth Presidential Visit.

Three presidents have visited North Carolina during their term of office. These were James K. Polk, in 1847; James Buchanan, in 1857; and Andrew Johnson, in 1867. President Roosevelt's visit this week will be the fourth, and no doubt the most important visit ever made to the State by the Chief Executive. Of the former, Presidents Polk and Johnson were natives of North Carolina, Johnson being a native of the city of Raleigh.

President Roosevelt at the Fair.

While we are mailing this issue of the ADVOCATE everything is agog on account of the visit of the President of the United States. This is a notable event in the history of the State. On Thursday, October the 19th, the date of this issue, at 11 o'clock, President Roosevelt will address the peop'e of the State at Raleigh, and will be the guest of Governor Glenn at the Executive Mansion. He will also make short stops as he continues his tour of the South, and address the people at Durham, Greensboro and Charlotte, and possibly make short stops at other places. President Roosevelt has been rapidly making for himself friends in the South, notwithstanding a few of his earlier acts in connection with the civil service and his attitude toward the delicate social question between the races, were sharply criticised. Everybody is now inclined to accord him a place among the real statesmen of our time, and to recognize him as among the best presidents the country has ever had. North Carolina rejoices to have him as her guest.

A Forthcoming Historical Work of Great Interest.

It is not generally known that Rev. W. L. Grissom, of the Western North Carolina Conference, has been diligently engaged in collecting material and writing the manuscript of a History of Methodism in North Carolina. This work began some twelve years ago, and it is now with great pleasure that we announce that we have seen the advance sheets of the first volume, which is expected to be on sale about November 1st. The work will be issued in a series of three volumes, and will be, when complete, the most exhaustive study of the origin and development of Methodism in North Carolina ever undertaken. The work will be issued from our Publishing House at Nashville, Tenn., and will be attractive in letter press and binding, and will be sold at a popular price. There will be, in addition to the regular cloth edition, one in morocco with gilt edges. Those who subscribe for the morocco binding can have their names stamped in gilt letters without extra cost. The very best assurance of a full and exhaustive presentation of the history of the church in North Carolina, is the fact that there is perhaps nowhere to be found such a collection of rare books and manuscripts as the author has in the special library which has been gathered for this work. It would be a revelation to our preachers and intelligent laymen if they could see this collection of historical material. We await the appearance of the first volume with great interest. Those who wish the $2.00 morocco edition of the first volume should send their names at once to the author, at Greensboro, N. C.

Governor Heyward and the Clansman

Tom Dixon is conceded to be a very bright man. His literary work has already impressed itself upon the nation, and no doubt international fame awaits him at no distant day. The fact that assures his success as a play-wright is the savor of the sensational which pervades his productions. Such productions are always greeted with more or less relish, and perhaps there never was a time when public taste ran more thoroughly in sensational channels. This makes it possible for whatever may be objectionable to do the more harm. Taking all this into consideration we have been interested to note the fact that Governor Heyward, of South Carolina, recently declined to accept the courtesy of a complimentary theatre box for the Clansman at Columbia, and that he is quoted as saying:

"I cannot see how a play like that can be of any benefit, and it looks to me as if it were calculated to do a deal of harm. I cannot see that it could have anything but an unfortunate tendency."

Perhaps Mr. Dixon has erred quite as much in one direction as Harriet Beecher Stowe did in the other. A great social problem on our hands cannot be wisely solved by setting on fire the passions and prejudices of the people.

Fakirs and Fairs.

The season is here, and again we have a teaming crop of this perennial nuisance, which, like barnacles on boats, clings to the county fairs. Sensible people are again prone to ask why it is that the managers of these institutions do not covenant to scourge out these fakirs and remove a stumbling block out of the way of the unsuspecting rustics who are silly enough to walk into their snares. By so doing they would not only save the hard earnings of these poor victims, but they would so elevate the moral tone of the fairs as to win for them the respect and patronage of the substantial citizenship of the country. It is a well-known fact that many of the best citizens of the country do not patronize them, while many do so with a sort of half suppressed protest, and with much disgust and righteous vexation. There are many of the best citizens of the country who want a good fair, giving an opportunity once a year to exhibit the agricultural and other industrial products of the country, but they are not willing to have this at the expense of fattening a horde of thieves and robbers under the protection of the management. These things flourished so unblushingly at the Central Carolina Fair, held at Greensboro last week, as to call forth the strongest protest of our city dailies, and we do hope that the management will be inclined to heed the complaint and institute a reform. But can we expect reform on the part of men who seem determined to pervert the whole thing by making it in fact only an annual horse race? Is it not a fact after all that our so-called agricultural fairs are only the thin veneer of a great gambling scheme? The rake off of these gamblers and fakirs at the fair last week is said to have been immense, and most of it went out of the pockets of those whose homes are empty and cheerless because of poverty and ignorance.

CONTRIBUTIONS.

INTERESTING SCENES IN EUROPE.

BY IVY L. LEE.

NUMBER FOUR.

WALKS AND TALKS IN LONDON.

I was in London a "bank holiday" and London was shut tighter than New York is on a Sunday. It was impossible to do a thing of any consequence. Most of the restaurants were closed. Holidays in England mean something. There was nothing to do but go go sightseeing. We went through Piccadilly, Regent Street and Oxford Street, winding through the gates of St. James' Palace, where the royal levies are held. We saw, just across the way, the house in which the Prince of Wales resides, and not far off we crossed the great boulevard which is being built from Buckingham Palace, in honor of the memory of Queen Victoria. The palace itself, is very striking with a guard standing in front with a great air of dignity and importance. We walked through Regent's Park, a small enclosure in front of the palace, and crossed Bird Cage Walk—such strange names for modern streets! How much more English history means after one has seen these hoary places. Yet, they do not look nearly as old as I had expected them to. All London seems much more modern, much more like New York, than one anticipates.

The next day business resumed in London. It was a very different proposition. The city seemed animated and full of life. We had breakfast at the hotel as usual, soon after which I went around to the Liberal Club where I found an invitation from Sir Purdon Clarke, Director of the South Kensington Museum and the newly elected Director of the Metropolitan Museum of Art in New York, to lunch with him in the Museum grill room.

At the appointed hour I was on hand. Sir Purdon is a man of some sixty years old, very modest and unassuming. He talked with great frankness, and seemed particularly desirous that all Americans should know something of his methods of doing work and of his ambitions and ideals for the Metropolitan Museum of Art. He piloted me over that wonderful institution, showing me the chief treasures, telling me how he got them, what he expected to do along the same lines in New York, and so on. He pointed out parts of staircases of great artistic value which he had run across by mere chance while some workmen were tearing down some houses in Brussels when he happened to be there. They were among the few remaining examples of certain important phases of the development of Flemish furniture. He showed me a room which he had taken bodily from an old English house of the Queen Anne period. He said he had sent a young graduate of Oxford to look this house over, and the man had reported it was of no value. He happened to chance there himself and found the room of priceless worth. He has not much of an opinion of newly graduated art critics.

I asked Sir Purdon why it was that he was leaving England, and if it was not very hard at his age for him to tear himself away from his old home. He said that he did not feel that America was a foreign country; that when he stepped ashore here he felt that he was among friends. He said that he felt that the greater part of his work in England was completed, and that the great majority of the collections in which he was especially interested at the South Kensington Museum were practically beyond improvement, whereas, in New York, there was a great deal to be done along lines similar to those he had worked at in London.

ENGLISH FORMALITY.

I had an experience a few evenings later with English formality in entertaining. I had been invited to dine with some friends of an American friend, at Wimbledon Park, near London. I had to ride in the stuffy old car, in the "tube" which is operated by steam. It does not seem conceivable that the London people could stand this thing for such a long time. My hosts were exceedingly cordial to me, but such formality! They had invited me come and dine "very quietly", as the head of the household had been under the Doctor's care for some time previously. There were only four of us—my host and his wife, their fourteen year-old daughter, and myself. Yet I had to march out to dinner most stiffly with the hostess on my arm. There was nothing else to do, because my host had asked me if I would not take his wife out to dinner. When the meal was about three-quarters finished, the daughter excused herself and retired for the evening. When the coffee had been served, the hostess excused herself, and although neither my friend nor myself smoked, we sat there along for an hour over our coffee while the wife sat in the drawing room across the hall, absolutely alone! All for the sake of doing it "correctly."

While in London one day I lunched at "Ye Olde Cheshire Cheese," a famous eating place on Fleet Street, where Dr. Johnson, Edmund Burke, and other celebrities used to go and talk. It is a very quaint old place. We had, among other things to eat, stewed Cheshire cheese, a dish not often served in America. After lunch they brought us the visitor's book in which were inscribed many well known American names.

It was my privilege on another occasion to attend a dinner of the Whitefriars Club, an organization composed of many Londen literary people. They meet at a hotel in Fleet St. every2 weeks and invite some prominent person to address them after dinner. On this occasion they had the President of the London County Council, and his immediate predecessor. The discussion concerned the municipal affairs of the "City of London," and it was most interesting to hear these men talking of the curious anomaly which separates the "City of London" from the enormous corporation immediately surrounding it which is ruled over by the London County Council. It was remarked by one of the speakers that there was nothing like it, except the Vatican in Rome. The time will come, sooner or later, when the whole City of London will become an organic municipality.

The means of communication in London always impress an American strangely. There are no trolley cars except in the less thickly populated regions of town. Everything goes in 'buses and cabs. You ride a considerable distance in a 'bus for a penny (two cents, American.) Cabs are a drug on the market. Two people can ride in a hansom cab two miles for a shilling, or you can have the cab for a full hour for 2s. 6d. I always felt ashamed when paying a cabby such small sums.

Everywhere in Europe I found the shops very interesting. But it is a mistake to assume that you can buy things cheap in London. Gloves are about the only cheap commodity available. You can get very good men's gloves for 65 cents a pair. The same kind would cost $2.00 in the United States. It is no wonder that every returning tourist brings a large supply of gloves home with him. The London shops are not particularly interesting, even the good ones containing quantities of cheap stuff. I do not think even the great shops of London compare with the best ones in New York and Chicago.

MORE SCHOOLS.

REV. D. ATKINS.

It is gratifying that nearly all of our smaller schools are doing well. There is room for as many more. The conference cannot do better with its educational money than to assist in building up High Schools. We should at once inaugurate a system of aid. Have blanks printed as we do in our church extension work, for every item of information the Board needs: Value of property, size of building, number of teachers, number of pupils, income from tuition, salary of teachers, money raised in community, money needed for improvements, money asked for for running expenses.

When the Board gets all this information from every school or every proposed school they can compare intelligently and make a wise disposition of the funds in hand. We cannot give this work the attention it needs without such a system of reports.

In most cases it is not best to connect the schools and the pastoral charge under one man. In our system the charge needs a man's whole time and energy, and any school will occupy a man's whole time. As an emergency measure it may be tried occasionally, but it is better to keep the preacher at his preaching and his pastoral work, and let some man or woman run the school.

It is better to keep the work of the Board of Education and the Board of Missions distinct and separate. Put education on its merits and let the Board of Education take as much oversight of our schools as the Board of Missions does of our missionary work.

The Board of Education does not exist merely to make high-sounding and laudatory reports of existing schools, but to take general oversight of our schools. It cannot do much in this way for the larger colleges, they do not need it, but they can do much for the people if they devote themselves to the smaller schools, cherishing what we have and inaugurating others.

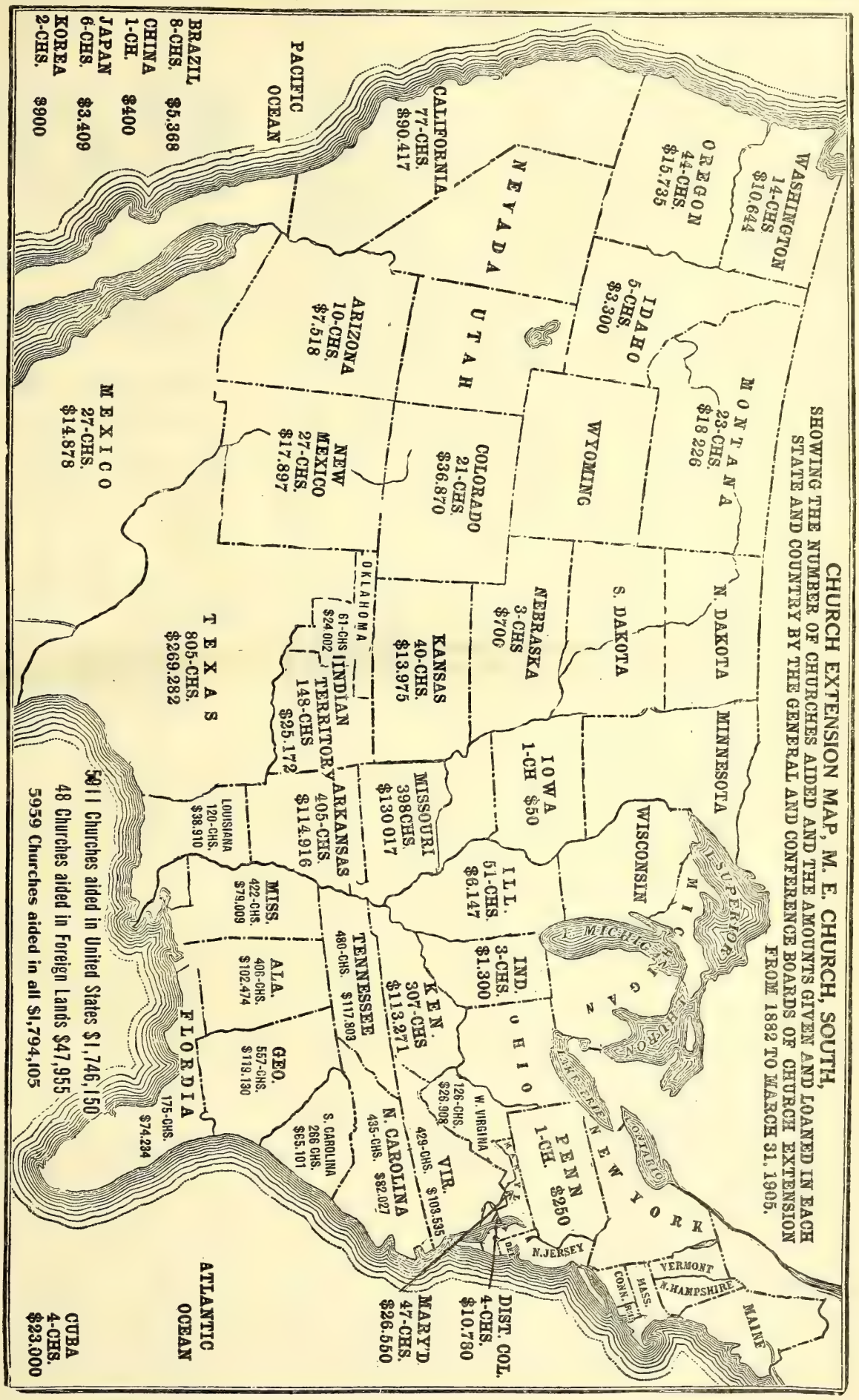
Presiding Elders can do much for this cause. They overlook the whole field and can find the needy and strategic points and by organizing and concentrating the forces of a district can start schools where needed.

Schools are needed as much in the country sections of the lower districts of the Conference as in the mountains. Therefore no section should be worked exclusively, but the system should cover the whole Conference.

"As the best clock, if it is to keep time, needs to be wound up at stated periods, so the best man, if he is to keep true, needs to be renewed in mind and heart daily by the Spirit of God."—Selected.

THE CHURCH EXTENSION EXHIBIT.

The Church Extension map, which appears on the 3rd page of this issue comes as near telling the story of twenty-three years of Church Extension as figures can. And the story is truly an interesting and suggestive one. In 1886, the year our General Minutes began to report the number and value of houses of worship, which was four years after the Church Extension Boards had begun their stimulating and beneficent work, there were 10,951 churches, valued at $13,835,000. In 1904, the statistics of that year being the latest now available, there were 15,199 churches, valued at $28,109,000; an increase in numbers of 4,248, and in value of $14,274,000. Covering that period and also the preceding quadrennium, the General and Conference Boards of Church Extension have given aid to 5,959 churches by either donation or loan, and frequently both, the donations amounting to $1,186,908, and the loans to $607,162. The large increase in the value of churches, over $14,000,000, is not to be attributed entirely to the sums expended by the Board of Church Extension or by the people who were engaged in building, for there has been some increase in the value of the lots of ground occupied. It may, however, be confidently assumed that after deducting from the reported increase in the value of our churches any supposed increase in the value of the ground that Church Extension funds have provided fully one-eighth of the amounts that have been expended on our churches in the twenty-three years of the history of the organization. There is no doubt, however, that the encouragement given to our people by the aid the Board was able to grant was of far greater value to the church than the figures represent, for it is certain that many of our present churches would never have been undertaken and very many could not have been completed without the encouragement thus given, nor can the value of the Church Extension organization be fully indicated by the amount of money that has passed through its hands nor yet by the stimulus it has afforded. The organization has been of vast service to the church in directing the energy of the church in the line of its greatest need. Its helpfulness in this regard has been thus set out in one of the Publications of the Board.



Towns and cities were springing up all over the West, filled with people who would not send for the gospel, but who were part and parcel of that "all the world" to whom it must be carried. The importance of the points to be occupied, and the extent of the outlay necessary to a proper occupancy, were not to be measured, as in older communities, by the number of members on the ground, nor even by the accessible population, but by the character of the people and the probabilities of future growth. But who was to decide, and whence were to come the means? To provide a bureau of information, therefore, as to the needs of the work; to lay the whole church under contribution for supplying them; to collect information concerning the relative necessities of the different places crying for help; to sift, to weigh, to consider, to determine which of the multitudes of needy applicants were most needy; to ascertain what fields promised the largest harvest of souls in return for the sowing; and, now and then, to protect the church from imposition by unworthy and dishonest men—upon whose hands, and heads, and hearts should be laid the burden of doing these things? And so the General Board of Church Extension and its Auxiliary Boards in all the Annual Conferences came to be created.

With the limited means at hand, the Church Extension organization has done much toward accomplishing the ends of its existence. Instead of wandering solicitors for help, every pastor and every steward in the church is now a duly authorized collector of money for the objects indicated, and every preacher is bound by his vows of obedience to take collections annually in all the congregations under his charge. Very few preachers fail to comply with at least the letter of the law and wander-

ing pastors begging for help for their flocks are practicaly unknown. The collections in 1904 yielded $100,138. These yearly collections are divided equally between the General Board and the Conference Boards of Church Extension, and the halves received by the latter are appropriated within the bounds of the Conferences where collected, leaving at the disposal of the General Board the other half further supplemented by varying and uncertain amounts contributed in response to calls for aid to specially designated objects for which the General Board is unable to provide out of its general funds. The annual demand upon it is usually about three times as great as the supply."

Great as has been the success of the past there remains much to be done both in the Home and Foreign Field. The General Minutes for 1904 show 2897 of our Societies without a house of worship and of these 179 are in our Foreign Mission Conferences, and who can tell how many additional Societies will be organized while the Church is engaged in providing these 2897 churches? Every success of the church increases the demand for Church Extension.

The assessment on the whole church this year for Church Extension is but $125,000. Let every charge gird itself to bring up the Church Extension collection in full.

P. H. WHISNER, Cor. Sec.

Green River Circuit.

Dear Brother Blair:—I have been thinking for some time of giving you a few lines from this part of our Conference, the Green River circuit; but have had so much to do and have been so busy all the time that it seemed that I could not take the time to write. The Green River circuit is said to be the hardest circuit in the Morganton District, that is more hard work to do. There have been some advancements made on this circuit during the past few years. We used to have no parsonage here, now we have a very good one and it very well furnished. The work has been enlarged by transefring some other churches to it. It now embraces all of Polk county and two appointments in Rutherford county, giving it ten appointments. It is about fifty-five miles from one extreme of the membership to the other. It joins South Carolina and we have severrl members living across the line in that State. We have now about four-hundred members and three local preachers. These will, in spirituality and loyality to the church, compare favorably with any people that I know of. We are getting on very well every way. Have held five protracted meetings resulting in professions and accessions and the church revived where the meetings were held. My brother from the South Carolina Conference assisted me part of the time and did good work both in the pulpit and in the altar. South Carolina has done him no harm. In the other meetings I was assisted by brothers Womack and Noblett, who are good preachers and loyal to the church. Brother Hubert Powell was not with us, he was off earning money to finish his education. We have about finished a nice new church at Tryon and now about ready to put the paint on and have part of the money to buy a bell. Our collections were secured long ago by subscription and we lack just a few dollars of having it all collected. We have also paid a parsonage debt of $12.35. So I will stop here. God bless the Advocate and its Editor.

J. D. GIBSON.

The Blue Ridge Conferenc of the M. E. Church.

The Blue Ridge Annual Conference of the Methodist Episcopal Church convened at Montezuma, October 4th, Bishop C. H. Fowler presiding. This conference embraces about the same territory as the W. N. C. conference of the M. E. Church, South, and consists of 40 pastoral charges. The church membership numbers about ten thousand and is widely scattered. All the charges are very weak, financially and numerically.

Dr. Roads of the Sunday School Union, Dr. Thurkield of the Southern Educational Board, and Dr. Caldwell of the Mission Board were present and made fine addresses in support of the work of their respective boards.

On Sunday at 10 a. m., Bishop Fowler preached a magnificent sermon on the Exaltation of Christ. The Bishop is an old time Methodist preacher without any of the new fangled notions and his preaching is attended by the Divine Spirit and power of the Holy Ghost.

Nearly all the pastors were moved this year. They seemed to go willingly though it was only being removed from one hard field to another. None of the charges, as far as we could ascertain, paid more than $500, and the Presiding Elders received about what our church pays to the pastors on the poorer mountain charges. It is a body of comparatively able men laboring in the midst of great difficulties.

Montezuma is a small mountain village situated on the very crest of the Blue Ridge, but it entertained the conference in great style, and seemed to be proud of the honor of having such a body of men in her midst.

W. A. NEWELL.

Hendersonville Circuit.

Dear ADVOCATE and Readers:—For one who is doing so much for your good paper, it affords me much pleasure to testify (through the columns of the same) also to the faithful manner in which Brother W. H. Perry has rendered his service here for the past year. And as the time is fast approaching when he leaves us, and not knowing whether he will return to us or not (yet we ernestly hope that he may), we feal it a special duty to utter words of praise in his behalf. First of all we wish to thank those who were used as God's instruments in sending on this work so noble a character, and hoping that he may be returned to us, for at this time we feel that his absence would be a great loss; and that his place could hardly be filled.

For could no servant of God have done more for the "up building" of the churches, or speaking in a broader sense, for the "up building" of the whole work with which he is connected than Bro. Perry. His text at all times involves love, harmony, and obedience, and ever is his aim to keep on good terms with the world, but never at the price of unfaithfulness. Possessed of that noble, heroic couerage;-he speaks loudly on the house-top what he has heard in the ear, regardless of public sentiment; realizing that the world is no more friend to grace to help him on to God, than was it in the Lord's day. Ever pushing forward to his master's calls, not a time server, and never is his duty done deceitfully or slightingly. No deed is forgotten, no soul is slighted. For his "watch word" is ever "Come, and be ye therefore ready" nor is the cottage ever too lowly for his entrance, the way too rugged or the weather too disagreeable.

Speaking thus we feel we are uttering the sentiments of the people, or at least those whose hearts are full to over-flowing with God's love, with which they can appreciate, the faithful work discharged by this consecrated life. God's children, those who are discharging their duty ever in touch by the Holy Spirit with their Lord and Savior can appreciate and praise his holy name for the loader he has entrusted to us.

May the Lord bless Brother Perry in his work where-ever he goes and crown his efforts, is our prayer. Success to your good paper.

Sincerely,

A SUBSCRIBER.

Trinity College Notes.

The Archive which is published by the Senior Class, is this year in charge of S. B. Underwood, Editor, C. J. Harrell, Assistant Editor, and W. M. Smith, Business Manager, F. R. Wrenn, Assistant Manager. The members of the editorial staff are J. A. Morgan, Mary Reemey Thomas, Z. E. Barnhardt and H. G. Foard. The first number under the new management is just from the press and is a most creditable college magazine. The table of contents is: John Hay, Author and Journalist, Ural N. Hoffman; The Awakening (Poem), Stephns J. Stephens; A Twentieth century Rubicon, Saul; To Joseph Francis Bivins (Poem), Raymond Browning; The Trent Affair, Alton S. Hobgood; To Marjorie (Poem); The Case of Peter Blair; W.; As One Perfect Whole (Poem), H. E. Spence.

The Riverside Bulletin says of the Life of Sidney Lanier, by Dr. Edwin Mims, Professor in Trinity College: "This is the first complete and adequate life of the man who is fast coming into full recognition as one of the finest and truest of American poets. The author has had placed at his disposal by the Lanier family a considerable amount of manuscript and other material, and being himself a Southerner, he has been able to write of Lanier with special sympathy and understanding. Lanier's multifarious life as a student, Confederate officer, lawyer, musician, university lecturer, poet, and man of letters is very picturesquely presented, so far as possible in his own words. It is an important contribution to American literature.

The volume is illustrated with a frontispiece portrait and with six other pictures, consisting of fac-similes of letters and manuscripts, and of portraits reproduced in half tone from old daguerreotypes of Lanier and persons connected with him."

The Athletic Association of Trinity College held a call meeting Tuesday evening for the purpose of electing officers to fill positions left vacant at last regular meeting. Mr. W. G. Jerome, of Pittsboro, was elected Vice President of this Associntion. Mr. H. A. Page, Jr., of Aberdeen, was elected Assistant Manager of the baseball team and Mr. J. W. Bagby, of High Point,

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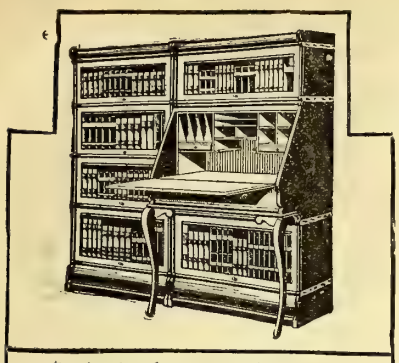
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Second Assistant Manager. At a previous meeting Mr. T. G. Stem, of Stem, N. C., was elected President of the Association; Mr. H. G. Foard, of Wilmington, Secretary and Treasurer, and Mr. C. B. Arthur of Morehead City, Manager of the base ball team. Mr. W. M. Smith, of Concord, was elected Captain of the baseball team for the next season by the team of last year. Speeches were made by Dr. Cranford, Mr. W. W. Card, Director of the Gymnasium, Messrs. B. S. Womble and Paul Webb of the Law School. A number of the new members were received.

The preliminary contest to select speakers to represent Trinity in the intercollegiate debate to be held at Vanderbilt University will take place Thursday evening. The judges to select the speakers are Dr. W. I. Cranford, Professor of Philosophy, Mr. R. L. Flowers, Professor of Mathamatics, and Professor W. D. Carmichael of the Durham City Schools.

Dr. Dred Peacock, of High Point, a member of the Board of Trustees, is spending sometime at the Park.

The Trinity Col'dge Historical Society held its regular meeting last Friday evening. The following officers were elected for the college year: President, Dr. J. S. Bassett; Vice President, G. G. Greever; Secretary and Treasurer, W. A. Bryan; Curator of the Museum, B. S. Womble. An interesting paper was read by Mr. W. S. Lockhart on "Observations of a Traveler through North Carolina in 1774." A number of interesting donations were made to the museum.

Sunday-school and Missionary Rally for Caldwell Circuit, at Grace Chapel, Oct. 28-29, 1905.

SATURDAY, 28.

10 a. m. After Devotional Services by the Pastor P. L. Terrell, Reports from Sunday-school Superintendents.

11 a. m. Address by Dr. Charles C. Weaver.

2 p. m. Relation of Sunday-schools to Missions, L. Berge Bush, Greatness of Sunday-school work, Rev. M. Holler.

3 p. m. How to Secure Attendance in Sunday-schools, Rev. W. Sherrill Rev. J. A. Bush.

7:30 p. m. Difficulties to Success in Sunday-school Work. Open Discussion.

Recitation by Misses. Fannie Link, Cora Bush and Fannie Fox.

SUNDAY, 29.

9:30 a. m. Sunday school Missionary Rally Programme, by Grace Chapel Sunday-school.

11 a. m. Sermon by Dr. H. A. Smathers.

2 p. m. Faithful Teachers and Evergreen Schools, Rev. H. S. Blair and Eli Yount, and Recitations by Misses. Nellie Bush, Cinda Griffin, Etta Fowler and Edna Flowers. Programme will be interspersed by song service.

The Smathers Quartett will be present each day to assist with music.

Dinner on ground each day.

P. L. TERRELL, P. E.

We throw down the Gauntlet.

We don't believe in Quinine. We never have since our early days when the infernal drug was poured down our unwilling throats. We shivered for 7, 14, 21, and 28 days and often for longer periods of time. The change of season is the only thing that ever brought relief.

We believe that Quinine poisons the digestion. We believe this drug while inert so far as Fevers are concerned, is powerful and upsets digestion and frequently produces permanent deafness.

Furthermore we believe in that theory that habitual users of Quinine are victims of Bright's Disease.

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North Thomasville.

Dear Bro. Blair:—A great revival has just closed at Zion Church, conducted by the Pastor, Rev. R. P. Eubanks, without assistance. Forty were converted and thirty-three joined the church, many of whom are heads of families. It was touching to see the aged come, accept Christ and membership in his church.

Brother Eubanks also conducted a great revival at Mt. Pleasant, with twelve conversions.

Truly,

L. L. THOMAS.

Plan for Loaning or Investing Life Insurance Premiums in the County From Which They are Received.

The strongest life insurance company in North Carolina, and the strongest in the South, if industrial companies are excepted, has proposed to loan or invest as far as practicable its premiums in the county from which they are received. This is right and as it should be, and carries the idea of home patronage to its logical and proper conclusion. The money paid for life insurance should be returned for loan or investment to the locality which has contributed the same. In this way life insurance becomes a factor in building up a community instead of being a drain upon it.

The company which has proposed to adopt this plan in the conduct of its business is the Southern Life and Trust Company, of Greensboro, North Carolina. This Company is one of the most solid, substantial and successful financial institutions of the South, studiously avioding the mad scramble for big business which has discredited so many of the big foreign life insurance companies.

This Company has a surplus to its policyholders of over a quarter of a million dollars and is the only life insurance company that has proposed to loan or invest its funds in the locality from which they are received.

Buggy Logic.

To sell buggies to dealers costs buggy manufacturers about $2.50 per job for drummers. The consumer pays the bill To sell direct by this advt. to the consumer costs about the same money and the consumer pays the bill. But who gets the dealer's profits when there is no dealer in the deal? Answer? You're the man. Golden Eagle Buggies, $65 00 retail value, to you direct under guarantee, $49 00 You're pleased or your money back. A tip: Buy with each Golden Eagle Buggy a $12 50 set of harness at $4 90 They cost your dealer more. The double purchase saves you $23 60 and secures an outfit which will look elegant to begin with and last with the very best. Send for descriptive catalog No. 17

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Notes From Davenport College.

Since our last communication, several new students have come in, and reports reach us of others who are planning to come. After a month's work, we are able to pronounce our student body as being far above the average.

They have shown themselves capable and faithful in the prosecution of duties. By every token, "Workers—not shirkers;" will be the motto. The music class is daily increasing in numbers. Four new pianos have been placed in the building. On last Monday the new and spacious auditorium was completed, and immediately occupied.

The Sidney Lanier and Henry Timrod literary societies are doing good work.

We could not close this article without speaking of the pleasure derived from a visit paid us by that consecrated man of God, Rev. J. R. Brooks. With regrets we told him good-bye, feeling he had left a benediction upon all who met him.

N. C. F.

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From a Woman of Notre Dame, Ind.

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Address **Andrew C. Biggs,** 218 E. WASHINGTON STREET, **Greensboro, N. C.**

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Our Correspondents.

An Appreciation.

REV. M. A. SMITH.

Mankind is the crowning work of creation. When a man who has not only blessed the community in which he lived and enshrined himself in the affections of all who knew him best but has also reflected honor upon his state and nation, it is mete that more than a passing news paper notice should be made of his departure. Such is the case in regard to the subject of this sketch.

Frank Melton Little, son of William B. and Eliza J. Little, was born in Anson County N. C., Feb. 7th, 1865, and died July 14th, 1905. When a lad of fourteen he became a Christian and joined the Methodist Church. Thus he began in early life to build upon that one "Foundation Stone" upon which alone a noble, symmetrical, exalted, and useful character can be reared.

At seventeen, understanding and appreciating the fact that in order to attain the highest nobility and usefulness to the church and state the mind as well as the spirit must be thoroughly educated, he entered the University of North Carolina. He graduated four years later, in 1886, with distinction, winning the Philips Mathematical medal.

In recognition of his merit he was in 1888 appointed to a position in the United States Coast and Geodetic Survey. In this position he served his country with honor and great usefulness. As evidence of the above statement note the following extract from a letter, addressed by an associate of his in the service to the widow and daughter, after his decease.

"He lived bravely, worked as long as he could, and I may say in a manner defied death. His was a silent, brave, and manly life, and he will be long remembered in this service. His genius is recognized in his improvement in "Stiesle" self registering Tide Gauge, an improvement which has been adopted throughout the United States." He further says. "He was not credited according to his merits in this matter, and I believe if his plans in regard to other improvements on this class of implements had been carried into effect this survey would have been greatly benefited." In this branch of the public service he had a wide range of duties in Porto Rico and different states of the Union. Such was the nature and character of his services to his country. On the 28th of Dec. 1890, Mr. Little was married to Miss Elizabeth Ingram, one of the best and most highly cultured young women of the state. The union was a most congenial and happy one and was blessed with the gift of a lovely daughter who with the widowed mother shares the unspeakable loss. In the presence of such a loss and sorrow it is sweet to be assured that God is the husband of the widow, and the father of the fatherless.

It was the writer's privilege to have but a few months acquaintance with Mr. Little. He was determined to make the most of life, and worked on bravely almost to its close. He almost literally "Ceased at once to work and live." A man of unbending integrity, of strong and highly cultured intellect, with keen insight and an imperial will to attain the noblest and best in life, Frank Milton Little was no ordinary man. He was an unusually fine and accurate scholar. I have met few men who in the stress and burden of life's work retain their knowledge of books as he did. Till the last he was at home in the classics and in the higher mathematics. He was a comfort and blessing to his loved ones and friends, an honor to his alma mater, as also to his state and country.

As an evidence of the very high esteem in which he was held by his fellows and those who knew him best, I quote in conclusion just one extract from a letter of sympathy written by a friend and associate of his, and addressed to the sorrowing widow and orphaned daughter. The sentiment will doubtless find an echo in many a heart. Says the writer:

"I loved Frank like a brother. I valued his friendship beyond price. As we go through this world we do not meet with many who are always honest, always sincere, and true and loyal, and always gentle towards his brother man's faults. He was all this and more. He was a Christian gentlemam of the highest type. He was one of nature's noble men, and the world is better for his having lived. I esteem it as one of my greatest privileges that I knew and loved him, and that in some measure he had the same feeling for me. You and Mary have a priceless heritage in the fact that you were wife and daughter to so good a husband and father, and so genuine a gentleman.

Our hearts are aching now, and we shall miss him on earth more than we can express. Our one consolation, it seems to me, is to look forward to the time when we too shall pass, and shall meet him with our other loved ones in a happier and brighter world."

May the God of all comfort bless and keep each member of the stricken and sorrowing family, is the fervent prayer of the writer.

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PROGRAM

Of the 5th Quarterly Conference, Missionary Massmeeting, Sunday-school and Epworth League Conference combined, to be held at Edneyville October 26-29.

THURSDAY NIGHT.

Sermon by Rev. A. W. Plyler, Presiding Elder.

FRIDAY MORNING.

10 a. m. The work of the Sunday-school and how to make it successful, Rev. D. M. Litaker, followed by an open discussion.

10:30 a. m. The work of the Epworth League and how to make it succeed in the country, by Rev. J. W. Moore, followed by an open discussion.

11 a. m. Address. "The Financial problem as related to the Support of the Ministry and Missions and how to solve it," by W. E. Abernethy.

11:30 a. m. The Missionary obligation and what it involves, Rev. A. W. Plyler.

Intermission and basket dinner.

1:30 p. m. The tithing system, its obligation, opperation and benefits, A. T. Lyda and W. S. Burg, followed by an open discussion.

2 p. m. The Sunday-school and missions, by W. E. Abernethy with an open discussion.

2:30 p. m. Grounds for missionary work, and the ability of the church to support it, W. H. Perry, followed by an open discussion.

3 p. m. Full missionary collections with an overflow. Its importance and how to accomplish it, Brother J. W. Moore, District Missionary Sec.

7 p. m. Sermon by Rev. D. M. Litaker.

SATURDAY OCT. 28.

10 a. m. The Model Sunday-school, Rev. D. M. Litaker, followed by an open discussion.

10:30 a. m. The Model Church, W. E. Abernethy, with an open discussion.

11 a. m. Sermon by Rev. J. W. Moore.

Dinner on the ground.

1:30 p. m. Quarterly Conference.

7 p. m. Sermon by Rev. W. E. Abernethy.

SUNDAY MORNING.

10 a. m. A Missionary Sunday-school.

11 a. m. Sermon by Rev. W. E. Abernethy.

12:30. Dinner.

2 p. m. Love Feast and the sacrament.

7 p. m. Preaching at Reedy Patch, W. E. Abernethy, followed by a protracted meeting.

W. H. PERRY, P. C.

The Colonel's Waterloo.

Colonel John M. Fuller, of Honey Grove, Texas, nearly met his Waterloo, from Liver and Kidney trouble. In a recent letter, he says: "I was nearly dead, of these complaints, and, although I tried my family doctor, he did me no good; so I got a 50c. bottle of your great Electric Bitters, which cured me. I consider them the best medicine on earth, and thank God who gave you the knowledge to make them" Sold, and guaranteed to cure, Dyspepsia, Biliousness and Kidney Disease, by all druggist, at 50c. a bottle.

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North Carolina State Fair, Raleigh, N. C., Oct. 16-21st. Tickets will be sold from all points in the State of North Carolina, including Norfolk, Richmond and Danville, Va., on basis of one first class fare plus 50 cents, which includes one admission to Fair Grounds. Minimum rate including admission $1 00. Tickets on sale Oct. 13th to 20th inclusive and for trains arriving at Raleigh before noon of 21st with final limit Oct. 23rd.

Mecklenburg Fair, Charlotte, N. C., Oct. 24th-27th. Tickets will be soild to Charlotte, N. C., and return from points within a radius of 100 miles, including Greenville and Columbia, S. C., on basis of one first class fare plus 50 cents for one admission into Fair Grounds. (Minimum rate including admission $1.00) Tickets on sale Oct. 23rd to 27 inclusive with final limit Oct. 30th.

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THE W. C. T. U. CONVENTION.

F. S. B.

The Annual Convention of the W. C. T. U. of North Carolina, was held in Raleigh Sept. 30th to Oct. 4th, in the first Presbyterian Church. Miss Elizabeth March of Winston-Salem, the State President, presided throughout the sessions, except when relieved by Mrs. Mary C. Woody, a former long-time president, gifted as an expert inparliamentary usage according to "Robert's Rules of order."

The first rule of order printed on the programe of this convention was "All sessions of the convention will be opened and closed with prayer," and this was adhered to. Another unique and impressive occasion of prayer in the convention, to a man or any body else who is accustomed to attend political, secular and semi-religious conventions, was when the convention reached the place in the program for the election of officers it poured itself out in humble, fervent, submissive prayer to God for wisdom, guidance and blessing in the right selection of its officers. So different is this from the scheming intrigue of men in so many organizations. "Evangelistic Hour" was observed in a strong practical manner each day from 11 to 12 by Mrs. Mary C. Woody, who is a regular minister in the Friends church; her evangelistic teaching from the Scriptures was impressive, entertaining, instructive in a high degree, evincing unquestioned faith, clean logic, remarkable scholastic merit, and orthodox throughout.

Miss Lillie O'Daniel of Nashville, Tenn., a national W. C. T. U. worker and organizer, delivered a well expressed, well received address from the pulpit or platform of the Presbyterian Church, Sunday, p. m., mainly for young men. She insisted on industry, honesty, benevolence, cheerfulness and religion.

Gov. Glenn, who in behalf of the State welcomed the convention to the city, and to the State institutions located here, was happy in his welcome, but far more acceptable and interesting to the convention and to the temperance and prohibition people of the State were his clear cut statements that he had cut loose entirely from any sympathy any might heretofore suppose he has with the liquor traffic, declaring that it is no help to any body except the man who gets the money out of it. He said he had burned all the bridges behind him, that he believed the state could be carried for prohibition by from 75,000 to 100,000 majority. Many other strong things said he which the Advocate doubtless has published or will publish: Later Mrs. Glenn was made a member of the W. C. T. U. and the Governor an honorary member with the privileges of the floor. No men vote in the W. C. T. U. Still later Mrs. Glenn was made a life member and Governor Glenn an honorary life member of the W. C. T. U.

Dr. Moment, pastor of the First Presbyterian Church, preached the Annual sermon of the Convention at 8 o'clock, p. m. on Sunday.

This sermon for wide range of research, scholarship, close, clear reasoning, logical, profound argument and correct conclusion against the modern liquor business, this scribe has never heard equaled. Dr. Moment delivered the sermon without the use of manuscript. For the full text of the sermon, see News and Observer for Sunday, Oct. 8th. It was arranged to have it appear there and in The Post also.

The annual address of the President, Miss March, on Monday was an interesting, valuable paper, reviewing the work of the year, something of a state paper as politicians or statesmen would say.

Among other good things she said: "Religion and moral teaching are essential to character. Any system of education which does not inculcate sound morality is defective and dangerous to the State. The culture of the conscience is far more essential to manhood and citizenship than the culture of the intellect."

Again she said, "what an opportunity it was for the State Superintendent of public instruction and other leading educators at Teacher's Assembly last June in Greensboro to emphasize the absolute importance and justice to the children," etc., that teachers be required to execute the excellent law in this State on Scientific Temperance instruction. She said: "It was a disappointment to learn the subject was not spoken upon nor discussed in any way. It seems to this reporter that if any body should set a good example for the enforcement of law, the superintendent of publice instruction, the superintendents of graded schools and all teachers should, especially as to law in their department. She gave merited honor to Ex-Governor Aycock for his successful efforts for education, and thought "equal honor can be conferred upon our present Govenor Glenn." I may add that as Governor Aycock deserves and receives the sobriquet, "Educational Governor," so, from recent utterances, I trust Governor Glenn will earn the more difficult but equally honorable title, "Prohibition Governor" of North Carolina.

Another sentence from Miss March is, "We should hope at the next session (of the Legislature) the subject of Purity in Literature and Art will have the consideration it so justly deserves."

And we may add that such consideration, though facetiously alluded to in the last legislature and ridiculed as something for "Purity of Heart" will certainly make for heart and life purity.

Superintendents for each of the following departments of work carried on by the W. C. T. U. in North Carolina, reported, viz., organization, evangelistic, scientific temperance instruction, temperance literature, presswork, anti-narcotics, medal contests, Sunday-schools, mercy, non-alcoholic medication, fair and open-air meetings, flower mission, purity in literature and art, legislation and petition, peace and arbitration, prison work, unfermented wine, Sabbath observance, systematic giving, mother's meetings and purity.

The address of Mr. Massee, pastor of the Tabernacle Baptist church, Raleigh, to the convention in the Presbyterian church, was strong, convincing and helpful. His opening sentence "The supreme law of all really virtuous life is self-mastery." He went on to show there are two giants defying the armies of God. He characterized, "One of them the very messenger of the covenant with hell; the other the High Priest of Damnation." They are the cigarette and strong drink He showed that these are the tyrants of man and against them he needs self-mastery. He said: "Of the cigarette it maybe said youth has no more dangerous foe." He said many strong, truthful things against cigarettes, and as to the different methods of dispensing strong drink he said: "The dispensary is the subtlest foe of them all."

Many touching effective things were told in the convention. The ladies were urged to wear all the time the simple sign of the Union, a bow of white ribbon. Among the many interesting incidents related as a consequence of the "white bow", the best was that of a lady who said: "My brother, when beginning the practice of law before he had earned money and felt the need of money, was called upon in his office in Charlotte by a well-dressed man, who, in his interview, led up to the proposition to pay the young lawyer $500, to aid him in defending the liquor business against prohibitionists. He replied respectfully, "I do not use strong drink, my mother wears the white ribbon. Thank you, I can not aid you." It was a great convention.

The election of officers resulted in the election of Mrs. Laura A. Winston, President, a native of Guilford College, a resident for a number of years of this city, and teacher of the Deaf and Dumb here till they were moved to Morganton, where she is noted for efficiency in the superintendency of a department of work in the Institution. Miss March was selected as 1st Vice-President, and different from most men accepted this second place after having been president. Miss Notre M. Johnson, of Summerfield, Guilford county, a teacher in the graded school at High Point, had been so efficient and satisfactory in the next most important office—Corresponding Secretary—that she was unanimously re-elected and so were all the others elected. Space forbids details.

The members of the Convention joined hands and sang, "Blest be the tie that binds," &c., and with a closing prayer and benediction they were dispersed to the work for another year, to meet at such time and place as the Executive Committee shall choose.

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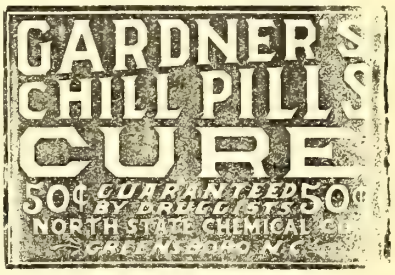
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OUR LAST OFFER FOR THE YEAR.

As our annual conference will convene on the 8th of November, we will make the last prize offer for the year to include October and November, including the settlement at Conference: The one paying over during the month of October and till the meeting of Conference in November, the largest amount on both new subscribers and renewals will be given a copy of the new History of North Carolina Methodism, by Rev. W. L. Grissom, which is expected to be on sale by that time. The one reporting the largest number of new subscribers during the same time will be given a copy of the new Hymnal in splendid binding. Lists will be sent out during the next week.

CONFERENCE GOSSIP.

Gossip of any sort is by no means edifying, but Conference gossip is particularly reprehensible. Some men (and women) seem constitutionally endowed for the business, and they always have a slate made out some weeks before the meeting of Conference. They are prolific of plans by which to find out local sentiment, and what they can not find out in this way is supplemented by a draft on the fertile imagination, and here they go. Weeks before the Conference meets, communities are shocked by what these people set afloat, the newspapers get hold of it, and of course they blab it right out.

Some things that are pubished by the newspapers in certain communities just before Conference indicate what these folks have been talking. When these papers say that probably so and so, from such a conference, will likely succeed Dr. So and so, we may be well assured that the reporters did not evolve this in whole cloth from their looms The people of those charges have been talking, and these newspaper items are the echoes of local gossip.

And what is all this worth? Absolutely nothing, and frequently it does harm, for the reason that it anticipates and frequently forestalls the very thing that might be done for the good of the church and the glory of God. It is time for somebody to say that some prominent churches, not only in the Western North Carolina Conference, but in the whole connection, are in a fair way to get themselves in an attitude that will make it practically impossible for them to share in the very best service the church has to give them. This may strike somebody as strange reading; nevertheless it is candid and uttered in the best of spirit. In the first place it may be news to some people yet it is the truth that the best preachers are not falling over each other to get to these places. When once a charge has established the reputation of being gossippy, and the rumor has time and again gone out that the sentiment prevails among them that their own Conference is barren of the talent that they need, the preachers themselves come to the conclusion that they ought to send abroad, and are not much inclined to take the risk of going deliberately to martyrdom. It is a cold day for a Methodist charge when few of the faithful men in the Conference would feel glad to be assigned to them as pastor.

In our own Conference we do not believe that we have a church in which the great body of the membership is in sympathy with the gossippers. The rank and file are loyal and true and appreciative, but they suffer, all the same, in consequence of the gossip, and they ought to rebuke the folly and give the Bishop and his cabinet to understand that they are Methodists of the Wesleyan type.

While on this subject it may be well enough for us to say that preachers sometimes become gossipy, and all their conversation about Conference time is not seasoned with grace. It is not well that our conversation should be directed extensively along the line of Conference probabilities so far as it relates to appointments. Such gossip frequently gets in the way of the work, and sometimes causes feelings of estrangement. A very good rule for the Methodist preacher to observe with special emphasis during the Conference season is the one given by St. James, "Let every man be swift to hear, slow to speak," and may we not add the remainder of the quotation? "Slow to wrath." The very best thing for us all is to be true, sincere, and loyal old-fashioned Methodists. Trying to be anything else is sure to make us unhappy.

THE REMINISCENCE OF A STRANGE FACT.

An item has been set agoing by the press recently which renews a familiar story among many Methodists in eastern North Carolina. As the incident alluded to is undoubtedly a fact of actual occurrence and one of those occurrences which savor almost of the miraculous, it is perhaps well enough to pass it on and say that the version we have always heard added what may be very significant, that is that devout members of the church had prayed very earnestly that the Lord might move the heart of the owner of the lot in some way to yield to their request to allow the house of worship to be erected thereon. In fact this was "the real kernel in the nut," as we have always heard the story. And who will say that this was not the providential answer to their prayer? But here is the story as we find it going the rounds of the press, taken from the Wilmington Messenger:

"A few nights since, Judge W. B. Council, Judge Fred Moore and several lawyers and newspaper men were gathered in the clerk's office at the court house, Judge Council waiting for the hour of ten to arrive to poll the jury which was out on a capital case and had been unable to agree up to that time. In the course of the conversation, Judge Moore told of a peculiar thing that happened in the small town of Swan's Quarter, Hyde county, some years ago. He prefaced his remarks by the statement that the happening of which he was going to speak might not be regarded as an actual fact, but he said some of the best people in the town of Swan's Quarter vouched for its truthfulness and that recently he asked a prominent lawyer, who was familiar with that section of the State, if what he had heard was true and he said it was. The story related was as follows:

"Some years ago the Methodists living at Swan's Quarter decided to build a church, and made a strong effort to purchase a certain lot. The desired lot was owned by a man who, for some reason, did not care to dispose of it, and after making many efforts to purchase the same, the committee appointed to purchase a lot and have the church erected, secured a site about three hundred yards from the one originally desired.

At length the church was completed and a few days later it was to be dedicated. In the meantime a severe storm swept over the little town and a small tidal wave also swept over a portion of it. The newly erected church was taken from its foundations and when the water subsided was left upon the lot on which the members of the church had originally desired that it should be built. The location of the church was the same as had originally been decided upon had the committee been able to purchase the desired site. The owner of the property no longer refused to make a deed, but said he would not go against an act of providence. A deed having been secured, the foundations were placed under the building and it stands where it was placed by the tidal wave.

"Soon after this church was dedicated and the question came up as to what the church should be named. One member suggested that it be called Alabama Methodist church, as the word Alabama in the Indian tongue means "here we rest." Another member suggested that it be called Providence Methodist church, as it was the hand of Providence that caused it to be placed where it was. This member's idea was adopted and the church is today known as Providence Methodist church."

SOUTH ATLANTIC QUARTERLY FOR OCTOBER.

The October number of the South Atlantic Quarterly opens with a scholarly and interesting article on the "Ancestry of Robert E. Lee," by Hon. W. H. Mann, of Petersburg, Va. Mr. J. D. Rodeffer, of Washington, D. C., writes of the relation of the South to the Library of Congress, pointing out the recent additions of manuscript material relating to Southern men. Rev. T. A. Smoot, of Durham, has a timely article on "Some New North Carolina Industries," noting especially the lettuce and dewberry crops. Prof. Charles Lee Raper, of the University of North Carolina summarizes the progress of cotton manufacturing in the South, and gives a hopeful forecast for the future. Prof. D. Y. Thomas, of the University of Florida, discusses the prerogatives of the Executive, reviewing some of the most recent acts of the Presidents in the light of history and the Constitution. Prof. Edwin W. Bowen, of Randolph-Macon College, has a timely article on "The Franklin Bicentenary." Prof. Bruce R. Payne, recently appointed to a chair in the Curry School of Education at the University of Virginia, has a very thoughtful article on "Ethical Theory as the Basis for Educational Theory and Practice." Hon. Junius Davis, of the Wilmington bar, contributes to the present widespread discussion of Paul Jones, a careful presentation of Jones' relation to Hon. Willie Jones, of North Carolina. The number closes with timely book reviews and literary notes by the editors.

DECENTLY AND IN ORDER.

This is a good time for every preacher and official member to refresh his memory on the apostolic injunction that every thing be done decently and in order. Truly this injunction should always be heeded, especially in the management of church affairs; but at this season, when too frequently the business affairs of the church are allowed to get into a jumble, and when officials and pastor are sometimes prone to fall into a panic, there is nothing that will so clear up the atmosphere and assist in bringing everything into line as cool and deliberate management.

We have a few times witnessed scenes in the congregation a Sunday or two before Conference that, from the standpoint of preacher and officials, were pathetic, and from that of the spectator, ludicrous. If congregations have been allowed to rest easy and come up delinquent on the last Sunday before Conference, an attempt to whip them out of the bog at this last service will be much like that of dealing with a balky team. It requires tact, and most men will fail; but something can always be accomplished by a man who secures first of all full control of himself and then does things decently and in order. Whatever can not be accomplished in this way is not worth the effort. To attempt more is to make sure of leaving a bad taste in the mouth.

RUTHERFORDTON.

In a letter from Brother Arnold, he says: On the 3rd Sunday in this month at Hebron we burned two old notes that have been standing against the church for four or five years. The debt was not large, but it was a source of a good deal of annoyance, as old debts always are. This beautiful country church is now entirely free of debt.

NOTES AND PERSONALS.

Rev. J. J. Renn, of West Greensboro circuit, is holding a meeting at Jamestown this week.

Rev. W. E. Edmundson, it is announced, will remove from Charlotte to Morganton soon.

Rev. John R. Brooks, D.D., attended the session of the Holston Conference at Bristol, Tenn., last week.

Rev. J. A. Bowles has just held a very profitable meeting with his church at Proximity. We have not learned the definite results, but they were large.

Elizabeth City won a great victory for prohibition last week. Goldsboro will likely soon have to make another fight, and we sincerely hope will likewise win.

The congregation of Centenary church, Newberne, will dedicate their new church next Sunday. This church cost $80,000.00, and is said to be the finest in the State.

Rev. E. C. Glenn has been holding a meeting at Forest Hill church, Concord, Rev. G. T. Rowe, pastor. The meeting began on the 11th and much interest has been manifested.

The congregation at Muir's Chapel, on the West Greensboro circuit, have raised the amount due on their beautiful new church for this year, and will pay the balance due next year.

Miss Pearl Phillips, daughter of Mr. H. T. Phillips, Clerk of the Superior Court of Davidson county, was married in this city last week to Mr. Carl Owen, Rev. W. M. Curtis officiating.

Rev. W. L. Sherrill, our Conference Secretary, has made application to the railroads for special rates to our Annual Conference, and perhaps we shall have the announcement of terms, etc., next week.

Rev. J. F. England, of Ruffin circuit, writes that ground will be broken for the foundation of the new Methodist church at Ruffin, on Thursday, October 26, 1905. Thanks for invitation to be present.

Many friends of Rev. George F. Smith, presiding elder of the Warrenton district, North Carolina Conference, will regret to hear of the affliction of his father, who suffered a stroke of paralysis at his home in Davidson county last week.

Rev. George H. Crowell, of High Point, occupied the pulpit at Centenary church, this city, last Sunday morning, delivering the address for the Rally Day Service. Rev. Ira Erwin, the pastor, is engaged in a meeting at Zion Chapel, just out of the city.

Rev. Walter Holcomb, the evangelist, made us a pleasant call last Friday. He was on his way to Mount Airy for a few days visit to his parents. He spent the past summer at Chicago University, and has been engaged in meetings in East Tennessee since his return.

The Committee on place of meeting of the next General Conference adjourned in Asheville last week to meet again in Birmingham, Ala. The Birmingham people have been moving in the matter looking to the entertainment of the Conference, having raised $5,000.00 for that purpose.

Mrs. W. S. Creasy, of Mt. Airy, passed through the city this morning returning from a visit to relatives and friends at Charlotte and Greensboro. She was accompanied by her son-in-law and daughter, Mr. and Mrs. S. Lee Smith.—Twin-City Sentinel, Oct. 12.

Rev. Jno. C. Kilgo, D.D., occupied the pulpit of Washington Street church, High Point, last Sunday, and preached two strong and uplifting sermons. Mrs. Kilgo accompanied him and they were guests of Dr. and Mrs. W. G. Bradshaw.

It was announced last week that Rev. W. L. Grissom, of the Western North Carolina Conference, had presented to the Historical society of Trinity College, a steel engraving of the first Methodist Conference, which was held at Baltimore. This was the first conference held in the United States, and shows the ordination of Bishop Asbury. The picture is held as a valued gift and will be placed in the Y. M. C. A. hall.

We regret that lack of space forbids a full account of our pleasant visit to Rev. A. J Burrus, and people at Troutman last Sunday. The occasion was a Missionary Rally embracing Saturday and Sunday. Rev. W. H. Willis had been with them on Saturday, and the young people occupied the evening with a missionary programme and the editor of the ADVOCATE came in for the Sunday service. There were good crowds and edifying services.

Work has been resumed on the main front of the Greensboro Female College building. This will be pushed to completion and will greatly improve the appearance of the building, besides giving more room for dormitory accommodation, which is greatly needed. It is very evident that Rev. W. M. Curtis, the new Secretary and Treasurer, is bringing things to pass in a quiet yet effectual way. The College is evidently entering upon a much more prosperous career than ever before.

The Concord Times, of last Friday announced the death of Mrs. Eliza Blake Smith, mother of Rev. T. W. Smith, of our Conference, which occurred at her home in Tallehassee, Fla., on Tuesday, October 10. She was 85 years of age, and was a lady of fine culture and beautiful Christian character. We remember to have met her years ago, when on a visit to her son in Concord, and the impression made on us at that time was that she was a lady of extraordinary powers. Brother Smith has the tenderest sympathy of a host of friends in the sad bereavement. Few men had stronger attachment for a mother than had Brother Smith.

LENOIR AND DAVENPORT COLLEGE.

MR. EDITOR:—By rail it is some 30 miles from Rutherford College to Lenoir, while it is only about 13 miles across the country, but we have to cross the Catawba river in a ferry boat and climb a hill which the people call a mountain. Nevertheless, having an ideal day and good company, time passed so rapidly and pleasantly that I was surprised when the hills and towers of Lenoir loomed up before me.

Your readers already know something of the intelligence, culture, refinement and enterprise of the people of Lenoir. The town seems to have grown considerably since my former visit, a little more than four years ago, and now, I am told, it has some 2,500 or 3,000 population. Ours is the leading church, yet the Presbyterians have a better house of worship. The Rev. L. T. Mann is their present pastor and is regarded as one of the finest preachers in the Conference. I had the pleasure of preaching twice to his large and intelligent congregation, a good proportion of whom came from

DAVENPORT COLLEGE

I may say that this cherished institution is the pride of the town, especially of the Methodist people. It has had a checkered career, but it seems now to have entered upon a new era of prosperity and usefulness.

During the Spring term of 1903, at the close of which the Rev. Chas. C. Weaver, Ph.D., Johns Hopkins University, took charge of it, there were only 25 boarding pupils in the school, and there was no room for any more. Now they have 75 boarders, with room for some 25 more, the capacity having been quadrupled, while the patronage from outside the town has trebled. Then there were only 6 teachers, while now they have 11. This enlargement of capacity was effected by putting another story on the old building and by erecting a $5,000 brick addition to the south side of that building. They are planning for another new building, about the same size and cost, on the north side, together with the installment of a steam heating plant, and, I think, waterworks. It is believed when this is done it will be easy to double, if not treble, the outside patronage of the school.

In addition to this increase of capacity, new pianos and other furniture have been added to the equipment. Besides this, the separate departments of voice culture, elocution and music on the violin, as well as a new music teacher have been added.

Dr. and Mrs. J. H. Weaver live in the college building and the latter has charge of the boarding department. They are affectionately known as "Father Weaver" and "Mother Weaver", and exert a wholesome and helpful influence over the young ladies. I was a guest in the college for several days and I received a very favorable impression as to the efficiency of the faculty and the healthful, religious atmosphere that pervades the institution. I predict a future of great usefulness to this Conference school.

While, as I am informed, the curriculum of Davenport is about the same as that of Greensboro, there need be no ungenerous rivalry between the two institutions; for the field from which they draw their patronage is wide enough for both of them to prosper. I am assured that of the 75 boarding pupils of Davenport hardly a half dozen would have gone to Greensboro if this school had not been open, or to any other Methodist school.

The expenses are certainly very reasonable considering the advantages that are given. I am told that $135.00 will pay for everything—tuition, board, room, fuel, lights, laundry, etc.—for the school year. But the expenses of running the school are being paid.

I had the pleasure also of visiting

THE WEAVER SCHOOL

for young men and boys, a private institution located within half a mile of the college. They have a good and commodious brick building. Professor Charles Anderson Weaver, son of a deceased member of the North Georgia Conference, and an alumnus of Emory College, Oxford, Ga., is principal. They have a boarding department for the students, presided over by the accomplished mother of the principal. Professor Weaver and his assistants seem well fitted for their work. The school has started off well and bids fair to be an important factor in the educational life an progress of the town and section.

In addition to the good people at the college, I am indebted to Brother Mann for special courtesies.

Fraternally yours,
JNO. R. BROOKS.

Bristol, Tenn.

CONFERENCE NOTICES.

EDUCATIONAL EXHIBIT.

In the Educational Exhibit to be made in one of the rooms of West Market Street church, November 8-14, all our schools will please participate. A responsible person will be in charge of the room at all hours. It is expected that every school will have its exhibit arranged by Tuesday evening. A prominent placard bearing the name of the school should be placed over each exhibit. An exhibit may contain anything pertaining to the school or its history, as pictures of grounds and buildings, photographs of officers and benefactors and distinguished graduates, specimens of student's work, publications, cabinets of valuables, historic relics, college colors, college yell in large letters, &c.

E. L. BAIN,
Chmn. Bd. of Education.

CLASS OF SECOND YEAR.

The class of the second year will meet at the place named in the Conference Directory on Tuesday morning at 9:30 o'clock, November the 7th. Every member of the class is expected to be present at the first meeting of the Committee.

GEO. D. HERMAN, Chmn.

Shelby, N. C., Oct. 14, 1905.

The Sunday School Lesson.

LESSON FOR OCTOBER 22, 1905.

Rebuilding the Temple.
Ezra 3:10 to 4:5.

Golden Text.

The temple of God is holy, which ["and such"] temple ye are [' are ye"] 1. Cor. 3:17

NOTES.

Now came twenty years of effort. For fifty years there had not been on earth an edifice for the worship of the true God. Solomon's temple had gone down in blood and flame, and its site was the bare rock on which Abraham had built an altar. Here an altar was at once raised, and the routine of worship begun. All the glad sacred usages were renewed, for the Most High needs no temple made with hands. It is the worshipers who need the building; and so in the second year were laid the foundations of the second temple—to which Christ came.

"They shall obtain joy and gladness." The exiles gained but a narrow territory, and the city was in ruins; yet here, as at the Dionysiac festival of Athens, was the joy of new, rising life. "Our mouth was filled with laughter," and they sang while they worked. This was partly human, just as hope sparkles like the morning over new enterprises. To that is due the world's progress, and nowhere so much as in our own land. They also built confidently, divinely assured that their work should stand.

Such music had five hundred years before risen upon this air when Solomon dedicated the first temple. He that sitteth in the heaven had then looked down with favor on his first earthly dwelling. "Here will I dwell," had been his word; and that word was now renewed. His people were now accepted, and were walking in the light of his countenance. No wonder that, as of old, everything that had breath joined in loud rejoicing, for it was right, and praise was comely.

A very human touch is thus given to the picture of the day. These ancient men had fifty years, or more, earlier seen the abused but majestic structure of Solomon, seen it with the glow of young wonder, and memory now even added to its charms. That temple was rich in old associations. "The old is better," is a very natural feeling. The plan of this house seemed meager, and the forces at work were small compared with the resources lavished on the farmer. Young people have no such emotion; they look at the sky through morning windows.

These heathen neighbors looked on the returning Jews as intruders. It was a century and a half since, on the fall of Israel, these had been brought into northen Palestine. As in Christ's day, the Jews had "no dealings" with them, abhorring their idolatry and counting them treacherous.

The religion of these North people was itself a compromise. They, like Israel on the same ground, as if the very soil were taented, mixed their idolatries with some elements of the Mosaic ordinances. Thus in later times when the Jews prospered, these claimed to be Jews; when those suffered, these disclaimed all kinship with them. Thus being "part iron and part clay," they feared the Lord, and served their own gods, as opportunists, doing only as seemed good for the passing hour. With such the Jews, now cured of idolatry, wished no entangling alliance, however plausible it might appear.

Who has not heard believers charged with being narrow? Many an offer of aid and alliance is made on our frontier—and elsewhere—if the little society of believers will admit certain doctrines and usages. When such offers are declined, scowling and sharp comments follow, and the souls of believers are sore tried. One who keeps his footing on his own faith and practice, and abides by his own conscience, must expect to be by some reckoned bigoted and very "blue."

"In non essentials." Some beliefs and usages are needful to salvation, chiefly relating to affections and ordinances. Few believers see essentials in just the same light, but all agree that they are essential Thus "if any man love not the Lord Jesus Christ," how can he share Christian fellowship? Personal regard, kindred neighborliness and civic esteem may exist without another's creed or practice.

The church is still planted in a hostile world, and "they that will live godly in Christ Jesus . . . suffer persecution." This refusal cost the Jews much, but they were noble in preferring purity of conscience to material benefit. The same trouble is on believers to day. Money and power must be declined if tainted with wrong, for good conscience is worth more. The Divine approval means the Divine aid in some form; it surely means peace and assurance forever. But the struggle is often severe.

These foes tried many arts, and especially had "diplomats" at the Persian court to baffle the undertaking. Yet the building rose After twenty heroic years the topstone was laid with joy, and the glory of this latter house excelled that of the former in the true glory of a Christian temple, in that to it the Saviour came.—A. B. Hyde, D. D., in Pittsburg Christian Advocate.

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Northbound	Passenger	Mixed	Mixed
Chester	Lv 9 00 am	4 30 am	
Yorkville	Lv 9 48 am	5 57 am	
		7 50 am	
Gastonia	Lv 10 38 am	9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am	
		1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

CONNECTIONS.

Chester—Southern Railway, S. A. L. and L. & C.
Yorkville—Southern Railway.
Gastonia—Southern Railway.
Lincolnton—S. A. L.
Newton and Hickory—Southern Railway.
Lenoir—Blowing Rock Stage Line and C. & N.

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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

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Our Little Folks.

A Narrow Escape.

Sister Annie was sick, and Johnnie and his little sister, Marie, did not know what to do with themselves. They wandered gloomily about the house and yard, disconsolate and lonely; for Annie had been the life of their party, the leader of their sports, the very light of the household, and Annie was so sick she could not bear them to make any noise. To step softly across the room hurt her head dreadfully, and to whistle, or sing, or shout—O my! mother said that would never, never do

You cannot imagine what a relief it was, then, to be sent over to grand mother's on an errand. This was distant about two miles, and quite a little of the weary time would be consumed in going and coming, and when Mrs. Taylor consented to the children remaining until after dinner with their grandmother, their joy was complete.

It was midwinter and very severe weather, and Johnnie was anxious to take the sled and go down to the old lady's on the ice, the river being frozen over; Marie could ride on the sled, and he would put on his skates and skim along with the rope in his hand. It would just be fun to haul her that way. But Mrs. Taylor shook her head decidedly.

"The Big Walnut is a most treacherous stream," she said, in reply to the children's pleading. "You never know whether it will bear you up or not. The current is so swift and strong it does not freeze solid enough, and it is always so full of air-holes I would be perfectly willing for you to go that way if it was safe, Johnnie boy, but, as it is, I must decidedly say no! It is not so much farther by the road, and one may take the sled and coast down all the hills anyway."

Johnnie was not half pleased. He thought he knew best. Mother was too silly for anything to be afraid of the Big Walnut. With the mercury almost down to zero, of course, there wouldn't be any danger. If only boys any girls didn't have to mind mothers, he'd prove to Marie that the ice was all right.

However, Johnnie had been trained to obey mother pretty well, and he hadn't the least idea of doing anything else when he started to his grandmother's. But he talked regretfully all the way, and when at the dinner-table the hired man, Sam Phillips, assured him that the Big Walnut would bear up a team without a doubt, his wish to venture home upon the ice became so strong that it grew into a resolution to do so. He was positive that mother would not care. She had said that she would be perfectly willing if it were only safe, and it was safe—Sam Phillips said so; and, of course, he knew all about it.

But Johnnie had not reckoned on little Marie having objections. That was exactly what the little girl revealed, however, so soon as he broached the subject when they had started home quite early in the afternoon.

'Mother said not!" exclaimed the tiny girl, sturdily, "and it isn't good to disobey mothers, ever!"

"But she said she was willing if it was safe," persisted Johnnie, "and Sam says it is. I'll throw rocks on it first and try it, and go out with a great big club and pound on it, and let you see. It's so fine riding on the ice, Marie. I haven't got my skates; that's the only thing But I can slide a long ways at a time and pull you right along"

"Well," said Marie, wavering before the temptation, "if you're sure mother won't care ——"

"I know she won't," said Johnnie.

"And you must pound it awful!"

'Yes, I will," said Johnnie, going out on the glittering surface and pounding it here and there with a heavy stick

"It cracked!" cried Marie, in alarm "I heard it just as plain. It cracked awful! Come back, right away, Johnnie Taylor!"

But, alas! It was too late for Johnnie to return. With a loud report the ice parted between him and the shore, and here and there it bent and yielded and broke, until Johnnie's refuge was only a little island of ice at the mercy of the current.

"O, O, O!" wailed Marie, running up and down the bank, helplessly; "what shall we do, Johnnie Taylor? If you had just minded mother!"

'Yes, I wisht I had, Marie," said Johnnie dolefully. "I guess I am going to drown. I am a very little boy to drown, too; such a little boy to die Couldn't you do somethin?'

Marie looked all about and screamed as loud as she could, but the farmhouses were a long distance away, and there was no one in sight. Meantime there was Johnnie—her Johnnie—in danger of drowning in the cold, icy water. Suddenly her eyes fell on the long, stout rope attached to the sled. She sprang toward it, and began to untie the knots frantically. Johnnie saw what she was about, and cheered her on.

"You're the very smartest and pluckiest little girl I ever saw!" he declared. "Fasten one end round that little tree, Marie, and sling the other to me; I guess you can do it. Not quite. Try again; don't get discouraged. Now! That's it; I've got it. Now I can pull myself to the shore all right" And he did, not without a good deal of difficulty, but he managed it.

"It's a mighty good thing I didn't go very far out on the ice," said the boy, when he had retied the rope to the sled, and they were on their way home. "If I had you couldn't have reached me with that rope."

"It's a gooder thing that I didn't go on the ice," said Marie, wisely shading her little head, "or there wouldn't have been any one to throw you the rope, and we'd both been drowned. And it's the goodest thing to mind mother—the goodest of all!"

"That's so," said Johnnie; we'll always do it after this, Marie"—Baptist Boys and Girls.

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My Index explains all these things fully and interestingly; tells how to care for lamps. It's free—let me send it to *you*. Address, MACBETH, Pittsburgh.

Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo, Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

Grave Trouble Foreseen.

It needs but little foresight to tell that when your stomach and liver are badly affected, grave trouble is ahead, unless you take the proper medicine for your disease, as Mrs. John A Young, of Clay, N Y., did. She says: "I had neuralgia of the liver and stomach, my heart was weakened, and I could not eat. I was very bad for a long time, but in Electric Bitters, I found just what I needed, for they quickly relieved and cured me." Best medicine for weak women. Sold under guarantee by all druggists, at 50c a bottle.

Sweet Toned—Reliable

Epworth Pianos



Why I am going to buy the Epworth

—*because* it has a sweet, pure, sympathetic tone—the singing tone. I dislike a piano with a cheap, common, harsh tone, no matter how pretty the case.

—*because* Epworth sounding boards are made by the slow, old-fashioned, German process—by hand—giving greater vibration and resonance to the tone,—and more *life* to it. I don't want my piano to get "tinny" or "thumpy" after awhile, like so many pianos I have seen.

—*because* the action of the Epworth is easy and prompt—repeats rapidly and has a delightful touch. I don't like to play on a piano that rattles or works sluggishly.

—*because* the Epworth is finished by the old reliable, slow process—not rushed. I have seen pianos whose finish peels off after a while.

—*because* the Epworth has the strongest ten year warrant I ever saw;—the Company takes all the risks of piano lasting. Most other warrants don't warrant the working parts, nor the sounding board from splitting.

—*because* I can buy the Epworth direct from the Company, instead of through an agent or dealer. I prefer to be my own dealer—sell it to myself and save that middle profit. It costs lots of money to sell pianos ordinarily, and that expense is a dead loss, which I avoid by buying the Epworth direct.

—*besides* the Company will send me a piano on trial. It must be perfect and *satisfactory to me* or they take it back. In this way I get to use my own judgment—and no agent around to worry me.

Above are some of the reasons Epworth pianos are growing in favor with intelligent buyers.

Our catalogue explains a number of other interesting points. Tells how some pianos soon become hard and metallic while others seem to get better and better—sweeter toned with use.

No matter what piano you are thinking of buying it will pay you to sit down and write for the Epworth Piano Catalogue—free for the asking. *Write for that catalogue to-day.*

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Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Miss Margaret Foster.

Our pen almost refuses to write after that dear name—dead. The sad tidings came a few days ago with such a shock that even now we can scarcely believe it to be true. Some of her friends had been informed of her illness by the family, but the last communication, sent a few weeks before she passed away, expressed the belief that she was out of danger and the hope thas she would, in due time, return to college again We were, therefore, totally unprepared for the announcement of her death.

At the meeting of the Woman's Board in Memphis, 1903, we first met Miss Foster. She had just graduated at the Scarritt Bible and Training School, but her decision to be a medical missionary, necessitated a four years' course in some medical college. We were deeply impressed not only with her bright, attractive personality, but her spirit of thorough consecration, and when Mrs. Trueheart consented that she be entrusted to the care of the young people of our Conference, we could but feel it was indeed 'of the Lord"

Our young people at once look her to their hearts, and gratefully and lovingly she responded to the interest they manifested. On her way home last May she spent two or three weeks in our midst, and her presence intensified the mutual affection already existing. We not only loved but admired her, and rejoiced in her evident ability to fulfill her high calling. We can but sorrow at our own loss and the loss to the work, and yet when the summons came "Come up higher" she no doubt responded gladly. Truly "God's ways are past finding out." The interpretation of this strange providence must be left to time. Let us turn our thought to her vacant place with intense prayer and expectation that her beautiful example may impress many a young woman with the beauty of unselfish service, and that many shall rise up to respond to God's call for workers, "Here am I, send me."

To the Senior Golden Links of W. Market Street church, Greensboro, Miss Foster was indeed a sister beloved. We will let them tell their own story of grief and disappointment, as embodied in their report sent to the District meeting, held in Reidsville last Saturday:

"In May of this year we had the rare treat of a visit from Miss Foster, and the opportunity of close and intimate acquaintance with her. So magnetic was the beauty of her character, the consecration of her sweet young life, and her personal charms we felt that we must claim her for our own, and make our representative, our substitute in the foreign field, after preparing her for the best possible service.

"Our young people were not slow to catch the enthusiasm, and voluntary subscriptions came in rapidly until the amount of $291.60 was pledged Of this amount, $74 80 has been paid in. We were planning a vigorous campaign for the balance required—$208 34—when the paralyzing news reached us that our dear girl had become a victim to fever, and her sweet spirit had gone back to God, who gave it.

"We are stunned and bewildered, yet submissive we are heart broken, yet grateful for the gift of her presence e'en so short a while. We know that her young life was not in vain, and that Infinite Wisdom has planned this, but just now our hopes are blighted, and the future seems uncertain Of this we are sure, there is a Golden Link connecting us more closely with the Heavenly Home.

"'Since she went home
So large a world to lose so very much
In one small woman's face and voice and touch,
The simple magic of her tender smile!
So full a world to have so empty grown
For one small woman's quiet soul and tone,
And yet 'twill empty be for such a while
Since she went home!'"

The following extracts from a letter written to Mrs. Lula Carr, of Greensboro, by Miss Foster's pastor, will doubtless have a mounful interest for all our readers:

Dear Sister Carr:—It is with tearful eye and heavy heart I come to tell you our great sorrow. On Wednesday evening at six o'clock, when the sun had set below the western horizon, and the curtains of night were softly closing around us, the spirit of our dear Miss Maggie Foster passed from our midst to its great reward. How our hearts bleed under this almost crushing sorrow. Miss Maggie was one of the purest, noblest characters it has been my pleasure to know. Those who have known her from childhood are unable to recall a single instance in which she displayed any signs of unholy temper. A few days before she passed away she remarked to her good mother, Mrs. T. W. Foster, "Mamma, did you ever see any thing purer than those white roses? Mamma, don't you wish everything was as pure?" It was her ardent wish to make everything she touched as pure as the Christ she knew.

Her illness was typhoid fever. She was sick almost eight weeks. Her temperature for many days was so high as to necessitate constant bathing and packing in ice. She was unable to realize that the ice was cold. At times we were hopeful of her recovery, but about twenty days before the end came she began to sink, and no medical skill known to men seemed to be equal to her need and our desires. She sank slowly but the end came at an earlier time than we had imagined it would

A few days before her demise, she remarked to her nurse, "If the Lord takes me now, it may be to keep me from having to undergo the hardship awaiting me in China." She had been praying for her younger sister, Miss Tommie Foster, to be called to China as a missionary. Everything had been arranged for Miss Tommie to enter the Scarritt Bible and Training School in September (past) but the illness of Miss Maggie prevented her departure. Shall we pray that the mantle of the older fall upon the younger?

The deceased was buried from the M. E. Church, South, of Lexington, Miss., of which she was a member. The Rev. S. W. Adams, P. E of Brookhaven Dist., an uncle of the diseased, assisted by Revs Tucker, Duncan, Kincaid and this writer, officiated.

The day of her burial was a bright one The cemetery is two miles east of Lexington, situated on a low hill sloping gently to east and south, overlooking a beautiful valley The sun was shining so bright as to give the landscape an exquisitely beautiful golden color. At 1:50 p. m. when the casket was lowered and while the grave was being filled, a thick cloud covered the heavens above and shut off the light of the sun Just as the mound was ready for the burden of beautiful flowers, the sun came out in his splendour and did not hide his face again How sad! Yet how sublime the scene

Miss Maggie had graduated from the I. I & C; from the Scarritt Bible Training School, and had finished two of a four year's course at the Woman's Medical College in Philadelphia She was making ample preparation, and since she was Purity incarnated, we believed her future one of great usefulness Nor was her preparation in vain. She will live and shine through the ceaseless ages of Eternity

May God bless and comfort you in this our common sorrow.

Yours in Christ,

JAMES K HALL.

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" " " 175 " " " 175

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Quarterly Meetings.

ASHEVILLE DISTRICT—4TH ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel	Aug.	6
Riverside & Weaverdam, Riverside	"	6 7
Hendersonville ct., Hill Girt	"	12 13
Hendersonville station	"	13 14
Cane Creek circuit, Sharon	"	10 20
Marshall circuit, Marshall	"	26 27
Swannanoa ct., Swannanoa	Sept.	2 3
Hot Springs ct., Paint Rock	"	9 10
Ivey circuit, Laurel	"	16 17
Old Fort circuit, Ebenezer	"	23 24
Burnsville circuit, Burnsville, Sep. 30, Oct.		1
Bald Creek circuit, Borings	Oct.	7 8
Chestnut Street	"	15 16
Central	"	22 23
Weaverville ct., Mt. Pleasant	"	28 29
Weaverville station	"	29 30
Haywood Street	Nov.	5 6

CHARLOTTE DISTRICT—4TH ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Sep.	3 4
Epworth and Seversville	"	3 4
Morven circuit, New Hope	"	9 10
Monroe circuit, Trinity	"	16 17
Monroe station	"	17 18
Lilesville, Forestville	"	23 24
Wadesboro station	"	24 25
Pineville, Harrison	Sept. 30...Oct.	1
Trinity	"	1 2
Polkton, Harmony	"	7
Ansonville, Cedar Hill	"	8 9
Derita, Trinity	"	14 15
Tryon Street	"	15 16
Dilworth and Big Spring	"	18
Clear Creek, Union	"	21
Matthews, Matthews	"	22 23
Chadwick	"	25
Weddington, Union	"	28 29
Waxhaw, Waxhaw	"	29 30
Brevard	Nov.	5 6
Hoskins	"	5 6

FRANKLIN DISTRICT—4TH ROUND

J. E. Woosley, P. E., Franklin, N. C.

Macon circuit, Mt. Zion	Aug.	19 20
Franklin station	"	26 27
Webster circuit, Speedwell	Sept.	2 3
Dillsboro and Sylva, Sylva	Sept.	2 3,
Franklin circuit, Iotla	"	9 10
Bryson City at Bryson City	"	16 17
Glenville circuit, Highlands	"	23 24
Andrews station	Sept. 30...Oct.	1
Robbinsville ct., Robbinsville	"	7 8
Murphy circuit, Peach Tree	"	14 15
Hayesville circuit, Hayesville	"	21 22
Hiawassee circuit, Liberty	"	27 28
Murphy station	"	28 29
Whittier circuit, Shoal Creek	Nov.	4 5

GREENSBORO DISTRICT—4TH ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Randolph circuit, Ebenezer	Aug.	29
Greensboro, West Market St	Sept.	3
Greensboro, Walnut Street	"	3
West Greensboro, Jamestown	"	9
Greensboro, Spring Garden	"	10
Greensboro, Centenary	"	10
Randleman and Naomi	"	16 17
Asheboro station	"	24 25
Uwharrie, Oak Grove	Sept. 30...Oct.	1
Asheboro circuit, Union	"	1 2
West Randolph, Pleasant Hill	"	7 8
High Point, Washington St	"	8
Ramseur and Franklinville, Franklinville	"	13
Coleridge circuit, Concord	"	14
Pleasant Garden circuit	"	21 22
Reidsville, Ware's Chapel	"	27
Wentworth circuit	"	28 29
Reidsville, Main Street	"	29 30
Ruffin circuit, Reidsville	"	30
High Point, S. Main Street	Nov.	1
East Greensboro, Mt. Pleasant	"	4

MORGANTON DISTRICT—4TH ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Connelly Spgs.	Aug.	19 20
Rutherfordton sta., Rutherfordton	"	26 27
Cliffside circuit, Oak Grove	Sept.	2 3
Henrietta and Caroleen, Caroleen	"	3 4
Marion & Providence, Marion	"	9 10
Morgaeton circuit, Mt. Pleasant	"	17 18
McDowell circuit, Nebo	"	23 24
Elk Park circuit, Banner Elk	Oct.	1 2
Spruce Pine ct., Pisgah	"	7 8
Bakersville circuit, Bakersville	"	8 9
Table Rock circuit, Linville	"	14 15
Morganton station	"	15 16
Broad River ct., Tanner's Grove	"	21 22
Forest City circuit	"	22 23
Green River circuit' Bethlehem	"	28 29
Thermal City circuit, Pisgah	"	29 30
North Catawba ct., Carson's Chapel	Nov.	4 5

SHELBY DISTRICF—4TH ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Aug.	12 13
Gastonia, Main street	"	13 14
Bessemer City at Bessemer City	"	19 20
El Bethel and Salem at El Bethel	"	26 27
King's Mountain station	"	26 27
Mount Holly at Mountain Island	Sept.	2 3
South Fork at Wesley Chapel	"	9 10
Lowesville at Salem	"	16 17
Rock Springs at Marvin	"	23 24
Lincolnton station	"	29
Lincolnton circuit at Pisgah	Sep. 30, Oct.	1
Cherryville at Lander's Chapel	"	7 8
McAdensville station	"	10 11
Lowell at Lowell	"	11
Stanly Creek at Iron Station	"	14 15
Belwood at St. Peter's	"	21 22
Polkville	"	28 29
Shelby circuit at Sulphur Springs	Nov.	4 5
Shelby station	"	5

WAYNESVILLE DISTRICT—4TH ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Mills River at Shaw's Creek, Sep. 30,	Oct.	1
Haywood circuit at Fines Creek	"	7 8
Brevard circuit at Conestee	"	14 15
Brevard station	"	15 16
Waynesville station	"	21 22
Spring Creek at Baldwin's Chapel	"	28 29
Canton circuit at Spring Hill	Nov.	4 5

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

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Second Vice President—Mrs. W. L. Nicholson, Charlotte.

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Editor of Column in Advocate—Mrs. W. B. Meacham, Asheville.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Study of Department Work of the W. H. M. S.

The plan for bringing special subjects of study each month before the auxiliaries, which was recommended by the Committee on Literature and Press Work and adopted in the July number of Our Homes, is proving to be interesting and definitely helpful. It not only brings afresh before the minds and hearts of every reader the great field of the Home Mission Society, but opens up the different ways so clearly that no woman who reads can fail to find convincing assurance that there is work for her to do in this field, and also there is so much to be done that no other woman can take her place and do it for her.

The topic for October study is "General Survey of the Work of the Woman's Home Mission Society," and it is important to each Home Mission Worker to have this bird's-eye view of the Society's growth and development just as we are entering upon a fuller study of the details of its different departments and institutions. Auxiliary members who do not subscribe for the organ of our Society handicap their interest and usefulness more than they realize, as is evident from the outline of subjects for the year.

Beginning with the July number on "Tithing," the August issue dealt with the "Supply Department." The study and information in the September number on "Factory Population and the Need in that Field," is invaluable. For October, as already stated, is the "General Survey of the Work of the Woman's Home Mission Society." If this sketch which connects the whole in a continuous narrative is kept for reference, it will make clearer the separate study of each part. November, "City Missions;" December, "Rescue Work;" January, "Our Negro Population;" February, "Immigration as it Affects the South;" March, "Cubans and Italians in the South;" April, "Chinese and Japanese in America;" May, "Mountain Work."

"The Necessity of Organized Effort becomes more and more apparent as we gain larger and larger knowledge of the vast need of our nation. Single-handed personal work there must be, as each stands in her appointed place, but there are waste places that such work cannot reach unless hand join with hand, heart with heart, life with life, and form a living bridge across the chasm. Such a bridge is our Society. It spans the continent from city to city, from mountain to mountain, across river and plains, and forms a highway over which the Holy One goes in the hearts of his messengers seeking and saving the lost.

Without this bridge of which you and I are responsible for a part, and our Auxiliaries and Conferences for larger parts, those messengers could not go on their errands of mercy. Should we not therefore carefully guard against a break that may occur if we do not do our duty—you and I?"

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Quarterly Meetings.

STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	Aug.	5 6
Mooresville station	"	6 7
Caldwell circuit at Ebenezer	"	12 13
Granite Falls station	"	13 14
Troutman circuit at Troutman	"	19 20
Catawba circuit at Bali's Creek	"	26 27
Mooresville circuit, Centenary	Sept.	2 3
Lenoir circuit at Littlejohn's	"	9 10
Lenoir station	"	10 11
Clarkesbury circuit at Macedonia	"	16 17
Iredell circuit at Snow Creek	"	23 24
Statesville, First Church, Sept. 30	Oct.	1
" West End	"	1
Statesville circuit at Trinity	"	7 8
Alexander circuit at Rocky Spring	"	14 15
Stony Point circuit, Stony Point	"	21 22
Maiden circuit at St. Paul's	"	28 29
Newton circuit at Fair Grove	"	29 30
Hickory station	Nov.	4 5

SALISBURY DISTRICT—4TH ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Aug.	27
Salisbury, Holmes Memorial	"	27
Mt. Pleasant, Cold Springs	Sept.	2 3
Concord, Central	"	3
Concord, Epworth	"	3
Spencer	"	10
Salisbury, South Main Street	"	10
Linwood, Wesley Chapel	"	16 17
Lexington	"	17
West Lexington	"	17
Jackson Hill circuit, Lane's Chapel	"	23 24
New London, New Lonpon	"	24 25
Big Lick	Sept. 30 Oct.	1
Gold Hill, Liberty	"	7 8
Salisbury circuit, Providence	"	8 9
Cottonville, Cottonville	"	14 15
Norwood, Norwood	"	15 16
Albemarle circuit, Bethesda	"	21 22
Salem	"	22 23
Albemarle	"	22
Concord circuit, Boger's Chapel	"	28 29
Concord, Forest Hill	"	28 29
Woodleaf circuit	Nov.	1 2
China Grove	"	4 5

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit, Shiloh	Aug.	5 6
Jonesville circuit, Jonesville	"	12 13
Elkin station	"	13 14
Rockford circuit, Siloam	"	14 15
Pilot Mountain ct., Little Yadkin	"	19 20
Stokes ct., Rural Hall	"	20 21
Yadkinville ct,, Center	"	26 27
East Bend circuit, Macedonia	Sept.	2 3
Wilkes circuit, Adley	"	9 10
Wilkesboro station	"	10 11
Mt. Airy circuit, Laurel Bluff	"	16 17
Mt. Airy station	"	17 18
North Wilkesboro station	"	23 24
Boone circuit, Hopewell, Sept. 30	Oct.	1
Watauga circuit, Smith's Chapel	"	7 8
Creston circuit, Thomas Chapel	"	15 16
Helton circuit, Methodist Chapel	"	21 22
Jefferson circuit, Jefferson	"	22 23
Laurel Springs ct. Mt. Zion	"	28 29
Sparta circuit, Shiloh	"	29 30
oRckford circuit, Dobson	Nov.	4 5

SPECIAL MEETINGS.

Boone Circuit.

Cranberry, Sept. 27th, 11 a. m.
Blackburn's Chapel, Sept. 27th, 8 p. m.
Fairview, Sept 28th, 11 a m
Rutherwood, Sept 29th, 11 a m
White Springs, Oct 3rd, 11 a m
Blowing Rock, Oct 3rd, 8 p m
Boone, Oct 4th, 8 p m

Watauga circuit.

Valle Crucis, Oct 5th, 11 a m
Henson's Chapel, Oct 6th, 11 a m
Union, Oct 6th, 8 p m

Creston circuit.

Southerlands, Oct 17th, 11 a m
Creston, Oct 17th, 8 p m
Big Laurel, Oct 18th, 11 a m
Mill Creek, Oct 19th, 11 a m

Jefferson circuit.

Pine Swamp, Sept 26th, 11 a m
Mill Creek, Oct 24th, 11 a m
Bethany, Oct 24th, 8 p m
Orion, Oct 25th, 11 a m

Laurel Springs circuit.

Transon, Oct. 26th, 11 a m
Laurel Springs, Oct 27th, 11 a m

Mount Airy circuit.

Beulah, Nov 1st, 11 a m
Salem, Nov 2nd. 11 a m
Oak Grove, Nov 3rd, 11 a m

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Leaksville, Leaksville	Sep.	1
Spray, Spray	"	2
Stoneville, Stoneville	"	9 10
Farmington, Wards	"	16 17
Lewisville, Doub's	"	23 24
Davidson, Olivet	Sept. 30, Oct.	1
Summerfield, Lee's Chapel	"	7 8
Stokesdale, Stokesdale	"	8 9
Davie, Zion	"	14 15
Cooleemee, Cooleemee	"	15
Mocksville, Mocksville	"	15 16
Advance, Advance	"	16
Danbury, Pisgah	"	21 22
Madison, Madison	"	22 23
Forsythe, Tabor	"	28 29
North Thomasville, Zion	Nov.	3
Thomasville, Thomasville	"	3
Kernersville, Kernersville	"	4 5

Incredible Brutality.

It would have been incredible brutality if Chas F. Lemberger, of Syracuse, N. Y, had not done the best he could for his suffering son. "My boy," he says, "cut a fearful gash over his eye, so I applied Bucklen's Arnica Salve, which quickly healed it and saved his eye." Good for burns and ulcers too. Only 25c. at all druggists.

The Farm and Garden.

Trees Need Room.

Give trees plenty of room if you would have them thrifty and vigorous and bear large well matured fruit. It is better to err on the side of giving more room than is necessary, rather than on the other.—Southern Fruit Grower.

Killing Borers.

The various borers that infest fruit trees nearly always enter the tree bodies right at the surface of the ground, where the bark is soft, and work upwards inside the wood. A wire inserted in the hole made by them will usually destroy them and prevent further injury, and the work should be attended to in good season.

Destroying Wild Onions.

A correspondent asks for a way of destroying wild onions. A heavy application of salt to the ground occupied by the onions, or water at the boiling point will kill them. It might be difficult to make this application on any large scale, however.

We believe that the best way of dealing with the problem is by putting the ground so troubled in some crop callin for clean culture. No plant is known to us that can live through this sort of treatment, and probably, all things considered, it is the most economical way of removing the difficulty. By it all undesirable vegetable growths can be brought to an end. Some plants are almost certain to be missed by any of the other methods employed with this object in view.—Home and Farm.

How to Keep Hogs Healthy.

Below we give three good cholera prescriptions that our readers would do well to cut out and preserve. Choose one which you will have prepared to give your hogs, say, every sixty days, and at any time they seem unwell.

(1). Wood charcoal, 1 lb. sulphur, 1 lb,; sodium chioride, 2 lbs.; sodium bicarbonate, 2 lbs ; sodium bypohulphite, 2 lbs.; sodium sulphate, 1 lb.; antimony sulphide, 1 lb.

Pulverize thoroughly, mix well, and give one tablespoonful to each 200 lbs. of live weight of hogs treated, one a day for several days.

(2). Sulphur, 2 lbs.; copperas, 2 lbs ; madder, 2 lbs ; black antimony, ½ lb.; arsenic, 2 oz.

Mix with twelve gallons of water and give one pint to each hog. This will be sufficient to dose 100 hogs.

(3). Salt. 4 lbs ; black antimony, 1 lb.; copperas. 1 lb.; sulphur, 1 lb.; saltpetre, ½lb.; wood ashes, 1 peck.

Pulverize and mix thoroughly, moisten and put enough in a trough to prevent waste, and put where hogs can have access to it at all times. If disposed to have cholera they will eat it very freely; at other times they will eat less or perhaps none at all.

Facts About Alfalfa.

Alfalfa seed weighs 60 pounds to the bushel. For a hay crop, sow 20 to 30 pounds of seed per acre. For a crop of seed, sow 14 to 18 pounds per acre. Sow clean seed.

Sow alone, without any nurse crop. The latter is often just as harmful as the weeds.

Screen alfalfa seed before sowing, to separate the dodder and other seeds. Dodder is the worst enemy of alfalfa.

North of the latitude of Washington sow alfalfa in the spring, as soon as the ground is warm—from the middle of April to the middle of May. Sow in drills or broadcast.

In the south and southwest, and in California, sow alfalfa in spring or autumn. Sow in drills.

Do not cover the seed too deep.

Alfalfa does not attain maturity until the third or fourth year; therefore, do not sow it expecting to get the best results in less time.

Alfalfa grows best on a deep, sandy loam, underlaid by a loose and permeable subsoil. It will not grow if there is an excess of water in the soil. The land must be well drained.

Alfalfa is a deep feeder. Plow land deeply —National Farmer and Stock Grower.

Keeping Sweet Potatoes.

Messrs. Editors:—To keep sweet potatoes it is best to begin right by having strong, healthy plants. To get these plants, we make a hot bed about April 1st, by digging out 12 or 15 inches of earth the size we wish to have the bed; then put a ten-inch board all round. Fill 15 to 18 inches of fresh horse manure tramped well into the bed. Cover this with earth mould and sand to a depth of three inches; then place the seed so as not to touch each other and cover two inches with same material. We have had them coming through a bed like this in two weeks.

The bed should be protected from cold rains. It takes a good, healthy plant to bring healthy tubers. We dig on a warm sunshiny day after the last light frost.

Now we have come to the point where many fail—that is, careless handling.

Sweet potatoes will not keep well unless handled very carefully. The potatoes should be laid along on the moist ground not touching each other. If baskets are used, coarse cloths are sewed in them; the potatoes are now laid in vessels (not thrown in) and carried on a spring wagon to the place of keeping.

We now put dry straw 15 or 20 inches deep over space enough to hold 30 to 40 bushels. Potatoes are carefully laid on this straw by hand. We are very careful not to bruise or skin them in the least. When we have stored the proper number (of course, they will be in a conical shape) we then cover with straw 12 or 15 inches deep. Now this is very important so as not to get the potatoes chilled by the first cold snap that came.

Put a good shelter over them, and as the weather gets colder, put two inches of earth all over the hill; leave no air holes whatever, and by Christmas we generally have about 5 or 6 inches of dirt on hill. If dirt is kept dry six inches will keep them all right.

If dirt is too thick potatoes will sprout in the hill and are greatly injured for seed purposes. Be sure and cover hill well and hill them in time so as not to get them chilled. The thick coat of straw around them absorbs all the moisture, then they can possibly lay with nothing but the straw over them for 4 or 5 weeks after digging. We keep them in this way until bedding time, and they are just as nice and sound as they were when dug —W. L Kivett, in Progressive Farmer.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

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OUR DEAD.

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The above applies also to Tributes of Respect.

We are Pilgrims.

"We are pilgrims bound for home,
For the sunny, sunny clime,
Where the balmy zephyrs waft the sweets
Of endless summer time.
Where hearts are always gay,
Where fruits immortal grow,
And music mingles 'mid the scene,
Where joys unending flow."

—Joseph Luccock.

Tribute of Respect.

Whereas, Almighty God in His infinite wisdom has removed from the Palm Tree Auxiliary of the Woman's Foreign Missionary Society our beloved sister, Mrs. M A Canipe; therefore, be it

Resolved. That in our grief and sorrow for the loss of so faithful and true a sister, we find consolation in the belief that while her body is silently awaiting the resurrection her spirit is with Jesus, the angels and redeemed ones in heaven, and that we do sincerely thank God for the pure and spotless life she lived while among us.

To the family we extend our deepest sympathy and share with them the hope of a happy reunion in the bright beyond, where sickness, sorrow, pain and death are felt and feared no more.

That a page of our record be dedicated to her memory, and that a copy be sent to the Shelby Aurora, Cleveland Star and North Carolina Christian Advocate for publication.

Mrs. Sarah Lee.
Miss Fannie Jones.
Miss Callie Grigg.

SCOTT.—Mrs. Lastra Gretter Scott, wife of C F. Scott, and daughter of Rev. Robt. M. and Mary Gretter, departed this life at her home near Moriah church after a brief illness on August 19, 1905, aged 24 yrs. She was happily married to Mr. Charles F. Scott, August 26, 1904. She made a profession of religion and joined the Methodist church while young and developed in her young life many Christian graces. With her cheerful spirit and social disposition she scattered the sunshine of gladness and joy wherever she went. She was a willing worker in the Sunday-school and was a favorite with her associates. How sad that the funeral train should in so short a time follow the happy bridal party. After performing the ceremony at the marriage the undersigned was called to perform the last sad rites at the interment, which took place at Alamance church in the presence of several hundred people. The loved ones and friends have the great consolation of knowing that since childhood she had been a believer in the Lord Jesus, with whom her pure spirit abides and where we hope to meet some sweet day by and by.

A. G. KIRKMAN.

Greensboro, Sept. 8, 1905.

CONNELLY.—Sidney E. Connelly was born August 19, 1822, and died May 27, 1905, aged 82 years, 9 mos. and 8 days. Bro. Connelly was converted early in youth and joined the Methodist church at Old Shiloh in Burke county, now Linville church. Bro. Connelly was free to express his consciousness of salvation. A father in Israel has gone to rest He always had something to say about what the Lord had done for him. He had been quite feeble for a number of years, but growing stronger in the faith as he grew weaker in the flesh. The last time I visited him he said the Lord greatly blessed him the night before. A good man hath fallen. He was ready for eternity and desired its joys. He was an affectionate father, a loving husband, a good citizen and a warm-hearted Christian. He leaves behind to mourn his death a companion and five children. May God so direct that they too may be brought to himself in heaven—to part no more—where pain and fears are felt and feared no more.

D. S. RICHARDSON.

SKIDMORE.—Alma Skidmore was born the 12th of April, 1903, and died August 18, 1905, aged four months and six days. The precious little darling was ill only about eighteen hours, which made it doubly sad for loved ones to give her up. She was a beautiful, bright baby, and was the joy of the home. But God needed her in heaven, and sent His angels for her, and the sweet little spirit flew away to be with Him, and to enjoy His presence in unalloyed bliss forever.

May that comfort only as God can give, richly abide with the bereaved

G. G. HARLEY.

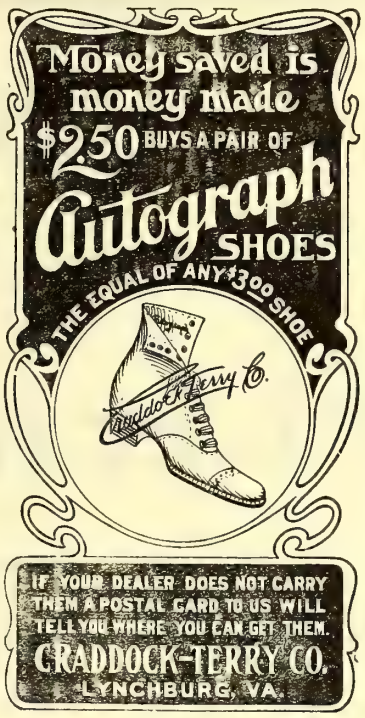
CRISCO.—Mrs. Lottie Crisco was born Nov. 23, 1857, and died Sept. 8, 1905.

About four years ago Sister Crisco lost her husband, and since that time she has known of the necessities that so often come upon the widow and little fatherless children. But her devotion for her children knew no bounds; and while she was a fragile little body, the comfort and happiness of her children compensated the frequent over-taxing of her powers.

Sympathy, tenderness, and love for all mankind were among the choicest flowers that bloomed in the garden of her soul. She was happy when she made some one else happy. The impress of her Savior's life was seen in her joy and her sorrow; and while she is gone from us we know where to find her, for in Him she fell asleep.

She leaves four orphan children to mourn her death. May the great loving God of the orphan hear their cry and satisfy their every need—until some sweet day they shall know what it is to meet to part no more.

G. G. HARLEY.



American Bankers' Association, Washington, D. C., Oct. 10-13, 1905.

On account of the above occasion the Southern Railway will sell round trip tickets to Washington, D. C., at extremely low rates. The following round trip rates will apply from points named, Charlotte $12.00, Salisbury $10.60, Statesville $11.45, Greensboro $8.95, Winston-Salem $9.85, Raleigh and Durham via Keysville and Richmond $8.55, via Danville $9.00. Approximately low rates from other points.

Tickets on sale Oct. 8th, and 9th final limit Oct. 15th, and may be extended until Oct. 25th, by depositing ticket with Joseph Richardson, Special Agent, and paying fee of 50 cents.

For further information call on any Agent Southern Railway or write.

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Washington, D. C.
R. L. Vernon, T. P. A.
Charlotte, N. C.

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North Carolina State Agricultural Fair, Raleigh, N. C. Oct. 16-21st, 1905. On account of this occasion the Southern Railway will sell round trip tickets at rate of one first class fare plus fifty cents which includes one admision to Fair Grounds. Dates of sale Oct. 13th to 20th inclusive and also for trains arriving at Raleigh before noon Oct. 21st. Final limit Oct. 23rd, 1905.

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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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Reading Room
Trinity College N C

President Roosevelt at Trinity College.

On last Thursday, the Presidential party stopped at Durham. A platform had been erected in front of Trinity College, and the President walked from the train to the platform and spoke as follows:

"Mr. Mayor, people of Durham, and undergraduates and graduates of Trinity College:

"I know that the citizens of Durham will not begrudge my making a special address to the representatives of a great typical Southern college, which, because it is a typical Southern college is a typical American college. In speaking today to you undergraduates and graduates of Trinity (and when I speak to the graduates of Trinity, I speak to both the United States Senators of North Carolina, a pretty good showing for one college), I speak not only to you but through you to the college men of the South. I have been more impressed than I can well express by the first article in the constitution of Trinity; the article that sets forth the aims of the college. Not for your sake, (for you are familiar with it), but for the sake of all college men North and South I am going to read that article:

" 'The aims of Trinity College are to assert a faith in the eternal union of knowledge and religion set forth in the teachings and character of Jesus Christ, the Son of God; to advance learning in all lines of truth; to defend scholarship against all false notions and ideals; to develop a Christian love of freedom and truth; to educate a sincere spirit of tolerance; to discourage all partisan and sectarian strife, and to render the largest permanent service to the individual, the State, the nation and the church. Unto these ends shall the affairs of this college always be administered.'

"I know of no other college which has so nobly set forth as the object of its being the principles to which every college should be devoted in whatever portion of this Union it may be placed. You stand for all those things for which the scholar must stand if he is to render real and lasting service to the State. You stand for academic freedom, for the right of private judgment, for the duty more incumbent upon the scholar than upon any other man to tell the truth as he sees it, to claim for himself and to give to others the largest liberty in seeking after the truth.

"There must be no coercion of opinion if collegiate training is to bring forth free fruit. You men of this college, you men throughout the South who have had collegiate training, you men throughout the Union who have had college training, bear a peculiar burden of responsibility. I want you to have a good time and I believe you do. I believe in play with all my heart. Play when you play, but work while you work, and remember, that your having gone through college does not so much confer a special privilege as it imposes a special obligation on you. We have a right to expect a special quality of leadership from the men to whom much has been given in the way of a collegiate education. You are not entitled to any special privilege, but you are entitled to be held to a peculiar accountability; you have earned the right to be held peculiarly responsible for what you do. Each one of you, if he is worth his salt, wishes, when he graduates, to pay some portion of the debt due to his alma mater. You have received from her, during your years of attendance in her halls, certain privileges in the way of scholarship, in the way of companionship, which makes it encumbent upon you to repay what you have been given. You cannot repay that to the college save in one way, by the quality of your citizenship as displayed in the actual affairs in life you can make it an honor to the college to have sent you forth into the great world. That is the only way in which you can repay to the college what the college has done for you. I earnestly hope and believe that you and those like you in all the colleges of this land will make it evident to the generation that is rising that you are fit to take leadership, that the training has not been wasted, that you are ready to render to the State the kind of service which is invaluable because it cannot be bought, because there is no price that can be put upon it. We have the right to expect from college men not merely disinterested service but intelligent service. The free people who exercise self government always have to war not merely against the knavish man who deliberately does what he knows to be wrong, but against the foolish man who may mean very well but who, in actual fact, turns out the ally of the other who doesn't; and we must depend upon you men who have been given special facilities in education to guide our people aright so that they shall neither fall into the pit of folly nor into the pit of knavery."

Keeping History Straight.

Our good Brother Hackney, of Asheville, is evidently disturbed, as the following letter will show:

ASHEVILLE, N. C., October 21, 1905.

REV. H. M. BLAIR,
Greensboro, N. C.

DEAR BROTHER BLAIR:—The first article on the first page of the last issue of the ADVOCATE tells of four Presidential visits to this State, mentioning the first as the visit of James K. Polk in 1847, James Buchanan in 1857, Andrew Johnson in 1867, and Theodore Roosevelt in October, 1905. In addition to these, Presidential visits were made to Asheville by Benjamin Harrison during his term of office, Grover Cleveland, William McKinley and Theodore Roosevelt.

It is passing strange that you folk down in the eastern part of the State seem to count only the visits of the Presidents when they occurred east of the Blue Ridge. We people up here in the mountains like to feel that we are "Tar Heels" even if we are unfortunate (?) enough to live in the "Land of the Sky". Please do not rule us out!

With kind regards, I am,

Yours very truly,
GEO. L. HACKNEY.

It will be sufficient reply to this to say that we supposed everyone understood us to refer to official State visits. If such visits have been made to Asheville, Brother Hackney should give full data, etc., and see that we all keep our history straight. By the way, a city that feels large enough to walk right up and ask for the sitting of the Peace Commission of two great world powers, in competition with all the historic places North and South, ought not to get huffy if somebody happens to forget that the presidential train at some time stopped to take water at their place. No, No, we all down here think "the land of the sky" a mighty big slice of the "Tar Heel" State, and we wan't a meanin' of anything at all. Come to see us, Brother Hackney.

CONTRIBUTIONS.

INTERESTING SCENES IN EUROPE.

BY IVY L. LEE.

NUMBER FIVE.

HOPEFUL ASPECTS OF RUSSIA.

When Mr. Charles R. Flint returned not long ago from a somewhat prolonged stay in St. Petersburg, one of the most careful of New York papers headed its story of an interview with him thus: "Mr. Flint finds Russia Is Not So Dark." That such a statement should warrant a headline betrays a frame of mind which seems to be common to the American and English people. It is astonishing to have a traveler from Russia tell of comfort, freedom, and even enjoyment within the boundaries of the Tsar's domain. Our whole conception of Russia is sombre and sinister.

It is true that in many respects which to the American are elemental the Russian nation is still very much behind the times. It is true that Russia is groaning with trouble. But to one willing to see what is good, as well as what is bad, there is so much that is up-to date and that is making for real progress that it seems strange that the Anglo Saxon world does not know more about it. It is very likely that the lack of knowledge which seems to prevail in the United States concerning that brighter and more hopeful side of Russian life is due to two facts: First, That nearly all our information concerning Russia comes through English sources, and England, with an Indian frontier to guard against intrusion, is very careful to cultivate the notion that the possible intruder is unworthy of confidence or respect; secondly, that the Russian government has maintained what in the judgment of the American people is an unfair attitude towards many elements in its population, particularly its great Jewish population, and that attitude is so hopelessly at variance with our own ideas of political righteousness that we don't want to and are unable to see any good in a government capable of it.

Be that as it may, any open minded American traveler of today will find in Russia a government which—in the main—is struggling to do what is possible to uplift its people. Let it not be supposed that the bureaucracy is hopelessly tainted with "graft". Examine this so called bureaucracy in detail and see what it is doing that is worthy of approval. Indiscriminate condemnation is of no value, whereas it must be of supreme consequence to mankind that the government of Russia should eventually and rapidly work out its salvation along progressive pathways. An unprejudiced observer cannot but be impressed with the utter hopelessness of any forcible revolutionary movement. An evolution is already in progress, and it is with that that the world is concerned.

Take the matter of the Grand Dukes—nothing seems too harsh to say against them—yet how foolish it is to make a wholesale indictment. Many of these men are extremely able and progressive. Those who are not are steadily losing their power—instance the dismissal of the Grand Duke Alexis from the head of the navy after the disaster of Tsushima—else they have never possessed any influence.

In the much-discussed matter of education for instance, one of the most progressive and energetic men in the Empire is the Grand Duke Constantine Constantinovitch, who is nominally at the head of the artillery schools but whose real activities cover a very much wider field. He is at the head of a movement to reform the Russian alphabet. This is of extreme importance as there are now thirty-six letters, at least three of which could be eliminated without reducing the flexibility of the tongue. It is estimated that if the Grand Duke's reforms are carried through, a full volume will be eliminated from any work of the size of the Encyclopedia Britannica! This will have far reaching significance upon the literature and even the business life of the people.

The Grand Duke Constantine is an enthusiastic student of the English language. He made a translation of Shakespeare's "Hamlet" into his native tongue which has attracted great attention. He is also a liberal of the most pronounced type, although exceedingly popular with the Emperor and all classes of Russian society.

Another very progressive Grand Duke is Alexander Michaelovitch, who, at the present time, is at the head of what the Russians call the "Commercial Navy"—or mercantile marine. He is a young man with exceptionally wide-awake ideas, and his brains and energy are likely to be one of the most important factors in the rebuilding of the Russian fleet. As exemplifying this, a representative of an American corporation had set up an exhibit in one of the Russian navy yards and his adjutant was asked if it would be possible to induce His Highness to examine the device. The reply of the adjutant was, "It will be difficult to keep him from doing it, because he will be sure to ask if there is anything new at hand."

I heard also while in St. Petersburg a story of the Grand Duke Alexander to the effect that while on an automobile trip a few days before something had become the matter with the machine and that when the chaffeur failed to discover the cause of the trouble, the Grand Duke himself, although dressed in full uniform, got down on his back under the car and repaired the machinery in a few minutes. Alexander is a brother-in-law of the Emperor and enjoys his complete confidence. He is a thorough student of everything pertaining to naval science and history. He has, himself, translated and caused to be published for the benefit of the officers of the Russian Navy all the work of our own Captain Mahan.

The men who wield the greatest power in the Russian Empire are the Ministers, and an examination of the men who, at the present time, are at the head of the different departments of the Russian Government, will show that—in the main—they are of an extremely able and conscientious character. It is not necessary to say anything concerning Mr. Witte. His standing with the American people is fixed, but the public is far from being so familiar with his successor in office, M. Kokovtseff, the present Minister of Finance. He is an enlightened, resourceful, and patriotic adviser of the Tsar. He has carried his country through the crises of the war while the bonds of Russia have not deteriorated in value as much as those of England during the Boer War. I was in Russia on the day the battle of Tsushima Straits was fought, and found gold and paper money circulating with absolute freedom. In spite of all the talk of menace to Russian credit, its money system has weathered every storm, and Minister Kokovtseff is largely responsible.

IN MEMORIAM.

REV. F. L. TOWNSEND.

Rev. John A. Sronce was born in Lincoln county, North Carolina, October 30, 1856, and died in the forty-ninth year of his age at Andrews, North Carolina, on September the 7th, 1905. His parents, both well striken in years, survive him, now residing in Yancey county.

He was first married to Miss Sarah Matilda Effler, of Flag Town, Tenn. Of this union, two precious children, a son and a daughter, survive him. He was married the second time to Mrs. Annie Lilla Garvin, of Mitchell county. Of this union, a dear little girl in her sixth year still lives to comfort the broken-hearted widow.

Brother Sronce was not a college-bred man, but he received a good degree of training at the public schools, finishing his school work at Bald Creek Academy.

When about sixteen years old he was converted at a school house appointment in a revival conducted by the Baptists. He promptly identified himself with the Methodist Episcopal church, South, as the church of his choice.

Feeling divinely called to the work of the ministry, he sought and obtained license to preach when he was twenty-three years of age; and joined the Holston Conference at its session in Asheville in 1882.

His service for the church was as follows:

Circuit.	Conference.	Year.
Hillsville,	Holston,	1883
"	"	1884
Elizabethtown,	"	1885
"	"	1886
Fall Branch,	"	1887
"	"	1888
Hemmotite,	Missouri,	1889
"	"	1890
Burnsville,	W. N. C.,	1891
"	"	1892
Leicester,	"	1893
"	"	1894
Cane Creek,	"	1895
"	"	1896
"	"	1897
"	"	1898
Mills River,	"	1899
"	"	1900
"	"	1901
"	"	1902
Andrews,	"	1903
"	"	1904
"	"	1905

At the close of his second year at Andrews, the work was made a station and he was placed in charge for the third year. It was during this year that he contracted the illness that proved fatal.

The foregoing is but a brief resume of a life "full of good works" which are unrecorded save in God's book of accounts, and in the hearts and lives of those amongst whom, and for whom he labored.

Brother Sronce was a man of great personal magnetism, so much so as to appear the friend of everybody. His earnestness, sincerity and artless simplicity won everybody to him.

His natural endowments were far above the average. He did his work with great zeal and earnestness, yet he was as gentle as a woman. As a preacher he was fluent of speech, earnest in persuasion, powerful in exhortation, and uplifting in prayer. Being filled with the Holy Ghost and consequently with divine power, like Stephen of old, sinners were not

able to resist the message he brought them. Consequently he was a great revivalist. His records show that he led the Lord's hosts in many a glorious revival and that through him many were turned to righteousness. He was a great hearted man. He, like his Master, loved sinners and while he earnestly exhorted them to repentance, he just as earnestly made intercession for them at the throne of grace. It is a question if any one ever heard him pray without remembering and pleading for "poor sinners." Like Jeremiah, he literally wept over them, with his great heart fairly breaking with grief on account of their lost condition.

He was a popular pastor. He loved to see his people in their homes, and enter into their joys and sorrows. He gave special attention to those in distress. It was his to visit the sick, comfort the bereaved and cheer the dying. He was successful in the all-round work of a Methodist preacher. He never failed to bring up a good report of his work at Conference. This means much, as sometimes he was called to serve difficult fields. But his zeal, courage, determination, perseverance knew no failure.

He wore well with his people. Twice he filled out the limit of the law of the church in service to the people given him, and he bid fair to fill a quadrennium, if he had lived, at his last charge. The people loved him and constantly requested his return. It was not an unfrequent thing for other charges to say to the presiding elder, "Give us Brother Sronce." Such was the love of the people for him that nobody thought of saying else than "brother." He was everybody's brother and everybody was a brother to him.

But brother Sronce's most marked characteristic was his spirituality. In his nature he was highly emotional, and when fully under the sway of the Spirit he often broke out in shouts of praises to his Master. Often when preaching himself, as well as when listening to the sweet story of the gospel as told by another, he would thrill the congregation with his hallelujahs to God.

With all his excellences, brother Sronce was an humble man. I speak what I do know, having known him long and having known him most intimately. He was an humble man. He could truly fulfiill the scripture, "In honor preferring one another." He had an exceedingly modest opinion of himself, and of his capacities. He was no place-seeker. He went cheerfully, like a loyal son of the church, to whatever field was given him, and if it was not a desirable one, he soon con verted it into such. He was indeed a successful Methodist preacher. He has ascended to receive his reward. But his works abide with us.

This paper should not close without special reference to two things.

First, his family life. His strong Christian character shed its infiuence in his own home. He loved his wife. He loved his children. He cared for them with the tender solicitude of an affectionate father. He not only provided for their physical necessities, but he constantly carried them in his arms of prayer into the presence of the Heavenly Father, pleading in their behalf.

Secondly, his love for his brethren in the ministry. His devotion for his brethren was something beautiful. The conference was to him a great occasion. He greatly enjoyed meeting his brethren in these great annual assemblies. To him the annual Conference was a great intellectual aud spiritual feast. How we shall miss his genial smile, his hearty handshake! But we shall meet him

"When the saints of all ages in harmony meet."

ARE REVIVALS OF RELIGION NECESSARY?

DR. JNO. F. FOARD.

The fall of the angels and our first parents made it easy, by heredity and example, for God's people to backslide and become idolatrous. From the days of Adam and Eve to the birth of Christ, God's chosen and beloved children were constantly turning away from a most merciful Creator, to seek other gods, idolatrous worship, and destructive practices—though they had constant communication with God through and by the holy prophets. Such was the tendency to evil that individuals, families, communities and nations were often blotted from the face of the earth, and entered eternity without hope of salvation. Yet God, by his love, wisdom and mercy kept a following of consecrated and sanctified believers! Otherwise, the race of man would have become extinct and the world consumed; which could not have been; as a Redeemer had been promised in the person of his Son to make salvation more easy, and leave man without the shadow of an excuse for disobedience!

But alas! The power of free will, the door through which angels passed from eternal glory to eternal punishment, being still open, the human family has been constantly lapsing, falling and rising, repenting and backsliding to such a degree as to make revivals of true piety absolutely necessary, in order to keep the world in a salvable condition, and bring Christ back to be the King of kings and Lord of lords, and conform this sin-cursed world into a second Eden. So, for 1900 years of the most favorable period of man's temporal existence holy men and women have felt the constraining power of love urging them to fast and pray, toil and hope, and live so as to bring down showers of divine grace to water the barren field and secure the harvest of souls, and honor the Master.

In a backslidden age of a Christian nation, the four godly students or "holy band" of Lincoln College, Oxford University, so lived, as to secure the appellation of "Methodist," in derision. Yet their God enabled them and their followers to carry the name and true religion around the world and into all heathen countries within a century, their songs, prayers, abstemious and faithful living—as the vanguard of God's innumerable host, to help save the entire race of man. Now, we find God's Holy Spirit is moving upon the waters, of the Christian world in such a manner as to attract universal attention! Are we still the vanguard, or are we in the rear ranks of the the great army? This is a pertinent question for us to answer. Has the love of luxuries, ease, and distinction relegated us, as a body, to the rear? Are we ready for the great revival that is being prayed for, and expected to cross the Atlantic very soon, and to sweep this continent? Or are we, as is too often the case in every Church and community, asking God to send it, to be ordered and conducted by us to suit the tastes of our worldly-minded friends and spectators? If we are He will let us pray and continue to wait. For He knows his people and he intends them to know Him. In order to be ready, individual consecration and submissive obedience are absolutely necessary for successful labors and enjoyment. If, as individuals we can resign ourselves to God's will, and agree to work in His way and for His glory, regardless of what the world may think or say God will answer our united efforts, as He always does. By individual efforts great armies are formed, maneuvered, and great victories won. But to be entirely successful, each one should have mark on his or her forehead in order to be recognized as soldiers.

With these requisitions on the part of all Christians, this country and all other countries will soon be evangelized.

Statesville, N. C.

THE IMPORTANCE OF CHURCH EXTENSION AID.

The following letter addressed to Dr. Whisner, our Church Extension Secretary, shows the importance of our Church Extension work, especially in our foreign mission fields:

Kyoto, Japan, Sept. 27, 1905.

REV. P. H. WHISNER, D.D.,
Louisville, Ky.,

DEAR BROTHER:—Our church has been at work in Kyoto six years. We have now one hundred and eight members. We have a a very good foundation for a church, but very little financial strength. We are making rapid strides toward self support, but to build a church is too much to expect of this church at this time. The need of a church however is very evident to those, who study the situation on the field.

Kyoto is a city of 350,000 inhabitants. It is a beautiful city, full of magnificent temples and public houses.

Other churches have begun work before us and have suitable houses of worship, so people who would be able to help us by large contributions could hardly be induced to come into our church. They prefer to go to a church which is settled and provided with a house. The denomination amounts to but little to them.

We need a church large enough to have in it large meetings. This is the only way we can build up our church with permanent strong members. The life of the church itself can be better conserved if we have a suitable house of worship. It is impossible to build up the congregation and let them build their own house. The process is too slow. If the home church will help us to build the house, the returns will in a short time be sufficient to justify the expenditure.

We want to ask from the Church Extension Board $3,000 which would be enough to buy the lot. Will you please send me blank forms for application, and give me any advice you can in the matter? Will you also please send me your catalogue of plans? It will help us in deciding on the kind of building we want. We have now in view two lots which we can get for about $3,000. One of these is in an ideal situation. Of course we cannot hold onto such lots long because being cheap they will soon be sold.

Now that the war is over and matters returning to a normal condition, it is our time of opportunity.

Yours in Christ,
W. A. DAVIS.

"You have not fulfilled every duty unless you have fulfilled that of being pleasant."—Charles Buston.

Our Washington Letter.

EDITOR ADVOCATE:—With the passing of Summer and the return of Autumn there is quite a noticab e change in affairs at the National Capital, both in business life and social circle. The usual large number of Washington's population were out of the city during the past heated season—some were abroad and others in the mountains or at the sea coast. The return of the President to the White House has given renewed activity to Departmental affiairs especially since the promulgation of certain orders, rules and regulations effecting the service. Doubtless ere this appears in print Mr. Roosevelt will have passed through the "Old North State," on his proposed Southern trip and perhaps convinced our people that he is a live and progressive president and the "man of the hour."

Within a few short weeks the National Congress will again be in session and then still greater activity in every way will prevail here as is always the case. There is much conjecture on the part of the public as to what their representatives will do for the dear people, but it is generally beileved that little or no legislation of special importance will likely be enacted this session. The most experienced solons will know that it is not good policy or at least conducive to the best interest fo the party in power, to attempt radical legislation, as there is some election State or National, that is likely to be effected thereby.

There was recently held in the parlors of Mount Vernon Church a most delightful social gathering in celebration of the third anniversity of the society, which was the first of a seriese that are proposed by the young people of the Epworth League during the present season. The entertainments consist of music, recitations, addresses etc but perhaps no part of the program was more enjoyable than the refreshments and social features of the occasion, both of which particularly appeal to our Southern people who are said to possess a peculiar weakness for such. Our new pastor, Rev. W. F. Locke, is a young man of ability and is making a fine impression on his very large congregation both as a preacher and pastor. He is now in the midst of his first protracted meeting which we hope will prove a great spiritual blessing to Mt. Vernon Church. He is being assisted by Presiding Elder Rev. J. S. Hutchinson and the pastors of Epworth, Marvin, St. Paul and West Washington—the four other Southern Methodist Churches of the city. W. F. T.

An Appeal.

The following letter was sent to a number of the former students of Greensboro Female College some weeks ago and was also copied in our church papers for the benefit of any whose name might have been overlooked. A number of contributions have already been sent in and the Bazaar promises to be a great success. Some, however, may have overlooked this matter so we again call their attention to it and urge them to send in their exhibits as early as possible so that we may know what to depend upon. We would be glad to have contributions from any friends who may be interested in our work.

The Alumnae Association of Greensboro Female College, to all Former Students.

GREETINGS:—At our annual meeting held in the College Chapel last June, we, as an Association, pledged ourselves to raise one thousand dollars ($1,000) to be used for the completion of the front of the new building.

The ladies of West Market Street Church came promptly to our assistance, offering to give to this fund the proceeds of their annual Chrysanthemum Show. In connection with the "Show" we wish to have a Fancy Work Bazaar, in which we ask the cooperation of every former student of Greensboro Female College. We hope that a pleasing display of embroidery, lace, drawn work, lace pyrography, painting and dainty hand-made articles of every description, will not only add to the attractions of the occasion but very materially increase our receipts.

Will you not help to make the Bazaar a financial success by donating a piece of hand-work, and also by requesting your friends who are interested in the College to do the same? All exhibits should be sent, not later than the first of November. to Mrs. Lucy H. Robertson, Greensboro Female College.

It is our purpose to reach every G. F. C. girl in the State and you can assist us very much by mailing copies of this letter to your College acquaintances and also to your county newspaper for publication. Additional copies will be furnished on request.

MRS. LUCY A. CUNNINGGIM, Pres.
MISS NANNIE LEE SMITH, Sec.

Trinity College Notes.

The annual "Papers of the Trinity College Historical Society" which was suspended a few years ago, has been revived and Series V has recently come from the press, It contains: "The Philosophy of History," by Dr. T. F. Marr; "Adoption of the Federal Constitution of North Carolina," by J. A. Best; "Ad Valorem Slave Taxation," by W. K. Boyd; "Samuel Johnston in Revolutionary Times," by T. Murray Allen; "The Contributions of the Trinity Archive to History," by J. S. Bassett; "Bill Arp," by D. W. Newsom; "Some New Materials Relating to the Mecklenburg Resolutions May, 13, 1775," by J. S. Bassett.

There was an interesting meeting of the students Monday evening for the purpose of organizing an orchestra. An association was formed known as the Trinity College Glee Club and Orchestra Association. A constitution was framed, and the officers of the Association were elected as follows: President, W. M. Crook, Vice President, H. E. Spence, Secretary and Treasurer, J. K. McPhail. An Executive Committee was appointed to select a manager and to secure directors. Ther is great interest manifested in this feature of college life.

Wednesday was given as a holiday to give the students of the college an opportunity to attend the Fair at Raleigh. Wednesday was given instead of Thursday so that the students could be present to hear the speech of President Roosevelt which was delivered near the College gate.

President Kilgo purchased the chair and desk used by President Roosevelt here Thursday, also all the chairs and other furniture on the reception stand. They are in the Memorial Hall and will be kept as a memorial of the President's visit.

President Kilgo left Friday morning for Belhaven where he has an engagement to dedicate a church.

At the preliminary contest held to select representatives for the debate with Vanderbilt University, Messrs. E. O. Cole and W. G. Jerome were selected. The debate will be held in Nashville Tenn., in December.

The newspaper correspondents of the college met last night and organized a press association in order that they might aid each other in furnishing news to the different newspapers of the state.

Mr. Neal Hoffman was elected chairman pro. tem. The constitution drawn up by a committee previously appointed was read and adopted. The following officers were elected for the present scholastic year: Mr. Neal Hoffman, president; Mr. C. T. Hancock, vice president; Mr. T. M. Stokes, secretary and treasurer; and Mr. W. J. Justus, chief correspondent. Mr. Hoffman was elected to represent the press association on the staff of the annual.

The association will be known as the Trinity College Press Association and will be a permanent organization.

There has been more interest shown in the gymnasium work of the college recently than usual, in consequence of which five of the leading athletes have met and elected one of their number captain with the purpose of organizing a gymnasium team. Mr. H. G. Foard was elected captain, and the men associated with him are Messers. J. H. Clement, T. A. Holten, W. H. Pegram, Jr., and W. J. Justus. The intention of these gentlemen is to give an exhibition before the Christmas holidays.

Resolutions of the Board of Stewards and Members of the M. E. Church South, of Brevard, N. C.

Whereas, in the course of custom and events pertaining to the Pastorates of the M. E. Church South, our friend, brother and beloved pastor, Rev. C. P. Moore will be transferred at the coming Conference to new fields of labor; and

Whereas, it is the desire of the officers and members of his church, for which he has labored so earnestly and patiently for four years, to use this another opportunity to tender to our Pastor and his family the deep and fervent appreciation of their labors among us; and

Whereas, his work among us has been so successful and fruitful of lasting results, in the building of a beautiful edifice for worship, in his toil and sacrifice in behalf of a higher standard of morality and christian education, in the pious and unostentatious life of him and his family, and their splendid and upright christian characters going in and out before our people; be it therefore

Resolved 1st. That in his departure for new fields of labor, we, as a church and people reluctantly part with him.

2nd. For his untiring perseverance in the work of successfully completing a splendid temple of worship at a cost of $6,000.00 and strengthening the church in many ways, we earnestly commend his leader-ship, his business methods and his ability.

3rd. That for the noble and unstinted sacrifices of him and his godly wife in behalf of Brevard Industrial School in helping steer it through the many quagmires and quick-sands that surrounded it in its beginning, the hearts of hundreds of poor girls of Western North Carolina will beat with gratitude through the coming years in unison with ours.

4th. That in the quiet, pious and Christian characters of him and his house-hold there is a virtue laden with love that will leaven any community.

5th. That we heartily and unhesitatingly commend Bro Moore to the Christian people of the Western North Carolina Conference and bid him and his family God speed in their mission and labor of love.

6th. That a copy of these Resolutions be painted in The Sylvan Valley News, a copy be tendered our Pastor and his family and a copy be sent to our Conference organ, the CHRISTIAN ADVOCATE, with request to publish.

WELCH GALLOWAY,
Z. W. NICHOLS.
Com. on Resolutions.

Many millions of tins of Royal Baking Powder are used yearly in making biscuit, cake and hot breads, and every user of it has rested in full confidence that the food would be light, sweet and wholesome.

And results have always justified this perfect confidence.

Was there ever another such record for any article of food in the world?

Face the Fact.

Quinine is not in any sence of the word a remedy for fever of any type. There is a theory that is 100 years old that it will cure fever.

But the cold facts go to prove that 1,000,000 graves have been filled by the victims of fever who were treated with quinine.

Contrast this record with the record made by Johnson's Chill and Fever Tonic. In twenty years no grave has been dug nor shroud made for a victim of fever whose faith was pinned to Johnson's Tonic.

Faith in this wonderful medicine has saved many a man's life, and lack of faith has dug many a man's grave. Write to

The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

L. & M. Paint. Lead and Zinc. Wears and covers like gold. Actual cost about $1.20 a gallon. Longman & Mgrtinez, Manufacturers, New York.
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Send today for the most instructive and beautifully illustrated catalogue on the subject of home libraries ever issued.
Shows just how to arrange an attractive library—also describes our new Desk, Drawer, Cupboard, Music and Table Units.
Where not represented we ship on approval freight paid—uniform prices everywhere.
WRITE FOR CATALOGUE 75.
The Globe-Wernicke Co.
CINCINNATI.

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Norwood Charge.

Dear Brother Blair:—As a brother expressed it last week, I also have been almost too busy to write for some time.

We have had a hard year's work, and God has blessed our labor.

We have remodeled our church, adding annex, for League and Prayer-meeting with folding doors, two Sunday-school rooms for small children, choir alcove behind pulpit, and pastor's study—yes, and sexton's closet, and by the way a very important adjunct also a sixty-five foot steeple at corner, changing to corner entrance.

We have changed pulpit to center of church just in front of annex, so that the two rooms can be thrown into one.

Some one has said that we now have the nicest church for thirty or forty miles around.

But we understand that Albemarle is becoming jealous, and are laying plans for a ten thousand dollar brick church. We have not only been blessed in material things. God, in His great mercy has given us fifty souls for our hire, which we value above all things. We are hoping and wanting to bring up all our finances in full by Conference.

Fraternally,

G. G. HARLEY.

Iredell Circuit.

Dear Advocate:—As very little has been heard from this charge during the year 1905, I suppose a few lines will not be out of place. We took hold of the work here in the beginning of the Conference year, as vigorously as we knew how; but from some cause, for three months or more in the first part of the year, our congregations were small most of the time. But I am glad to say that for several months past usually, they have been very good.

We have held five revival meetings. At Olin, I considor we had a fine revival resulting in 25 or 28 conversions, and a goodly number of accessions, others to be received in the future. At Snow Creek, we had a number of conversions and several accessions. At Turnersburg, a good revival in the church. Also good meetings at other points. For excellent help we are indebted to the following brethren; Revs. W. O. Rudisill, H. H. Jordan, E. J. Poe and J. A. J. Farrington. We feel very gratefull to these brethren for their efficient labors. We have had 25 accessions to date, others to be received in the near future.

One ladies Home Mission Society organized. I feel sure the collections ordered by the Annual Conference will be paid in full. We are among excellent people. God be praised for all the good work done during the year.

Yours fraternally,

T. B. JOHNSON.

Olin, N. C.

Revival at Weaverville.

On last Thursday night, we closed a meeting at Weaverville, which had been protracted for twelve days. A more manifest presence of God's Spirit, from the beginning to the close, I never saw, not even in the old camp-meetings of other days. Inquiring where I could get help, I was cited to a young man, at present sojourning in Asheville, Rev. R. J. Parker, who concented to come, and I have occasion to thank God, that I was cited to that man, he had only held one service, when the wisdom of his methods and his deep spirituality were mainfest to all, and as Dr. Campbell Morgan said of Evan Roberts, the young Welsh revivalist, you felt as though it were almost a sacrilige to interfere with his methods, so manifestly were they of God. For his age, (twenty-seven years) his power with God and men is wonderful. As helpers in the work, brothers Abernethy, Lyda and Plyler did some of their best preaching, but the great burden of all the services was borne by Brother Parker. Those twelve days of uninterrupted communion with God, the people of Weaverville will never forget. The whole church was wrought up to a white heat, and it was their joy to tell what God had done for their souls, and sixty-nine conversions, and reclamations were the visible results of these meetings. Thus far twenty-five have joined the church, and others are to follow. For this revival, so much needed, we give God all the glory, and move on till Conference.

R. H. PARKER.

Asheville, N. C.

Is Cancer Curable?

Many physicians believe not, although a limited number of cases are cured each year by various applications and by the use of the knife. The terrible burning plasters are barabarous in the extreme and leave disfiguring scars where employed about the face. X-rays, injection methods, light treatments and internal medication bring negative results. The use of the knife is attended by danger and few cures result, as there is a recurrance of the disease in almost every instance. The only remedy which may be employed with any degree of success is the Combinations Oil Cure, which is soothing in action and free from the objections named above. There is no pain and on scar and the remedy may be used at home with entire success. This remedy was discovered by Dr. David M. Bye, of 450 N. Illinois St., Indianapolis, Indiana, and he sends a book on Cancer, free, to those who write for it.

The Word.

We trust brethren, that every charge in our entire Conference has taken, or will yet take, the collection for the American Bible Society. My collections are better this year than they were last, and all assessments on this charge have advanced.

Had all the charges in the Conference last year paid on the same basis as mine did, (and my people responded gladly) our collections for the American Bible Society would have been nine-thousand dollars ($9,000) instead of nine hundred ($900) dollars.

On account of shortage of funds, one-tenth less Bibles were sent out last year than the year before, while the demands are largely in excess of anything in the past and increasingly so. God help us to do our duty in this exalted privilege committed to us.

G. G. HARLEY,
Chmn. Bible Board.

Weaverville College.

The President, Brother Abernethy, informs me, that he has enrolled, since the opening, 205 pupils—of course this includes the public school element, but there are 110 in the regular college department, and about 40 boarders. The fact that impresses me, and others, is the elevated moral tone of the school. He seems to command without any apparent effort, and evidently has a genius for his work. Other pupils are expected to matriculate, as the weeks go by. The entire school was brought under the influence of our late revival, and I think nearly all converted or reclaimed. All of which was largely due to his own personal solicitude for his boys, and the enthusiasm with which he threw himself into the work. Unburdened of the debt, which so long handicapped it, under its new President, the college seems to have taken on new life, and ought to command the respect and patronage of all Methodists, this side the mountain. In common with other schools of its grade, however, the crying need is larger equipment. This, I most sincerely hope, will materialize, as its importance, as the Methodist educational center of this section, dawns on our people.

R. H. PARKER.

Corporation Notice.

NORTH CAROLINA, }
Guilford County. }

This is to certify that the Board of Directors of the Christian Advocate Publishing Company, at a meeting duly called and assembled on the 12th day of November, 1904, in the city of Charlotte, passed the following resolution:

Resolved, That it is advisable and for the best interest of all the stockholders of the corporation that its capital stock be reduced from ten thousand eight hundred dollars ($10,800.00) to eight thousand dollars ($8,000.00), and thereupon the said directors called a meeting of the stockholders, to be held on the 8th day of April, 1905, at the principal office in Greensboro, North Carolina, and in accordance therewith the stockholders of the said Christian Advocate Publishing Company met, after due notice in a meeting duly called and assembled, more than two-thirds of the stock being represented and voting and unanimously passed the following resolution:

"Resolved, That the capital stock of the Christian Advocate Publishing Company be reduced, and it is hereby reduced from ten thousand eight hundred dollars ($10,800 00) to eight thousand dollars ($8,000 00)."

And that the whole number of shares of stock in the said Christian Advocate Publishing Company is one hundrod and eight (108) and that the stockholders, whose names appear upon the enclosed certificate, have the number of shares placed opposite their respective names,

In witness whereof, the said Christian Advocate Publishing Company has caused this certificate to be signed in its corporate name by its president and attested by its secretary this the 16th day of October, 1905

CHRISTIAN ADVOCATE PUBLISHING COMPANY,
By D. B. Coltrane, (Seal) Pres.
Attest: H M. Blair, Secretary.
(Corporate Seal)

NORTH CAROLINA. }
Guilford County. }

This is to certify that on the 16th day of October, 1905, before me personally came H. M Blair, secretary of the Christian Advocate Publishing Company, with whom I am personally acquainted, and being by me duly sworn, says: That D. B. Coltrane is the president of said corporation, and that he, the said H M. Blair, is the secretary of the Christian Advocate Publishing Company, the corporation described in and which executed the foregoing instrument. That he knows the common seal of said corporation, that the seal affixed to the foregoing instrument is said common seal, and the name of the corporation was subscribed thereto by the said president, and that said president and secretary subscribed their names thereto; and said common seal was affixed, all by order of the Board of Directors of said corporation, and that the said instrument is the act and deed of said corporation.

N L EURE.

(Notarial Seal)

NORTH CAROLINA }
Guilford County. }

This is to certify that we, the undersigned stockholders of the Christian Advocate Publishing Company, a corporation organized under the laws of North Carolina, in a meeting duly called and assembled on the 8th day of April, 1905 at the principal office in the city of Greensboro, voted to reduce the capital stock of said Christian Advocate Publishing Company from ten thousand eight hundred dollars ($10 800.00) its capital stock, to eight thousand dollars ($8,000 00)

And we hereby give our assent in writing to such reduction, as provided in chapter 2, section 29 to 32 of the acts of the General Assembly of North Carolina, for the year 1901, and acts amendatory thereof.

Witness our hands and seals this the 11th day of October. 1905.

Name.	No. of shares
D. B. Coltrane (Seal)	44½
Western North Carolina Conference, by J. E. Gay, proxy (Seal)	55
A. J. Williams (Seal)	3½

Filed Oct. 17. 1905.

J. BRYAN GRIMES,
Secretary of State.

STATE OF NORTH CAROLINA,
Office of Secretary of State.

I, J. Bryan Grimes, Secretary of State of the State of North Carolina, do hereby certify the foregoing and attached three (3) sheets, to be a true copy of the Certificate of amendment to the charter of the Christian Advocate Publishing Company, and the probates thereon, as the same is taken from and compared with the original filed in this office on the 17th day of October A. D. 1905.

In witness whereof, I have hereun to set my hand and affixed my official seal.

Done in office at Raleigh, this 17th day of October, in the year of our Lord 1905.

J. BRYAN GRIMES,
[L S.] Secretary of State.
oct 26 3t

Startling Mortality.

Statistics show startling mortality from appendicitis and peritonitis. To prevent and cure these awful diseases, there is just one reliable remedy, Dr. King's New Life Pills. M. Flannery, of 14, Custom House Place, Chicago, says: "They have no equal for Constipation and Biliousness." 25c. at all druggists.

Bleeding to Death

is unnecessary either from wounds or internal hemorrhage if you have a bottle of Acid Iron Mineral at hand. This wonderful natural substance quickly coagulates the flowing blood and stops the wound driving out the inflammation and effecting a cure.
Acid Iron Mineral Co., Salem, Va., Columbia, S. C.

The Quiet Hour.

Tell Me the Old, Old Story.

Tell me the old, old story
Of unseen things above;
Of Jesus and his glory
Of Jesus and his love.
Tell me the story simply,
As to a little child,
For I am weak and weary
And helpless and defiled.

Tell me the story softly,
With earnest tones and grave;
Remember, I'm the sinner
Whom Jesus came to save.
Tell me the story always,
If you would really be,
In any time of trouble
A comforter to me.

—Selected.

Seeking God, Not Things.

In the early hours of the Christian life we are apt to tabulate answers to prayers, to measure our faith in God, and God's fidelity to us by the number of answers we can claim; but with a deeper knowledge of God a change comes over us.

The boy measures his father's love by the number of things he can get, but with the passing years he cares more for communion and less for things, learns that the best gift the father can make is himself; so we pass from pleading for favors, to communion with God. When we learn that God may be had by the asking, we seek him, and not things from him.—Selected.

One Hour—and God.

Once Paganini, standing before a vast audience, broke string after string of his violin. Men had come to hear his greatest sonata, "Napoleon." They hissed as he seemed to destroy all hope of continuing the performance. Then the artist held up his violin: "One string—and Paganini," and on that one string he made the first complete manifestation of his greatness.

Are you dishearted because so little of your life is left to you? Are you discouraged because there is no strength, no ability, you can call your own? Are you dejected because you have no resources? Think, then, what this may mean: One hour, one talent—and God!

May your marred life be redeemed through the working of God's power in your surrendered will.—Pacific Baptist.

Grieve Not Your Best Friend.

The holy Spirit is always recognized and spoken of in the Bible as a person, a being, not a mere influence. Paul warns us against "grieving" him. He speaks of him as our companion: Most exalted of all beings, he abides with us on the footing of a friend, to teach, persuade, purify and bless. Doctor Brown, one of the most spiritual-minded men of the last generation, says: "He is particular, indeed, but it is for our good. He interferes with us at times—not to make a display of his authority, but for our preservation. He restrains us at the entrance of some dark pit; it is because a wolf has made its lair there. He stops us as we are stepping into a boat; it is because a whirlwind is rushing to meet it. He hurries us away from some elevated spot; it is because the mountain is heaving and a volcano is about to burst forth. Dispute not with him; grieve him not. He does nothing to grieve you."—Christian Uplook.

The Time is Short.

Oh, my dear friends, you who are letting miserable misunderstandings run on from year to year; you who are keeping wretched quarrels alive because you can not quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead to-morrow morning; you who are letting your neighbor starve till you hear that he is dying of starvation, or letting your friend's heart ache for a word of appreciation or sympathy which you mean to give some day—if you could know, and see, and feel all of a sudden that "the time is short," how it would break the spell! how you would go instantly, and do the thing which you might never have another chance to do!—Phillips Brooks.

Hand to Hand.

On a cold, winter evening I made my first call on a rich merchant in New York. As I left the door and the piercing gale swept in, I said:

"What an awful night for the poor?"

He went back, and, bringing to me a roll of bank-bills, said:

"Please hand these for me to the poorest people you know."

After a few days I wrote to him the grateful thanks of the poor whom his bounty had relived, and added:

"How is it that a man so kind to his fellowcreatures has always been so unkind to his Saviour as to refuse him his heart!"

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime.

Brethren, don't neglect the hand-to-hand and face-to-face combat. Be diligent seekers of individual souls Watch your opportunities —Theo. L. Cuyler.

The Spirit of Prayer.

What odor is to the flower, the spirit of prayer should be to our lives. It should pervade them entirely, embalm them, make them precious and attractive before God. A life without prayer is a flower without odor or promise of fruit or purpose of being. We live to pray, it may be said, since prayer is the ordinary and universal means and condition of obtaining grace; therefore of avoiding sin. of gaining heaven, of saving others, of spreading the kingdom of God. Think for a moment of our Lord's marvelous statements and promises regarding prayer; of his own example; of that of his mother and his followers; then turn to the multitude of souls who are following the broad and easy road which leads down to death. Think of the young whose innocence perishes as do the snowflakes in the mire of the streets; consider the sins by which immortal souls are degraded, even in one day; reflect upon the violence of the wicked and the number of those who each day are dying unprepared. Then, indeed, do we understand why God gave everybody the power and the commission to pray. It is, we may say, more natural for us to pray than to speak with our fellow beings on earth. Our thoughts should be with God, rather than with men. And just as powerful men are influenced by intercession, so is God.

The general intention regards the spirit of prayer; for, in the words of our Lord, we must "pray always." It is the heart which prays; or rather, the life. Prayer is the perfume of life, and varies in sweetness as lives do.

Thus varies, too, the power of prayer with God. As incense is not the incense of worship unless it ascends from an altar, so must prayer, which is the incense of our lives, ascend, not merely from the lips, but from the altar of the heart. Think of how our Lord's great heart prayed, its prayer being irresistible because of the heart's great sacrifice. Our morning offering, made with the heart more than the lips, dedicates the whole day to God, pervading, raising, embalming all our works and trials and sufferings with the spirit of prayer.—President Hervin U. Roop, L. L. D.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL } A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

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Sold by all druggists, 75c.

Take Hall's Family Pills for constipation.

The Colonel's Waterloo.

Colonel John M. Fuller, of Honey Grove, Texas, nearly met his Waterloo, from Liver and Kidney trouble. In a recent letter, he says: "I was nearly dead, of these complaints, and, although I tried my family doctor, he did me no good: so I got a 50c bottle of your great Electric Bitters, which cured me. I consider them the best medicine on earth, and thank God who gave you the knowledge to make them." Sold, and guaranteed to cure, Dyspepsia, Biliousness and Kidney Disease, by all druggist, at 50c. a bottle.

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The Family Circle.

God Bless the Human Sunbeams.

God bless the human sunbeams,
The men both strong and true,
Who daily sing and whistle
At all they have to do.
Their eyes are clear and merry,
Their step is firm, but light.
Their laugh's a benediction,
And life once more seems bright.

God bless the human sunbeams,
The women who, though sad,
Can still be self-forgetful
And other hearts make glad.
Theirs is a blessed mission;
Their smile can make night day,
Their cheery words of comfort
Soon drive all clouds away.

God bless the human sunbeams,
The children fair and fond,
Who come into our presence,
Life's hardest lessons conned.
Their prattle falls like music,
Just as a teardrop starts.
Their kisses and caresses
Can ease poor burdened hearts.

God bless the human sunbeams,
Men, women, children, too,
Who add to life much sweetness,
And leave us less to rue.
God bless them all! God bless them!
They do his work so well.
Reward will follow after,
And heaven the story tell.
—Mrs. Findlay Bradner, in Leslie's Weekly.

Sanctified Sorrow.

Bless God for the wilderness; thank God for the long nights, be thankful that you have been in the school of poverty and have undergone the searching and testing of much discipline. Take the right view of your trials. Yon are nearer heaven for the graves you have dug, if you have accepted bereavements in the right spirit; you are wiser for the losses you have bravely borne, you are nobler for all the sacrifices you have willingly completed. Sanctified affliction is an angel that never misses the gate of heaven.—Dr. Joseph Parker.

Old People Not Useless.

An old man sitting in an armchair, feeble and helpless, may be the most useful member of the household. Let me say three things to you:

1. Old people are a blessing, because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is a bright boy who forms the acquaintance of some aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful member of society.—The Advance.

A Lesson in Courtesy.

A mother had need one evening to pass between the light and her little son. With grave, sweet courtesy, she said: "Will you excuse me, my dear, if I pass between you and the light?"

He looked up and said: "What made you ask me that, mother?"

"Because, dear," she answered, "it would be rude to do it without speaking if it had been Mr. F.—the minister—and surely I would not be ruder to my own boy."

The boy thought for a moment, and then asked: "Mother, what ought I to say back?"

"What do you think would be nice?"

He studied over it awhile, for he was such a wee laddie, and then said: "Would it be nice to say, sure you can?"

This was mother's time to say: "That would be nice, but how would you like to say, just as Mr F. would: 'Certainly?' It means the same thing, you know."

The little lad, now a young man in college, is remarked for his neverfailing courtesy. A friend said to him the other day. "It's second nature to W. to be polite." The mother smiled as she thanked God in her heart for the grace which helped her to be unfailingly courteous to her boy.—Christian Work.

Accepted as Evidence.

Several years ago a young man was on his way from New York to Chicago, where he expected to be married. The train moved slowly through a driving snow-storm, and for two or three hours was fast in a drift, but in time made its way through, and with somewhat better speed moved on. During the long stop the young man dropped asleep. Soon after he awoke a new conductor came through the car. The young man felt in his pocket, but his ticket was gone. So were his purse and his watch.

"I have been robbed!" he said. "I have no ticket."

"I must have a ticket," said the conductor, not very sympathetically.

"You surely will not put me off?" asked the young man.

"Have to do it, sir, if you don't produce a ticket or the cash."

"In this storm?"

"Oh, not between stations. You look around and see if you can't find that ticket or some money, or the next stop you must go."

The conductor passed on and the young man went through his pockets again. There was no doubt about it; he had been robbed. The thief had doubtless left the train either while it was standing in the drift, or at the station where the conductor got on. In either case he was well beyond recall. The only way was to borrow some money from one of his fellow-passengers.

He turned in his seat and looked the passengers over. A strong, well-built and prosperous-looking man seemed to him most likely to have the money and to believe his story. He moved back and sat down by the man, and told his story.

"Young man," said the passenger, "there are people on the train almost every day telling that same story."

"That may be," said the young man, "but my story is true. See my pockets are empty."

"That proves nothing," was the reply. "They do not even contain an identification. What have you in your bag?"

The young man returned to his seat and brought it. "Here it is," said he. "Open it."

"You open it," said the older man.

The young man opened the bag. On the very top lay a Bible.

"That may be just a bluff," said the other man. "Do you know anything that this Book contains?"

"Yes, sir, I have been taught it all my life, and I am a teacher in the Sunday-school at home."

"Did you mark these passages yourself?"

"Yes, sir."

"Very well. Here are twenty dollars, and here is my card. I get off at the next station."

The young man arrived in Chicago, and his first act was to find his friends and secure money to repay his loan. The loan was acknowledged, and the letter head showed that the lender of the money was the collector of the port of New York. "When you return to New York, come to see me," he wrote. "I meant to refuse you, partly because I thought at first your story was a lie, and partly because I resented your selecting me as the 'easiest mark' in the car. But the Bible was good evidence, and you evidently have studied it to good purpose. Come to see me."

Out of the incident grew a lasting friendship.

It pays to be familiar with the Book. It is strong evidence in a man's favor. —Exchange.

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AN OLD ADAGE SAYS

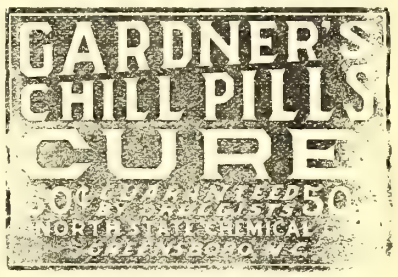
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Sickness makes a light purse.
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North Carolina Christian Advocate

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☞A great many renewals are past due. Look at your label, and if the date is past, send in your renewal. We need it now.

THE PRESIDENT'S VISIT.

Thursday, October the 19th, will long be remembered by thousands of people who were permitted to look into the face of our President and listen to his speech. At Raleigh, Durham, Greensboro, High Point, Salisbury and Charlotte, he addressed thousands of eager listeners who had gathered to see and hear.

After hearing President Roosevelt and reading these speeches as reported in the daily press, we must say that we are profoundly impressed with the fitness of such a man for the Chief Executive of a great nation.

NEW CITY ADVERTISERS.

Vanstory Clothing Co. call your attention to the best stock of fall suits, overcoats, hats, shirts and underwear in North Carolina. They can fit all sizes and shapes. One price and cash to all. They give ministers 10 per cent. discount on all purchases. Read their ad. in this issue, and go and see them when in Greensboro.

Merritt-Johnson Co. offer ministers ten per cent. discount on clothing. See their ad. in another column.

Ellis, Stone & Company invite the Conference visitors and others to see their stock of Dry Goods, at popular prices.

Dorsett & Stafford will interest you with the best selected stock of Dry Goods. See their ad.

Go to Wills' Book Store for books and stationery.

The Ferguson Barber Shop for a shave.

OUR CHURCH EXTENSION WORK.

A letter from Japan addressed to Dr. Whisner and printed in our correspondence columns, shows the vital importance of our Church Extension work. We think it exceedingly unfortunate that many of our people, including some pastors, do not seem to reckon our Church Extension work among the matters of first importance. This letter will help such people to see just how this work is related to our foreign mission work. The same is true in reference to our domestic mission work. The Board of Church Extension is the strong right arm of the Board of Missions, and we cannot see how intelligent people can think for a moment of allowing the Church Extension collection to lag behind, or, where collections are consolidated, to allow any discrimination to the disadvantage of Church Extension.

One cannot study the relation of these two boards and their work without being impressed with the fact that it would be better for them to be consolidated, allowing the Church Extension work to become a department of the work of the Board of Missions. This would at least give Church Extension the position that its importance demands, and would prevent a hurtful discrimination.

OUR EDUCATIONAL FUND.

In many pastoral charges, indifference on this subject is registered by a blank in the column which should be filled by the figures representing their beneficence toward this cause. When there is not an absolute blank the figures too often represent a comparatively insignificant offering.

Why is this so? Why is it that our people are either indifferent or absolutely hostile in their attitude toward this collection? There can be but one answer, that is that they are either uninformed or misinformed in reference to the purpose and the disposition of this fund. It is well known by those who have endeavored to inform themselves that the church cannot afford to ignore educational work. To do so would be to relinquish the best opportunity for the propagation of the gospel and to abandon the finest opportunity for denominational propagandism. If we found and maintain schools it is well known that the men and women who give themselves to the work cannot be maintained in many of these schools out of receipts from tuition. Moreover these institutions cannot be furnished with the needed appliances and the buildings kept in repair without constant expense. Who is to meet these expenses, if not the people of the church for which the institutions are working? So the whole question resolves itself into this: Shall the membership of the whole church be asked to contribute annually an insignificant sum per capita to supplement the income of our schools or shall we abandon the field of education altogether? Intelligent people will not hesitate a moment as to what answer shall be given to this question.

Some people object to the educational collection because they say that some of it is appropriated to Vanderbilt University and Trinity College, institutions already having large endowments and rich friends. We ought to be truly thankful for the large endowments and the wealthy friends of these institutions. But we should not forget that they are very small claimants on our funds, while at the same time they are furnishing the very highest opportunities of education to our youth at comparatively little more than the expense of attending schools practically without equipment. When we consider the vast advantages of every conceivable nature offered at Trinity College or Vanderbilt, we must see that these institutions are doing a great work of benevolence in every department, to say nothing of the large number preparing for the ministry in our pulpits without money and without price. Our preachers make a mistake if they fail to tell the people of the importance of maintaining a loan fund at Trinity College as well as making liberal provision for the maintainance of the Theological Department at Vanderbilt University. Let us as ministers be sure that popular objection to this fund on the ground mentioned is not the echo of our own sentiments.

In the Western North Carolina Conference, the bulk of this educational fund is appropriated in the support of local schools of a preparatory or secondary grade. The money is expended in supporting and strengthening the institutions that are supposed to be touching the rank and file of the membership, and moulding them in sympathy with all our institutions. Everyone must see how important this work is and how worthy of our loyal support. It ought to be possible for every pastor, by a manly and straightforward presentation of this interest to win for it the loyal and hearty support of his people. No progress can ever be made while we try to dodge the issues, or cover this collection up under the great mass of interests consolidated.

NOTES AND PERSONALS.

Littleton Methedists are preparing to erect a new church. The building is to cost about eight thousand dollars.

Prof. J. H. Allen, Superintendent of Schools for Surry county, has been elected principal of the school at Elkin, and reports more than 200 students enrolled.

A letter from Rev. H. L. Atkins gives information of continued improvement in health. He has returned to Bandera, Texas, which will be his post office address in the future. His family is expected to join him within a few weeks.

Bishop W. W. Duncan spent last Friday afternoon and night in the city. He visited Greensboro Female College Friday afternoon. He was on his way to Newberne to officiate at the dedication of the new Centenary church on Sunday.

The church at Newton, Rev. W. F. Womble, pastor, has recently paid off a debt of $700.00, and have just installed a new pipe organ. Methodism has been having a good healthy growth under the pastorate of Brother Womble.

Bishop Wilson is to preside at one of the sessions of the Inter-Church Conference, which meets in New York, November 15-21. Bishops Galloway and Hendrix are on the program for addresses. Southern Methodism will not complain with such a representation in that meeting.—Ex.

The Concord Times reported last week that more than one hundred persons had professed conversion in the meeting at Forest Hill, and over fifty had given their names for church membership. The meeting was conducted by Rev. E. C. Glenn.

The people of Shelby had the misfortune to lose their school building by fire on the 14th. While we sympathize with them, in the end we have no doubt this will prove a blessing in disguise. The building was not adequate, yet while it stood there was little hope of securing a better one. The net loss is estimated at over $5,000.00.

The Stanley Enterprise, referring to Rev. D. V. Price, says: "The congregation served by Mr. Price has grown exceedingly fond of him. He is all of a scholar, grammarian, philosopher, a man of the people, and an earnest Christian. His flock wants him to return, for he gets bigger the longer he stays with us and the better he is known."

We are sure that the Methodists of Charlotte greatly enjoyed the visit and preaching of Rev. C. W. Byrd, D.D., of Augusta, Ga., last week, while assisting Dr. Marr in the meeting at Tryon Street. Dr. Byrd is a son of North Carolina, and one of the very brightest and best preachers among us. He strayed off to other Conferences a few years ago, and his friends would be rejoiced if he should decide to turn his feet homeward again.

Referring to the closing of the work at Central church for the year, the Asheville Gazette-News says: The reports of this year's work at Central will make a better showing than ever before in the history of the church. There has been something like $20,000 collected during the past year for church building purposes, missions, pastor's salary, etc., and this church will, it is believed, present a clean sheet at the annual meeting of the Western North Carolina Conference in Greensboro next month.

A beautiful and touching memorial service was held in West Market Street church in memory of the late Miss Margaret Foster, of Mississippi, last Sunday afternoon at 8:30 o'clock. The service was held under the auspices of the Golden Links Society of the church, whose representative Miss Foster was to have been in the foreign field. "God moves in a mysterious way." It is a rather remarkable coincident that, several years ago, a Mississippi young lady who had spent years in preparation and was accepted by the Woman's Board was swept away by the Johnstown flood, when only a day or two on her journey to her post of duty.

MASS MEETING.

There will be a mass meeting at the Pleasant Garden church next Saturday and Sunday to discuss the benevolent work of the church. Special addresses will be made by Rev. J. A. Bowles, Rev. H. M. Blair and others. Be sure and come.

J. T. Stover, P. C.

THE HOLSTON CONFERENCE.

This historic and heroic Conference convened in the city of Bristol, Va.-Tenn., on the 11th inst., and was in session until Monday night, the 16th. Bishop Duncan presided, assisted by Bishop Hoss, who was a visitor to his old Conference. Dr. J. A. Burrow, editor of the Midland Methodist, was, of course, secretary, and makes a very efficient one. He has served in that office for 13 consecutive years.

This Conference embraces territory in the four States of Virginia, Tennessee, West Virginia and Georgia, the last named giving it only one county, and West Virginia only two or three. Up to 1890, as your readers remember, it embraced all of North Carolina west of the Blue Ridge. While much of their territory is very productive, especially in southwest Virginia, a good proportion of it is mountainous. Hence the various "gaps" after which the circuits and one district are named—"Big Stone Gap" District, "East Stone Gap" and "Cumberland Gap" circuits, etc.

As may well be imagined, this territory is peopled by a sturdy and virile race, and has developed a class of strong and heroic preachers. They have long been noted for their devotion to the cause of education. That old and well known seat of learning, Emory and Henry College, is within their bounds, as are also Martha Washington, Sullin's and Centenary Colleges for women.

I am informed that the Conference got its name from the Holston River, which was named for a prominent family among the early setlers of that section. Their chief cities are Knoxville and Chattanooga, which, including suburbs, claim about 60,000 population each. The lay membership of the Conference is nearly 60,000. But the M. E. church is much stronger, especially in East Tennessee, than it is in North Carolina, their Holston Conference numbering about 25,000 lay members.

The reports indicated an unusually prosperous year, both spiritually and financially. I was told that the net increase in membership was nearly 2,000, while every district paid a surplus over the assessment for both foreign and domestic missions.

The following were elected

DELEGATES TO THE GENERAL CONFERENCE:

Clerical:—J. A. Burrow, R. G. Waterhouse, Frank Richardson, S. D. Long and J. W. Perry, with David Sullins, R. N. Price and Eugene Blake as alternates. Lay:—Rev. George R. Stuart, W. P. Dungan, J. W. Saylor, George E. Renn, and J. M. Cantrill, with H. G. Peters and J. B. Peery as reserves. Dr. Burrow is an editor, Drs. Waterhouse and Sullins are college presidents, Drs. Richardson, Long and Blake are presiding elders, Dr. Perry is a station preacher, while Dr. Price is superannuated, but is doing efficient work on their conference history. Brother Stuart, who leads the lay delegation, is the well-known evangelist who has recently done so much good work at High Point and Durham. Brother Cantrill has the distinction of being from the only Georgia county in the conference.

While the Holston brethren honor those who are in the prime of a vigorous manhood, they do not cast their old men aside because of age. Dr. Richardson is 74 years of age, Dr. Price 75, while Dr. Sullins has reached the ripe old age of 78. I was told that Dr. Price would almost certainly have been elected a principal delegate if some of his brethren had not strangely supposed that his being a superannuate made him ineligible.

I would commend to your readers the following two

GOOD EXAMPLES

which I think are worthy of imitation. The first is that of Col. J. C. Woodward, of Knoxville, who proposed to give $25.00 each to ten young preachers, one from each district, to pay his expenses in attending the Missionary Training School at Nashville next winter. This gift was conditioned on the fact that each presiding elder would raise $50.00 more for two others from his district. I was told that all the presiding elders promptly agreed to do this, thus securing the attendance of thirty of their preachers on this important school. Haven't we one or more laymen in our Conference who are able and willing to make such a wise investment? I trust so.

The other example referred to is that of the good people of Bristol, who, through their pastors, invited all the preacher's wives to attend Conference with their husbands, and gave them free entertainment during the session. About sixty-five of these good women accepted the invitation, and expressed their warm appreciation of such unusual and generous hospitality in a resolution of thanks that was spread on the Conference journal. Will not the cities of some other Conferences "go and do likewise"? Charlotte and Greensboro, Lynchburg and Danville, the hosts of ours and the Virginia Conferences last year and this, are nearly twice as large as Bristol, and are well able to do it.

By the way, it was my pleasure to meet at the Conference two excellent widows of North Carolina preachers, Mrs. R. J. Moorman and Mrs. H. T. Hoover. The former makes her home in Bristol, while the latter lives at Abingdon, 15 miles away. These "elect women" are held in high esteem by those among whom their lot has been cast.

I also met the Rev. S. P. Douglas, formerly of our Conference, and was glad to hear that he is doing very good work in his new Conference. His presiding elders spoke in quite favorable terms of his work.

BISHOPS DUNCAN AND HOSS.

The former was not in very robust health, but was unusually gentle and gracious in the chair. Bishop Hoss, who presided part of the time, is very alert, and dispatches business with celerity. At the request of Bishop Duncan he preached Sunday morning, and I heard his sermon quite highly complimented. I had the pleasure of hearing his instructive and entertaining missionary address on Brazil Friday night. He is much beloved by his old Conference and they continue his name on their roll, calling it at every annual session.

The preaching of the session was good. The sermons that I enjoyed most were preached by Dr. Winton, editor Nashville Advocate, and my old friend, Dr. R. N. Price, father of the Rev. D. Vance Price, who is certainly one of the finest preachers of our Conference.

Of course I greatly enjoyed meeting the many acquaintances and friends of that good old Conference, a number of whom I have known since the General Conference of 1882, and many others since their Conference was held at Asheville in 1888. They are a "likeable" body. It was pleasant, too, to see again our connectional brethren, who were present—Drs. Whisner, Lambuth, Atkins, Tigert, Hammond and DuBose, and Brother D. M. Smith. The Rev. Lewis Powell, of Hot Springs, Arkansas, made a very strong appeal for his new church there, to be built on the ruins of the one recently destroyed by fire.

The Rev. J. A. Cook drove through the country from the Mt. Airy District to greet his former Conference comrades and remained several days.

I am greatly indebted to the Rev. Dr. W. S. Neighbors, the Conference host, for special kindnesses and favors. Nor shall I ever forget the generous and elegant hospitality so gracefully extended to me by my excellent host and aacomplished hostess, Dr. and Mrs. G. M. Peavler. Judge Wood and his intelligent and cultured North Carolina wife also showed me social courtesies. Mrs. Wood was a Mrs. Williamson of Caswell county, and has relatives in Reidsville and at Leaksville and Winston. Altogether, I do not know when I enjoyed a Conference session more. I like the Holston people. I may have something to say about Bristol and else next week.

Fraternally yours,

JNO. R. BROOKS.

CONFERENCE NOTICES.

EDUCATIONAL EXHIBIT.

In the Educational Exhibit to be made in one of the rooms of West Market Street church, November 8-14, all our schools will please participate. A responsible person will be in charge of the room at all hours. It is expected that every school will have its exhibit arranged by Tuesday evening. A prominent placard bearing the name of the school should be placed over each exhibit. An exhibit may contain anything pertaining to the school or its history, as pictures of grounds and buildings, photographs of officers and benefactors and distinguished graduates, specimens of student's work, publications, cabinets of valuables, historic relics, college colors, college yell in large letters, &c.

E. L. BAIN,
Chmn Bd. of Education.

ADMISSION ON TRIAL.

The class for admission on trial into the Western North Carolina Conference will meet in Greensboro, November 9th, at 10 a m., at the place that may be designated in the Conference Directory.

W. R. WARE.

CLASS OF THE FIRST YEAR.

All of the class of the first year who have not taken and completed this year's course in the Correspondence School will please meet the Committee in Greensboro, N. C., Tuesday, November 7th, 1905, at 10 o'clock, a. m., at the place designated in the Conference Directory.

J. W. CLEGG, Chmn.

CLASS OF SECOND YEAR.

The class of the second year will meet at the place named in the Conference Directory on Tuesday morning at 9:30 o'clock, November the 7th. Every member of the class is expected to be present at the first meeting of the Committee.

GEO. D. HERMAN, Chmn.
Shelby, N. C., Oct. 14, 1905.

CLASS OF THE FOURTH YEAR.

The class of the fourth year will please meet at the place designated in the Conference Directory, Tuesday, November 7th, at 9:30 a. m.

S. B. TURRENTINE.

MOUNT AIRY DISTRICT NOTICE.

To the preachers of the Mount Airy District:—Please meet me at West Market Street church, Greensboro, on Tuesday, October the 7th, at 8 p. m. I hope all can be present.

J. A. COOK, P. E.

RAILWAY RATES TO CONFERENCE.

The Seaboard and Southern Railways have granted special rates to Conference from all points in North Carolina, West of Hamlet and Norlina, on the following conditions:

Persons paying full fare going, must procure from the ticket agents at starting points the "Certificate of Standard Form," properly signed and stamped in order to get advantage of reduced fare on return journey.

These certificates must be presented to the Secretary of the Conference at Greensboro for endorsement, and then vised by the Special Agent of the Railways there, so that when presented at the ticket office at Greensboro a return ticket can be bought at one third of one full fare, plus twenty-five (25) cents.

No reduction will be granted for return passage if less than fifty persons comply with these conditions, and in no event is any reduction made in cases where going ticket costs less than seventy-five (75) cents. Tickets will be on sale November 6 to 9, and return tickets can be secured to November 20.

Probably some Agents may not be supplied with "Certificates of Standard Form," and if so, procure from Agent a stamped receipt for fare to Greensboro and have him certify in same that "Standard Form of Certificate" was called for but could not be supplied. In such event I hope reduced return passage can be secured, but to avoid any trouble get the "Standard Certificate" if possible.

W. L. SHERRILL,
Conference Secretary.

The Sunday School Lesson.

LESSON FOR OCTOBER 29, 1905.

Power through God's Spirit.
Zech. 4:1 10.

Golden Text.

Not by might, nor by power, but by my Spirit, saith the Lord ["Jehovah"]. Zech 4:6.

NOTES.

The process of building passes from the days of danger to the days of difficulty. The people had to provide for themselves, and they felt the urgency of this task of planting and building for themselves. Twelve years were wasted in the struggle with their adversaries Then a great and effectual door is opened for them by the coming of Darius, a second Cyrus, to the Persian throne. Their foes are silenced, but apathy and indifference follow. Some are at ease because the altar first built seems to them enough. Others turn, one to his farm and another to his merchandies. Now arise two to utter the Divine mind, and arouse all to new and strenuous effort.

He was aged, and must have seen the glory of the former house; but he is all the more earnest to see this latter rise. He earnestly rebukes those who "live in ceiled houses, and this house lies waste!" He warns them that the Divine displeasure will blight their crops, and unless for the two remaining years of the seventy they stir themselves, it may call even heathen to the work. "Consider! Be strong!" is his sharp word.

This prophet was in the dew of his youth, and he sees the glow of a young man's vision. He speaks in a Persian style, and his visions are mystical—see Whedon's Commentary—but inspiring. Even his rebukes are edged with cheer, as he urges each man to do his own duty. Further on he saw Palm Sunday's joys and the coming of the King, and Jerusalem outgrowing its limits. He was prophet of morning and high noon.

It is gases invisible that sustain the process of all life, and on this natural law rests this figure of the lamps and the olive-trees. The trees with subtle organism convert atmospheric elements into oil, and so supply the flame. The vision means to give a new aspect to the question that lies heavy on the prophet's mind. The unseen Spirit will enliven and hearten men to use things seen and temporal for this sacred work, and so will it be until all elements melt.

That is, not by outward and visible demonstrations of force. Human resources are material, visible; "my Spirit" touches the wills which move the hands controlling these resources, and thus brings them to serve the Divine purposes. This reminder is timely for the Jews—and for us at all times lest we faint and be discouraged. Great deeds are done when the Holy Ghost stirs the hearts of men to work with God.

In this lofty but intelligible rhetoric the prophet personifies the building of the temple. The task is aggravated by annoyance from neighbors and by the weariness and apathy of the people. "Mountain" tells how the enterprise looks, and Zechariah does not make light of it. It is arduous and toilsome. But if it be given up, matters will be worse. Why should men shrink from labor and hardship? Ease, idleness and luxury are never ennobling.

He is worthy of David's lineage, and in it there is none more kingly. He has a lofty calling His hands laid the foundation; they shall bring forth the top stone He said to Darius: "Truth shall prevail;" now he strengthens himself in the God of truth as did David, of whom he was the last notable successor. By men like him, of energy, faith and courage. Providence does large things; and, as by fixed laws, the same qualities do well in our small things.

If it be the day of growing things, it is perfect in itself. What member of a family is more valued than a vigorous infant? May is as enjoyable as September. When Zechariah spoke these words all these things about Jerusalem were small. They were but eighteen years from the captivity, but the fact that a beginning had been made and the cornerstone laid was a pledge that, if men did their part, the gates of hell should not prevail against it.

"Seven" is more than once used in Scripture to denote perfectness and power. Here it means the eyes which are in every place, the all-seeing eye of Providence. "If God sees us," said Mahomet, "we should act as if we saw him." That Eye was on the builder and his plummet, and it "rejoiced" at his loyalty to his appointed work. He toiled in hope and cheer, and in two years, seventy after its fall, the temple was complete.

The first temple was the work of the grandest of Judah's kings in the golden age of the nation. There was no lack of resource, and some sacred relics of the tabernacle enriched it. This was plain and poor, built in struggling times Yet it was an offering more spiritual, and stood for more toil and sacrifice. It was dedicated with a sunburst of joy and gladness, and for five hundred years was rich in His presence who said: "Here will I dwell, for I have desired it."—A. B. Hyde, D. D., in Pittsburg Christian Advocate.



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Chester	Lv 9 00 am	4 30 am	
Yorkville	Lv 9 48 am	5 57 am	
Gastonia	Lv 10 38 am	7 50 am 9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am 1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

CONNECTIONS.

Chester—Southern Railway, S. A. L. and L. & C.
Yorkville—Southern Railway.
Gastonia—Southern Railway.
Lincolnton—S. A. L.
Newton and Hickory—Southern Railway.
Lenoir—Blowing Rock Stage Line and C. & N.

E. F. REID, G. P. A., Chester, S. C.

An Infant's Catechism.
I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to
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Our Little Folks.

Six Words for Little Ones.

Behold six little words I need in speaking every day:
I shall, I must, I can, I will, I ought, I may.
I shall—this is the law of God upon my heart impressed;
It points the goal that I must toil to reach before I rest.
I must—this is the barrier that rises to divide
My better nature from the world upon the other side.
I can—this is the mighty power that knowledge will impart;
The strength to labor for the sake of science, skill, and art.
I will—this is the highest crown; it holds a place alone;
The seal impressed upon my soul of freedom as her own.
I ought—this signifies to me the sign upon the seal,
For it alone can freedom's door unbar to my appeal.
I may—this is the last, and yet between them all it lies;
'Tis undefined, and yet it grasps each moment as it flies.
I shall, I must, I can, I will, I ought, I may—
Six little words that I must use in speaking every day.
If thou, O Lord, dost teach me, then I know that every day
I shall, I must, I can, I will, I ought, I may.

—Translated from the German by Ruckert.

A Guessing Game.

The Robbins children always had a game before they went to bed. The one which the children liked best of all, just at present, was called "guessing things." Sometimes the article was cloth; then they would name all the things they could think of that were made of cloth. Then there would be a gold night, a brass night, a silver night, and now they were having a wood night. The game was at its height. Nearly every thing wooden from a table to a toothpick had been mentioned; and still they did not want to give up—they never wanted to. There was always the plea: "Just one more, mother—oh, please!"

Baby Rosalea was asleep in mother's arms; Genevieve's blue eyes were slowly closing; and Arthur's were roving anxiously around the room, trying to spy some wooden object that had not yet been mentioned

"This must surely be the last one," mother was saying just as Uncle Dick popped his head in at the door.

"Come in, Uncle Dick!" invited Marion and Grace and Harold.

"Tell us something very strange that is made of wood, Uncle Dick; we've used up all the usual things," said Harold.

"Perhaps you have not thought to mention this, remarked Uncle Dick, as he took the evening paper out of his pocket and unfolded it.

"A newspaper made out of wood? The idea!" Marion gave her curly head a toss which said, plainer than words, "I don't believe it!"

"I will venture to say that no one has touched the inner pages of this paper since the material of which it is made was a tree standing in some Canadian forest," Uncle Dick went on, as he spread the open paper upon his knee.

Then the children gathered around him, eager to hear what more could be said about a "newspaper tree."

Uncle Dick told them how the great logs are cut into small pieces by machinery, then dumped into another machine containing chemicals which converted them into pulp, and from there into great tubs in the paper mill, and then into several other machines which transform the pulp into huge rolls of paper. When these rolls are placed on presses and printed, the newspaper is made.

"We never should have thought of that by ourselves—should we, mother?" Harold exclaimed, when the game was over.

"No," answered his mother; "I think we shall have to ask Uncle Dick to join our games group."

"Will you, Uncle Dick—will you?" chorused four eager voices

And Uncle Dick has promised to do so.—Helen M. Richardson.

Money Not Happiness.

"Clara," asked a lady of an old school friend whom she was visiting, "how is your husband getting on?"

"Miserably," answered the wife.

"Why, how is that! Isn't he making a lot of money?"

"O, yes," answered the wife, "John is making a lot of money. Some people call him rich but I call him poor. When we began life, we read together; we had our church; we had our social hours with friends Now John has sold himself to work. He has no evenings. He has no Sundays He puts everything back into his business and puts all of himself into it, and is a perfect slave."

"Every day we need to remind ourselves," writes John T. Cowan in the Christian Endeavor World, "that the real joys of life are in the things that money cannot buy; that the rich and the poor are all alike in the essential possibilities of their lives."

Inevitable.

Bobby came home one day, covered with dirt and bruises, and trundling a broken bicycle

"What on earth have you been doing, my child?" exclaimed his terrified mother.

"I ran over a big dog, and took a fall," explained Bobby

"Couldn't you see him and give him the road?"

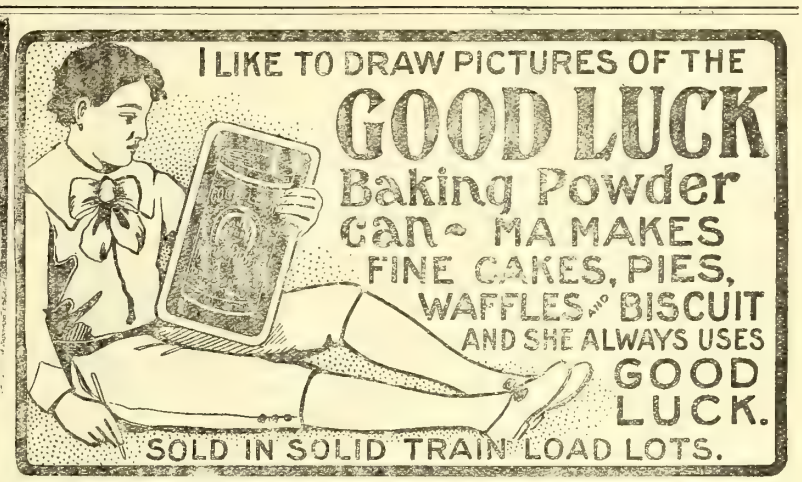
"Yes, I saw him and was turning out, but when I got 'em open again, I'd run into him"

"For the land's sake, what did you shut your eyes for?"

"Couldn't help it. Had to sneeze. If you think you can hold your eyes open when the sneeze comes, you just try it, some day."

If the reader thinks Bobby's excuse was not a valid one, let him try it, some day, "when the sneeze comes"—Youth's Companion.

Dealers serve owners when they sell L. & M. Paint. Actual cost $1.20 a gallon. Longman & Martinez, Manufacturers, New York.



HAVE DRUGS FAILED

to cure you? Then let Nature accomplish a cure. This can be done by the **Biggs Treatment** (no drugs) in which all rational means of cure are brought to Nature's assistance, including the curative principles of Physical Culture, Massage, Swedish Movements, Mechanical Vibration, Hydropathy, Dry Hot Air Bath, Electric Light Bath, Dietetics, Osteopathy and the Oxyoline Method. Thousands have been restored to perfect health where drug treatment had failed. Investigate and you will be convinced. Injury impossible under the Biggs Treatment. Invariably beneficial unless case is utterly hopeless. Send for testimonial of remarkable cures effected in cases of Dyspepsia, Rheumatism, Liver and Kidney Complaints, Affections of the Lungs and Bronchial Tubes and other chronic diseases. Send for descriptive pamphlet No. 23. If your case is beyond hope Dr. Biggs will tell you so and save you the expense of treatment.



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oct 19 52t eow

Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol. Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, Japan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

Epworth Pianos



The right time to get the piano is when the children are small. They take to it naturally, and learn rapidly. Besides, it's lots of joy for the parents to watch the little ones progress in all that makes for education and refinement.

The influence of a piano in the home is far reaching. You cannot estimate its value in advance, but look back in five, ten, twenty years, you will see it plainly.

There's more in it than the mere enjoyment;—its a good influence.

But in getting the piano you should look ahead, and make sure to get a good one—one which is *sweet toned and durable.*

Such a piano is the Epworth, and our method of selling direct to homes means quite a saving in the price.

Our Catalogue tells why the tone of some pianos soon becomes hard and metallic while others seem to get better and better—sweeter toned with use.

No matter what piano you are thinking of buying, it will pay you to sit down and write for the Epworth Piano Catalogue—*do it now.*

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We want a representative in every town to sell the most beautiful magazine published. Let us show you how to turn your spare time into cash, and add a neat sum to your income. No experience, no capital, and only odd moments necessary. Don't write unless you are willing to canvass your town. References required. Position permanent. Not necessary to leave your home.

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aug 7-tf Greensboro, N. C.

DR. SALTER CURES Chronic Diseases, Cancers. Tumors, Ulcers, Diseases of Women, Nervous Debility and Prostration, Epilepsy, St. Vitus Dance, Diseases of the Blood, Kidneys, Liver, Heart, Lungs and Bowels, Dyspepsia, Indigestion, etc., etc. Honest and confidential treatment.

Afflicted, write or call for opinion. Medicines furnished. Charges moderate. Evidence of success furnished those consulting M. T. SALTER, M. D., 68 S. Broad, Atlanta, Ga. aug 10-10t

For Malaria, Chills and Fever
TAKE
ELIXIR BABEK.
Known all over America as the surest cure for all malarial diseases and as a preventive against Typhoid. Prepared by
KLOUZEWSKI & CO., Washington, D. C.
Write for testimonials.

Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Officers of the W. F. M. Society.

President—Mrs. L. H. Robertson.
Vice President—Mrs. J. E Ray.
Corresponding Secretary—Mrs. L. W. Crawford.
Recording Secretary—Miss Terrie Buttrick.
Treasurer—Mrs. Philip N Peacock
Auditor—Mr. A. L. Smoot.
Superintendent of Juvenile Work—Mrs. J. H. Weaver.

District Secretaries.

Asheville District—Mrs. M E. Child, Mrs. James Pickens, pro tem.
Charlotte District—Mrs. W. W. Hagood.
Franklin District—Mrs. Kope Elias
Greensboro District—Mrs. S. H. Hilliard.
Morganton District—Mrs. A. C. Reynolds.
Mount Airy District—Mrs. H. G. Chatham.
Statesville District—Mrs. J B. Atkinson.
Shelby District—Miss Sallie Nowlin
Salisbury District—Mrs. W. C. Houston.
Waynesville District—Miss Terrie Buttrick.
Winston District—Mrs. Frank Martin.

The Shelby District Meeting.

The district meeting of the Woman's Foreign Missionary Society of the Shelby District was held in Main Street church, Gastonia. N. C, October 6th and 8th inclusive.

On Friday evening Rev. E. L. Bain preached a most helpful sermon from the text, "The Master is come and calleth for thee." John 11:28.

Saturday a. m. our first meeting for the purpose of organizing was preceded by a devotional service conducted by Mrs. L. C. Eury, of Gastonia. The lesson chosen was the 121st Psalm.

Miss Sallie Nowlin, District Secretary, presiding, Mrs. R. L. Swan, of Gastonia, was elected Recording Secretary. An enrollment of delegates and visitors was made. We regret having to report only seven outside of Gastonia were recorded.

The Gastonia organizations were well represented. Much pleasure was expressed in having Rev E. L. Bein with us, and the courtesies of the floor were extended him. Miss Nowlin made her report for the district. She stressed the need of organizing new societies and asked, Will not each member pledge herself to gather in at least one new member? She hopes more of our societies will organize missionary study circles, and so increase our information and quicken our zeal. We were urged to join in making the Birthday offering, remembering that nowhere can a dollar be invested with greater returns than in our mission fields.

Reports of auxiliaries were called for and the following heard: Shelby, Mrs. J. K. Wells; King's Mountain, Mrs. H. T. Fulton; Gastonia, Mrs. A. A. McLean; Palm Tree and Kadesh sent no reports but were heard from through Miss Nowlin. Miss Hortense Rhea from El Bethel reported no society but invited Miss Nowlin to come and organize one.

Paper written by Mrs Ross on "The Duties of the Corresponding Secretary" was read by Mrs. R L. Swan.

Hymn 915 was sung and Conference adjourned to meet again at 3 p. m.

The afternoon session was opened with devotional services conducted by Miss Nowlin reading first chapter of Joshua.

After minutes of morning session were read and approved, Reports of Golden Links were heard: Kadesh, Miss Loula Wilson; Gastonia, Miss Carrie Morris; St. Paul, no delegate but sent report.

Paper written by Miss Eula Buttrick on "The advantages of being a Golden Link" was read by Miss Loula Wilson.

We heard reports from the following Light Bearer bands: King's Mountain, Mrs. N. C. Falls; Gastonia, Gene Robinson; Mrs. J K. Wells gave encouraging verbal report from Shelby. The business session now closed with prayer by Brother W L. C. Killian

Sunday a. m. Rev. E L Bain selected for his subject "The Great Commission," a fine missionary sermon, carrying to his hearers an overwhelming sense of their responsibility to the world.

Sunday afternoon the Gastonia Golden Links and Light Bearers entertained the Conference with a program especially arranged.

Mrs. B. T. Morris sang with much feeling, "I'll go where you want me to go, dear Lord."

Paper bearing on their work written by Mrs R. E. Ware of Shelby was read by Mrs E L. Bain.

The Committee on Extension of Work offered for adoption the Resolutions that were passed at the annual meeting at High Point. These were read and adopted.

Mrs. B. T. Morris, Chmn.

REPORT OF COMMITTEE ON FINANCE

Realizing the urgent need of our Mission Workers in foreign fields, be it resolved

First, We earnestly insist upon the prompt payment of dues, and a quarterly payment on the Pledge.

Second, We recognize the call for a pledge of $450 for the Shelby District.

Third, We trust that during the year our shares in the Circle of Thirty" may be greatly increased.

Fourth, We heartily appreciate the privilege of contributing to the Birthday offering.

Fifth, That we suggest the following apportionments on the "Pledge": Shelby, $125 00; Gastonia, $115 00; King's Mountain, $2[illegible] 00; Lincolnton, $20 00; Palm Tree, $25.00; Kadesh, $50 00; Gastonia Golden Links. $30 00; Kadesh Golden Links, $60 00. Total, $450 00.

Mrs J K Dixon, Chmn.

REPORT OF COMMITTEE ON YOUNG PEOPLES' AND JUVENILE WORK

There are only three Light Bearer bands and 4 Golden Link Societies in the Shelby district. In view of this fact, your committee recommend for adoption the following:

Resolved 1st, That the societies already organized continue to disseminate missionary intelligence in every way that may seem to them practicable, but particularly by increasing the circulation of our Little Worker and by an occasional public meeting for all the young people of the church in which an informing and inspiring program shall be rendered.

Second, That the Woman's Foreign Missionary Societies and the pastors in those charges where there are no Light Bearer bands or Golden Link Societies, be requested to create a sentiment and sympathy for them by personal conversation and public utterance.

Mrs E. L. Bain, Chmn.

Ten Years Torment.

Buckingham, Fla.
March, 30, 1905.

J. T. Shuptrine, Dear Sir:—I send you 25c, for a cake of Tetterine Soap. If it is as good as your Tetterine it must be fine. I have had an itching on my leg for ten years and two boxes cured me. Yours truly, H. G. McLeod.

Tetterine costs only 50c. per box. Cures all forms of skin diseases.
J. T. Shupirine, Mfr., Savannah, Ga.

Strikes Hidden Rocks.

When your ship of health strikes the hidden rocks of Consumption, Pneumonia, etc., you are lost. if you don't get help from Dr. King's New Discovery for Consumption. J W. McKinnon, of Talladega Springs, Ala., writes: "I had been very ill with Pneumonia, under the care of two doctors, but was getting no better when I began to take Dr. King's New Discovery. The first dose gave relief, and one bottle cured me." Sure cure for sore throat, bronchitis, coughs and colds. Guaranteed at all druggists, price 50c and $1 00 Trial bottle free.

STIEFF'S

Prize Offer to the Little Folks

Any child can get a story of Stieff's Cat by calling at our wareroom or writing.

After reading the story and then the letters to your parents, make a drawing of how you think Stieff's Kitty should look and send us in envelope, sealed, with your name and address.

All drawings must be in by Nov. 1st, 1905.

For first prize we offer	$5.00
For second " " "	3 00
For third " " "	2.00

CHAS. M. STIEFF,

Manufacturer of the Piano with the sweet tone.

SOUTHERN WAREROOM,
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C. H. WILMOTH, : : Manager.

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Compound Interest!!

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CAPITAL, $200,000. CHARLOTTE, N.C.
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W. H. Wood, Treas.
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Quarterly Meetings.

ASHEVILLE DISTRICT—4TH ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel	Aug.	6
Riverside & Weaverdam, Riverside	"	6 7
Hendersonville ct., Hill Girt	"	12 13
Hendersonville station	"	13 14
Cane Creek circuit, Sharon	"	10 20
Marshall circuit, Marshall	"	26 27
Swannanoa ct., Swannanoa	Sept.	2 3
Hot Springs ct., Paint Rock	"	9 10
Ivey circuit, Laurel	"	16 17
Old Fort circuit, Ebenezer	"	23 24
Burnsville circuit, Burnsville,	Sep. 30, Oct.	1
Bald Creek circuit, Borings	Oct.	7 8
Chestnut Street	"	15 16
Central	"	22 23
Weaverville ct., Mt. Pleasant	"	28 29
Weaverville station	"	29 30
Haywood Street	Nov.	5 6

CHARLOTTE DISTRICT—4TH ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Sep.	3 4
Epworth and Seversville	"	3 4
Morven circuit, New Hope	"	9 10
Monroe circuit, Trinity	"	16 17
Monroe station	"	17 18
Lilesville, Forestville	"	23 24
Wadesboro station	"	24 25
Pineville, Harrison	Sept. 30...Oct.	1
Trinity	"	1 2
Polkton, Harmony	"	7
Ansonville, Cedar Hill	"	8 9
Derita, Trinity	"	14 15
Tryon Street	"	15 16
Dilworth and Big Spring	"	18
Clear Creek, Union	"	21
Matthews, Matthews	"	22 23
Chadwick	"	25
Weddington, Union	"	28 29
Waxhaw, Waxhaw	"	29 30
Brevard	Nov.	5 6
Hoskins	"	5 6

FRANKLIN DISTRICT—4TH ROUND

J. E. Woosley, P. E., Franklin, N. C.

Macon circuit, Mt. Zion	Aug.	19 20
Franklin station	"	26 27
Webster circuit, Speedwell	Sept.	2 3
Dillsboro and Sylva, Sylva	Sept.	2 3
Franklin circuit, Iotla	"	9 10
Bryson City at Bryson City	"	16 17
Glenville circuit, Highlands	"	23 24
Andrews station	Sept. 30...Oct.	1
Robbinsville ct., Robbinsville	"	7 8
Murphy circuit, Peach Tree	"	14 15
Hayesville circuit, Hayesville	"	21 22
Hiawassee circuit, Liberty	"	27 28
Murphy station	"	28 29
Whittier circuit, Shoal Creek	Nov.	4 5

GREENSBORO DISTRICT—4TH ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Randolph circuit, Ebenezer	Aug.	29,
Greensboro, West Market St	Sept.	3,
Greensboro, Walnut Street	"	3
West Greensboro, Jamestown	"	9
Greensboro, Spring Garden	"	10
Greensboro, Centenary	"	10
Randleman and Naomi	"	16 17
Asheboro station	"	24 25
Uwharrie, Oak Grove	Sept. 30...Oct.	1
Asheboro circuit, Union	"	1 2
West Randolph, Pleasant Hill	"	7 8
High Point, Washington St	"	8
Ramseur and Franklinville, Franklinville	"	13
Coleridge circuit, Concord	"	14
Pleasant Garden circuit	"	21 22
Reidsville, Ware's Chapel	"	27
Wentworth circuit	"	28 29
Reidsville, Main Street	"	29 30
Ruffin circuit, Reidsville	"	30
High Point, S. Main Street	Nov.	1
East Greensboro, Mt. Pleasant	"	4

MORGANTON DISTRICT—4TH ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Connelly Spgs.	Aug.	19 20
Rutherfordton sta., Rutherfordton	"	26 27
Cliffside circuit, Oak Grove	Sept.	2 3
Henrietta and Caroleen, Caroleen	"	3 4
Marion & Providence, Marion	"	9 10
Morgaeton circuit, Mt. Pleasant	"	17 18
McDowell circuit, Nebo	"	23 24
Elk Park circuit, Banner Elk	Oct.	1 2
Spruce Pine ct., Pisgah	"	7 8
Bakersville circuit, Bakersville	"	8 9
Table Rock circuit, Linville	"	14 15
Morganton station	"	15 16
Broad River ct., Tanner's Grove	"	21 22
Forest City circuit	"	22 23
Green River circuit' Bethlehem	"	28 29
Thermal City circuit, Pisgah	"	29 30
North Catawba ct., Carson's Chapel	Nov.	4 5

SHELBY DISTRICF—4TH ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Aug.	12 13
Gastonia, Main street	"	13 14
Bessemer City at Bessemer City	"	19 20
El Bethel and Salem at El Bethel	"	26 27
King's Mountain station	"	26 27
Mount Holly at Mountain Island	Sept.	2 3
South Fork at Wesley Chapel	"	9 10
Lowesville at Salem	"	16 17
Rock Springs at Marvin	"	23 24
Lincolnton station	"	29
Lincolnton circuit at Pisgah	Sep. 30, Oct.	1
Cherryville at Lander's Chapel	"	7 8
McAdensville station	"	10 11
Lowell at Lowell	"	11
Stanly Creek at Iron Station	"	14 15
Belwood at St. Peter's	"	21 22
Polkville	"	28 29
Shelby circuit at Sulphur Springs	Nov.	4 5
Shelby station	"	5

WAYNESVILLE DISTRICT—4TH ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Mills River at Shaw's Creek,	Sep. 30, Oct.	1
Haywood circuit at Fines Creek	"	7 8
Brevard circuit at Conestee	"	14 15
Brevard station	"	15 16
Waynesville station	"	21 22
Spring Creek at Baldwin's Chapel	"	28 29
Canton circuit at Spring Hill	Nov.	4 5

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

Third Vice President—Mrs. C. H. Robinson, Gastonia.

Recording Secretary—Mrs. Zickler, Charlotte.

Treasurer—Mrs. F. E. Ross, Greensboro

Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. W. B. Meacham, Asheville.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

The Gastonia Auxiliary has a well-organized and promising Juvenile Department. The Florine McEachern Mite Box Brigade numbers fifty, while forty-five names are on the Baby Roll. The third Vice President writes that this Mite Box Brigade has been organized only a little more than a year.

These with the Baby Roll, open their mite boxes twice a year, the last occasion being on September the second, when with a very inclement day thirty-five Babies and Brigadiers were present, and their mites amounted to $14 32

The Mt. Airy Home Mission Society has given material aid in the furnishing of the District Parsonage. The District owns no Parsonage, and these workers have done much toward making the rented one comfortable and suitable. The Local Auxiliary raised enough money to buy a twenty dollar cooking range and two rocking chairs; while the Elkin Auxiliary give a splendid all wool art square.

More furniture is needed, and the other auxiliaries of the District should write to the District Secretary to find what they can do toward making a comfortable home for their Presiding Elder. Let them remember that in so doing they are working along the original line of Woman's Home Mission Work, making homes for God's servants.

Six new auxiliaries have been organized since our Annual meeting in June, Franklin District four, Waynesville one, Statesville one. This adds nearly one hundred members to our Society.

A Word to the Young Women of the M. E. Church, South.

MRS. R. W. MACDONELL.

The Church of God through the Woman's Home Mission Society is calling with a bugle note to strong, cultured, consecrated women to enlist in agreat army for the defense of our country and firesides against the many perils which meance our Christian civilization.

THE PERILS.

1 Indifference to any form of religion. Only one-third of our people are connected with any religious organization, and these are Jews, Roman Catholics, Protestants, and transitoy religions.

2. The constant increase of that kind of immigration classed as "undesirable."

3 The segregation of the poorest, most ignorant people from our rural districts in our cities bringing about evils of worst form.

4. Our negro slums.

5 Ignorance and illiteracy in our mountain sections.

THE DEMAND FOR TRAINED WORKERS.

To meet these conditions the Church is calling through its established organization for the following:

1. Dozens of deaconesses or trained city missionaries for the work enterprised by City Mission Boards.

2 Hundreds of deaconesses for assistants to pastors in the cities and crowded centers.

3. Many of these skilled workers are needed in promoting the work of Institutional Churches.

4. The Woman's Home Mission Society wants three score or more for its Settlement Homes.

5. Christian nurses are needed in every slum.

6. Teachers with missionary spirit are in demand for mission schools, rescue homes, and kindergartens.

GOD CALLS YOU.

The conditions which have brought about these demands are God's call to you. If you have no one dependent upon you, and have good health, common sense, education, and consecration, he wants you. Will you not heed the bugle call, and volunteer for the battle?

You say you are not sure that God means you because he has not given you an unmistakable call. If the Indians were approaching your house with hatchet and tomahawk, would you wait for your father to order you to take up the rifle and protect your home? Nay, verily; the conditions would make you ready to take up arms, and so it is with this call of the Church to-day. The conditions of our country, the call of the Church, and your qualifications are God's call to you.

Those who are ready to consecrate their lives to this work for God and country are invited to communicate with the General Secretary of the Woman's Home Mission Society, Mrs. R. W. MacDonell, 346 Public Square, Nashville, Tenn.

The Woman's Home Mission Society of Trinity Church, Los Angeles, Cal., has gotten out a pretty little Handbook for 1905-06. It contains a list of its membership of ninety nine names, of their officers and standing committees; but its chief purpose is to put into the hands of its members the twelve programmes for the year, that all who are to take part may be prepared. These programmes are for all-day meetings, for these Western sisters say they can not properly present the connectional work of the society, the city mission work of Los Angeles, the local Church work, use the Bible study, and discuss the Reading Course books in one little hour once a month. So they take two hours in the morning and two in the afternoon. Those who desire bring a lunch. This booklet is so suggestive that it surely would be helpful to many, and it is just possible that a copy might be obtained by sending a request (with postage) to the Corresponding Secretary, Mrs A. T. Gantt, 712 South Union Avenue, Los Angeles, Cal.

Just Why.

you should prefer to pay a buggy dealer fifteen to twenty dollars profit on the job when you can escape that loss and get a sixty-five dollar value for $49 00 by ordering from Golden Eagle Buggy Co., Atlanta, Ga? That's the question.

Expert Medical Advice Free to the Sick.



DR HATHAWAY
Recognized as the Oldest Established and Most Reliable Specialist

No matter where you go, you could find no physician or specialist more competent to advise or to treat you, if you have a chronic disease, than Dr. Hathaway of Atlanta; and too, he is offering to counsel and advise every sufferer free of charge. If you have any disease of a chronic nature such as Kidney or Bladder Disease Stricture, Rheumatism, Varicocele, Skin Disease, Nervous Debility, Catarrh of the different organs, Stomach, Bowel and Liver Complaints, diseases peculiar to women, etc., you should at once write and take advantage of this offer. In addition, you will be sent a valuable booklet on your disease. Dr. Hathaway is recognized as the most successful specialist in the South to-day and the secret of his success lies in the fact that he has always dealt with his patients in an honest straightforward manner, promising them nothing that he could not fulfill and by curing their disease. His charges are not extraordinarily high, but are reasonable, certainly no more than you would be willing to pay for successful treatment of your case. All correspondence strictly confidential. Address DR. HATHAWAY & CO., 95 Inman Building, Atlanta, Ga.

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You will appreciate the value of having saved your dollars when you were able to earn them

Future affluence will result from persistent saving and placing your money where it will earn the largest rate of interest within the margin of safety. We offer

4 Per Cent. Interest

compounded quarterly on any amount from one dollar up.

Free.

Write for Free Booklet, "banking by mail," which tells how to send your money to us, no matter where you live.

The Southern Life & Trust Co.,

GREENSBORO, N. C.

Capital, : : :	$200,000.00
Surplus, : : : :	50 000 00

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OF JEWELRY, WATCHES, STERLING SILVER AND PLATED WARE. Clocks that will run, and a large assortment of fine Pocket Books, Cut Glass Ware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.

SCHIFFMAN JEWELRY CO.,
feb 1-1y Leading Jewelers

MRS. WINSLOW'S SOOTHING SYRUP

has been used by Millions of Mothers for their children while Teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa.

TWENTY-FIVE CENTS A BOTTLE.

may 11, '05-2 yrs

Earn $100 Per Month EASILY selling our Kant-Klog Spray Pumps. Absolutely necessary to every farmer, trucker and fruit grower as they quadruple any crop of fruits, potatoes, grapes, vegetables, etc., and also the value of tobacco. Increased production of potatoes from 99½ to 991 bushels per acre, and apples from 40 to 218 lbs. per tree.

SAMPLE FREE to Agents. Write for full particulars today.

ACME SPRAY PUMP CO.,
Dept. C. Box 178,
oct 26-1t Statesville, N. C.

YOUNG ABLE-BODIED MEN WANTED
RAILWAY TRAIN SERVICE
Baggagemen, Brakemen, Locomotive Firemen, Electric Motormen and Conductors. Experience unnecessary. Prepare you at home by MAIL. Enclose stamp for application blank and booklet. I. P. RAILWAY INSTITUTE, INDIANAPOLIS, IND.

oct 26-24t eow

Quarterly Meetings.

STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	Aug.	5 6
Mooresville station	"	6 7
Caldwell circuit at Ebenezer	"	12 13
Granite Falls station	"	13 14
Troutman circuit at Troutman	"	19 20
Catawba circuit at Ball's Creek	"	26 27
Mooresville circuit, Centenary	Sept.	2 3
Lenoir circuit at Littlejohn's	"	9 10
Lenoir station	"	10 11
Clarkesbury circuit at Macedonia	"	16 17
Iredell circuit at Snow Creek	"	23 24
Statesville, First Church, Sept. 30	Oct.	1
" West End	"	1
Statesville circuit at Trinity	"	7 8
Alexander circuit at Rocky Spring	"	14 15
Stony Point circuit, Stony Point	"	21 22
Maiden circuit at St. Paul's	"	28 29
Newton circuit at Fair Grove	"	29 30
Hickory station	Nov.	4 5

SALISBURY DISTRICT—4TH ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Aug.	27
Salisbury, Holmes Memorial	"	27
Mt. Pleasant, Cold Springs	Sept.	2 3
Concord, Central	"	3
Concord, Epworth	"	3
Spencer	"	10
Salisbury, South Main Street	"	10
Linwood, Wesley Chapel	"	16 17
Lexington	"	17
West Lexington	"	17
Jackson Hill circuit, Lane's Chapel	"	23 24
New London, New Lonpon	"	24 25
Big Lick	Sept. 30 Oct.	1
Gold Hill, Liberty	"	7 8
Salisbury circuit, Providence	"	8 9
Cottonville, Cottonville	"	14 15
Norwood, Norwood	"	15 16
Albemarle circuit, Bethesda	"	21 22
Salem	"	22 23
Albemarle	"	22
Concord circuit, Boger's Chapel	"	28 29
Concord, Forest Hill	"	28 29
Woodleaf circuit	Nov.	1 2
China Grove	"	4 5

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit, Shiloh	Aug.	5 6
Jonesville circuit, Jonesville	"	12 13
Elkin station	"	13 14
Rockford circuit, Siloam	"	14 15
Pilot Mountain ct., Little Yadkin	"	19 20
Stokes ct., Rural Hall	"	20 21
Yadkinville ct., Center	"	26 27
East Bend circuit, Macedonia	Sept.	2 3
Wilkes circuit, Adley	"	9 10
Wilkesboro station	"	10 11
Mt. Airy circuit, Laurel Bluff	"	16 17
Mt. Airy station	"	17 18
North Wilkesboro station	"	23 24
Boone circuit, Hopewell, Sept. 30	Oct.	1
Watauga circuit, Smith's Chapel	"	7 8
Creston circuit, Thomas Chapel	"	15 16
Helton circuit, Methodist Chapel	"	21 22
Jefferson circuit, Jefferson	"	22 23
Laurel Springs ct. Mt. Zion	"	28 29
Sparta circuit, Shiloh	"	29 30
Rockford circuit, Dobson	Nov.	4 5

SPECIAL MEETINGS.

Boone Circuit.

Cranberry, Sept. 27th, 11 a. m.
Blackburn's Chapel, Sept. 27th, 8 p. m.
Fairview, Sept 28th, 11 a m
Rutherwood, Sept 29th, 11 a m
White Springs, Oct 3rd, 11 a m
Blowing Rock, Oct 3rd, 8 p m
Boone, Oct 4th, 8 p m

Watauga circuit.

Valle Crucis, Oct 5th, 11 a m
Henson's Chapel, Oct 6th, 11 a m
Union, Oct 6th, 8 p m

Creston circuit.

Southerlands, Oct 17th, 11 a m
Creston, Oct 17th, 8 p m
Big Laurel, Oct 18th, 11 a m
Mill Creek, Oct 19th, 11 a m

Jefferson circuit.

Pine Swamp, Sept 26th, 11 a m
Mill Creek, Oct 24th, 11 a m
Bethany, Oct 24th, 8 p m
Orion, Oct 25th, 11 a m

Laurel Springs circuit.

Transon, Oct. 26th, 11 a m
Laurel Springs, Oct 27th, 11 a m

Mount Airy circuit.

Beulah, Nov 1st, 11 a m
Salem, Nov 2nd. 11 a m
Oak Grove, Nov 3rd, 11 a m

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Leaksville, Leaksville	Sep.	1
Spray, Spray	"	2
Stoneville, Stoneville	"	9 10
Farmington, Wards	"	16 17
Lewisville, Doub's	"	23 24
Davidson, Olivet	Sept. 30, Oct.	1
Summerfield, Lee's Chapel	"	7 8
Stokesdale, Stokesdale	"	8 9
Davie, Zion	"	14 15
Cooleemee, Cooleemee	"	15
Mocksville, Mocksville	"	15 16
Advance, Advance	"	16
Danbury, Pisgah	"	21 22
Madison, Madison	"	22 23
Forsythe, Tabor	"	28 29
North Thomasville, Zion	Nov.	3
Thomasville, Thomasville	"	3
Kernersville, Kernersville	"	4 5

Incredible Brutality.

It would have been incredible brutality if Chas F. Lemberger, of Syracuse, N. Y., had not done the best he could for his suffering son. "My boy," he says, "cut a fearful gash over his eye, so I applied Bucklen's Arnica Salve, which quickly healed it and saved his eye." Good for burns and ulcers too. Only 25c. at all druggists.

The Farm and Garden.

Three Reasons for Good Roads.

In the first place, bad roads are an extravagance and in the second place they contribute much to the isolation of farm life A third consideration may be added—the wholesome effect of good high ways on the farmer himself. Any one of these reasons is sufficient to warrant a considerable expenditure of money and time on improvements. Together they make an invincible argument.

The modern farmer keeps in touch with the market either by telephone or by his daily newspaper: Frequently in the case of ordinary produce, occasionally with the important staples, he can take advantage of a temporary rise in the market—provided the roads are good. If they are bad his precautions go for nothing.

The waste of time involved in hauling through mud is apt to be overlooked. The farmer is too inclined to think that it makes no difference—maybe he wouldn't be working that day, anyway. But it is just in this neglect to make the most of their time that other farmers fail. It is important that all hands keep busy all the time on a farm as it is that they be kept constantly at work in a manufacturing plant. Another element of waste in using bad roads is the wear and tear on the horses, wagons and harness. All the appliances have to be renewed much more frequently when they are subjected to the strain of hauling through mud than they would if used only on macadam.

The side of this question which affects the matter of taste also has a practical bearing. Dirt and shiftlessness tend to get together. The farmer whose wagon is covered with clay doesn't feel the pride in keeping up his place that he would if his vehicles came back clean from a drive to town. Manufacturer and business men of all sorts are finding that it pays to keep their places ship-shape. The most successful farmers have learned the same lesson. Muddy roads are enemies to the good order that helps make a farm successful. It is hardly necessary to dwell on their relation to that isolation which Mr. Morton rightly said is the chief objection to farm life. In part this is inevitable. But it can be greatly relieved by the improvement of roads. There is no reason why a farmer's family should suffer solitary confinement during many weeks of the year.

The remedy is in the farmer's own hands. With unanimity of action they could enlist help that would bring widespread relief within a few years.

A Problem in Fertilizing.

Will you please give me some advice on fertilizing a peach orchard. We have about two hundred peach trees, one half five years set, the rest 10 years. The older trees bore well in 1901, 1902 and 1903; since then the winters have been too severe for the peach crop. They are set in a young apple orchard, about one-third of which has been in potatoes, and later in berries. The orchard for the last five or six years has been ploughed in May and sown to buckwheat. This treatment has, of course, reduced the fertility and weakened the trees. The soil is a clay loam, with clay subsoil, and produces good average crops, but has had (except the one third mentioned above) little manure of late years. The grade runs from slightly slanting at one end of the lot to an easy side hill at the other. Last season we seeded to clover with the buckwheat and secured a fine stand. Now, what I wish to know is, how can I best fertilize the orchard to secure nice peaches this fall (as the trees promise to set well) without disturbing the clover? Would an application of muriate of potash be good; and would not such chemicals waste by surface drainage unless harrowed in? What would you advise as to kind of fertilizer, quantity and method of applying?—W. V., Hudson River.

It seems to me the best thing for you to do is to plough under your clover, replies the New York Tribune Farmer. I would then fertilize on the surface, by the top dressing method, using 250 pounds of acid phosphate and an equal amount of muriate of potash to the acre. When the ground is in this turned up, fresh condition, there would be no danger whatever of the chemicals washing by surface washing. It would be well, however, to apply them on the rough surface which the disk harrow would leave when used after ploughing. The ground could then be smoothed with a smoothing harrow, and the fertilizer would in this way be properly incorporated In mid-summer you could again seed with clover or such other crop as you deemed advisable. If the trees are making as much growth as you think they ought it might be well to defer seeding with a cover crop till the early part of September, when rye could be introduced. This would add less nitrogen to the soil than clover, and consequently would not stimulate the growth as much. If the clover is allowed to remain it should be cut before blooming and allowed to lie on the ground as a mulch. In either event I would use the chemical fertilizer.

Some Pertinent Questions for Farmers.

How much do you suppose it costs you a year to repair your wagons and your harness on account of bad roads? How much does it cost you a year for shoes and clothing that are ruined by your children wading through the mud to school? How much does it cost you a year for medicine to cure your children's colds contracted in wading through the mud to school and church? How much of a damage a year to you is the mud that prevents your children from attending school, or damage to them, rather in the loss of an education? How much damage to you is our bad roads in preventing your reaching market with your produce? You are perfectly willing to spend plenty of money in the buying of reapers and mowers and other farm machinery. You are willing to purchase fine carriages and harness. At the price potatoes are to day one load would be the average farmer's tax for ten years for good roads, at the end of that time the roads would be good and you could vote to rescind the law if you wanted to, and you would have good roads and no tax for thirty or forty years, the balance of your life.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

ROBINSON.—Bob Weaver Robinson, youngest son of Mr. and Mrs. G. W. Robinson, was born May 19, 1903, and died Oct. 10, 1905.

His stay was short but sweet. May heaven bless the home from which he was taken. D. C. BALLARD.

GILL.—Henry Holland Gill, little son of Mr. and Mrs. H. V. Gill, was born April 20, 1902, and died Oct. 2, 1905, aged 3 years, 5 months, 11 days. A few days before he died he said to his mama, "Baby is going to die and go to heaven." A few minutes before he died he said, "Look, mama, go with me! go with me!" Little Henry was a bright child.

Death has plucked a little flower from earth and it has been transplanted in the garden above. May the bereaved parents find comfort in looking to Jesus.

The funeral was conducted by the writer and the little body laid to rest in Snow Creek graveyard.

May the blessings of God rest upon the father and mother and grand parents. T. B. JOHNSON.

Oct. 7, 1905.

LYLE.—Died, at her home in Macon county, near Franklin, N. C., Mrs. J. M. Lyle, widow of the late Dr. J. M. Lyle. Sister Lyle was born in 1839, married to Dr. Lyle in 1867, to whom were born five children, three of whom are still living. One was Dr. J. M. Lyle, of Peck, Idaho. Mrs. Lyle professed religion in 1853, at a camp meeting near Franklin, and joined the Methodist church in Franklin, of which she remained a devoted member the balance of her life. She was a genuine Christian, enjoying her religion in her everyday life. She loved the good old soul-stirring songs of our beloved Methodism, and could often be heard singing them as she went about her daily duties. She was greatly afflicted through many years of her life, yet she bore her afflictions with a beautiful resignation to the heavenly Father's will! In her life of unselfish service she endeared herself to her children, kindred and neighbors, and the impress of her life for good will long remain in the community in which she lived. May heaven bless and comfort her children and loved ones! F. L. TOWNSEND, Pastor

UPCHURCH.—Osborn Howell Upchurch was born Feb. 18, 1848, and died Aug. 21, 1905.

Bro Upchurch was a good man. He gave his heart to God in his youth. He was converted at a church now extinct, called Ugly Creek. The membership changed their location and built Cedar Grove.

He was an unpretentious man and one who attended strictly to his own business. He was at the same time a true friend, a loving and sympathetic husband and father and an esteemed neighbor. Several years ago he happened to an accident which brought on other complications and for a long time he was a great sufferer. For more than six months he was confined to his room. He had just bought a farm and built a home and was anxious to get well that he might direct its development, but bore up under his disappointment with Christian patience and fortitude.

His end came suddenly. There was no one in the room when God called him. His wife had just stepped out a moment, and when she returned he was gone. But he was ready to go. His wife and ten children survive him, upon whom we court God's richest blessings of consolation.

G. G. HARLEY.

KIKER.—Mrs. Roxanna Hatcher Kiker was born in Anson county, N. C., Feb. 28, 1822, and died Sept. 13, 1905.

She consecrated her life to God at the early age of 14 years, when she joined the Methodist church, to the service of which she gave the best efforts of her long life. She was married to L. Jackson Kiker Feb. 10, 1836, and walked by his side for nearly fifty years, a true companion and co-laborer, serving the Lord. She was a blessing to the community where she lived and to Hopewell church, of which she was a faithful member and where she was buried. No preacher ever served her church but remembers his delightful visits to her home, so gentle and Christ-like in character, always ready to minister to him in every way possible for his comfort. May God bless the bereaved ones. Her labors are done here, but being dead she yet speaks through her saintly life.

J. ED. THOMPSON.

Raleigh Advocate please copy.

EDWARDS.—Sister Harriet R. Edwards, daughter of Rev. John Covington, and wife of Adolphus Edwards, was born Feb. 13, 1837, and departed this life Sept. 14th, 1905, aged 68 years, 7 months and 1 day. Her first marriage was to William Edwards and to them were born one son and one daughter. The last marriage was to Adolphus Edwards. To them were born four children.

Sister Edwards professed religion at about the age of 16 and joined the Methodist church. She was not converted at the altar in the church, but in a woman's prayer meeting in a private home. Her conversion was of the old type, deep and powerful. She had all along through her life a happy experience of grace, and often shouted the praise of God and rejoiced in hope of heaven. She was good and kind in all her relations in life. Though death came suddenly, she was ready. She was happy in the church on Sunday night before she died on Thursday. She leaves a husband and six children. She has gone to her happy reward above. May the good Lord bless all the remaining family and bring them to Himself above. W. M. BORING.

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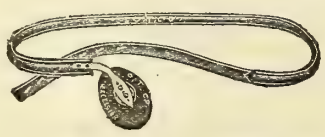
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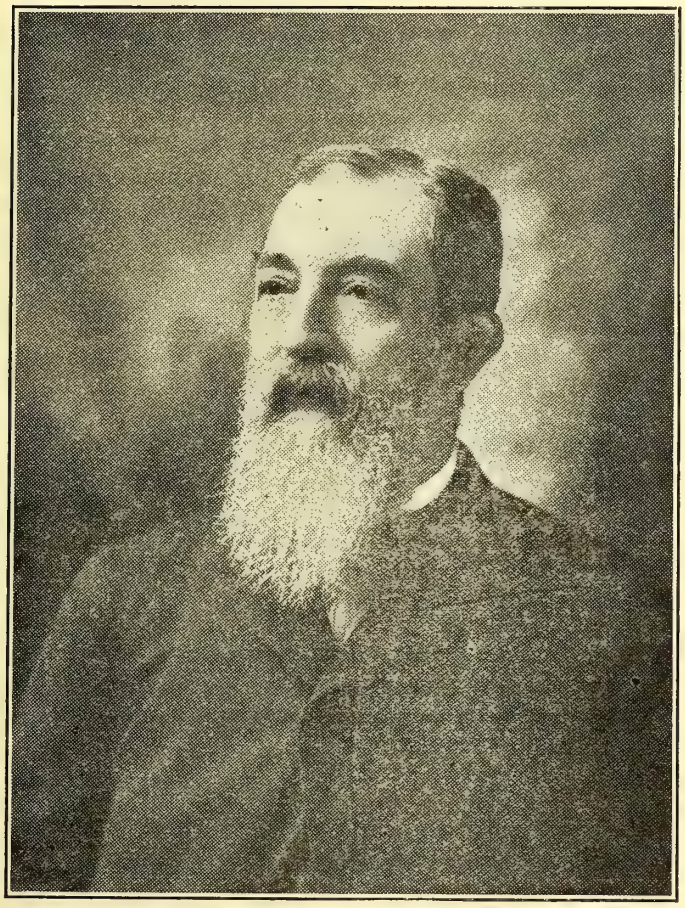
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Reading Room
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BISHOP A. W. WILSON, D. D., L L. D.

WHO WILL PRESIDE AT THE SESSION OF THE WESTERN NORTH CAROLINA CONFERENCE TO BE HELD IN THIS CITY NEXT WEEK.

CONTRIBUTIONS.

SIGHTS AND SCENES IN EUROPE.

BY IVY L. LEE.

NUMBER SIX.

HOPEFUL ASPECTS OF RUSSIA.

There can be no question that one of the heroes of the war is Prince Khilkoff, the Minister of Railways, a statesman well known in America. He will be able, too, to do far more for his country in peace than he was able to do in war. When war broke out, the Minister established headquarters in Central Siberia and devoted himself personally to managing the trains which were to carry troops. Throughout the war, he was where he was needed most, so that the railroad which was intended to carry only three pairs of trains a day in reality took care of seven pairs throughout the war. Everybody confidently predicted the complete breaking down of the road, but the predictions were invariably belied. The management of this railway is the one great example of Russian efficiency which the war brought forth.

But even while overwhelmed with the stupendous problems of the war, Prince Khilkoff was busying himself continually with the future, and making plans which would cause the greater development of his country the moment war was over. The consequence was that almost simultaneously with the destruction of Rodjestvensky's fleet in the Sea of Japan came the announcement that the line of railroad from Orenberg on the Siberian frontier, to Tashkent, in Turkestan, was finally open and ready for business. This makes it possible to go by all-rail from Moscow and Europe to the heart of Asia. It places the cotton, silk and rug industries of Turkestan within easy reach of the world. It means, too, strategically, that Russia is within much nearer reach of the Indian frontier than ever before—which may have had some influence in causing the British government to place more importance just now upon fighting Kitchener than brilliant administrative Curzon.

It was my privilege to enjoy a long talk with Prince Khilkoff in St. Petersburg. Neither of us knew it then, but it was at that very hour that Togo was destroying the last of Russia's hope in the Far East. The Prince gave many indications of an intense admiration of American progress and methods. He was very solicitous to know the reason for the absence of American sympathy for Russia during the war. He said he could not understand it except on the theory that the American people felt that Russia endangered American influence in the Pacific. Prince Khilkoff is now directing arrangements for building a line of railway from Tashkent to Tomsk, connecting there with the Siberian raiway again. This line, he stated, will tap some of the richest mineral regions in the world. He related with great pride, too, the achievement of having, during the ten years of his ministry, transported 2,000,000 Russian immigrants to Siberia so that the entire line of that great railway is now settled by a hardy, thrifty people. The amount of freight carried on the Siberian Railroad was steadily increasing, up to the time war broke out, and there is every reason to believe that this progress will now be resumed.

The railroads of Russia are already developing the splendid mineral resources of the country with great rapidity. Coal is being mined in increasing quantities, and the denudation of the forests for purposes of fuel—so long a menace to the nation's agriculture—has now been checked. Earnest, big-brained Prince Khilkoff, who is at the head of it all, is to be looked to in the working out of that great future which must lie ahead of the Russion people.

In order to understand the way Russia is working at her destiny one must approach the very borderland of the country with an absolutely open mind. I went to Russia a few months after the terrible events of January 22d, and passed through Warsaw a few days after the May Day riots. They even told me in Vienna that it was dangerous to go to Russia. Absurd! The people are quiet, business is going right ahead and things are perfectly safe for any one who is not looking for trouble. Of course, if one wants trouble there he can find it, but the same might be said of New York. As an indication of the way facts are distorted, I read in the London Times at a St. Petersburg hotel one morning that the day before, being a holiday, "had passed quietly in St. Petersburg and Moscow, but troops were patrolling the streets throughout the day." Now it so happened that on that particular day I drove all over St. Petersburg and never saw as many soldiers as one might see any day in a small German or French city. There is trouble in many parts of the country undoubtedly, but the American and English press persistently exaggerate the relative significance of the difficulties.

The very first views one gets of the country belie much that is said—even your train is more comfortable than the American "palace car." The stations and the general equipment of the railroads are maintained quite as well as those in France, and very much better than those in the Southern States of America. They have one excellent custom in Russia which might very well be imitated in the United States: Three minutes before a train is to start a bell rings twice, and about fifteen seconds before the wheels are to move it rings three times, thus giving ample warning to every passenger, and not depending upon the uncertain voice of the conductor or brakeman.

In approaching St. Petersburg your first glimpse is of smoking factory chimneys. This is a great surprise, as you have been led by London newspapers to believe that industry there is paralyzed. And so it is throughout Russia, a constant series of surprises—signs of progress may be seen on every hand—often signs of great progress, when it is remembered that the country is still merely in process of colonization. There are darker sides of the picture, of course, but the rudiments of progress are there and being gradually worked out.

NOT A MODERN CRUSADE.

REV. T. F. GLENN.

The friends of the whiskey monopoly despise and execrate modern preachers and church members for their persistent and eternal opposition to the infernal traffic. God's great prophets and preachers inaugurated the crusade against drunkenness twenty-six centuries ago. Those great temperance reformers of the eighth and seventh centuries before Christ, Isaiah, Amos and Hosea, flashed the fires of Divine wrath on the drunkards of Ephraim, men and women alike, "who lolled on their ivory couches and gulped their wine out of basons."

"In ancient times there was scarcely a State in which prohibition legislation of the most stringent kind was not attempted and generally carried out with a thoroughness more possible under despots than where, as with us, the slow consent of public opinion is necessary."

Northern Israel had always been noted for its drunkenness and debauchery. And Jerusalem, the city of their solemnities and the center of national worship was not exempt from the awful drink curse. Listen at the fearful indictment of the men of the city by Isaiah who alone seems to have a consciousness of God and his righteousness. "Even priest and prophet stagger through strong drink and reel in vision and stumble in judgment." Soaked and steeped in wine, they were too beetle-blind to heed the ringing words of the great court preacher.

Inspiration declares that "wine is a mocker." This is strikingly illustrated by the moral and spiritual incredulity which it creates, enabling the wretched victim to hide from himself the spiritual and physical effects of hard drinking. Isaiah says, "They regard not the work of the Lord, neither have they considered the operation of his hands."

Isaiah from his watchtower sounds the note of alarm and pictures the complete overthrow of the nation through strong drink. "And so they go into captivity for lack of knowledge." "Their honorable men are famished, and their multitude parched with thirst. The mean man is bowed down, and the quiet man is humbled."

Dr. George Adam Smith in his exposition of Isaiah says, "But the want and ruin of the earth are not sufficient to describe it. The appetite of hell itself has to be enlarged to suffice for the consumption of the spoils of strong drink." "Therefore hell hath enlarged her desire and her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth among them, descend into it."

Hear Dr. Smith on Isaiah's figure; "The very appetite of hell has to be enlarged. Does it not truly seem as if the wild and wanton waste of drink were preventable, as if it were not, as many are ready to sneer, the inevitable evil of men's hearts choosing this form of issue, but a superfluous audacity of sin, which the devil himself did not desire or tempt men to?" Our expositor thinks that here hell would be quiet if only she were not stirred up by the extraordinarily wanton provocations that society and the State offer excessive drinking."

Again Dr. Smith declares "that the appetite of hell must have been still more enlarged, and the mouth of hell made yet wider to swallow the glut of spoil" furnished by modern times. The thought is overwhelming! Is it possible that the arts of intoxication by which the earth has been flooded with strong drink took his satanic majesty by surprise? Was he non-plussed and disconcerted because his dominions were too narrow to accommodate this new and unlooked-for harvest of death?

Temperance reformers want to produce "quiet in hell" and relieve the devil of any further solicitude and anxiety about the enlargement of its mouth.

Statesmen like Gladstone tell us that drunk-

enness is more destructive that the three great historic curses, war, famine and pestilence combined. Learned judges and lawyers tell us that ninety per cent. of the criminal suits that come before the courts may be traced to intemperance. How vast, then, must be the "glut of spoil" that makes hell's enlargement necessary! How the soul of the peerless Isaiah must have been stirred within him when he fastened God's heaviest woe upon the drunken magnates of Ephriam and warned them of the storm of divine judgment that would soon sweep their sunny land. The spirit of the old prophets inspires the modern crusade. Victory is certain. Let us join the temperance army whose million-footed tread shakes all Christendom. Did you read the ringing address the Governor of North Carolina delivered the other day? He says the State is ready to vote for prohibition.

Clyde, N. C.

ARE THE DEVILS CAST OUT?

REV. GEORGE G. SMITH.

It is in vain that the Christian teacher endeavors to conciliate a hostile world by any course he may take. The world is now what it was in the days the Master was here and the same spirit which controlled the Jews controls still the foes of Christ. The Jews fully believed that no man could do a miracle unless he was God-sent, but they were determined not to believe the Teacher of Nazareth was sent from God, so when he cast out devils they had another explanation to give for his supernatural power. He was not God possessed but devil possessed. He cast out devils by Beelzebub the Prince of the Devils. The Savior called their attention to the inconsistency and made the remarkable statement which has been so puzzling to many that their persistence in denying the work of the Holy Ghost was a sin for which there was no forgiveness. It was not the magnitude of the sin but its character. They shut their eyes to all evidence which would bring about the belief which was indispensable.

The same controlling spirit is found now, men who have made certain requirements which they say are scientific when Christianity meets their demand persist still in denying its Divinity. They have some pet phrases one of which is that certain things are unbelievable. That no evidence can establish a miracle, and while they accept facts and discard theories in the world of mind and matter when Christianity points to the obvious facts of the casting out of Devils, of reformation of bad lives, and the phenomena of conversions they reverse their modes of reasoning.

The fact of conversions must be admitted. That the man is changed there can be no question. It is not only his own testimony but all can see for themselves; but that this change has been divinely affected is not to be acknowledged. Take certain cases coming under my own observation only as illustrative of the fact that this mighty change is wrought almost instantly and that after results show that it was surely wrought. Jno. W. Knight, a long time a saint among us, was brought up in a godless town a drunkard and a desperado, came into a religious meeting in which there was much feeling. A revival meeting it was called. He sat down on the back seat. As the preacher went on he seemed more and more restless. At length, in the midst of the sermon he arose and came to the preacher saying as he stretched out his hand, "Parson, I surrender." From that good night, for over thirty years, his life was spotless. He followed Jesus in the way, the devils were cast out.

A poor drunken overseer went into a meeting with his simple-hearted religious wife. He was sadly intoxicated. An invitation was given to join the church, he staggered up to the preacher and gave his hand. The next day his wife asked him if he knew what he did. He said "No." She told him he had joined the church. "Did I," said he, "then, God helping me, I'll stick up to it." He sought for Jesus and found Him. He was one of the saintliest men I ever knew, and for forty years walked blamelessly before men.

A graduate of Yale, and Litchfield a judge of the Superior Court, a man of wonderful talent, lost his first child. His heart was breaking and his brain reeling, a good friend urged him to read of Jesus. He did. He made his own book of evidences. He became a lowly Christian, gave up his place as a lawyer, and became a Methodist preacher. He lived for fifty years after this and never wavered in his faith.

To say in each of these cases there was self-deception, mental delirium such as lunatics have, and such as has possessed many modern Eddyites or Mormons, or Spiritualists, does not answer the question, "How can Satan cast out Satan?" It is sadly true that there are many deceivers in the world, but only by their fruits do we know them, but when men flippantly put in the same category all classes of religious professors and call them all fanatics, they defy all science.

The one question which is salient is: "How do these people live, are the devils cast out, are they God loving, do they live upright, Christian lives, are they transformed? This question is not answered when men tell wondrous tales of what they feel or of what they have felt nor when they make lofty professions, but only when the turning from evil to good is patent to all. The argument against Christian experience as a sensation made by the cavillers is that the same emotions and the same outward manifestations of emotions are found among the deluded votaries of what all admit to be false systems. That Buddhists and Mahommedans and even Pagans have them, this is true, but the question is, are the devils cast out, are these people practically Christians, is a Christian life ever found when a Christian faith is absent?

We submit the matter to this test. It can be scientifically examined. Does faith in Christ make men not only happy but good? Can such change be wrought in heart and life by merely physical agents. Are these changes in feeling and in life delusions or are those who present them mentally unbalanced or morally criminal?

Do Mormons, Mahommedans, Buddhists present these transformations?

Is that which brings about this great change which is at war with all evil diabolical? Can Satan cast out Satan?

Another class get rid of these experiences as a fact of consciousness, by saying they are mystical. What they mean by mysticism they may know but often they do not. They point to Dervisher, to the monks of old time, to saints among the followers of Mahommed, to show that they have these same features of emotional excitement, but are Christian features found among them? Are the devils cast out? The practical piety of a true Christian believer is as unlike the physical orgies of a Dervish, or the brooding of an Ascetic, as is possible, for two things to be. Man's testimony and his good life are proof of the existence of Christian faith, which no scientist can reject, and when men refuse to accept this evidence there is no other which can satisfy. Mere argument avails little if there is no fact to support the argument, but even facts avail nothing when men are determined not to believe.

THE TENT WORK IN CHICAGO.

The Union Evangelistic Committee of Chicago representing the different religious denominations of that city in the Tent work last summer, has just made its report through its Chairman Rev. James M. Gray, dean of the Moody Bible Institute. Seven tents were in commission all, or part of the time, four of which were purchased by the Methodist churches, and one by the Garfield Park Federation of churches, while the other two were rented by interested churches or group of churches as occasion served. Nineteen series of meetings were held in the three main divisions of the city, the tents remaining in two centres one month each, and in the others for half of that time. Some 75,000 people attended the meetings, and over 600 publicly professed conversion to Jesus Christ. Thousands of tracts were distributed and thousands of private homes visited with the message of the gospel.

The preaching for the most part was done by local pastors which reduced the cost of the work to a minimum. No money was expended for clerk hire or room rentals. The Moody Bible Institute used as a headquarters, provided the former, and the Young Men's Christian Association gave the use of a small hall for Committee meetings. Less than $100 was spent for incidentals, all the money received being turned into the actual work of running the tents in neighborhoods where the local churches could not afford to do it at their own charges. The Committee feels much encouraged at the result of this its initial attempt, and is retaining its organization in the hope of a larger and better equipped campaign next year. In addition to the Tent work a great stimulus was given by the Committee to open air preaching, which has never been conducted on so large a scale, though no attempt was made to tabulate results.

It is those whom we love most upon whom we lay the heaviest burdens. We do not turn to strangers or untried acquaintances when we would lean hard on some one in a crisis of life. We tax most those whom we trust most. And what is true of our relations with each other is true of the Fatner's relations with his children. He does not send stress and burdens to weaklings. "God must love you very much to trust you with such suffering," said one to a friend whose burden seemed unbearable. But God does for us what we cannot do for each other: with the suffering he sends strength to bear it. Every fresh burden is proof of his love, of his confidence in us, of his plans for our refining. Every new test brings with it more than enough of his strength to meet it triumphantly. And as we look back at our past experiences, we know the reason for rejoicing in every such experience. Could we order our lives better? —Sunday-school Times.

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Greensboro Female College Items.

The recent visit of Bishop W. W. Buncan, who took tea and spent the evening in the College on Friday, Oct. 20th, was highly enjoyed by both the faculty and students. Being the regular evoning for the prayer service of the Y. W. C. A., the Bishop was invited to conduct the meeting. This he did to the delight and profit of all, and his earnest words addressed to the students were both encouraging and inspiring. His practical suggestions will be valuable material for building into the character structure which each is rearing; and in the years to come, when the girls of to-day are the women of to-morrow, the Bishop's visit will doubtless be remembered with pleasure, and his helpful words with gratitude.

The pulse of the College is deeply stirred with anticipation of the meeting of Conference, and with the excitement of the Chrysanthemum Show and Alumnae Bazaar. To most of the students the meeting of an Annual Conference is an event in their history, and they are looking forward eagerly to attending the sessions of this great ecclesiastical body of our Church, as well as to the social pleasures attending the meeting with fathers, brothers, and other friends who may be called here in consequence of the Conference. They are planning, too, to give as well as receive pleasure, for they are busy in preparation to entertain during one afternoon of the Conference.

Many beautiful contributions are coming in for the Alumnae Bazaar, which is to be held in conjunction with the annual Chrysanthemum Show given by the ladies of West Market St. Church. The ladies of the other Methodist Churches of the city, and many other friends of the College will unite this year with the Alumnae of G. F. College throughout the State to make this a great occasion and to raise $1000.00 pledged by the Alumnae to aid in the completion of the front of the College building. Much interest has been aroused in this enterprise, and many responses in the form of pieces of fancy work, money, etc., have already been received. Members of classes as far back as '46, '48, '56, and '57, as well as those of later date have manifested their interest in their Alma Mater by sending the beautiful products of their skill.

The Bazaar will be held on November 16-18, and if some who may see this notice have not already remembered their Alma Mater, they need not feel that it is too late to do so yet. Possibly some of the old students living near Greensboro may desire to attend the Bazaar; if so the College extends a cordial invitation to her daughters to make their home in the College.

The work on the building continues with unabated zeal, and soon there will be several recitation rooms completed on the ground floor of the East wing. This work has been necessitated by the unusually large number of students, the registration being now 163, which has caused portions of the building intended for class rooms to be converted into dormitories. The work on the front is also progressing, and it is expected to have all the brick work completed before Christmas.

The following acceptable donations have been received recently; furniture for one room, from Mr. and Mrs. Marion Cobb, of Greensboro. A very handsome office desk from the Myrtle Furniture Co. of Hight Point. Indeed the friends of High Point have been most liberal, as the following handsome gifts will attest: Large dresser from the Globe Furniture Co.; Library table from Mr. A. J. Rickle; side board from the Smith Furniture Co.; one dresser each from the Continental and Tate Furniture Cos.; one Princess Dresser and Chiffonier from Mr. M. J. Wrenn; one half dozen office chairs from the Lindsay Chair Co., and a desk chair from Mrs. Dundas.

"Watch, Lest ye Enter Into Temptation."—Jesus.

The great occasion of interest to every Methodist in the Western North Carolina Conference, both preachers and laymen is near at hand. What a good time the hard worked itinerant preachers have as they meet, and renew acquaintance strengthen brotherly love and assure each other of the sympathy we have in our hearts for one another, as we review the hardships, losses, sufferings and disappointments we have met with in the struggle to advance the Redeemer's Kingdom. What a mellow, sweet and precious occassion it would be if each one who comes would see to it that I will carry nothing into this meeting except the real spirit of worship, a genuine spirit of reverance, of humility, submission, the spirit of entire consecration. The faithful itinerant, the soldier of the cross, the sons of God will not, I fear, be the only beings present, other beings will turn their faces towards this place, where nothing but good should be done. We read in the guide book of life, the word, and will of our heavenly Father, He who knows our thoughts afar off, and hath prepared us a guide, in the spirit of wisdom, and in this wisdom hath called us to be leaders of men, that in the commission of high heaven we are to meet for its interest, in planning to extend its borders, but among these sons of God will appear, the destroyer of peace, the breaker of unity if we are not living in an atmosphere of prayer and watchfulness. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Job 1:6. This avowed enemy of the interest, and peace of our Lord's Kingdom has always been busy in his work seeking to disturb, destroy, break the strong bond that makes us one in spirit, one in purpose, one in aim.

No wonder our Lord exhorted us, to be deligent, be watchful, "Your adversary, the devil as a roaring lion goeth about seeking whom he may devour." Listen! you will hear his voice, sometimes whispered in the ear saying, "Lookout for cliques in our conference." Again, "Have you not noticed your presiding elder will not do you right." "Watch him; he has favorites; to be sure you are not one of them." Again, "your ability never was appreciated in this conference if I were you I would raise sand." In the light of the word, can we not detect his voice?

Then see this transformed enemy nosing around, hunting big places measured in the light of the rules of this world. Not for big harvests of souls, but the biggest thing is the money in it, the soul part is the second consideration. If we do not mind the real power as a conference will be overlooked by this enemy keeping our eyes on other things that only tend to ease of self, self-comfort, and advancement of self-interest. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." And no marvel; for satan himself is transformed into an angel of light,"—2nd, Cor. 11:13 14. A man's real worth to the kingdom of God is not what he can get out of it, but what he can put into it. What we need to day is strong personalities, competent leaders among our people. The pastor must learn fully his personal responsibility and power; that he is more than a drop in the stream, and swept resistlessly onward by the current—that he was intended to be a fountain, the beginer of a current that catches other lives in its influence and is carrying them onward. He is a force, moulding the lives of others, who are to constitute the kingdom of God. "Like priest-like people." Personalities are in demand; men distinguished because distinct from a mass of human beings. Men who can originate thought, can inaugurate new movements, can change currents and can resolutely move towards a chosen goal, though all men move in an opposite direction. It is easy to float with the current. It is not commanders that are needed, the command has been given. Now it is leaders we need, men with strong personalities, ethical, spiritual, men who are willing to stand with humanity because of the fact that they stand with Christ and the Father.

It is not the mass of citizens who build towns and cities; but such things are only acheived where there are those who are strong and agressive in leadership. No church can be a strong and agressive church, without, strong agressive leaders. For the real strength of a church is not in its numbers, nor its money, but in the personality of its membership made strong by those who are true leaders possessed of a strong spirit who fix the goal high and by the strength of its life lift the people high.

If we are complainers, our people will be, if we develop the spirit of place hunting for money's sake our people will do so. If we talk about cliques in our Conference our people will believe it and talk about cliques. If we talk about our Elders having favorites our people will do so. In truth, I don't believe any cliques, clans or favoritism exist among us, as some believe and teach, "so I've hearn."

May the good Lord, whose we are, keep us in the bond of peace by delivering us from the deceitfulness of satan who is going to Greensboro, November 8th, and if possible send us back to our new fields of laber unfitted for the work. May the good Spirit of a high spiritual ministry posses this

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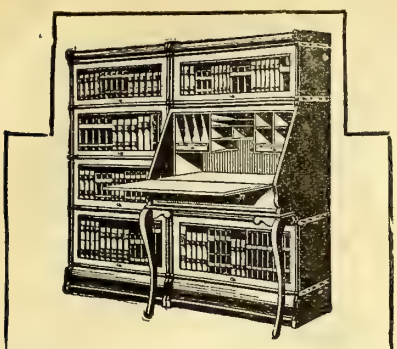
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great body of men and make of them great leaders of men.

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Thomasville, N. C.

Rev. A. S. Raper.

Resolutions of the Board of Stewards of the M. E. Church South of Wentworth Circuit.

Whereas, our beloved Pastor, the Rev. A. S. Raper has served us faithfully and efficiently for the past four years be it therefore,

Resolved 1st. That we tender our heartfelt gratitude and sincere appreciation for the faithful service which he has rendered us both as preacher and pastor.

2nd. That we appreciate his untiring efforts and are proud of his success in getting our church and parsonage property in such a good financial condition.

3rd. That we as a church reluctantly part with him and his most excellent Christian wife, and pray that God may abundantly bless them in their new field of labor.

4th. That a copy of these resolutions be tendered our Pastor, a copy be spread upon the Quarterly Conference Record and a copy be sent the Christian Advocate, with request to publish.

THOS. P. BURTON,
J. J. RATLIFFE,
J. R. MOORE,
C. W. MOBLEY,
J. T. STRADER,
E. E. STOKES.
Com. on Resolutions.

The Cole Lectures for 1905.

Dear Brother Blair:—I have just finished reading "Universal Elements of the Christian Religion," the recently delivered Cole Lectures of Vanderbilt University. The Theological Faculty and College of Bishops were most fortunate this year in the selection of Dr. Charles Cuthbert Hall, President of Union Theological Seminary, New York, as the lecturer, with the above title as his theme.

His book containing the six lectures is simple and unpretending but a really great work. He is neither an inventor nor a discoverer, but a discerner of the trend of the best Christian thought of to day. With a clear vision he sees, not only what will be, but what ought to be the thought and policy of the church of the future.

I am glad that so really great a book emanates from our University. While it is ahead of its day and may not be appreciated by the conservative, yet as the Cole Lectures with Vanderbilt and the College of Bishops behind it, it is orthodox for us.

I hope all our preachers will procure the book from our Publishing House and give it a careful study.

D. M. LITAKER.

Rev. Frank Siler.

Whereas, Under the rules of our church Rev. Frank Siler can no longer serve this charge as pastor, therefore, be it

Resolved 1st. That we, the Quarterly Conference of Central M. E. Church, South, in regular meeting assembled, desire to place upon the permanent records of this body an expression of our high appreciation of the great work done by him during his four years' pastorate in Asheville.

2nd, That notwithstanding this work has been of the most arduous and difficult nature, he has never faltered in his courage or hesitated in his energy and devotion, and while his labor has been largely that of sowing for others to reap, we trust that his own life has been broadened and his heart blessed by his self-sacrificing service for God and his Church.

3rd. That we commend Brother Siler and his godly and highly accomplished wife to the love and consideration of any congregation to which they may be sent, and assure them that they will be followed to their new homes by our earnest prayers and best wishes.

What The Doctor Said.

A doctor with greater regard for his patient's life than for the ethics of his profession, was once called in consultation with two other doctors. The patient was the victim of fever, and the vital spark was fast flickering and fading out.

"Lend us your help, and let us save this life if we can." The reply came quick: "Gentlemen, you can save this life if you will begin at once and pour down Johnson's Tonic. Otherwise your patient must die."

And this doctor wrote to us and told us that he would rather have one bottle of Johnson's Tonic in treating a bad attack of fever than the advice and skill of a congress of doctors. Write to The Johnson's Chill and Fever Tonic Co. Savannah, Ga.

Mocksville Station.

Dear Brother Blair:—A twelve days' meeting has just been closed at Mocksville. The services were unusually well attended and many testified to the fact of a revival in their own hearts. Sinners were converted, some of them the heads of families. Some have begun to pray in their own homes with their families.

A good purse and very frequent gifts have come into the parsonage during the year. Surely no charge in the Conference understands better how to make a pastor feel that his labors are appreciated.

The spiritual life of many members of the charge is a matter of real joy to every preacher sent to serve the charge. Here is a good place to have a "good year."

J. P. RODGERS, Pastor.

By an over sight last week we made the add of the Merritt-Johnson Co., the clothiers, say "We buy" Double-beasted Prince Albert Suits, when it should have said, "We have" Double-breasted Prince Alber suit for ministers and professional men. We gladly correct the error.

Addendum.

Brother Blair:—To the list of helpers, in our Weaverville revival, I wish to add the name of brother Wolfe, of Weaverville circuit, who gave us a strong sermon, on laying the foundation of Christian character. By the way, he is a coming young man, in this Conference.

R. H. PARKER.

Tetterine Sells Itself.

"My father has had eczema very bad a long time, and Tetterine is the only thing that has ever benefited him.

"Please send by Express C. O. D. half dozen boxes. Very truly, Mrs. L. C. Malcolm, 591 Cranston St. Providence, R I. 50c. a box. Your druggist or the manufacturer.

J. T. Shuptrine.

Savannah, Ga.

Strikes Hidden Rocks.

When your ship of health strikes the hidden rocks of Consumption, Pneumonia, etc., you are lost, if you don't get help from Dr. King's New Discovery for Consumption. J W. McKinnon, of Talladega Springs, Ala., writes: "I had been very ill with Pneumonia, under the care of two doctors, but was getting no better when I began to take Dr. King's New Discovery. The first dose gave relief, and one bottle cured me." Sure cure for sore throat, bronchitis, coughs and colds Guaranteed at all druggists, price 50c and $1 00 Trial bottle free.

Just Why.

you should prefer to pay a buggy dealer fifteen to twenty dollars profit on the job when you can escape that loss and get a sixty-five dollar value for $49 00 by ordering from Golden Eagle Buggy Co., Atlanta, Ga? That's the question.

Banking by Mail.

Rural free delivery, now established in almost every section of the state, gives the farming communities the same banking facilities that are enjoyed by the city residents.

We pay 4 per cent. interest on savings accounts.

☞Write for booklet telling how to send money conveniently and safely by mail.

The Southern Life & Trust Co.,

GREENSBORO, N. C.

Capital, : : : $200,000.00
Surplus, : : : : 50,000 00
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4 per cent. Compound Interest!!

ALLOWED ON SAVINGS DEPOSITS

The plan is fully explained in our booklet

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Full of interesting information. Write for it.

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CAPITAL, $200,000. CHARLOTTE, N.C.
Geo. Stephens, Pres. T. S. Franklin, Vice-Pres.
W. H. Wood, Treas.
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ACID IRON MINERAL

A Wonderful Natural Remedy.

For Stomach and Bowel Troubles, Indigestion, Kidney and Bladder Troubles.

It matters not what your disease is, you should give A. I. M. a trial. It often cures arter all else has failed.

Its analysis shows eight prominent features of the human body. Nothing else like it in the world.

Like a Mineral Spring at Your Door.

In a Concentrated Form.

Will not hurt the teeth. Does not contain Narcotics. Absolutely has no equal for diseases peculiar to women. Thousands are being cured by its use.

See What Responsible People Say of It.

Norfolk, Va., July 25, 1905.
ACID IRON MINERAL CO,
Dear Sirs:—I cannot take iron in any form, but I can take Acid Iron Mineral with great benefit, as it heals instead of irritating my stomach.
It is truly a great remedy.
Sincerely,
(Mrs) M. F Vellings,
114 Lovett Ave., Norfolk, Va.

L. H. Brugh, Roanoke, Va, says. "I have sold hundreds of bottles of Acid Iron Mineral. It always gives satisfaction. It has caused cures heretofore pronounced incurable. It is a wonderful remedy. I heartily recommend it."

It is nature's own remedy. Man cannot make it. Registered trade mark, A I M, on each bottle. All we ask is a trial. Only 50c. for four week's treatment Sold by druggists, or write to

ACID IRON MINERAL CO., Salem, Va.

The Christian Life a Life of Victory.

BY REV. W. H. PERRY.

The Christian life is indeed a victorious life, and is therefore by far the best life, as well as the sweetest, happiest and most peaceful. It is also the easiest life to live, yet some people say it is hard to live a Christian, but satan said it first and put the saying in their mouths.

Christ says: "Come unto me all ye that labor and are heavy ladened and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11:28-30.

But notwithstanding this wonderful declaration of truth by Christ, satan has succeeded in making thousands believe that it is hard to live a Christian life.

It is somtimes hard and very hard for the sinner to get the full consent of his mind to surrender his sins, and yield his all to God in compleet consecration to His service; but when once a complete victory is won over the world, the flesh, and the devil; "in putting off the old man which is corrupt according to the deceitful lust, and in putting on the new man which is created after God in righteousness and true holiness, being renewed in the spirit of the mind, (Eph. 4:22-24) it then becomes natural and easy for the Christian to live a Christian life.

It is hard indeed for a sinner to conform to the requirements of Christianity, but not for the consecrated Christian to do so. It is hard to serve God and the world at the same time, as many professing Christians try to do. For, says Christ: "Ye cannot serve God and mammon." But it is not hard for the truly consecrated Christians to serve God only. It is not only easy as Christ says but delightful. "I delight to do thy will O God" is the natural results of the natural Spirit-born child of God who has had the working of regeneration and renewing of the Holy Ghost. But the trouble with thousands, is, they are not spirit-born and spirit-filled Christians, they are only formal. Many professing Christians have not even the form of religion. True in the Christian life there is work to be done, service to render crosses, to bear, privation to undergo, sacrifices to make, but all this is natural, sweet, easy, and delightful to the truly spirit-born, spirit-filled, and spirit-led Christian.

While on one hand it is natural and easy for the lier to lie, the thief to steal, the drunkard to drink, the swearer to swear, the rascal to cheat, defraud, oppress and extortion, notwithstanding their evil work often gets them into much trouble and brings upon them much hardship, suffering, shame, crime and condemnation. Yet upon the other hand it is also natural and easy for the truthful to tell the truth, the honest to deal honestly, the virtuous to live pure, and the righteous to live righteously. Therefore as it is natural for the sinner to sin it is also natural for the Christian, the pure in heart to live above sin. And thus living, he lived a life of victory, and can exclaim like Paul: "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." There is therefore, now, no condemnation to them which are in (realism) Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus both made me free from the law of sin and death. For in that the law was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemed sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit. (Rom. 8:1-4).

THE DIFFERENCE.

There is no temptation or trials that the Christian has that the sinner does not have. But the Christian resists, and gains the victory over them, having his life made richer, sweeter, purer and holier thereby, as he tramples them under his feet, using them as stepping stones to higher attainments in the divine life; while the sinner yields to them and is overcome thereby, staining and polluting his heart and life more and more every time he yields, and brings upon himself greater condemnation, destroying more and more the rest and peace of conscience, marring the pleasure and joys of life, and sinking the soul down to lower depths of iniquity and eternal ruin.

How true Christ's word: "The good man (made good by the grace of God) out of the good treasure of the heart bringeth forth good things, and the evil man out of the evil treasure of the heart bringeth forth evil things." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit, wherefore by their fruits ye shall know them." As it is natural for an apple tree to bear apples, a peach tree peaches, so it is natural for a Christian to live a Christian life, pure and holy in thought, word and deed. "For as a man thinketh in his heart so is he." It is natural for the good man to drive away thoughts of evil and think goodness, and it is natural for the wicked to cherish thoughts of evil and think wickedness. It is natural for the industrious to work, and he has pleasure in it. It is also natural for the Christian to love the service of God notwithstanding its crosses, privations and sacrifices, and he delights in this service.

Therefore upon the whole and from every possible standpoint the Christian life is, for the Christian, and for those who will become Christians in deed and in truth, the best, the easiest the sweetest and the happiest life possible, because it is a life of submission, resignation, consecration, contentment, purity and victory through our Lord and Saviour Jesus Christ.

While to the sinner who would do good, evil is present with him, and the things he would do, he does not and the things he would not those he does. "His flesh recoils before the cross and satan whispers to thee" with a lie in his mouth saying: "Thy gain will not repay thy loss, his yoke is hard to bear," and would forever hold the sinner back if he could. But the sinner who arises with an "I will surrender to God and serve Him" and links that "will" on the promises, mercy, goodness, blessing, omnipotence, and grace of God finds himself more than conqueror through him that loved us and gave himself for us, and is able to exclaim, "I've tried the road of sin and found its prospects all deceive.

"I've proved the Lord and found,
Its prospects all deceive.
I've proved the Lord and joys abound,
More than I could believe.
His yoke is easy, his burden is light,
I've found it so, I've found it so.
His service is my sweetest delight
His blessings ever flow."

THE TROUBLE.

The trouble with many is they try to serve God while yet in their sins without ever being born again, and by this spiritual birth becoming to God a kin, having his spirit within, to cleanse, guide and keep them in the center of his will, and thus keep them sweet and pure in Him. No wonder they find it hard to live a Christian and to live above sin, and hard to have constant peace with in. It is impossible for the sinner to do this. "Because the carnal mind is enmity against God and is not subject to the law of God neither indeed can be." So then they that are in the flesh (unregenerated) cannot please God. (Rom. 8:78.)

But not so with the Christian whose heart has been regenerated, cleansed and purified from sin. For they "are not in the flesh" (controlled and possessed by a sinful nature) "but in the spirit" so long as "the spirit of God dwells in them." And they thus "abide in Christ." "For he that abideth in Christ sinneth not." (John 3:6) For as many as are led by the spirit of God are the sons of God. (Rom. 8:14.) For "Whatsoever is born of God overcometh the world." (1 John 5:4) "We know that whatsoever is born of God sinneth not." But he that is, (not was nor will be, but is,) present tense, continuing therein as he is led of the spirit, and thus abides in Christ, so that he that "Is begotten of God keepeth himself, and that wicked one toucheth him not." (1 John 5:18.)

The soul thus born, filled, led and kept by the spirit is able to cry out like Paul, "Though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal but mighty through God to the pulling down strong holds, casting down imagination and every high thing, and bringing into captivity every thought to the obedience of Christ. (2 Cor. 10:3-5.) So run I not as uncertainly, so fight I not as one that beateth the air, but I keep under my body and bring it into subjection, lest by any means after I have preached to others, myself should be a castaway. (1 Cor. 9:26-27.) Knowing this that our old man is crucified with him, that the body of sin might be destroyed that henceforth we should not serve sin." Now being made free from sin become servants to God (we) have (our) fruit unto holiness and the end everlasting life. (Rom. 6:6-22.) I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God who loved and gave himselsf for me. (Gal. 2:20.) Now unto Him that is able to do exceedingly, abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end, amen. (Eph 3:20-21.)





The Badge of Decline

is resting upon you when the youthful vigor of your hair gives back. We wish we could get you to try the **"Xanthine."** It is "great nature's second course."

Marvelous in its effects Not a dye. The same for any hair, but **Xanthine** never fails to restore the original color to any hair, in a few weeks.

Stops soreness almost immediately. Prevents dandruff; promotes growth. Absolutely harmless. Highest testimonials. In use for many years. Price $1 At druggists, or sent, express prepaid, for $1 by us direct.

XANTHINE CO., Richmond, Va.

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L. & M. Paint. Lead and zinc non-chalkable. Wears and covers like gold. Longman & Martinez, Manufacturers, New York.

☞**Please examine the label on your paper; by so doing you will know when to renew.**

The Family Circle.

His First Job.

Young men are often heard to complain of the difficulty of obtaining employment, and then, when it has been obtained, of the lack of opportunities for advancement, says the New York Sun. It then relates the following story:

The late George H. Richmond, who began life as a bookseller's clerk and died one of the greatest bibliopoles in the world, annually handling rare books and manuscripts worth hundreds of thousands of dollars, used to tell how he obtained his first situation in New York:

"When I came to New York," he said, "I went into several book stores, looking for any kind of job, without getting one. Early one morning I walked into Dick Worthington's—the late Richard Worthington, of Worthington & Co., then on Broadway, near Clinton Place. He was sitting at his desk opening his mail, and, looking up, asked me what I wanted. In response to my request for a job, he said:

" 'No, no; got more help than I need,' and went on with his mail.

"Instead of going right out I stopped to look at some books on a nearby counter. I did not know it at the time, but it was Worthington's habit, if he wanted a book or anything else, to call upon the nearest person to get it for him.

"He evidently had a query in his mail for some particular work, and suddenly looking up and seeing me, said:

" 'Here, young man, get me that book,' pointing to a volume near at hand.

"I promptly handed him the book, and waited until, after a brief inspection of it, he handed it back. He didn't say, 'Thank you,' but I said to myself, 'My boy, you're at work.'

"So I put my hat away, looked around the store for a duster. I noticed several gaps in the shelves and saw that most of the books needed dusting.

"So I fixed up the stock and made the place look 100 per cent. better. I kept as far away from Mr. Wothington as I could all day and escaped his notice until closing time. Then I went up to him and said:

" 'What time shall I come to-morrow, sir?'

"He stared at me. The situation suddenly flashed upon him, and, with a laugh, he replied:

" 'Well, well, make it eight o'clock.'

"I went home feeling pretty well satisfied with myself. I badn't said a word as to what my duties were to be or the wages I was to receive."

"However, I remained in his employ a good many years, and when I left to go to another firm I was the highest-salaried man in the store."—Christian Intelligencer.

A Message in the Flowers.

One night in June, some three years ago, Sister Margaret was going home from her work in the streets, sad at heart because of the sin and misery about her, and somewhat disappointed at what seemed a night of fruitless toil. She had taken with her a bunch of flowers, and now they were all withered except two roses that had kept their freshness—the one a deep red, the other a pure white. As she looked at them the words occurred to her, "Though your sins be as scarlet, they shall be as white as snow." Suddenly looking up she saw in the shadow of a doorway a young girl, a picture of utter despair. The sister came to her and held out the roses, but the girl's face at once hardened scornfully and she turned away. Quietly the sister followed her, when the girl turned and said angrily, "Why do you come to me with flowers? Do you want to torment me?"

"Do you know what these roses seemed to say to me, this white and this red rose?" said the sister kindly. "The message they spoke was this—'Though your sins be as scarlet, they shall be as white as snow.' "

"Yes," said the girl, "that is all very well for you, but I am not fit to touch them."

"O, but the message is meant for you as much as for me," and again the sister held out the flowers.

Then the girl burst into tears. "I will take them and keep them for my mother's sake. She sent me two roses in her last letter. I have got them in the Bible she gave me when I left home to come to London."

It was an easy thing now to urge the message of love. That night the girl left her life of sin and came simply to the Saviour. She was soon restored to her home in the country, and her new life has been a blessing to many. Frequently there comes from her a box of flowers to Sister Margaret, with the message: "Give these to the girls; a flower saved me. It may do as much for somebody else."—Mark Guy Pearse.

There never was a day that did not bring its opportunity for doing good that never could have been done before, and never can be again. It must be improved then or never, and none can do this blessed work more surely and well than the peacemakers. Are you a peacemaker?—Anon.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. Cheney & Co., Toledo, O.
Sold by all druggists, 75c.
Take Hall's Family Pills for constipation.

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There is no light so meager that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God. —Phillips Brooks.

The Colonel's Waterloo.

Colonel John M. Fuller, of Honey Grove, Texas, nearly met his Waterloo, from Liver and Kidney trouble. In a recent letter, he says: "I was nearly dead, of these complaints, and, although I tried my family doctor, he did me no good: so I got a 50c bottle of your great Electric Bitters, which cured me I consider them the best medicine on earth, and thank God who gave you the knowledge to make them" Sold, and guaranteed to cure, Dyspepsia, Biliousness and Kidney Disease, by all druggist, at 50c. a bottle.

Corporation Notice.

NORTH CAROLINA, Guilford County.

This is to certify that the Board of Directors of the Christian Advocate Publishing Company, at a meeting duly called and assembled on the 12th day of November, 1904 in the city of Charlotte, passed the following resolution:

Resolved, That it is advisable and for the best interest of all the stockholders of the corporation that its capital stock be reduced from ten thousand eight hundred dollars ($10,800.00) to eight thousand dollars ($8,000 00), and thereupon the said directors called a meeting of the stockholders, to be held on the 8th day of April, 1905, at the principal office in Greensboro, North Carolina, and in accordance therewith the stockholders of the said Christian Advocate Publishing Company met, after due notice in a meeting duly called and assembled more than two-thirds of the stock being represented and voting and unanimously passed the following resolution:

"Resolved, That the capital stock of the Christian Advocate Publishing Company be reduced, and it is hereby reduced from ten thousand eight hundred dollars ($10 800 00) to eight thousand dollars ($8 000 00)."

And that the whole number of shares of stock in the said Christian Advocate Publishing Company is one hundrod and eight (108) and that the stockholders, whose names appear upon the enclosed certificate, have the number of shares placed opposite their respective names,

In witness whereof, the said Christian Advocate Publishing Company has caused this certificate to be signed in its corporate name by its president and attested by its secretary this the 16th day of October, 1905.

CHRISTIAN ADVOCATE PUBLISHING COMPANY,
By D. B. Coltrane, (Seal) Pres.
Attest: H M Blair, Secretary.
(Corporate Seal)

NORTH CAROLINA, Guilford County.

This is to certify that on the 16th day of October, 1905, before me personally came H. M Blair, secretary of the Christian Advocate Publishing Company, with whom I am personally acquainted, and being by me duly sworn, says: That D. B. Coltrane is the president of said corporation, and that he, the said H M. Blair, is the secretary of the Christian Advocate Publishing Company, the corporation described in and which executed the foregoing instrument. That he knows the common seal of said corporation, that the seal affixed to the foregoing instrument is said common seal, and the name of the corporation was subscribed thereto by the said president, and that said president and secretary subscribed their names thereto; and said common seal was affixed, all by order of the Board of Directors of said corporation, and that the said instrument is the act and deed of said corporation.

N L EURE.

(Notarial Seal)

NORTH CAROLINA, Guilford County.

This is to certify that we, the undersigned stockholders of the Christian Advocate Publishing Company, a corporation organized under the laws of North Carolina, in a meeting duly called and assembled on the 8th day of April, 1905 at the principal office in the city of Greensboro, voted to reduce the capital stock of said Christian Advocate Publishing Company from ten thousand eight hundred dollars ($10 800.00) its capital stock, to eight thousand dollars ($8,000 00).

And we hereby give our assent in writing to such reduction, as provided in chapter 2, section 29 to 32 of the acts of the General Assembly of North Carolina, for the year 1901, and acts amendatory thereof.

Witness our hands and seals this the 11th day of October. 1905.

Name.	No. of shares
D. B. Coltrane (Seal)	44½
Western North Carolina Conference, by J. E. Gay, proxy (Seal)	55
A J. Williams (Seal)	3½

Filed Oct. 17. 1905.

J. BRYAN GRIMES, Secretary of State.

STATE OF NORTH CAROLINA, Office of Secretary of State.

I, J. Bryan Grimes, Secretary of State of the State of North Carolina, do hereby certify the foregoing and attached three (3) sheets, to be a true copy of the Certificate of amendment to the charter of the Christian Advocate Publishing Company, and the probates thereon, as the same is taken from and compared with the original filed in this office on the 17th day of October A. D. 1905.

In witness whereof, I have hereun to set my hand and affixed my official seal.

Done in office at Raleigh this 17th day of October, in the year of our Lord 1905

J. BRYAN GRIMES, Secretary of State.

[L S.]
oct 26 3t

Dealers serve owners when they sell L. & M. Paint. Actual cost $1.20 a gallon. Longman & Martinez, Manufacturers, New York.

Tutt's Pills

FOR TORPID LIVER.

A torpid liver deranges the whole system, and produces

SICK HEADACHE,

Dyspepsia, Costiveness, Rheumatism, Sallow Skin and Piles.

There is no better remedy for these common diseases than DR. TUTT'S LIVER PILLS, as a trial will prove.

Take No Substitute.

City National Bank,

GREENSBORO, N. C.

UNITED STATES DEPOSITORY.

Capital, $100,000.00, Surplus and Profits, $16,000.00.

We extend to customers prompt and liberal treatment.
Interest paid on time certificates of Deposit. Call or write us for information

DIRECTORS: W. S. Thomson, E J. Stafford, C H Dorsett J Van Lindley, W. C Bain, Wm. Cummings, J. C. Bishop, J. Allen Holt, J. A Hoskins, J. A Davidson.

OFFICERS: W. S. Thomson, President; J. Van Lindley, Vice President Lee H. Battle, Cashier.

North Carolina Christian Advocate

[Entered according to the Postal Laws and Regulations in the Post Office in Greensboro, N. C., as mail matter of the second class.]

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☞To all preachers of the gospel at $1.00 a year.

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Office: 108½ West Washington Street.

☞**This paper will be continued to subscribers at the expiration of the time paid for unless the office is notified to the contrary.☜ Watch your label, and unless you intend to pay for the paper, do not allow it to be delivered to you over the time. If you wish the paper discontinued, notify us by postal card.**

☞A great many renewals are past due. Look at your label, and if the date is past, send in your renewal. We need it now.

RUSSIA OBTAINS FREEDOM.

Just as our columns are full the news is given out to the world that M. Witte has succeeded in securing the signature of the Czar to the manifesto proclaiming freedom of the press, right of assembly, immunity of the person, including the habeas corpus. So it seems that Russia's recent reverses in the east have made it possible for the emancipation of the down-trodden people at home. It may be, after all, that Russia will get more good out of the war with Japan than her triumphant enemy.

THE DAILY INDUSTRIAL NEWS.

This is tardy courtesy, but we assure our new neighbors of the Industrial News, the new daily paper published in our city, that we had not intended to appear so inhospitable and unneighborly. For more than three weeks this new candidate for public favor has been issued, and such a paper wou'd be a credit to a city many times the size of Greensboro. The paper has no doubt the most up-to-date equipment in the State, is ably edited, has first class news service, and is metropolitan in appearance. We trust its policy may be so broad and liberal as to command the respect of the best people of the State, and that it may never fall into the pit of narrow partizanship such as has proved the doom of many a forerunner. Our best wishes for a safe and prosperous voyage. May the wolf never invade the door.

DAILY REPORTS OF CONFERENCE PROCEEDINGS.

We have had inquiries as to what paper will publish the daily report of Conference proceedings. Instead of replying to these inquiries by mail, we shall do so here and now. There are three daily papers published in Greensboro. Each of these authorize us to say that they will publish the proceedings each day and will send the paper during the Conference to any address as follows:

Daily Record, for the week,	10 cents
Daily Telegram, for the week,	5 "
Daily Industrial News, for the week,	25 "

Address either of the above, enclosing the amount, and you will receive the paper by mail.

THE PREACHERS WILL TAKE NOTICE.

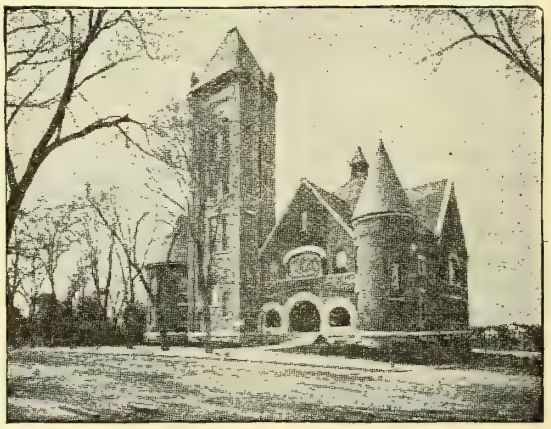
On Tuesday of next week, all preachers who may have arrived in the city may call at the office of the Advocate, at 108 West Washington Street, and make settlement. After Tuesday our place of business for all such settlements will be in the lobby of West Market Street church, where we will be glad to meet all having settlements to make from 3 to 5:30 p. m. During the morning hours, while Conference is in session, we will positively not transact any business, but give ourselves to attendance on the sessions of the Conference, and encourage all others to do the same. The afternoons of Wednesday, Thursday and Friday should give ample opportunity for each one to make his settlement, and we urge that all endeavor to do this so we can have a full financial report ready for the Company's meeting on Saturday afternoon. If the brethren will make up a carefully prepared list for settlement, giving each name with post office address and enclose this with check or cash to cover the amount, it will greatly facilitate our work. See if you can not be ready for this settlement just as you are supposed to be ready for settlement with the Joint Board of Finance.

BISHOP ALPHEUS W. WILSON.

Bishop Alpheus W. Wilson, of Baltimore, Senior Bishop of the Methodist Episcopal church, South, who is to preside at the coming session of the Western North Carolina Conference, was born in Baltimore. Md., in 1834. His father, Rev. Norval Wilson, was a minister of the Methodist Episcopal church and distinguished himself by a long and useful career in the service of his church in Maryland and Virginia.

Bishop Wilson was educated at Columbia College, Washington, D. C. After graduating from College he studied medicine but soon abandoned this profession for the ministry. When about nineteen years of age he joined the Baltimore Conference of the Methodist Episcopal church and rose rapidly, taking some of the best appointments in the Conference. His health becoming impaired he pursued the study of law for a season, but as soon as his physical condition improved he resumed the ministry.

When the Baltimore Conference of the M. E. church, South, was organized he identified himself with it and while a member of that body was elected four times to the General Conference. In 1878 he



WEST MARKET STREET CHURCH, GREENSBORO.
WHERE THE WESTERN NORTH CAROLINA CONFERENCE WILL BE HELD.

was elected Secretary of the Board of Missions. During the time he held this position he practically reorganized the missionary society, greatly improving its methods and enlarging its usefulness. In 1881 he was a delegate to the Ecumenical Conference of Methodists held in London, where he read a paper on the Influence of Methodism on Other Denominations which attracted wide attention. He was elected Bishop in 1882 on the first ballot and has served the church in this capacity ever since.

Bishop Wilson is an author of some note, but it is as a preacher that he is chiefly distinguished. In this capacity he has for many years been recognized as one of the foremost ministers of his church. As a presiding officer he is quiet and dignified, pushing forward rapidly the work of a Conference without haste or friction.

This will be Bishop Wilson's second visit as the presiding officer of the Western North Carolina Conference, and he will be cordially welcomed. He has had a great place in the hearts of North Carolina Methodists for more than a quarter of a century. Our readers will all be glad to have a look at his face on our first page.

Washington Street church, High Point, is now supporting Miss Gaines at Hiroshima, Japan. Dr. Lambeth, Missionary Secretary, speaks in the highest terms of her work.

OUR CONFERENCE NEXT WEEK.

The arrangements for entertaining the Western North Carolina Conference, which is to convene in West Market Street church next Wednesday, November 8th, are about complete. The directory, giving homes of guests and all necessary information, has been sent out and is probably already in the hands of the guests.

The devout prayer of every minister and laymen will be that somehow he may be able to carry a blessing into the home in which he is to be entertained. It is sometimes alleged that the spirit of hospitality is waning. This may be true to some extent; but the average Methodist home is still delighted to have God's messenger cross the threshhold and sanctify the place with his godly presence. By going into these homes with the spirit of sunshine and so deporting ourselves as to make all feel that we have been with Christ, we can ourselves greatly enhance the spirit of hospitality. By that ease of manner and art of gracious appreciation in which Methodist preachers, especially, are supposed to be adepts, we can always win a welcome to the homes of the people.

Complaints on the part of guests on such occasions are, of course, not to be thought of, nor is it to be thought of that so many guests can be taken into homes without involving a few cases of long walks and entertainment in modest homes. As far as possible guests will gladly subject themselves to some inevitable disadvantages and discomforts in order that they may help their hosts to get some enjoyment of the services, apart from the mere fact of giving entertainment to them. The disadvantages of distance will be largely overcome in Greensboro by our system of electric cars, which will carry any guest to a point within two or three blocks of his home.

If we might presume to exhort further, it would be that each member of the Conference resolve himself into a committee of the whole, to see that Conference sessions and religious services be unmarred by such things as are not good to the use of edifying. Let there be conferences, free and full, but let there be no vain disputings nor hot debate. Such things may gratify the onlookers who represent the spirit of the world, but they do not edify, nor do they enhance the spirit of reverence towards the ministers of Christ. If we are wise we shall not forget the Apostolic injunction: "Let nothing be done through strife or vain glory."

THOUGHTS FOR THE WEEK BEFORE CONFERENCE.

If any minister of Christ should, for a moment, feel tempted to seek for a chief place let him recall the words of the Lord Jesus, mark 10:43-45: "Whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

* * * *

Take the seeming hard place without a murmur. Do not forget that it is the one who willingly and uncomplainingly does the drudgery upon whom the Master is placing special honor. There is one way to the chief place in the Kingdom of God, and that is the way of toil and sacrifice. Even to a conference of Methodist preachers it may not be amiss to say that "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." There is something better than that of absolutely taking care of one's self. The law of self-preservation may be the first law of nature, but it is not the first law of Christ for a Methodist itinerant.

* * * *

Who is it that is most likely to come up to our Annual Conference with a glad heart? Not the one who went away a year ago chuckling over the fact that he had secured the coveted place, offering ease and elegance, nor the one who went away with sour complaint at the lot that had befallen him; but he that went forth weeping, yet gladly bearing the pre-

cious seed of the gospel. He shall doubtless come with rejoicing, bringing his sheaves with him.

* * * *

Who ever saw a veteran of the civil war who was not proud of his battle scars? Yet these scars are the trophies won at the cost of pain and hunger and sacrifice. It is not the memory of long winters of waiting in comfortable quarters that thrills the heart of one of these heroes; but the recollection of long and tedious campaigns, hurried marches, with hard tack for diet and water scooped up from wagon ruts to quench thirst, with thrilling experiences of narrow escapes with life—these are the things that remain and abide as tangible assets in lives that would otherwise be absolutely void of interest.

* * * *

It is what we have already done and suffered that makes us worthy to live after we have reached the limit of our power to labor. The glory of the superannuate is the fact that he has been worn out in the service, and our interest in these men is in direct proportion to the difficulty and hardships of the fields they have served, and our knowledge of the real toils they have endured. Little interest attaches to the veteran who has not sometime gone hungry, or, like his Master, at some time found not where to lay his head. "The disciple is not above his Master, nor the servant above his Lord."

* * * *

Other churches may think their system of ministerial supply better than ours, but one thing is sure, nothing tests the genuineness of a man's call to the ministry so thoroughly as the itinerancy. We say without hesitation that none but consecrated men, sure of the divine call, can be true and loyal itinerants. To such the itinerancy seldom works a seeming hardship that does not, sooner or later, reveal a hidden providence glorious in its results. Abraham was an early example of a loyal itinerant. He went out not knowing whither he went. The only reason he had for going was the firm belief that God had called him to the journey. There will be no jar in our ecclesiastical machinery, if we are willing to go as Abraham went; and such going can but be signalized by tokens of the divine presence.

* * * *

Some say that Satan is sure to be in the midst where so many of the sons of God are gathered to present themselves before the Lord. This because he was present thus in the days of Job. If the devil is with us in our conference to destroy peace and promote discord, it will be because we bring him in our hearts. There is no other way by which he may be present in any hurtful sense. Surely the servants of God—His own chosen messengers—will see to it that no evil spirit be allowed to enter in to mar our peace or disturb our councils. "Let every man be swift to hear; slow to speak; slow to wrath." "Behold how good and how pleasant it is for brethren to dwell together in unity." Let us pray God to make our meeting one of blessed fellowship in Christ Jesus. We look for no other spirit.

CONFERENCE NOTICES.

MOUNT AIRY DISTRICT NOTICE.

To the preachers of the Mount Airy District:—Please meet me at West Market Street church, Greensboro, on Tuesday, October the 7th, at 8 p. m. I hope all can be present.

J. A. Cook, P. E.

CHARLOTTE OBSERVER.

The Charlotte Observer will publish daily full reports of the proceedings of the Western North Carolina Conference which convenes in Greensboro, N. C., November 8, and the paper will be delivered as early as breakfast time.

If you desire the Observer sent to your address, or to that of any of your friends, during the Conference week, kindly send at once the addresses and 25 cents (twenty-five cents) for each subscription to Miss Mamie Bays, Conference Reporter, at Charlotte, N. C. By this means each person will receive the copy of the paper containing the first day's proceedings without delay.

PRESIDING ELDERS CALLED.

I am requested to ask the Presiding Elders of the Western North Carolina Conference to meet at Greensboro, November 7th, at 2 o'clock, p. m., in the pastor's study, West Market Street church.

J. R. Scroggs.

October 30, 1905.

HOTEL ACCOMMODATIONS.

Persons desiring to attend the Annual Conference can secure entertainment at the following rates:

Benbow Hotel, $2.00 per day.
Tucker Hotel, $1 50 per day.
Huffines Hotel, $1 50 per day.
Mrs Dick's Boarding House, 1.00 per day.
Lee's Boarding House, 75 per day.

The classes for examination will all meet in West Market church.

The Conference Boards and all conference committees will hold their sessions in West Market Street church, except the Joint Board of Finance, which will meet in the Southern Loan and Trust Building.

G H. Detwiler.

RAILWAY RATES TO CONFERENCE.

The Seaboard and Southern Railways have granted special rates to Conference from all points in North Carolina, West of Hamlet and Norlina, on the following conditions:

Persons paying full fare going, must procure from the ticket agents at starting points the "Certificate of Standard Form," properly signed and stamped in order to get advantage of reduced fare on return journey.

These certificates must be presented to the Secretary of the Conference at Greensboro for endorsement, and then vised by the Special Agent of the Railways there, so that when presented at the ticket office at Greensboro a return ticket can be bought at one third of one full fare, plus twenty-five (25) cents.

No reduction will be granted for return passage if less than fifty persons comply with these conditions, and in no event is any reduction made in cases where going ticket costs less than seventy five (75) cents. Tickets will be on sale November 6 to 9, and return tickets can be secured to November 20.

Probably some Agents may not be supplied with "Certificates of Standard Form," and if so, procure from Agent a stamped receipt for fare to Greensboro and have him certify in same that "Standard Form of Certificate" was called for but could not be supplied. In such event I hope reduced return passage can be secured, but to avoid any trouble get the "Standard Certificate" if possible.

W. L. Sherrill,
Conference Secretary.

NOTES AND PERSONALS.

Rev E C. Glenn held a meeting at Weddington last week.

Rev. R. B. Clarke is now in charge of the Bessemer Graded School, two miles east of the city.

Rev. Plato Durham, of Trinity church, Charlotte, preached at the State University on Sunday, October 22d.

Rev. T. A. Sykes, of Siler City, assisted Rev. W. Y. Scales in a meeting at Southside church, Winston-Salem, last week.

Rev. J. A. J. Farrington, of Main Street church, Salisbury, assisted Rev. A. L. Coburn in a meeting at West End, Lexington, last week.

Miss Helen Miller Gould has agreed to give $150,000 for a railroad Y.M.C.A. This will be a memorial to her father, and will probably be completed by September 1, 1906.

We regret to note the death of Mrs. W. C. York, which occurred at her home in Taylorsville last week. Mrs. York was a sister-in-law of Rev. B. A. York, of our Conference.

The Epworth League Reading Course for the coming year is made up of "The Blue Flower," by Henry Van Dyke; "Self Culture," by John Stuart Blackie; and "A New Era in Old Mexico," by G. B. Winton.

A correspondent of the Lincoln Journal says: "Rev. H. H. Robbins spent several days in our section last week assisting in cutting logs for the new Methodist church. He is a good hand with ax and saw and what is better, is not too lazy to use them."

Rev. H. K. Boyer, of First church, Statesville, was painfully hurt by a fall from a wagon last week. We trust the hurt is not serious, but the Mascot says his "back was wrenched in a very painful manner and he is unable to be out of his room. It will likely keep him in for several days."

We learn with regret of the death of Col. N. J. Lillard, formerly of Creston, Ashe county, N. C., which occurred at his home at Decatur, Tenn., on Sunday, October 22nd. He married Miss Worth, of Creston, and is prominently connected among Methodists of the State.

Mrs. H. L. Atkins and four little children passed through the city Monday evening on her way to join her husband, Rev. H. L. Atkins, at Bandera, Texas. They will reside for the present in Texas. We are glad to hear that Brother Atkins is gradually improving in health.

A special from High Point says: "The congregation of South Main street church, has started a subscription for a new house of worship. The structure will be of brick and as modern a church building as is in the city. Pastor Geo. F. Kirby already has about $3,000 pledged and just started the movement a day or so ago."

Our good brother, Mr. T. B. Eldridge, of the Daily Industrial News, was caned in Raleigh last week. It was by his former Sunday school class at Edenton Street church, and the cane was a gold headed one. Brother Eldridge is a popular Sunday-school teacher and we trust the door of usefulness will open for him in this city.

Dr. Bruce Payne, professor of Secondary Education in the University of Virginia, is scheduled to deliver the alumni address before the students of Trinity College at the commencement next June. He will also speak on December 28 before the American Association for the Advancement of Science at New Orleans. Dr. Payne is in great demand for such occasions.

Our new church, and we believe the first and only Methodist church ever built in the old Moravian town of Salem, N. C., will be dedicated Nov. 12th. Rev. W. Y. Scales is the preacher in charge, and it is announced that Rev. W. H. Willis, of Mt. Zion Station, will preach the dedicatory sermon. Brother Willis was the first pastor of the congregation.

Referring to the closing of the work at Central church for the year, the Asheville Gazette-News says: "The reports of this year's work at Central will make a better showing than ever before in the history of the church. There has been something like $20,000 collected during the past year for church building purposes, missions, pastor's salary, etc., and this church will, it is believed, present a clean sheet at the annual meeting of the Western North Carolina Conference in Greensboro.

We sympathize with Rev. M. H. Hoyle, of Weddington circuit, in the loss of a fine family horse in the fire at the Cochrane Stable in Charlotte last week. Brother Hoyle has had much personal affliction during the year, and we trust the noble people whom he serves will see to it that this loss is made good. The Charlotte Observer has very generously offered to give $50.00 to reimburse the farmers who lost their horses. Twenty nine were burned with the stables.

The Sunday School Lesson.

LESSON FOR NOVEMBER 5th, 1905.

Esther Pleading for Her People. Esther 4:10 3.

Golden Text.

"The Lord preserveth all them that love him" Psa 145:20.

Daily Readings.

M. Haman's wicked decree, Esth. 3:1 13
T. Great sorrow, Esth. 1:9
W. Esther pleading for her people, Esth 4:10 13
T. The plot frustrated Esth. 7:1-10
F. The decree revoked, Esth 8:1-8
S. Joy and gladness, Esth 8:9 17.
S. Pride and destruction, Prov. 14:5-19

A PERSECUTED PEOPLE.

No nation has suffered so much as the Jews from the plots and persecutions of their enemies. They used to be cruelly oppressed in our own land, and still suffer wrongs in other lands. One reason, though by no means the only one, is that the wealth they manage to acquire excites the greed of envious on-lookers. We have been reading lately of their experiences in captivity. Even then they prospered and spread all over the land, and many of them rose to high position. And it is quite in keeping with their later history that we should read of a great plot against them in those far-off days

A SPLENDID POSITION ABUSED.

Haman, clever, no doubt, and utterly unscrupulous, is only second in rank to the king; his influence and power are almost unbounded, but as they grow, his pride, ambition, and greed grow, too, and he uses his great position solely for selfish ends. He is a striking illustration of the truth that earthly honors satisfy no one For though he had realized the very height of his ambition, Mordecai's quiet contempt spoiled all his pleasure in it, and no unsuccessful man could have felt more spiteful and angry than he, whenever they met. He plans what he feels to be a grand revenge. The hated Mordecal, and his unpopular nation, shall perish on one day. But there were facts he knew nothing about, and divine forces at work that he never dreamed of.

ESTHER'S BEAUTY.

Like Haman, Esther had been promoted to a higher position, but unlike Haman, her head had not been turned by her success. Her extraordinary beauty had won her place as queen, and beauty, or even quite a modest share of good looks, always does mean influence. The more a girl possesses, the more power she is likely to have, and she must always remember that good looks, like every other gift from God, is a trust from him, and not to be used for selfish ends. They are not given that girls may win admiration and enjoy power over those who admire them. The influence they bring with them should be consecrated to God's service.

ESTHER'S LOYALTY.

Esther in the palace, with a train of slaves to do her bidding, did not throw off her habit of obedience to Mordecal, nor forget his teaching. Many have been disloyal to their early training on leaving home, with far less excuse.

ESTHER'S COURAGE.

Though a queen, she was but a timid girl, and knew her position very insecure in the court of an Eastern king, where the favored one of to day might be the criminal of to-morrow; her predecessor had been set aside for one act of disobedience, and what chance had she against the all-powerful favorite? But Esther had right on her side, and she had God. In Him was her trust, to die in the effort to save her people was not the worst thing that could happen to her.

GOD'S PROVIDENCE.

God had foreseen the crisis, and so ordered all things that in Esther the means of deliverance was ready. Man only sees his own part in shaping the lives of men and nations, but God is ever at work, ordering and over ruling. Woe to those who think to thwart his purpose. Blessed are those whom he makes his instruments in fulfilling them.—Wesleyan Methodist Sunday school Magazine.

A Notre Dame Lady.

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If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs M. Summers, Box 185, Notre Dame, Ind.

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Yorkville.....Lv	9 48 am	5 57 am	
Gastonia.....Lv	10 38 am	7 50 am 9 00 am	
Lincolnton.....Lv	11 50 am	10 45 am	
Newton.....Lv	12 28 pm	1 00 pm	
Hickory.....Lv	12 57 pm	2 20 pm	2 20 pm
Lenoir.....Ar	2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir.....Lv	3 05 pm		9 45 am
Hickory.....Lv	3 57 pm	5 20 am	11 50 am
Newton.....Lv	4 24 pm	7 00 am	
Lincolnton.....Lv	5 02 pm	9 00 am	
Gastonia.....Lv	6 00 pm	12 10 am 1 30 pm	
Yorkville.....Lv	6 50 pm	3 05 pm	
Chester.....Ar	7 45 pm	4 45 pm	

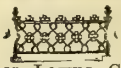
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Lenoir—Blowing Rock Stage Line and C. & N.

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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to
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Our Little Folks.

Jesus Needs You.

Let the little children come
To a Saviour's breast!
Little souls feel weariness;
Little hearts need rest.

Jesus wants a tiny hand
In the harvest field;
To the touch of fingers small
Giant hearts may yield.

Jesus bids the little feet
Carry comfort rare,
To some troubled, weary soul
Full of dark despair.

Little saints have work to do,
Little souls to win;
Standing at the golden gate,
Asking children in.

—Selected.

Shadi's Prayer.

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night, when he was six years old, she said to him:

"Now, pray a little prayer of your own."

And what do you think Shadi's prayer was? It was this:

"Dear Jesus, make me like what you were when you were six years old."—Child's Gem.

Halves With God.

One day a gentleman gave his little nephew a gold coin. "Now, you must keep it," he said.

"O, no," said the boy "I shall halve it first. Maybe I shall keep my half."

"Your half?" said the uncle. "Why, it is all yours."

"No," answered the child with a shake of his head, "it is not all mine. I always go halves with God. Half I shall keep, and half I shall give to him. God goes halves with us; he lets us share with him; and don't you think we ought to give back his part?"—Epworth Era.

A Handsome Apology.

Ned and his grandmother are the best of friends, but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes, after a fashion of his own, which his grandmother approves.

"I got tired lugging that wheelbarrow for grandmother when she was changing her plants," Ned said to his mother, recounting the day's events at bedtime, "and I said, 'I wish there wasn't another speck of this hateful dirt in all the world!' But then afterward I 'pologized."

"I'm glad of that," said his mother. "Did you tell her you were sorry?"

"No, that's not the kind grandmother likes best," said Ned. "I got another wheelbarrowful, and I just said, 'Don't you want some more of this nice dirt, grandmother?' And then we were all right again."—Youth's Companion.

The Four Plants.

An old teacher was once taking a walk through a forest with a scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground, and the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth was a full sized tree The tutor said to his young companion:

"Pull up the first."

The boy easily pulled it up with his fingers.

"Now pull up the second."

The youth obeyed, but not so easily.

"And now the third."

The boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But, lo! the trunk of the tall tree, grasped in the arms of the youth, hardly shook its leaves

"This, my son, is just what happens with your bad habits and passions. When they are young we cast them out readily, but only divine power can uproot them when they are old."—Classmate.

Philosophical Little Tommy.

Did you ever hear about him? Grandma once knew just such a little philosopher, and he was the biggest little philosopher I ever knew. I do not think he ever cried—I never saw him cry. If his little sister found her tulips all rooted up by her pet puppy, and cried and cried—as little girls will—Tommy was sure to come around the corner, whistling, and say: "What makes you cry? Can you cry a tulip? Do you think that every sob makes a root or a bloom?"

So he picks up the poor flowers, put their roots into the ground again, whistling all the time, and made the bed look smooth and fresh, and took her off to hunt hens' nests in the barn. Neither did he do any differently in his own troubles. One day his great kite snapped the string and flew away far out of sight. Tommy stood still a moment and then turned around to come home, whistling a merry tune.

"Why, Tommy!" said I, "are you not sorry to lose that kite?"

"Yes, but what's the use? I can't take more than a minute to feel bad. 'Sorry' will not bring the kite back, and I want to make another."

Just so when he broke his leg.

"Poor Tommy!" cried his sister, "you can't play any more!"

"I'm not poor, either. You cry for me; I don't have to do it for myself, and I'll have more time to whistle Besides, when I get well, I shall beat every boy in school on the multiplication table, for I say it over and over again till it makes me sleepy every time my leg aches."

Tommy was a little queer, certainly, but if a great many people were more like him, they would have fewer troubles, and would throw more sunshine in this world. We must cry sometimes; but try and be as brave as possible.—Christian Work.

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Plan of Episcopal Visitation, 1905–06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, apan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

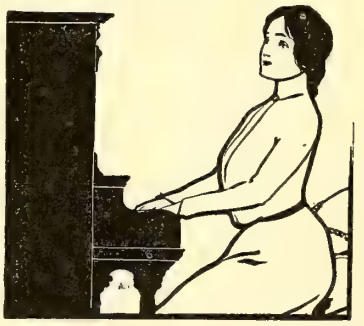
EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

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aug 7-tf Greensboro, N. C.

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Our Watchword: "For love of Christ."

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Auditor—Mr. A. L. Smoot.
Superintendent of Juvenile Work—Mrs. J. H. Weaver.

Miss Margaret Foster.

The following paper was adopted by the Golden Links, of West Market Street church, Greensboro, at their memorial service on Sunday, October 22, 1905.

We, the Golden Links, of West Market Street Methodist Episcopal Church, South, of Greensboro, North Carolina, have learned with deep sorrow of the death of Miss Margaret Foster. During the past two years she had been preparing herself for work in China, as a medical missionary, and we looked forward with pleasure to the time when she would be our representative, doing a much needed work for the oppressed women of that country.

Only a few months ago we had the pleasure of a visit from Miss Foster, and thus came to know her personally. Her strong, womanly character, her devotion to her life work, and her bouyant hope, impressed all with whom she came in contact.

To us her taking away might seem most untimely, for we had hoped that her life might be given to the Master's service, in her chosen field, for many years to come. But she has been called to lay that life upon the altar, not in service, but in death. Trusting to the wisdom and love of God, we humbly bow to his will, knowing that He doeth all things well.

In offering this tribute to her memory, we wish to express our deep sympathy for her family, who are especially bereaved. We pray that the God of all grace may, by his Spirit, comfort them in this hour of trial, and that they may realize fully the blessings of His presence.

Resolved, that the foregoing tribute be spread upon the minutes of the Society, that a copy be sent to the North Carolina Christian Advocate and to the Woman's Missionary Advocate for publication, and that a copy be furnished to the family of our deceased sister.

MRS. LULA B. CARR,
MRS. BLANCH B. CARR,
MISS ALLA TROY,
MISS LOTA TROY.

Our Obligation to Go Forward.

Paper read by Mrs. R. R. Alley at the Annual Meeting.

This obligation was laid upon us when our Lord said, just before his ascension, "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

This last clause proves conclusive ly even were we inclined to doubt, that this commission was for us, as well as the disciples and the generations that have passed on after them, and will rest upon those who follow us. The work has not been accomplished—millions upon millions have not yet heard of the name of Christ. So while souls are living and dying without the joy and peace which Christ would bring into their lives, we dare not cease our efforts to reach them, or rest satisfied with what has been and is being done We must press forward to the great end of all our labor, "The taking of the world for Christ."

Think you not our Savior must look down with sorrow to find that so little has been accomplished in the two thousand years that have passed since He conferred upon mankind the honor and dignity and privilege of being workers together with him for the salvation of the world?

Think you not he must ask with reproachful accents, "Have not I commanded thee?" And then add to encourage us to go forward. "Be strong and of good courage." for "with me ye can do all things."

You know, my sisters, that the same law of growth and decay which governs the material and physical world holds good in the spiritual: therefore we must go forward in this work or fall back—we cannot stand still.

If we do not open new work in foreign lands, if we do not send out more missionaries, if we do not, each year, organize new societies and add to the membership of those already organized, we are not meeting the obligation that is upon us

In just the degree which we fail in these things are we losing ground. Not only losing ground in those far-off lands because we fail to enter the doors of opportunity which God has thrown wide open for us, but losing ground in our own spiritual experience; for I repeat what I have often said before, that we women at home need this work, for christless women of other lands, to develop our own spiritual nature. That no woman can be a truly earnest worker for these unfortunate ones and not find her own love for Christ, her Savior, grow stronger and her faith more unquestioning and enjoy to a greater degree the "Peace which passeth understanding."

My sister, God your Father has given to you through Jesus Christ, your "Elder Brother," an opportunity to help Him save souls—gave you a commission as soon as you knew Him in personal salvation to go and tell others. How are you measuring up to his requirements—to your obligation?

Bishop Smith says: "The one thing that is sure in the future is the conquest of this world by the gospel. It may be delayed by the unfaithfulness of the church, but it will come" Is it being delayed by your unfaithfulness and mine? For after all, friends, the forward movement of our missionary work depends upon individual effort.

Why is it that when we hear from all lands the Macedonian cry, when in every report, letter or communication of any kind which reaches us from China, Korea, Brazil, Mexico, Cuba and Indian Territory there is a call for more soldiers of the cross to come over and possess the lands which are willing and anxious to become subjects of Christ our King—why, I say is it that we do not hasten on their journey the men and women who have offered themselves for this work?

You are perhaps answering "We cannot for want of means, we have not the money needed" I do not agree with you We have all the money needed—I mean we as individuals not as an organization—but we fail to put it at God's disposal.

It is not for lack of means; but for lack of interest that we cannot give to these perishing ones the bread of life

This going forward about which those who are interested are talking and praying is not primarily a question of money What is needed is to arouse our women to a sense of their obligation to God, to realize that they must render to Him an account of their failure to measure up to their duty, that the command to "Go" or (its equivalent) to send is as clear and plain as "Thou shalt not kill." To make our women feel that while it is "Today" they must come up to the help of the Lord against the mighty forces of darkness and superstition.

Do not think, my sister, that when you give liberally of your means you have met your obligation. Even the poorest among us will bear me out in the statement that the money we give to this cause is the easiest gift to make—that a sacrifice of money needed for our own comfort is less of self denial than to give our time and influence. Yet these count more than your money, and until you give yourself, your earnest, constant prayers as well as your means you have not fully met the obligation that rests upon you.

Does Wonders For The

Kidneys,

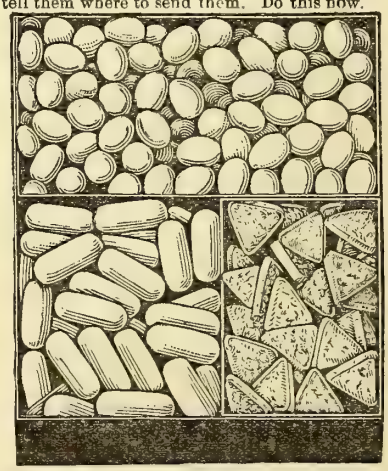
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Prevents Bright's Disease, Dropsy, Gravel.

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What The Free Package Contains.

One large course of Formula A.—Reconstructs the broken-up tissue, cleanses all the pores, builds up and strengthens the weak and feeble kidneys, re-establishing complete, natural, healthy function.

One large course of Formula B.—Strains out of the blood and system uric acid and other kidney poison, *the cause of Rheumatism.* Urine is neutralized. Mucous, catarrhal accumulation passes off and out. The Bladder is healed, inflammation and irritation subside Retention, Frequency (especially at night), painful and all urinary difficulties are permanently overcome. Gravel and granular deposits are expelled, the urinary passages are restored to a healthy condition.

And a large course of Formula C—to immediately arrest the undermining consequent upon Kidney Diseases. Regulates the Liver, Stomach and digestion, relaxes constipated Bowels, purifies the Blood, nourishes tissue, bone, muscle and spine. Aches and pains are readily relieved. Tones the general system. Infuses life and vigor into every vital organ and strength all over the entire body. *There is not one sufferer in the whole world who can afford to leave these remedies untried.* Write to the **PAPE MEDICINE CO.** A F Boylan Bld'g., **Cincinnati, O.**, telling where to send them, and the complete test course of each of the Formulæ A, B and C, will be forwarded by prepaid mail without one cent of expense to you.

nov 2—16

Quarterly Meetings.

ASHEVILLE DISTRICT—4TH ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel	Aug.	6
Riverside & Weaverdam, Riverside	"	6 7
Hendersonville ct., Hill Girt	"	12 13
Hendersonville station	"	13 14
Cane Creek circuit, Sharon	"	19 20
Marshall circuit, Marshall	"	26 27
Swannanoa ct., Swannanoa	Sept.	2 3
Hot Springs ct., Paint Rock	"	9 10
Ivey circuit, Laurel	"	16 17
Old Fort circuit, Ebenezer	"	23 24
Burnsville circuit, Burnsville,	Sep. 30, Oct.	1
Bald Creek circuit, Borings	Oct.	7 8
Chestnut Street	"	15 16
Central	"	22 23
Weaverville ct., Mt. Pleasant	"	28 29
Weaverville station	"	29 30
Haywood Street	Nov.	5 6

CHARLOTTE DISTRICT—4TH ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Sep.	3 4
Epworth and Seversville	"	3 4
Morven circuit, New Hope	"	9 10
Monroe circuit, Trinity	"	16 17
Monroe station	"	17 18
Lilesville, Forestville	"	23 24
Wadesboro station	"	24 25
Pineville, Harrison	Sept. 30... Oct.	1
Trinity	"	1 2
Polkton, Harmony	"	7
Ansonville, Cedar Hill	"	8 9
Derita, Trinity	"	14 15
Tryon Street	"	15 16
Dilworth and Big Spring	"	18
Clear Creek, Union	"	21
Matthews, Matthews	"	22 23
Chadwick	"	25
Weddington, Union	"	28 29
Waxhaw, Waxhaw	"	29 30
Brevard	Nov.	5 6
Hoskins	"	5 6

FRANKLIN DISTRICT—4TH ROUND

J. E. Woosley, P. E., Franklin, N. C.

Macon circuit, Mt. Zion	Aug.	19 20
Franklin station	"	26 27
Webster circuit, Speedwell	Sept.	2 3
Dillsboro and Sylva, Sylva	Sept.	2 3,
Franklin circuit, Iotla	"	9 10
Bryson City at Bryson City	"	16 17
Glenville circuit, Highlands	"	23 24
Andrews station	Sept. 30... Oct.	1
Robbinsville ct., Robbinsville	"	7 8
Murphy circuit, Peach Tree	"	14 15
Hayesville circuit, Hayesville	"	21 22
Hiawassee circuit, Liberty	"	27 28
Murphy station	"	28 29
Whittier circuit, Shoal Creek	Nov.	4 5

GREENSBORO DISTRICT—4TH ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Randolph circuit, Ebenezer	Aug.	29,
Greensboro, West Market St.	Sept.	3,
Greensboro, Walnut Street	"	3
West Greensboro, Jamestown	"	9
Greensboro, Spring Garden	"	10
Greensboro, Centenary	"	10
Randleman and Naomi	"	16 17
Asheboro station	"	24 25
Uwharrie, Oak Grove	Sept. 30... Oct.	1
Asheboro circuit, Union	"	1 2
West Randolph, Pleasant Hill	"	7 8
High Point, Washington St	"	8
Ramseur and Franklinville, Franklinville	"	13
Coleridge circuit, Concord	"	14
Pleasant Garden circuit	"	21 22
Reidsville, Ware's Chapel	"	27
Wentworth circuit	"	28 29
Reidsville, Main Street	"	29 30
Ruffin circuit, Reidsville	"	30
High Point, S. Main Street	Nov.	1
East Greensboro, Mt. Pleasant	"	4

MORGANTON DISTRICT—4TH ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Connelly Spgs.	Aug.	19 20
Rutherfordton sta., Rutherfordton	"	26 27
Cliffside circuit, Oak Grove	Sept.	2 3
Henrietta and Caroleen, Caroleen	"	3 4
Marion & Providence, Marion	"	9 10
Morgaeton circuit, Mt. Pleasant	"	17 18
McDowell circuit, Nebo	"	23 24
Elk Park circuit, Banner Elk	Oct.	1 2
Spruce Pine ct., Pisgah	"	7 8
Bakersville circuit, Bakersville	"	8 9
Table Rock circuit, Linville	"	14 15
Morganton station	"	15 16
Broad River ct,, Tanner's Grove	"	21 22
Forest City circuit	"	22 23
Green River circuit' Bethlehem	"	28 29
Thermal City circuit, Pisgah	"	29 30
North Catawba ct., Carson's Chapel	Nov.	4 5

SHELBY DISTRICF—4TH ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Aug.	12 13
Gastonia, Main street	"	13 14
Bessemer City at Bessemer City	"	19 20
El Bethel and Salem at El Bethel	"	26 27
King's Mountain station	"	26 27
Mount Holly at Mountain Island	Sept.	2 3
South Fork at Wesley Chapel	"	9 10
Lowesville at Salem	"	16 17
Rock Springs at Marvin	"	23 24
Lincolnton station	"	28
Lincolnton circuit at Pisgah Sep. 30,	Oct.	1
Cherryville at Lander's Chapel	"	7 8
McAdensville station	"	10 11
Lowell at Lowell	"	11
Stanly Creek at Iron Station	"	14 15
Belwood at St. Peter's	"	21 22
Polkville	"	28 29
Shelby circuit at Sulphur Springs	Nov.	4 5
Shelby station	"	5

WAYNESVILLE DISTRICT—4TH ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Mills River at Shaw's Creek, Sep. 30,	Oct.	1
Haywood circuit at Fines Creek	"	7 8
Brevard circuit at Conestee	"	14 15
Brevard station	"	15 16
Waynesville station	"	21 22
Spring Creek at Baldwin's Chapel	"	28 29
Canton circuit at Spring Hill	Nov.	4 5

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

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Our Girls.

Never before has the young woman who stands at the parting of the ways, looked out upon a field more full of promise than that the Home Mission work offers her today.

The standards of life are being raised higher and all the knowledge obtainable is demanded of her. Many are the sacrifices made by proud parents that their bright capable daughters may have every advantage that will insure their success in their chosen career.

Hundreds of young women of intelligence and strength of character enter the profession every year. Some are forced to be self-supporting; others prompted by an unwomanly desire to make a name for herself and thus prove her intellectual superiority to man; and yet so few are responding to God's call for workers in the field of Home Missions. So few are realizing the promise that "he that loses his life for my sake shall find it."

The pioneers have gone forth and made great discoveries.

They have found wonderful vineyards and fields ripening unto the harvests; the poor, the ignorant, the degraded, the weak, the young, the alien, are "hungry and athirst" for whom Jesus died that they might live. May we not have reapers to gather in this precious grain?

The professions demand the best and the best belongs to God. The need is for women trained in heart and mind for God's service, who expect to devote all their ransomed powers to redeeming lost humanity.

No young woman need hesitate and wait for a "call" to this work

"To know the need should prompt the deed," and woman received her commission from the divine hand of the Master and does this work rejoicing in the fact that "Inasmuch as you have done it unto the least of one of these, my brethren, ye have done it unto me."

There is no place in this work for romance or foolish sentiment.

Her mind must be cleared of cobwebs and her judgment of good sound quality. Her clear eyes trained to seek out the lost, and sinful, her arms strong to raise the fallen. Her hands skilled in many things, her mind rich in heavenly love standing sentinel over a heart of unbounded love to lost humanity, her lips of unselfish ministry bringing nearer.

"The one far-off divine event
To which the whole Creation Moves."

—Kings Messenger.

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Suppose we regard these young ladies as the proteges of the church, our sisters, and as we should wish our own daughters cared for in a strange city—keep the royal law of —love with them. Of course, we need more room, and if we Home Mission women would not dissipate our strength, we would soon be able to enlarge all our work so peculiarly woman's.

Miss May Lockhard, our Deaconess, is a lady of culture and refinement and is making noble plans for expansion.

Mrs. Rebecca Sparks, in whose honor the home is named, has spared no pains to furnish and equip it, and has just added an elegant piano and a good organ for the pleasure of the girls.—Our Homes.

The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetical life.—F. W. Faber.

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Dr. Hathaway's standing, both financially and professionally, is of the very highest. His charges are very reasonable—more so than you would imagine, so have no hesitancy whatever in writing him on this account. He is offering to counsel and advise professionally, every person writing him without charge and in addition, will send a valuable little booklet on your disease. Correspondence strictly confidential. Address as follows: DR. HATAAWAY & CO., 93 Inman Bldg., Atlanta, Ga.

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Is always a source of pleasure; a poor one always an annoyance. You would far better get a good square piano of a first class make, even if it is a little out of date, rather than get a cheap upright.

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may 11, '05-2 yrs

Quarterly Meetings.

STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	Aug.	5 6
Mooresville station	"	6 7
Caldwell circuit at Ebeuezer	"	12 13
Granite Falls station	"	13 14
Troutman circuit at Troutman	"	19 20
Catawba circuit at Bail's Creek	"	26 27
Mooresville circuit, Centenary	Sept.	2 3
Lenoir circuit at Littlejohn's	"	9 10
Lenoir station	"	10 11
Clarkesbury circuit at Macedonia	"	16 17
Iredell circuit at Snow Creek	"	23 24
Statesville, First Church, Sept. 30	Oct.	1
" West End	"	1
Statesville circuit at Trinity	"	7 8
Alexander circuit at Rocky Spring	"	14 15
Stony Point circuit, Stony Point	"	21 22
Maiden circuit at St. Paul's	"	28 29
Newton circuit at Fair Grove	"	29 30
Hickory station	Nov.	4 5

SALISBURY DISTRICT—4TH ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Aug.	27
Salisbury, Holmes Memorial	"	27
Mt. Pleasant, Cold Springs	Sept.	2 3
Concord, Central	"	3
Concord, Epworth	"	3
Spencer	"	10
Salisbury, South Main Street	"	10
Linwood, Wesley Chapel	"	16 17
Lexington	"	17
West Lexington	"	17
Jackson Hill circuit, Lane's Chapel	"	23 24
New London, New Lonpon	"	24 25
Big Lick	Sept. 30	Oct. 1
Gold Hill, Liberty	"	7 8
Salisbury circuit, Providence	"	8 9
Cottonville, Cottonville	"	14 15
Norwood, Norwood	"	15 16
Albemarle circuit, Bethesda	"	21 22
Salem	"	22 23
Albemarle	"	22
Concord circuit, Boger's Chapel	"	28 29
Concord, Forest Hill	"	28 29
Woodleaf circuit	Nov.	1 2
China Grove	"	4 5

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit, Shiloh	Aug.	5 6
Jonesville circuit, Jonesville	"	12 13
Elkin station	"	13 14
Rockford circuit, Siloam	"	14 15
Pilot Mountain ct., Little Yadkin	"	19 20
Stokes ct., Rural Hall	"	20 21
Yadkinville ct,, Center	"	26 27
East Bend circuit, Macedonia	Sept.	2 3
Wilkes circuit, Adley	"	9 10
Wilkesboro station	"	10 11
Mt. Airy circuit, Laurel Bluff	"	16 17
Mt. Airy station	"	17 18
North Wilkesboro station	"	23 24
Boone circuit, Hopewell, Sept. 30	Oct.	1
Watauga circuit, Smith's Chapel	"	7 8
Creston circuit, Thomas Chapel	"	15 16
Helton circuit, Methodist Chapel	"	21 22
Jefferson circuit, Jefferson	"	22 23
Laurel Springs ct. Mt. Zion	"	28 29
Sparta circuit, Shiloh	"	29 30
Rockford circuit, Dobson	Nov.	4 5

SPECIAL MEETINGS.

Boone Circuit.

Cranberry, Sept. 27th, 11 a. m.
Blackburn's Chapel, Sept. 27th, 8 p. m.
Fairview, Sept 28th, 11 a m
Rutherwood, Sept 29th, 11 a m
White Springs, Oct 3rd, 11 a m
Blowing Rock, Oct 3rd, 8 p m
Boone, Oct 4th, 8 p m

Watauga circuit.

Valle Crucis, Oct 5th, 11 a m
Henson's Chapel, Oct 6th, 11 a m
Union, Oct 6th, 8 p m

Creston circuit.

Southerlands, Oct 17th, 11 a m
Creston, Oct 17th, 8 p m
Big Laurel, Oct 18th, 11 a m
Mill Creek, Oct 19th, 11 a m

Jefferson circuit.

Pine Swamp, Sept 26th, 11 a m
Mill Creek, Oct 24th, 11 a m
Bethany, Oct 24th, 8 p m
Orion, Oct 25th, 11 a m

Laurel Springs circuit.

Transon, Oct. 26th, 11 a m
Laurel Springs, Oct 27th, 11 a m

Mount Airy circuit.

Beulah, Nov 1st, 11 a m
Salem, Nov 2nd. 11 a m
Oak Grove, Nov 3rd, 11 a m

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Leaksville, Leaksville	Sep.	1
Spray, Spray	"	2
Stoneville, Stoneville	"	9 10
Farmington, Wards	"	16 17
Lewisville, Doub's	"	23 24
Davidson, Olivet	Sept. 30, Oct.	1
Summerfield, Lee's Chapel	"	7 8
Stokesdale, Stokesdale	"	8 9
Davie, Zion	"	14 15
Cooleemee, Cooleemee	"	15
Mocksville, Mocksville	"	15 16
Advance, Advance	"	16
Danbury, Pisgah	"	21 22
Madison, Madison	"	22 23
Forsythe, Tabor	"	28 29
North Thomasville, Zion	Nov.	3
Thomasville, Thomasville	"	3
Kernersville, Kernersville	"	4 5

Incredible Brutality.

It would have been incredible brutality if Chas F. Lemberger, of Syracuse, N. Y, had not done the best he could for his suffering son. "My boy," he says, "cut a fearful gash over his eye, so I applied Bucklen's Arnica Salve, which quickly healed it and saved his eye." Good for burns and ulcers too. Only 25c. at all druggists.

The Farm and Garden.

The Satisfied Farmer.

"Let the weather and the great
Roll in splendor and state,
I envy them not, I declare it;
I eat my own lamb,
My chickens and ham,
I shear my own fleece and I wear it
I have lawns, I have bowers,
I have fruit, I have flowers,
The lark is my morning alarmer;
So my jolly boys now,
Here's God speed the plow,
Long life and success to the farmer.
—Harper's Weekly.

Feeding the Cow in Summer.

The milk flow cannot be kept up unless the cow has a sufficient ration, says L. W. Lighty in National Stockman. The man who has a good lot of silage kept over for August is on easy street, likewise the man who has a succession of soiling crops coming on to piece out the falling pasture, but where neither silage nor soiling crop is available it is profitable to stable the cows part of the time and feed them a ration of grain and a sufficient quantity of clover hay to entirely satisfy their appetite.

Mutton and Wool.

There has always been a considerable difference of opinion as to the breed of sheep which in itself combines the best qualities for both mutton and wool. The demand for both is better than for years past, and starts the discussion of the old question. The Kentucky Farmer and Breeder takes the following view of the matter and briefly gives its reasons, viz:

The Southern sheep still stands at the head of all the mutton breeds for quality of flesh, but some breeders favor the Shropshire, because it is larger than the Southdown and shears more wool. The matter of wool should not be considered at all in mutton breeds. While the Shropshire is a breed that is not easily excelled, yet the Southdown can subsist where the Shropshire would not thrive, and they can also be kept in larger flocks than any of the breeds except the Merinos. For improving the mutton qualities of common flocks the Southdown is claimed to be superior to all others—Indiana Farmer.

Talk With a Pig Raiser.

"You have a fine lot of pigs here, Mr. Farmer. May I ask to what breed they belong?"

"We call them the Chester white," was the reply.

"Ah, yes, very appropriate, indeed," commented the visitor. "They are so white and clean, they look as if they had been treated to a bath every week."

"Well, not exactly that, but if you will take note of the pen and the amount of bedding it contains, you will understand why the pigs look white and clean. A pig is generally considered a dirty animal, but that is in a large measure because he is not properly cared for."

"Yes, I notice there is a large amount of good straw in their pens. Do you keep them supplied like this all of the time, Mr. Farmer?"

"Yes; that is the intention. Of course after it has remained in the pen for awhile it has to be removed and more supplied. They greatly enjoy their clean, dry, comfortable bed, and as they are a quiet kind of pigs they will eat and then go and lie down."

"I thought that pigs as a general thing were uneasy, never satisfied and squealing for something more," observed the visitor. "That maybe the case with some kinds of pigs, and particularly if they are not fed regularly and enough, or their quarters are uncomfortable. These do not act so. Once in a while they will get on an industrious mood and turn their bedding bottomside up, and then it is time to throw it out and give them a fresh supply.

"I should think it would take a large amount to keep them supplied, and then such good straw too. Does it pay to use so much as you are doing for this purpose, Mr. Farmer? Is it not a waste of material? Some farmers feed the straw to their stock, while the pigs do not have much bedding."

"On this farm no straw is fed. It is all used as bedding for the stock of all kinds. In this case it first serves to make a dry, warm and comfortable bed all through the winter Then the manure that is made in the keeping of this kind of stock is one of the prime factors in the business. As you may judge, a large amount is made during the year, and, although it may not appear so to you, it is a fertilizer of the best quality for crops.

"The value of this fertilizer is something worthy of much consideration by the farmer who is trying to keep his soil in good condition. There is an old saying that 'a hog should make manure enough to grow the corn to fatten him,' and I think with right conditions this may be accomplished.—E. R. Towle in the Massachusetts Ploughman.

Fertility of Skim Milk.

The constant sending of skim milk from the farm is its own indictment, says the Dairyman. The results are patent to any close observer. It is a fact that in cheese districts, in which all the fertilizing constituents of the milk are sent from the farm, the soil does not improve in fertility. Districts where the cheese factory runs five or six months in the year and where no buttermaking is carried on are not progressing, but retrograding. By constant pasturing, the farms are becoming poorer, and, as the cheese factory closes in the fall, no effort is made to make milk during the winter. It is no wonder that these farms become poorer and poorer when it is considered that some $20 worth of fertility is carried off the farm in every ton of cheese. Many patrons will not take the whey home at all, claiming that it is of no value, and those who do, get little value from it because they do not feed meal with it. And if meal is fed with the whey to their hogs, so little is fed that results are not encouraging. Whey is a splendid hog food, but requires about twice as much meal to feed with it in order to get gratifying results. Making cheese in the summer from about June 1st and the remainder of the year, is all right, and probably the best way to get the most out of the cows under present market conditions. In a ton of milk there is nitrogen, 10 2 lbs.; phosphoric acid, 3 4 lbs.; potash, 6 lbs. At usual values of these fertilizers a ton of milk is worth $2 and 4000 lbs. is worth $4 or ten cents per 100 weight to scatter on the land.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

CLEMMONS.—Rev. S. S. Clemmons was born May the 5th, 1822, and departed this life Sept. 12, 1905. He professed faith in Christ when about 21 years of age and joined the church He was licensed to preach about 1855, and had been a local preacher for 40 years. He was a man of very limited education, but had read his Bible much, and was well informed upon the great doctrines of salvation.

He was zealous for the promotion of the kingdom of our Lord, and when he was able devoted much time in holding meetings in destitute communities. There were some traits in his character that are worthy of special mention.

1. His humility. He never boasted of his piety or superior goodness, but tried to live a meek and lowly life.

2 He was a man of strong faith in God and the ultimate triumph of the gospel.

3. He was loyal to his church and all her interests, and could always be counted on to stand by his pastor.

I have never known a more faithful man to the services of his church than he was; as long as he was able to walk to the church he was always in his place at preaching, prayer meeting, and the Sunday-school, and it was a sore trial for him to stay at home on Sunday after he became too feeble to attend church. He was devored to his church and his pastor. He suffered a great deal during the last months of his sickness, but bore it patiently and uncomplainingly, and seemed to be fully resigned to the will of God. He expressed a desire to live, but said he was ready to go whenever God should see fit to take him. We have no doubt but that it is well with him, and that we shall hope to meet him beyond the River. He leaves a large number of children, grand children and relatives and friends to mourn their loss.

May God comfort the bereaved ones. His funeral was conducted by his pastor, assisted by Bro. Castevens of the M. E Church, and his remains laid to rest in the cemetery at Walkertown, where he had so long cared for his dear friends, to await the resurrection of the just.

Peace to his ashes.

H. H. JORDAN.

MESSER —Mrs. Margaret Messer, wife of William A. Messer, died Oct. 4, 1905, at forty five years of age.

It can truly be said that sister Messer was a good woman. She was a consecrated member of the M. E. Church, South, and had been a member for about twenty-one years.

She was reared, married and died in the same house. To know her was to love her, for she was always ready to lend a helping hand and never turned any away. Every good cause found in her a friend.

She told them not to pray for her to live, for she was ready to go, and that she would then be free from all pain. It was her request that her pastor use the twenty-third Psalm as the subject of his discourse at her funeral.

May God comfort the bereaved ones and may the Great Shepherd be theirs also.

C. E STEDMAN.

HOWELL—Rev. Doctor Collins Howell was born in Cabarrus county May 21, 1812, and died Sept. 9, 1905, at the home of his son, Mr. E. H. Howell, in Haywood county.

Bro. Howell was a member of the M. E. Church, South, for sixty-one years. He was licensed to preach in 1851 and was an active local preacher until a few years before his death. His home was for many years the home of the circuit preacher before a parsonage was built. His wife died in 1895. Nine children survive him; all, except one, are members of the M E. Church, South.

Bro. Howell was a noble worker. He was a great revivalist and never tired of telling the "old, old story," so dear to him.

Bro. Howell died as he lived, in full triumph of the faith Death found him "only waiting," as he often said during the past year.

C. E STEDMAN.

SUMMERS.—Conscious of his approaching dissolution, and with no misgivings so far as his future life was concerned, Thad W. Summers passed from death unto life, Oct. 4, 1905, aged 44 years. His great concern and only desire to prolong this life was his care for his faithful devoted wife and his small sons. Sixteen years ago he was married to Miss Maggie Walker of Statesville. His health became permanently impaired during service in the U. S. standing army; since then he has been a great sufferer, unable a greater part of the time to do any work. His conversion in early manhood was a bright experience in his history to which he loved to refer. After his marriage he united with the Methodist church, and was ever after a consistent member. As the end drew near, he wanted his pastor with him much of the time, and left evidence that all was well with him.

He was a man of magnificent physical build, of a high order of intelligence and a liberal spirit, but his one strongest point perhaps was his patient forbearance, under severe and prolonged physical suffering and inability to accomplish for himself and family those things to which his ambition and aspiration naturally led him.

He fought bravely for his life, and everything that devotion and skill could give, were added, but finally he yielded all—the struggle ceased, suffering and warfare—all anguish of soul, hushed in the peaceful sleep which knows no earthly waking.

Statesville has lost an honorable citizen; he was a devoted father and husband, a loyal friend, a good man, and leaves to his bereaved family the rich legacy of a good name, esteemed of all who knew him.

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All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, suppurating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

Grave Trouble Foreseen.

It needs but little foresight to tell that when your stomach and liver are badly affected, grave trouble is ahead, unless you take the proper medicine for your disease, as Mrs John A Young, of Clay, N Y, did. She says: "I had neuralgia of the liver and stomach, my heart was weakened, and I could not eat. I was very bad for a long time, but in Electric Bitters, I found just what I needed, for they quickly relieved and cured me." Best medicine for weak women Sold under guarantee by all druggists, at 50c a bottle.

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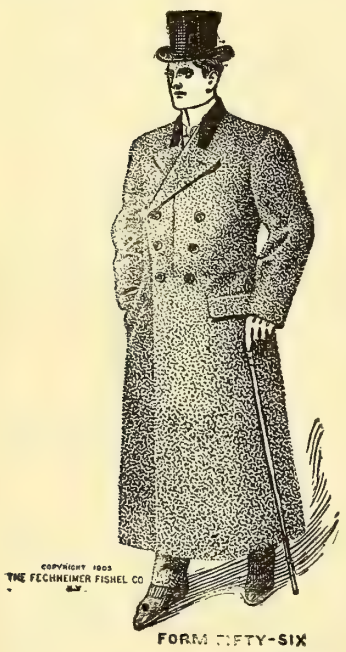
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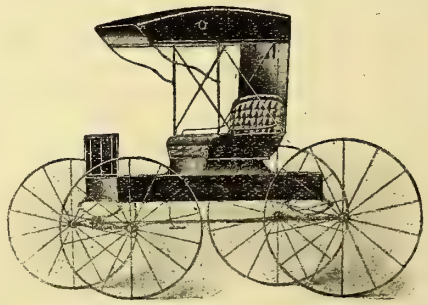
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NORTH CAROLINA

Christian Advocate

Reading Room
Trinity College N C

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CONTRIBUTIONS.

SIGHTS AND SCENES IN EUROPE.

BY IVY L. LEE.

NUMBER SEVEN.

HOPEFUL ASPECTS OF RUSSIA.

The great difficulty of the American people in judging Russia is that they cannot understand the Russian point of view. They cannot see much virtue, for example, in the new Douma scheme, because it is not a body with a deciding voice. Yet a moment's thought will show that the scheme is of momentous importance to the nation. One of the great difficulties of Russia has been the diversity of interests, and the lack of knowledge on the part of the Emperor—however benevolent—of what the people wanted. This assembly will bring the people into direct contact with the Tsar. He is to have a cabinet, and the ministers of his cabinet are to be subject to the interpellation of the members of the Assembly. This is of enormous importance. This matter of parliaments is a subject which cannot be judged rationalistically anyway. A parliament must be adapted to the peculiar character and traditions of the people for whom it is intended. Austria, for instance, has a parliament, but it is a mere farce. The Emperor has the absolute right of veto over any of its decisions The members are elected by special classes of the community and are representatives only in name. In Austria, too, there is nominally a free press but nothing must be published "detrimental to the interests of the State"—a very expansive phrase. In order that the Public Prosecutor may know whether a proposed publication is "detrimental" the first copy of every newspaper printed in Austria must go to the local prosecutor either day or night. If he finds anything coming under the "detrimental" category he orders the entire edition of the paper to be seized and yet we never hear of Austria being an autocratic country or a place where the press is muzzled. All the guns are turned on Russia.

The American people have been told time and again that the Russian government was doing nothing to educate its people. Yet this vital problem is being met with continually greater effectiveness. Agriculture is the subject on which the great mass of the people are primarily in need of education, and the government is slowly but surely getting improved methods in use. There are scores of agricultural schools all over Russia and these are spreading ideas concerning the proper development of the agricultural resources of the empire. Many of the schools are attended by girls. Even at the Agricultural Museum in St. Petersburg several courses of lectures on scientific agriculture were given last winter and these were largely attended by women of the middle classes.

Some of the latest government figures will illuminate the efforts for general education which are being made in Russia. These statistics show that there are 84,544 public schools in the Empire at present with 172,000 teachers. Of the pupils 73,167 are adults, 3,291,694 boys and 1,203,902 girls. The large proportion of girls in these schools indicates a condition in which Russia is much ahead of even Germany, with all her educational development. The instruction of women is much more general and advanced in Russia, both in the matter of primary and of higher education.

The American public has been led to believe that the censorship of foreign publications serves to keep the people in a state of benighted darkness. Any censorship is utterly incomprehensible to us, but the fact is that this censorship is nominal rather than real, in so far as it affects the educational progress of the people. The purpose of the censorship is to keep out any publication reflecting upon the imperial family, or criticizing severely the existing regime. Yet a duly authorized teacher or professor in an educational institution of standing is permitted to import from abroad any book or magazine whatever.



FIRST CHURCH, STATESVILLE, N. C.
(Proposed New Building.)

It thus occurs that the persons who teach and inculcate knowledge in the youthful Russian minds are almost invariably liberal, and this liberalism inevitably filters through to the pupils themselves. Inquiry from a great variety of sources showed, too, that the standard of learning among university professors in Russia, was little inferior to that in Germany.

A progressive step of great importance was the recent decree permitting complete autonomy in the Russian universities. Both pupils and professors had been on virtual "strike" for many months, because the government refused this autonomy, but now the universities will resume peaceably. Prince Troubetekoy, a pronounced liberal, has just been chosen head of Moscow University, and the movement for sane and constructive liberalism will undoubtedly spread through the leadership of the universities. The great difficulty in dealing with the students, however, is illustrated by an interesting story which is typical of the childlike adherence of the average Russian to his theoretical ideas of politics. The chief instructor in the Academy of Arts—a government school—had a committee of students wait upon him and demand a representative of the student body in the examination board of the school. It seemed entirely rational to these students to demand being represented in judging something concerning which they were but now receiving instruction!

Social and political theories are the most discussed topics in Russia today. This is true not only of agitators but of conservative business men and officers of the government. Three men cannot be together for fifteen minutes without beginning to discuss the question of what it is best for the government to do. The whole nation has come to be a debating society. The leaven of liberalism is thoroughly at work, and in that fact is the hope of the future. The upper and official classes, quite as much as the middle and lower classes, are alive to the evils which confront the country. They are determined, if possible, to eradicate those evils. The great question is, what to do.

Let no man believe that Russia will not work out her problem. She will do it in her own way and in her own time. She will do it according to her own standards and in accordance with her own traditions and character. Russia is far from being crushed. She believes in her ultimate destiny as a great civilizing nation, and that destiny will be worked out. A very progressive Russian—whose education was completed in the United States and who is himself an intense though intelligent liberal—said to me in St. Petersburg on one of the very dark days of the war:

"If I didn't believe there was a grand future in store for this country, I wouldn't remain in business here for twenty-four hours. I have worked in the United States and could do very well there now, but here is where there is money to be made."

BRISTOL AND ELSE.

REV. JNO. R. BROOKS, D. D.

Leaving Asheville about 3 p. m., on the 10th inst., I ran down the valley of the beautiful French Broad, nearly 75 miles when we turned to the right from that stream and went some 15 miles further to Morristown, Tenn. After a short stop we took another train for Bristol, 89 miles distant, reaching there about 10:30.

In running from Asheville to Bristol we twice crossed the line at which we change from eastern to central time, first at Paint Rock and secondly at some point between Morristown and Bristol, so that our watches lost an hour between Asheville and Morristown but got it back between the latter place and Bristol. We go nearly west from Asheville to Morristown, but turn then rather to the north-east for Bristol.

Between these two towns we passed through Greenville, Tenn., a town of some 2,500 inhabitants, where Andrew Johnson settled soon after he left, without permission, the service of the tailor to whom he was apprenticed in Raleigh. It was here that Mr. Johnson plied his needle until he went into politics, and this was his home after he became Governor and United States Senator, and had reached the presidency, and until his death.

By the way, I remember seeing Mr. Johnson, while he was president, meet and shake hands with Mr. Litchford, whose service he left between suns many years before. It was at the time of his visit to Raleigh in 1867. It was the first time they had met since their separation nearly half a century before.

The orphanage presided over by Mrs. E. E. Wiley is located at Greenville. Bristol is

A UNIQUE CITY.

It stands on both Virginia and Tennessee soil. The line between the two States runs along the middle of State street and divides the city into two nearly equal parts. The street cars run in the middle of State Street, the State line running between the car rails equi distant from both. When my host and myself rode on the car he was in one State and I in the other. And when we rode in the middle we were going through two States at the same time. There is a law in Tennessee requiring the colored people to ride in the rear end of the car. When one, in disregard of that requirement, presumes to take his seat on the Tennessee side of the front end, and the conductor insists that he shall take a back seat, he can simply cross to the Virginia side of the car and continue his ride with the whites.

The city has an estimated population of 15,000, about equally divided by the State line. They have two separate and distinct city governments, a mayor and other city officers and police force on each side of the line, thus entailing extra expense to the people. Sullivan county, Tenn., and Washington county, Va., each has its court house in the city. Should a violator of the Virginia law, when pursued by the officers of that State, get across the line he would be free from arrest, at least for the time being. That would be true, especially in minor offenses, committed on one side of the street car if he would instantly cross to the other.

Although the post office is on the Tennessee side, many of the letter heads read: "Bristol, Va.-Tenn." I am told that, for some reason, freight on goods shipped by rail to "Bristol, Tenn.," is higher than it is on those shipped to "Bristol, Va.," although they are delivered at the same station and warehouse.

We have four churches in Bristol, but State Street is the principal one, having some 800 members and paying the pastor $1,600, and a furnished parsonage. Dr. W. S. Neighbors has been pastor four years, but now, by transfer, goes to the Greene Memorial, Roanoke, Va., the leading station in the Baltimore Conference. His people and the Conference at large seem greatly to regret losing him. Some twelve years ago the Rev. D. Vance Price was pastor of State Street and he is still pleasantly and favorably remembered by his former flock. The church building stands on the Virginia side, and is a large and handsome structure.

I failed to say last week that I had the pleasure of meeting our former excellent and gentlemanly conference associate, Dr. W. R. Barnett. He was, I think, looking as well as I ever saw him, notwithstanding his throat trouble is such that he did not take work. He has a promising son who is a member of the Conference.

I have hesitated about referring to

THE HOSS-STUART EPISODE,

but, as so much has been said about it in the secular papers, I have concluded that a word might not be amiss, as I was an ear and eye witness of the affair.

Bishop Hoss was presiding over the Conference, when Evangelist Stuart, as chairman of the committee on temperance, presented a carefully and well written report on that subject, to some items of which the Bishop, from the chair, objected and took the liberty of suggesting some changes. This, of course, brought Brother Stuart to his feet, who, in an earnest, vigorous and, as some thought, somewhat intemperate speech, explained and defended the report, agreeing, however, to modify one of the statements to which Bishop Hoss objected. But, it was probably unfortunate that Brother Stuart, in pressing his argument against the use of tobacco, cited the alleged case of a Bishop and his cabinet, who left the room in which their meetings were held so befouled by tobacco juice and smoke as to give grave offense to the Bishop's hostess. This drew from Bishop Hoss a most emphatic protest, together with a demand for the name of the Bishop referred to; but which Brother Stuart did not feel free to give.

I want to say in the interest of truth and righteousness, that, while both of these brethren showed some heat, and while their friends thought that each of them may have been somewhat indiscreet in what he said, I did not hear or see anything that I thought necessarily involved the compromise of the Christian or ministerial character of either of them. They are earnest and intense men, whose warm and emphatic words may not have been anything worse than an indignant and legitimate protest against what each, at the time, thought was improper in the other. I, at least, have just as good opinion of them as I had before the occurrence. I write this in justice to these honored and useful men.

Nor could I agree with some of the panicky brethren who seemed to think that great harm to the church would come from this "passage at arms" or from the adoption of Brother Stuart's paper.

I must add, however, that, while I have never made any crusade against tobacco, I certainly sympathize with Brother Stuart in his earnest appeal to our preachers and people to discontinue the use of Coca-Cola and of tobacco in all its forms. Nor do I understand Bishop Hoss to be in sympathy with their use.

Newberne, N. C.

THE CHRIST OF GOD.

REV. C. F. SHERRILL.

Born in the provincial Nazareth and brought up in the bosom of an exclusive race, Christ taught a universal kingdom, that would embrace all races and peoples to the end of time. He never breathed this thought in the atmosphere of his time. The Jew of his day had no such conception. It was the Divine thought of the Eternal Kingdom.

* * *

Christ never marshalled an army; yet he is the world's conqueror. He never wielded a sword; yet he has won more victories than all the Caesars and Alexanders. He never wrote but once and that in the fading sand; yet the literature and libraries of the world are creations of his through his inspirations. He never unlocked any of the secrets of nature; yet all the inventions and discoveries are sought out where his gospel has gone. His hands erected no temples or asylums; yet these rise everywhere in his name and through his power to bless a dark world. Christ never saw a map of the world, he never went but once or twice beyond the confines of narrow Palestine; yet he has changed the face of the earth. "In him was life, and the life was the light of men."

* * *

Two things determine greatness—the purity of character and the realm and extent of influence. Both these elements of greatness in their perfection, met in Christ. None so pure as he. "I find no fault in him." Pilate's verdict abides the ages. None have exerted so wide and wholesome an influence. He was peefect man and perfect God.

* * *

The pride of race is a hard thing to give up. The social characteristic is well nigh unconquerable. How beautiful is it that in Christ is neither Jew nor Greek, barbarian, sythian, bond nor free. In Him is a household of saints. He is the Elder Brother of the race. In the Son we find the family of God.

* * *

The Mosaic institution fills the Old Testament. For a thousand years, in home altar and temple service, it was uppermost in the mind of the Jew. Very little reference does Christ make to it. Never once does he mention circumcision. The Beatitudes are in another clime from that of ritualism. If these Jews had been inventing Jesus why this silence? Why is there no mention of the things most sacred to them? Christ was a "teacher come from God." The flower of Judaism dropped when the ripe fruit of Christianity appeared. The shadow gave way to the substance.

* * *

Christ did not bring Christianity into the world as some new discovery or invention is made, which, after it is once revealed, is independent of the originator. America, the circulation of blood, and the use of steam are independent of Columbus, Harvey, or Watts, Not so of Christianity. It can never be independent of Christ. It is his presence in the lives of men. The law of gravitation no longer needs a Newton. Telegraphy exists without a Morse. Christianity is the Christ-life in men. What the earth's light and vegetation and life are to the sun, Christianity is to Christ.

* * *

It was not a creed but the Christ that fired the souls of the apostles. It was not a system of philosophy nor an ecclesiastical organization that they were willing to die for. They were willing to die for him who had died for them.

God calls us today, and the only right answer is obedience. Undertake the duty, and step by step God will provide the disposition. We can at least obey. Ideal obedience includes the whole will and the whole heart. We cannot begin with that. But we can begin with what we have. It better to obey blunderingly than not to obey at all.—George Hodges.

To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to him—this is my sermon to myself. If we could live more within sight of heaven, we should care less for the turmoil of earth.—John Richard Green.

Cherryville Circuit.

To day, the first day of November, our new church at Mary's Grove was dedicated by Rev. R. M. Hoyle. Rev. A. R. Surratt, while pastor at Bessemer City held a meeting under a brush arbor. It began in a small school house, but was moved to an arbor built to accommodate the growing congregation. As the meeting was reaching its highest degree of interest it was brought suddenly to a close by incessent rains, but the work went on. Rev. Rev. J. W. Engle gathered the few Methodists together and organized a church 11 or 12 members. The new church was started last year by Rev. E. N. Crowder. This year it has been finished and dedicated. We now have 31 members and a fair prospect of growing into a strong church, in the near future. We were glad to have with us at the dedication, as visitors, Rev. Geo. D. Hermon of the Shelby Station and Rev. T. S. Ellington of the Bessemer City Charge. Brother Hoyle was at his best and preached one of his great sermons and raised the small amount of indebtedness and then dedicated the church to the service of God. Cherryville church has been painted this year. Labaratory church is now being painted, and Pleasant Grove church will be in the near future. A revival of church building and painting was a much needed one on this charge. The work has made progress along other lines this year. Sixty-five have joined the church and seventy infants have been baptized, with others to be baptized before Conference. Infant baptism seemed to have been neglected on the charge. I have baptized whole families of four and five children at one time.

I think the pastor's salary and other collections will all be paid notwithstanding the assessments are greater than ever before and the loss by removal has been great this year.

Last, but not least, the members and friends of Cherryville Church and congregation gave us a very enjoyable pounding, led by those two elect ladies Mrs. Callie Beam and Mrs. J. M. Harrelson. Among many other valuables was a beautifully bound copy of the New Testament from a baptist preacher. May all the good things promised in this good book be given to each one of the givers.

J. B. Tabor.

Crouse, N. C.

Randolph Circuit.

Our material progress and growth has been very good on the Randolph Circuit this year. Fairview has been beautifully finished on the inside, the parsonage has been painted anew on the ouiside and four rooms below, which had no paint were also painted nicely. The insurance on the parsonage has also been renewed for three years. The cemetary at Mt. Vernon has been paled with a nice iron fence.

The Sunday-school work has been the most successful for years, at Trinity the attendance has almost doubled. At Fairview the attendance has increased until it is about double the membership of the church. At Mt. Vernon the Sunday-school has been as good or better than usual. With the Home Department school at Ebinezer the enrollment has run up to 110. The Old Union school, as also the Mt. Gilliad, has been above the average. Good Children's Day services were held at Ebinezer, Trinity and Fairview and the Township Convention met with Mt. Vernon, all of which were great occasions.

I just closed my revival campaign last week at Fairview. In these meetings we have been greatly blessed by the preaching and work of Dr. Turrentine at Ebinezer, Old Union, Mt. Vernon and Trinity, and of Brother Beverly Wilson at Ebenezer, Brother W. L. Sherrill at Old Union, Brother Hix at Trinity and Fairview, Brother Hilliard at Mt. Vernon and Trinity and Brother Honeycutt at Mt. Vernon, and, of course Dr. Wood rendered very valuable services in many ways at Trinity. We were also glad for the presence of uncle Rush at Trinity.

In these meetings the members were greatly revived and blessed. Much and lasting good was accomplished and the fruit will be seen for years to come. About 100 souls were hapily saved and many homes made to rejoice. Several were heads of families. Nice additions have been made at all of the churches this year, chiefly as the result of our meetings, but the largest gains have been made at Trinity, Mt. Vernon and Fairview.

The finances are well up and we expect to make a better report than last year. All these good things have come our way notwithstanding one church was taken off the circuit at last Conference. The people have been good to us all year and we close three years of the happiest and most victorious years of our ministry.

Yours truly,

Albert Sherrill.

Rev. H. K. Boyer.

Whereas, Rev. H. K. Boyer has served as pastor, the First Methodist Episcopal Church, South, of Statesville, N. C., for a term of four years, the maximum time limit prescribed by the law of the church, Hence this relation of pastor and people will be severed at the approaching session of our Annual Conference.

While we can only accept the situation, yet we do regret to the full, this necessity. During these years we have learned to esteem and love Brother Boyer both as a pastor and as a man. He is a kind and srmpathizing friend, a faithful pastor and an efficient worker. Under his pastorate we feel and know that we as a church have grown stronger both spiritually and materially, therefore

Resolved 1st. That we, the members of the Quarterly Conference, extend to Brother Boyer, not for ourselves only, but in behalf of the entire membership of the church, our sincerest and most heartfelt thanks, for the kind, loving, faithful and efficient service he has rendered us.

2nd. We pray God's richest blessings may attend him and his family in whatever field he may be sent. We wish for him and his all the good that can possibly fall to the lot of human beings. May he live long to serve others as he has served us, and at last receive the rich reward of the faithful follower of the Master.

Signed by the Official Board,

Geo. B. Nicholson,
Sec. Quarterly Con.

Hayesville Circuit.

Dear Advocate:—I have a few items of interest and good news to write from Hayesville. We have been having some good meetings, last week I closed a meeting of about twelve days that resulted in forty-nine professions of religion and twenty-nine accessions to the church and these twenty-nine members were all to be baptized, quite a singular case in a Methodist church. One night in this meeting there were twenty professions.

Our fourth Quarterly Meeting was held last Saturday and Sunday, and Bro. J. E. Woesley was with us and he did some faithful and good preaching. We are always glad to have him with us, both in the Quarterly Meetings and in the home. He is winding up his second year on the District very successfully.

I have been in a meeting at Oak Forest this week. Will close tomorrow. We have had four professions at this meeting, got most of the unconverted ones at this place last year.

Hope to see you in Conference at Greensboro, in a few days.

Yours truly etc.,

E. Myers.

Uwharrie Circuit.

Dear Advocate:—I wish to express the gratitude we have for our pastor and also make a few remarks about the church. We certainly thank the Conference for sending us such a large-hearted, broad-minded pastor. Our hearts go out to all Methodist ministers. We feel they are a body of faithful servants and are always delighted with their company. We don't know what it is to have poor preachers on the Uwharrie circuit, but Brother Fincher surpasses any one we have ever known for power and influence. So far as we know his work is a success over the circuit.

Our meeting at Mt. Taber began the 4th Sunday in July and continued nine days. Rev. B. F. Fincher and Rev. J. W. Self did the preaching. The holy spirit was greatly manifested in power and unity. Eight converts and four accessions to the church. The church is taking on new life and building up. A real revival has begun among us. The holy spirit manifests Himself in all the services.

Sincerely,

W. F. Ragan.

Forest City.

Dear Advocate:—These last days of the Conference year are doubly busy days. The Presiding Elder with all the pastors of the Morganton District are "redeeming the time," hoping to be able to go to Conference with full reports.

This has been a great year on the Morganton District, great in material and spiritual growth and prosperity. From many charges we have heard of abundant blessings to the church. Even here on my charge we have had during the year at least two hundred conversions in and out of the church. Great spiritual awakenings have characterized nearly all of our revivals this year, a deeper consecration on the part of many lukewarm Christians. To our dear Lord be all the praise and glory. It was a little out of the usual order of things, just on the eve of Conference, for the parsonage to be stormed as it was on last Monday night, when a great company of friends entered bringing tokens of love and appreciation, leaving us not only greatly indebted to them for supplying so abnndantly our temporal wants, but bringing us under greater obligations, by these expressions, to render better and more faithful service.

This year we have completed the handsome new parsonage here which is a model for convenience and comfort. Forest City will make a good report at our Annual Conference. Advocate and its Editor is in great favor among onr people.

Fraternally,

W. O. Goode.

Forest City, N. C.

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FOR ROYAL Baking Powder. The "Royal" is shown by all tests, official, scientific, and practical, stronger, purer, and better in every way than all other baking powders.

If some grocers try to sell another baking powder in place of the "Royal," it is because the other, being made with cheaper and inferior materials, costs them less. Thus, though selling for the same, it gives less value to the consumer.

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Nothing else can bring this result. No other medicine compares with this matchless remedy. You can sleep safely in the jungle, if fever was your only enemy. Write to

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Report of Rev. E. C. Glenn.

Dear Brother Blair:—I enclose report of my work since our last Conference. Meetings held 26, Conversions 1,565, Reclamations 995. Total conversions and reclimations 2,560. Of the 1565 professions 938 joined the Methodist Church, and 211 joined other churches. In about all of these meetings my wife has been with me rendering valuable service.

It has been a pleasure to assist my brethren. God has wonderfully preserved our health and blessed our



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souls. Indeed, while helping others we have grown in Grace. To our Heavenly Father be all the glory and praise.

Fraternally,

EDWIN C. GLENN.

Hendersonville Circuit, Summary.

Upon the whole we have had a very good year, and shall be able to report at Conference all our Missionary and Conference collections in full, about one hundred per cent over last year. Twenty-eight weeks spent in revival work, one hundred and thirty professions of conversion and reclamation; sixty additions to the church; three hundred and fifteen sermons preached; six hundred and fifty pastoral visits besides many pastoral calls; With pastor's salary much in advance of last year; a parsonage furnished and mostly paid for.

Last but not leat, one hundred new subscribers to the Advocate.

We thank God and the good people of this charge who have stood by us so faithfully, and who have given us such hearty co-operation, and such liberal support. We are ready to be returned and serve this good people another year or to go to new fields, just as God may direct through the Conference officials.

Truly,

W. H. PERRY.

Revival at Chadwick, Charlotte.

Rev. J. A. Baldwin, the pastor writes under date of Oct. 30:

We just closed last night a glorious meeting which had continued two weeks. It was characterized by the large number of young men who were converted and became active workers in the meeting. It reached a very large proportion of our students and of the young people in the community. I have seen larger meetings, but never one I think in which so large a proportion of the congregation were under control of the Holy Spirit. This is the first time since begining my school work and coming here I have been able sufficiently to throw off other burdens as to conduct my own meeting. Having gotten my school work so I am not so completly tied down to the school room, I can do some things I have hitherto been unable to do.

Rev. P. E. Parker.

Resolved 1st. We the official members of Davidson Charge, Winston District, Western North Carolina Conference, desire to express our appreciation for the good and faithful work done by Rev. P. E Parker during his four years, as pastor of said charge.

2nd. That we commend him to our Methodist brethren as a safe and zealous worker in all church enterprises.

3rd. That these resolutions be recorded in our quartery conference record, and a coppie be sent to the North Carolina Christian Advocate for publication.

Signed by the Official Board of Davidson Circuit.

Jonesville Circuit.

Rev. T. H. Stimpson, of Jonesville circuit, writes: I think we are going to close our Conference year on this circuit with good results. We have had to labour under many disadvantages as you know, but we see marks of advancement in many ways. Our people are poor, but big hearted. With precept upon precept and line upon line we will in a very few years be able to be a self-supporting circuit. On Saturday night of Oct. 21st, the people of Jonesville gave the wife and preacher in charge a severe pounding for which we extend thanks through the Advocate.

Caroleen.

Brother Blair:—This is the best year our Superannuates have ever had for two reasons. One is they are twelve months nearer the New Jeruselam roll call than ever before; and the other reason is, the church on earth is going to provide larger and more liberal things for them than ever they have known.

Brother Richardson, pure, faithfu and true, is winding up with far more success than last year.

S. M. DAVIS.

Rev. C. M. Pickens.

We, the Board of Stewards of Pineville Circuit, do hereby express our entire satisfaction, and very great pleasure in having Rev. C. M. Pickens as our pastor and spiritual counselor for this year, and as his labors have been so faithful that if in the providence of God and the wisdom of our Western N. C. Conference, to return him to this circuit we will receive him cordialy..

Signed by the Official Board.

Married.

HAHN–KINCAID.—On Oct. 18th, 1905, at the residence of the brides mother in Lenoir, N. C., Miss Blanche Kincaid of Lenoir to Mr. Edward N. Hahn of Chester, S. C., Rev. Lee T. Mann officiating.

A Rush Order.

Western Union Telegraph Co.,

Kansas City, Mo. Mar. 30, '05.

"To J. T. Shuptrine, Savannah, Ga. Mail half dozen Tetterine, Fay Doyle."

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Our Correspondents.

A Delightful Occasion.

Dear Brother Blair:—I had hoped that ere this some one would have given you a "write-up' of a most interesting and delightful occasion which came off at the "old Reams Creek Camp-ground in the vicinity of Weaverville on the 25, of last month. Some days previous a committee of leading and prominent citizens in and around the village announced throughs the "Asheville Gazette News" that this meeting would be held, stating the objects thereof and giving a program combing religious services and social enjoyment with important business matters. The day came and was indeed an ideal one for an out-door meeting. This writer reached the ground just in time to hear the singing of the hymn preceding the sermon, the singing principaliy by the ladies was sweet and devotional. Such as can alone be made by the organs and instruments which God has made for His own worship and praise, "towit," the lips and tongues and throats and hearts of men and women—and not organs and harps and fiddles and horns that men make to please their own ears. The sermon by Brother A. W. Plyler the Presiding Elder was a most striking, able and appropriate one, he showed with much force and clearness the power of human sentiment which is after all the great dominating force of the world. The religious services over, there was a most bountiful spread of the delicious viands which the noble women of the community had prepared for the occasion and for the preparation of which on all such occasions can not be excelled. An hour was most pleasantly passed in partaking of the rich repast and in mixing and mingling in a social way. After this a business meeting was organized by calling Dr. Jas. A. Reagon to the chair with C. P. Weaver Esq. as secretary. On taking the chair Dr. Reagon made interesting remarks of historical and reminiscential character. Capt. W. E. Weaver then explained in detail the objects and ends had in view by the committee who called the meeting and in which they seemed to be so amply and heartiy sustained by the very large and highly respectable as well as highly enthusiastic assemblage present. Committees were appointed and ringing and businesslike resolutions were reported and adopted looking to the reestablishment of the "old time" order of things and the rebuilding of the altars of our fathers upon this sacred spot where all people will be invited to come up annually, and pitch their tents and engage for as many days as may be desirable in the worship of "Allmighty God" after the forms and fashion of those who planted Methodism in these mountains and who saw it grow and prosper under the old campmeeting system, whereby multiplied thousands of souls who are now in glory were converted and saved and where many other thousands may in like manner be garnered for the skies. Oh the blessed memories that cling and cluster around these hallowed old spots, scattered all over this mountain country, let us rebuild these old altars again and give the plain sweet gospel, the oldtime Methodist praying and singing and shouting a chance once more. Let those who would be religious have a chance at least once a year to throw off the restraints and formalities of the present modes of worship and enjoy one feast that will tide them over a year. It was resolved by this meeting, amidst great enthusiasm, to rebuild on the old spot a large cauopy under which to worship and invite all who may feel so inclined to come at a suitable time of the year to be fixed upon, and pitch their tents on this sacred ground, aid in bringing back the good old days of our fathers, "standing in the way and inquiring and asking for the old paths wherein is the good way." The enthusiasm of the occasion was greatly added to by stirring speeches by Capt. W. E. Weaver, J. B. Lotspiech Esq., Col. J. J. MacKey and others. It took but a few moments to raise a sufficient sum on the ground to insure the success of the scheme, and much more can be had if necessary to enlarge the plans, and by the first of next August, the committee promise to have all things ready so that "old Reems Creek Campground," and the surrounding groves and hills may be made to resound once more with the songs and shouts of the "Lord's hosts." Amen and Amen.

I have written this much hastily because I deem it a matter of more than local importance. I hope the good people of Weaverville will not think me officious for the writing up thir home affairs.

TAREWELL.

Asheville Preacher's Association.

As the Conference year draws to a close, I am requested to make some report of the doings of the brethren. Two of our number, Siler and Moore, will enter new fields of labor, and we part with them with deep regret, for our fellowship has been sweet and brotherly.

Brother Siler at Central has accomplished the almost unparalleled feat of building a handsome church in about 3 years, and bringing it almost to completion, unencumbered with debt. He will report about $25,000 raised during this year and 75 Accession's.

Brother Moore of Bethel, enthusiastic and full of untiring zeal has had 60 accessions, and has raised $350 for Missions. He has added some Memorial windows to the attractions of the church, at a cost of $240.

Brother G. W. Crutchfield, faithful, and true as steel, entered into occupation of a neat and comfortable new Parsonage early in the Conference year, and has, by earnest effort, paid of the debt of $2,200 on the Chestnut St., Church in the North part of Asheville.

Brother A. E. Harrison of Riverside has been able to do great things, and that in the place of difficulties and afflictions. He has seemed to be in a chronic state of protracted meeting all the year and has had many conversions. He has a church building well under way at Beaverdam.

The people at Haywood St. have been growing in the grace of liberality, and of patience with a deficient preacher. They have undertaken the support of a native preacher in Cuba, and will have paid $400 for Missionary purposes.

Our City Union of Epworth Leagues has been a success, and has made possible the projection and the continuation of the Riverside Mission. The District League has raised and paid $84 for the Church building in Santiago de las Vegas. The Auxiliaries of the W. H. M. S. of our city have elected and organized a local Board of City Missions with Mr. H. A. Dunham as its first President. They have undertaken the support of a young lady as City Missionary to co-operate with the pastors. The good women regret to part with Mrs. Siler, who, not wishing to change preachers, has decided to accompany her present pastor to pastures new.

A. T. BELL, Sec.

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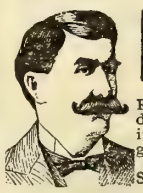
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The Mission Study Class and Leadership in Young People's Missionary Work.

BY JNO. W. SHACKFORD.

This is an age of great missionary achievements and of greater missionary opportunities, and missionary leadership is consequently at a premium. The greatest missionary need is that every Church in the home-land should be dominated by the missionary motive. This alone will meet the need abroad. But there must first be missionary leadership at home everywhere, in the pulpit, in the Sunday-school, in the Epworth League.

The League if it stands for any thing stands for the development of leadership. It ought therefore and does, when properly constituted, stand for the development of a leadership dominated by the spirit of world evangelism.

The League is especially well adapted in its form of organization and in the character of its membership for the development of such leadership. It includes within its ranks some of the most capable young people in the Church. Many of these are already teachers in the Sunday-school; out of these ranks will soon be called superintendents and many more teachers for the Sunday-schools, and officials for the Church who will determine its missionary policy. From it should go forth missionary pastors and missionaries for the field. The League has a great and God-given opportunity to help in determining the attitude of the Church through the development of those who are to stand in the fore front of the Christian activities of the future.

The question of missionary leadership in the League itself confronts us at the very outset. How are we to develop in each chapter a few earnest, intelligent leaders? We must have vital leadership in the Fourth Department or it will fail.

The Mission Study Class aims directly at meeting this need. The success of the Study Class work in the young people's societies of Southern Methodism, and of other great denominations, fully justifies the claim made for this method of work that it is the most practicable way of answering the question. How to develop missionary leadership among young people?

The Mission Study Class movement has in the last several years developed rapidly in the colleges and in the young people's societies. Last year there were 1949 Study Classes organized with 12629 students enrolled in the schools and colleges of America. And while a few years ago nothing was heard of the Mission Study Class in the Churches, now a great Study Class movement is developing both in England and in America. Last year there were, as nearly as can be estimated, 50,000 young people enrolled in Mission Study in this country.

The movement is really only just getting a foothold in our Leagues since the establishment of the Department of Missionary Work. Last year there were 278 Classes organized in the Leagues of our church with an aggregate membership of 2151 members. These were distributed in thirty-three annual conferences. This is the beginning of systematic mission study among our young people for the development of a missionary leadership in our church. May it not end until there are a sufficient number of equipped men and women to lead our churches in an advance movement for world evangelism that is commensurate with the world-wide opportunity of our time.

In Regard to Sunday Cars.

In his Autobiography, John G. Paton, the great missionary, makes prominent the fact that he would not use the electric and railway cars on Sunday. His example in this matter is worthy of consideration. Christians are giving their approval to Sunday carrying, by riding to and from church. This approval gives the car companies a legitimate excuse for running the cars all day Sunday for the convenience of pleasure-seekers and for the sake of gain. And this evil, to which Christians thus give endorsement, is a dark blot on our country's fair name.

"The cars should run that the churches may be accessible to all the people," say the advocates of Sunday cars. This excuse "makes the law of God of none effect," in the lives of many men. It is just as effectual in doing this as if the cars carried their passengers to a bull-fight.

If cars should be run six or nine hours a day for the sake of riding Christians, the non-church goers may ask that they be shuttled back and forth the rest of the day for their pleasure. Of course it seems that the fact that we are going to church would justify us in using the cars if we can not walk. But on the other hand we are in this way hiring men to work for us. And this work keeps these men from the services of their church, and causes them to break God's law.

The street-car conductors and motormen are required to work eighty-four hours a week—that is, over eight days of ten hours each, per week. And there are men in the transportation service who are doing violence to their consciences, as well as breaking down their health by this eight-day-per-week work.

Those who can not walk to church every Sunday may, by some means, attend occasionally. And, by their refusing to use street cars on the Sabbath, they will not only cease to do their share of depriving the operators of Sunday rest and worship, but will, by their example make stronger the sentiment against the desecration of the Sabbath in this Christian land of ours.

This fiction of needing the cars run for religious purposes is one of the rocks on which the sanctity of our Sabbath as a national day of rest is in danger of going to pieces. The desecration of this day is a violation of God's law. The penalty for this crime will be national degradation and final displacement. In view of our breaking this law, the brethen have a right to laugh at us and turn away, when we beg them to keep the commandments.

By our endorsement of Sunday cars we are letting down the bars to all the evil of "Sunday as a holiday." Stern opposition to secular Sundays, on the part of Christians is what we need today. We have no right to qualify one of the commandments to suit our convenience.

The Colonel's Waterloo.

Colonel John M. Fuller, of Honey Grove, Texas, nearly met his Waterloo, from Liver and Kidney trouble. In a recent letter, he says: "I was nearly dead, of these complaints, and, although I tried my family doctor, he did me no good: so I got a 50c. bottle of your great Electric Bitters, which cured me I consider them the best medicine on earth, and thank God who gave you the knowledge to make them" Sold, and guaranteed to cure, Dyspepsia, Biliousness and Kidney Disease, by all druggist, at 50c. a bottle.

Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, apan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

Corporation Notice.

NORTH CAROLINA,
Guilford County.

This is to certify that the Board of Directors of the Christian Advocate Publishing Company, at a meeting duly called and assembled on the 12th day of November, 1904, in the city of Charlotte, passed the following resolution:

Resolved, That it is advisable and for the best interest of all the stockholders of the corporation that its capital stock be reduced from ten thousand eight hundred dollars ($10,800.00) to eight thousand dollars ($8,000.00), and thereupon the said directors called a meeting of the stockholders, to be held on the 8th day of April, 1905, at the principal office in Greensboro, North Carolina, and in accordance therewith the stockholders of the said Christian Advocate Publishing Company met, after due notice in a meeting duly called and assembled. more than two-thirds of the stock being represented and voting and unanimously passed the following resolution:

"Resolved, That the capital stock of the Christian Advocate Publishing Company be reduced, and it is hereby reduced from ten thousand eight hundred dollars ($10 800 00) to eight thousand dollars ($8 000 00)."

And that the whole number of shares of stock in the said Christian Advocate Publishing Company is one hundrod and eight (108) and that the stockholders, whose names appear upon the enclosed certificate, have the number of shares placed opposite their respective names,

In witness whereof, the said Christian Advocate Publishing Company has caused this certificate to be signed in its corporate name by its president and attested by its secretary this the 16th day of October, 1905.

CHRISTIAN ADVOCATE PUBLISHING COMPANY,
By D. B. Coltrane, (Seal) Pres.
Attest: H M Blair, Secretary.
(Corporate Seal)

NORTH CAROLINA,
Guilford County.

This is to certify that on the 16th day of October, 1905, before me personally came H. M Blair, secretary of the Christian Advocate Publishing Company, with whom I am personally acquainted, and being by me duly sworn, says: That D. B. Coltrane is the president of said corporation, and that he, the said H M. Blair, is the secretary of the Christian Advocate Publishing Company, the corporation described in and which executed the foregoing instrument. That he knows the common seal of said corporation, that the seal affixed to the foregoing instrument is said common seal, and the name of the corporation was subscribed thereto by the said president, and that said president and secretary subscribed their names thereto; and said common seal was affixed, all by order of the Board of Directors of said corporation, and that the said instrument is the act and deed of said corporation.

N L. EURE.

(Notarial Seal)

NORTH CAROLINA
Guilford County.

This is to certify that we, the undersigned. stockholders of the Christian Advocate Publishing Company, a corporation organized under the laws of North Carolina, in a meeting duly called and assembled on the 8th day of April, 1905. at the principal office in the city of Greensboro, voted to reduce the capital stock of said Christian Advocate Publishing Company from ten thousand eight hundred dollars ($10 800.00) its capital stock, to eight thousand dollars ($8,000 00).

And we hereby give our assent in writing to such reduction, as provided in chapter 2, section 29 to 32 of the acts of the General Assembly of North Carolina, for the year 1901, and acts amendatory thereof.

Witness our hands and seals this the 11th day of October. 1905.

Name.	No. of shares
D. B. Coltrane (Seal)	44½
Western North Carolina Conference, by J. E. Gay, proxy (Seal)	55
A J. Williams (Seal)	3½

Filed Oct. 17, 1905.
J. BRYAN GRIMES,
Secretary of State.

STATE OF NORTH CAROLINA,
Office of Secretary of State.

I, J. Bryan Grimes, Secretary of State of the State of North Carolina, do hereby certify the foregoing and attached three (3) sheets, to be a true copy of the Certificate of amendment to the charter of the Christian Advocate Publishing Company, and the probates thereon, as the same is taken from and compared with the original filed in this office on the 17th day of October A. D. 1905.

In witness whereof. I have hereun to set my hand and affixed my official seal.

Done in office at Raleigh. this 17th day of October, in the year of our Lord 1905.

J. BRYAN GRIMES,
[L S.] Secretary of State.
oct 26 3t

Dealers serve owners when they sell L. & M. Paint. Actual cost $1.20 a gallon. Longman & Martinez, Manufacturers, New York.

North Carolina Christian Advocate

[Entered according to the Postal Laws and Regulations in the Post Office in Greensboro, N. C., as mail matter of the second class.]

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Conference Publication Committee.

Rev. J. R. Scroggs, Ch'm'n, Greensboro, N. C.
Dred Peacock, Sec'y, High Point, N. C.
D. B. Coltrane, Concord, N. C.
Rev. Frank Siler, Asheville, N. C.
F. Stikeleather, Asheville, N. C.

Office: 108½ West Washington Street.

LOSING GROUND IN ONE PARTICULAR

While the work of God as represented by the Methodist Episcopal church, South, is making rapid progress in many respects there is one particular in which we are undoubtedly losing ground. We refer to the well-known decrease in the number and efficiency of our local preachers. In the early history of the church the local preacher was no small factor in bringing about the marvelous results which gave emphasis to our claim of a divine commission to spread Scriptural holiness over the land. The local preacher was the strong second of the preacher in charge, and filled up the gaps in long intervals between regular appointments, as well as affording much needed assistance in revival and general evangelistic work. He was also greatly useful in supplying weak charges which could not be provided for out of the the regular itinerant ranks.

Many thoughtful and devout men among us feel a deep concern for the future of our church because of the constant reduction of the number and efficiency of this important branch of our ministerial supply. There are those, on the other hand, who endeavor to allay any fears on this score by the plea that changed conditions have brought about this state of things—that the local preacher is not needed today as in the days of our fathers, and that the reduction in the number of those serving in a local relation is due largely to the fact that the door of opportunity is wider open to the itinerant now than in the days of the pioneer. There may be some truth in this; yet when we consider how churches have multiplied, and how the pastoral charges have been divided and subdivided, also how rapidly new manufacturing communities have been and are yet springing up to increase the demand for ministerial service, it is apparent that there is vast room for working thousands more consecrated men in this relation than we are at present able to muster. The fact is that every pastor who is conscientiously striving to compass all the work of his charge must feel the need of efficient help upon which he finds it impossible to lay his hands. The harvest is plenteous, but the laborers are few, and we venture the suggestion that, however much we may stress the importance of laymen falling into line in co-operation in Christian work, the efficient help needed in the work will not come till we can arouse the consciences of men to take upon themselves in a peculiar sense the vow of obedience to a divine call.

There are pious and intelligent physicians, teachers, lawyers, and men of intelligence and devoted piety in all the professions and callings of life whom God has called to special service, and who ought to be willing to serve in the capacity of local preachers. These men are herded to spiritual suffocation in some of our larger churches, and they should be exhorted to make sure that they do not make shipwreck of faith by failing to be obedient to the heavenly calling.

As some men are clear in the conviction that they are not called to occupy the relation of local preachers, so there may be others who are as clear in the conviction that they are not called to be itinerant preachers. We err in holding too strictly to the theory that secular pursuits necessarily secularize a man—that the cloister is essential to sanctity, or that absolute separation from professional or other secular employment is essential to give a man power with God and with men. The truth is that all legitimate labor, whether in a profession or other secular employment, is sanctified by a man's religious life, and his everyday fidelity to God exemplified in connection with business or profession gives him added strength as a witness for the truth, and greater power in persuading men to be saved. We need more and better local preachers, and we believe that we have the material out of which to make them, and that every pastor and presiding elder should set about finding out who it is in every congregation that God wants to take this work upon themselves. One of the arts of the earlier Methodist preacher seemed to be, as by an instinct, to discover these men and say to them, "thou art the man." Many a cowering Jonah has thus been awakened from his lethargy and sent on his mission of warning and help to a world of sin.

There are some difficulties in the way of bringing back to the church the local preacher in larger numbers and in greater efficiency, but these we will have to defer for consideration in another issue.



BREVARD STREET CHURCH, CHARLOTTE, N. C.

THAT SOUTHERN METHODIST CHAUTAUQUA.

The editor of the Raleigh Christian Advocate last week called attention to a movement of great importance to Southern Methodism which has been conceived by one of our leading men and quietly agitated for a number of years. The importance of this materializing in some definite way is suggested by the action of our Presbyterian brethren in appointing a committee in their recent Synod to take into consideration the purchase of Montreat, a rather unique Summer resort near Black Mountain.

Dr. Ivey says:

"One of the most prominent connectional men of the Methodist Episcopal church, South, has long had it in his mind to establish a Southern Methodist Chautauqua in one of the loveliest localities in Western North Carolina. We have seen the place and we have seen the plans. The idea captivated us and it is one of our regrets that those plans have not materialized. Unless the materialization soon comes, the Presbyterians will have outstripped us in the Chautauqua race. The Synod which met last week at Red Springs appointed a committee to take in hand the purchase of Montreat, near Black Mountain, and use it as a place for Bible study and Chautauqua exercises. Montreat has twenty-five cottages, is six miles long and a mile in width, and has a hotel valued at $17,500, and $20,000 worth of timber land. There is a lake and fine roads, and Dr. Howerton, who presented the resolution, said it could be procured at its purchase price, $40,000, with a cash payment of $25,000, the remaining $15,000 to be taken by present shareholders in stock. It was his idea to utilize Montreat as a resort for Presbyterian families, the place for holding the annual meeting of the Synod, the location of a girl's industrial school for the Asheville Presbytery. It also has a church valued at $3,000, and in this and the hotel summer institutes and Bible schools could be held. The Presbyterians show wisdom in directing their attention to such an enterprise. Cannot we Methodists do something of the same kind?"

OPENING OF THE NEW CENTRAL CHURCH, ASHEVILLE.

Last Sunday was a day of joy and gladness with the Rev. Frank Siler and his congregation at Central church, Asheville. For nearly four years they have been engaged in the work of erecting a new and beautiful house of worship, and by arduous effort succeeded in opening the main auditorium for worship just in time for Brother Siler to occupy it with his last Sunday's services. We are glad to give our readers a view of this new church on our first page, but regret that we have not space to give the historical sketch which was printed in the elaborate programme prepared for the opening day Central is one of the most important charges in our conference, and this new church has been erected at a cost of more than $50.000 00. During the last four years this congregation has raised in cash for all purposes nearly $80,000 00 We congratulate Brother Siler and his faithful official board on the prompt and successful achievement of this great undertaking. One of the unique features of this opening service was the exceedingly appropriate opening hymn, composed for the occasion, by Mrs. Emily Allen Siler, the pastor's wife, which we hope to print in a later issue. It will be gratifying news to the Methodistt all over North Carolina as well as throughout the Southern Methodiss church to know that Bishop A. Coke Smith was able to be present and participate in the services. Rev. Frank Siler, the pastor, who has labored so earnestly and effectively in rearing this beautiful church, preached the sermon.

THE NATIONAL THANKSGIVING.

On November the 2nd, President Roosevelt issued his proclamation naming Thursday, November 30th, as a day for Thanksgiving. In his proclamation he says with eminent propriety:

"When nearly three centuries ago, the first settlers came to the country, which has now become this great republic, they fronted not only hardship but terrible risk to their lives. In those grim years the custom grew of setting apart one day in each year for a special service of thanksgiving to the Almighty for preserving the people through the changing seasons. The custom has now become national and hallowed by immemorial usage. We live in easier and more plentiful times than our forefathers, the men who with rugged strength faced the rugged days; and yet the dangers to national life are quite as great now as at any previous time in our history. It is eminently fitting that once a year our people should set apart a day for praise and thanksgiving to the Giver of All Good, and, at the same time, that they express their thankfulness for the abundant mercies received, should manfully acknowledge their shortcomings and pledge themselves solemnly and in good faith to strive to overcome them.

WELCOME TO THE CONFERENCE

The city of Greensboro extends a glad hand to the members of the Western North Carolina Conference, assembled in our midst this week. While this city shares often in the privilege of entertaining this body, having been accustomed fo take her turn every few years since the old North Carolina Conference was set off from the Virginia Conference, early in the last century, she never esteems it a burden, but a happy privilege. May the Great Head of the Church meet with us, and give us a blessed season of gracious fellowship.

STATESVILLE'S NEW CHURCH.

The congregation of the First church, Statesville, have launched their new church enterprise. As shown on our second page this week, this will be one of the most elegant church buildings in the State. The plans have been drawn by Messrs. Wheeler, Runge and Dickey, of Charlotte, and it is expected that work will begin at an early day. Rev. H. K. Boyer, the retiring pastor, has labored with great success during the past four years and this new church movement is one of the most important achievements of his ministry.

BREVARD STREET GHURCH, CHARLOTTE.

We take great pleasure in presenting our readers with a cut of the new Brevard Street church, Charlotte, also to let them look into the face of the preacher who, for four years, has stood heroically by this enterprise and brought it to a successful issue. Those who know the conditions under which Rev. L. A. Falls took hold of this enterprise four years ago, will understand what is meant by saying he has rendered heroic service. There is no other term which will adequately express it. The church was dedicated on last Sunday morning by Bishop A. W. Wilson, who preached a great sermon to a thronged house from Isaiah 61:1 4, his theme being, "The Mission of Christ, Christianity and the Church in the World." The church was dedicated free of debt and will stand as a worthy monument to the fidelity of Brother Falls and a heroic band of officers and members.

PICKING UP A LOST STITCH.

Under date of October 7th, Rev. Frank Siler wrote us the following note for publication:

"DEAR BRO. BLAIR:— It looks now as if we may be able to open our new auditorium Sunday, November the fifth.

"We are not positive enough to warrant my sending personal letters of invitation to former pastors to be with us on that day, but we shall be glad to have them with us whether we open or not, for they will find a cordial welcome in our commodious Sunday-school room.

"Sincerely yours,
"FRANK SILER."

We insert this notice this week as a matter of justice to Brother Siler, since otherwise it might be presumed that he had given no notice of the event, and had failed of proper thoughtfulness toward former pastors, &c. We very much regret the oversight by which this notice failed to appear last week.

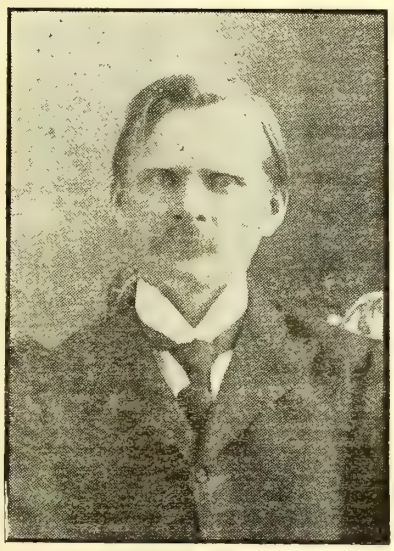
A NEW MEANS OF DIVERSION.

Perhaps we should call it an old method revived and adapted to modern tastes. We refer to the wrestling match which it seems sprang, full fledged, into the arena of the sporting places of some of our cities not long since. Asheville enjoys the exclusive honor (?) of having pulled off the first and best of these sensational performances. But there is the accustomed tendency to contagion, and almost every day the bullies are bantering each other for a bout on the catch-as-you-can style, which, being interpreted, means the gouging of eyes, mashing of noses, smashing of ribs, breaking of arms, or any other brutal sort of performance the stronger may be able to practice upon the weaker.

It is not surprising that these professional bullies should be ready for the banter and that they and the retinue of gamblers who flock about them should put up fat purses for the contest; but that the municipal or other authorities should offer them shelter, and that there should be a sporting contingent in our society ready to give them enthusiastic patronage, is, to say the least, disquieting. To men and women who are concerned for the preservation of high moral sentiment and clean society, to say nothing of humane and religious sentiment, it is heart-sickening.

It is not difficult to see that this is the clever shift of the sporting element who have despaired of finding tolerance in North Carolina for the prize fight. To have brought a pair of these disgusting pummelers into any city of our State without guise would have been to summon an Executive manifesto forbidding such a thing. But a Japanese jiu-jitsu pitted against a stalwart mountaineer for a wrestling contest would provoke only the smiles of unsuspecting authorities, while they looked upon it as a good-natured piece of pleasantry among the sports. Thus the Trojan horse walks in and lo! we have what is in fact prize fights, galore.

Now what we want to know is whether this thing is to be tolerated. Will not the thousands who value the preservation of the best things in social life demand that our Governor, if need be, take cognizance of this thing and see that the mask be torn off? If we may forbid the prize fight, we ask in all candor if the same law may not be invoked to stop these shameful and beastly performances in the name of wrestling matches? They are certainly all of a piece, and no good, but only evil, can come of them.



REV. L. A. FALLS,
Pastor of Brevard St. Church, Charlotte.

REV. JNO. F. BUTT DEAD.

Rev. John F. Butt, of Charlotte, one of the oldest and best known Methodist preachers in North Carolina, died suddenly on a street car, while returning to his home in the Dilworth suburb last Thursday morning, November 2nd. He had gone to the city to transact some business and had expressed himself before leaving his home as feeling as well as usual. His death was due to heart failure.

Brother Butt came to Charlotte about forty years ago, and identified himself at once as an active local preacher with the work of our church in the city. It is not extravagant to say that he is perhaps entitled to the place of first honor for faithful and effective evangelistic service in the city. Against all sorts of wickedness in high places and slums he waged a ceaseless and fearless warfare in behalf of righteousness and truth, and some of the well-organized churches have been built upon the foundation which he laid.

He was never a member of the Annual Conference, but labored so faithfully in various fields as a supply as to be entitled to a place on the memorial pages of our Conference journal. In fact, he was to all intents and purposes an intinerant Methodist preacher.

He was married three times, and is survived by a wife and four children. Every one who knew him will instinctively adopt as an appropriate Scripture eulogy: "Well done, thou good and faithful servant."

The Charlotte Observer, of November 3rd, pays beautiful tribute to him in the following editorial:

"One of the best men in the world went off the stage of life when Rev. John F. Butt died yesterday. He was an humble man, without great ability and with no pretensions, yet the record of his charities and practical usefulness is far longer than that of many men whose names resound in the corridors of time. No man has done more—and this is said quite deliberately—for morality and religion in Charlotte. For more than the life-time of a generation he has, with rare intermissions, lived and labored here. His living, in years past, did not come from his ministry, but from a little grocery store, the business of which he was ever ready to neglect for a congregation which he might assemble in a suburb or to relieve the distresses of some one in trouble. He spent a long life doing good and never had a prompting of selfishness. The world is better for his having lived in it and not a soul is worse. He did no wrong, his life was an example of self-abnegation and effort in behalf of the lowly people, and his memory will be reverenced by everybody who knew him, and with heart enough to appreciate him."

We hope to furnish our readers a full memoir at an early day.

NOTES AND PERSONALS.

Rev. R. L. Fruit, preacher in charge of the Mt. Airy circuit, was married on Thursday of last week to Miss Alice Gwyn, of Surry county. The bride is a niece of Rev. J. M. Ashby, of the North Carolina Conference. The ADVOCATE wishes for the happy couple a long and useful life.

It is announced in the local paper at Pilot Mountain that Rev. J. M. Rowland, of the Pilot Mountain circuit, will be transferred to the Virginia Conference. Brother Rowland has made a record for faithful and efficient service and this Conference will regret to see him depart.

A Methodist church will be organized and a new house of worship erected in the southern portion of the county, near Esq J. S. Little's residence, in the near future. 'Squire Little, in speaking of the new church, said that there are a number of Methodists in that community and no Methodist church in miles of them —Monroe Enquirer.

Invitations have been sent out to the marriage of Miss Jennie Stevens Armstrong, of Lincolnton, N. C, and Rev. James H. Bennett, of the Western North Carolina Conference. The ceremony will take place in the Methodist church, at Lincolnton, on Wednesday evening, November 22d, at 7:30 o'clock. The ADVOCATE extends congratulations in advance.

Referring to the recent dedication of Centenary church, Newberne, the press correspondent said: "The most remarkable event of the occasion was the raising of a debt of more than forty thousand dollars before the formal dedication of the church. Nothing like it has ever been done in Newberne if in the State. Bishop Duncan said that in a ministry of more than forty-five years he had never raised so much money at one time."

Rev. H. H. Robbins, preacher in charge of Maiden circuit, sprang a surprise on his friends throughout the Conference last Wednesday, as the following special from that place on Thursday announced: "The Rev. H. H. Robbins, the popular pastor of the Methodist church, and Miss Mary Correll, granddaughter of Mrs. M. T. Boyd, were married Wednesday evening. It was a home wedding, the Rev. C. B. Heller, of the Reformed church, performing the ceremony.

THE SUPERANNUATE ENDOWMENT FUND.

The notes given by preachers and laymen two years ago on this fund have been placed in my hands for collection, and I would be grateful to the brethren if they will see me and make settlement during the Conference.

GEO. D. HERMAN.

The Sunday School Lesson.

LESSON FOR NOVEMBER 12th, 1905.

Ezra's journey to Jerusalem.
Ezra 8:12 32

Golden Text.

The hand of our God is upon all them for good that seek him ["that seek him for good"] Ezra 8:22.

NOTES.

Now about sixty years after the finishing of the temple, and fifteen after Esther, evil times were on at Jerusalem The first returning exiles had expected help in men and money from the Dispersion, but it did not come. They grew poor, and did not improve the city. They married with wealthy heathen; they neglected the law, and the land became disorderly and unsafe. The heroic, devout and ambitious temper was dying out, and Judah was going backward, not forward. "It is time for thee, O God, to work; for they are making void thy law."

Ezra is now the man for the occasion. How divine Providence continually has some chosen instrument to do a work sorely needed! Ezra was a priest of Aaron's line, in range and force of intellect peer of Socrates or Pericles, or any of his time. His specialty was the law, and the power and splendor of Persia and Babylon stimulated him to bring his people to the front in their true character. "They shall teach Israel thy law," the priestly errand, was his life-work.

He in the Sacred Record is the first literary man. Deep study convinced him that public welfare rests on ethics, and ethics on the divine law. He therefore in Psalms 1, and 119 set forth the law as the ground of mental and moral rest, of personal and public happiness. In gathering and arranging the Sacred Books he did an editor's work, while by "giving the meaning thereof" he was commentator. Thus by his mental culture and energy he founded and urged the work of the synagogue.

He now appears as organizer and manager of affairs. It is notable that the Dispersion reared such as he, Esther and Nehemiah. The Exile developed some high character, spiritual, gifted, heroic. Ezra sees that Jerusalem's gifted heroic. Ezra sees that Jerusalem's adversity comes of a religious decline. "This book of the law shall not depart out of thy heart," had been Moses' final rule for public welfare Ezra sees with Moses' eyes, and acts accordingly.

New life by men, money and authority is thrown into Judah. Seventeen hundred give up Persian homes to help the Holy Land. The king, son of Esther's Xerxes, easy of temper and fond of Ezra, gives ten millions (our money), with ample authority under his own imperial hand. Yet the chief element in the effort is Ezra's own personality. Brave, strong and wise, he is among Israel's heroes, and his piety is his choice endowment.

Ezra is burdened with a task that he can not bear alone. He has pointed the king to the Power that ordered the pillar and the cloud in the Exodus, and he must take hold of that Power now. As Esther prayed on the eve of her entrance to the king, so Ezra now. "Giver ear, O Shepherd of Israel, thou that leadest thy people as a flock!" The perils of the desert, the weakness of human faculties, the need of daily renewal as by falling manna, above all, the high spirit and courage which never fails or falters, for these there was need of prayer.

It was worthy of an imperial patron and of generous Israelites, the value of cash being at least ten millions with us. This does not include supplies of beasts of burden, food and necessaries. "Who goeth a warfare at his own charges?" This ample outfit showed the Divine approval of the undertaking, and the coming of a caravan so richly laden would give new heart to the Jews at Jerusalem.

Ezra wisely relieves himself by putting the treasure into the hands of twelve known and responsible men. Their names being recorded, generations following would know their skill and truth in handling their charge. The great leader thus honors them by dividing his labors with them, making them 'Secretary of the Treasury."

They may have taken the air-line through the desert. It is more likely that they went by a northern, circuitous route. From Ahava, a canal for irrigation, by the longer way, is nine hundred miles, about nine miles a day from flowery spring to midsummer. It was a joyous journey, full of life, and cheer. Every day "the good hand of our God was upon us." In the morning Ezra said? "Arise, O God!" and at evening: "Return, O God!" and his presence gave them rest. Song and gladness enlivened the way, and Ezra was drilling his volunteers for their work.

It was to give more life and fuller to Jerusalem. There was the central people, the heart of Israel. Weary, poor and demoralized now fifty years after the great effort of Lesson IV., the new generation was failing in all duty. Ezra's fresh supply of means, devotion, courage and leadership was to restore the things which were failing and ready to die. This second Return was to bring a revival, and Ezra gives his first and earnest effort to piety and morality. On those rest progress and prosperity.—A. B. Hyde, D. D., in Pittsburg Christian Advocate.

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Yorkville	Lv 9 48 am	5 57 am	
Gastonia	Lv 10 38 am	7 50 am 9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am 1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

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Yorkville—Southern Railway.
Gastonia—Southern Railway.
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Newton and Hickory—Southern Railway.
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Though it's said that time has wings,
There is always time to find
Ways of being sweet and kind;
There is always time to share
Smiles and goodness everywhere."

—Christian Observer.

The Little Blue Spool.

There was once a little blue shuttle in a great loom that was weaving some beautiful silk cloth of many colors. You have seen a loom, have you not? You remember the long rows of silk threads called the warp. And the shuttles were spools of different colored threads. The little spools were shot through, between these threads, from right to left, from left to right, making the woof which bound the whole into a firm cloth.

But one day a little shuttle, or spool, that carried a certain shade of blue thread, said to himself: "There isn't very much blue, that I can see, in this silk. I don't believe I'm of much use anyway, and I just won't work any more." And he didn't. And when the silk was taken from the loom it was found that the silk was ruined, for there were great gaps in it where the little blue spool should have run through.

We all have a part in the great loom of life. And, like the little blue spool that spoiled the beautiful silk, we must each do our little share of work or spoil the whole web.—Selected.

A Streak of Sunshine.

"Well, grandma," said a little boy, resting his elbows on the old lady's stuffed armchair, "what have you been doing here at the window all day by yourself?"

"All I could," answered grandma, cheerily; "I have read a little and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. There she comes now."

"That girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "O little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and to grandma's surprise he raised the window and called:

"Susie, O Susie, come up here a minute; grandma wants to see you!"

"Grandma wants to know, Susie Moore," exclaimed the boy, "what makes you look so bright all the time."

"Why, I have to," said Susie; "you see, papa's been sick a long while, and mamma is tired out with nursing, and baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arms around this little streak of sunshine. "That's God's reason for things; they are because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—The Sunbeam.

My Three Lessons.

"When I was eleven years old," said Mr. S., "my grandfather had a fine flock of sheep, which had to be very carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his books than of the sheep was sent with me, but left the work to me, while he lay under a tree and read. I did not like that, and finally went to my grandfather and complained of him. I shall never forget the kind smile of dear grandfather, as he said:

"'Never mind, Jonathan, my boy; if you watch the sheep, you will have the sheep.'

"'What does grandfather mean by that?" I said to myself. 'I don't expect to have sheep.' My desires were very moderate. I could not exactly make out in my mind what it was, but I concluded it was all right, and I went back contentedly to the sheep.

"I could not, however, forget grand father's words. Then I thought of Sunday's lesson. 'Thou hast been faithful over a few things; I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his duty; be faithful, and you will have your reward.'

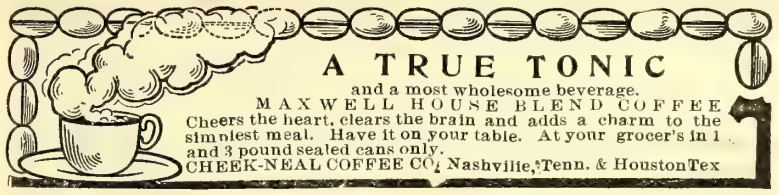
"A second lesson I received soon after I came to the city as a clerk. A merchant from a country town, who knew me, came to buy goods, and said, 'Make yourself so useful that they cannot do without you.' I grasped his meaning more quickly than I did my grandfather's. Well, I worked upon these two ideas until one day I was offered a partnership in the business. The first morning after the partnership was made known, the old merchant from the country called to congratulate me. 'You are all right now,' he said. 'I have only one word of advice to give you: Be careful in the choice of your companions.' That was lesson number three."

And what valuable lessons they were! Fidelity in all things; doing your best for your employers; carefulness in choosing your associates. Boys, take these lessons home, and study them well. Under God, they are the foundation-stones of character and honorable success.—Toronto Presbyterian.

Better Than Spanking.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 185, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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At every drug store in $1.00 bottles.

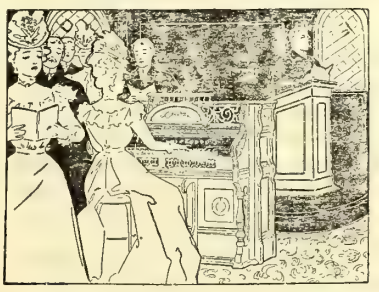
WRITE US A LETTER

Put aside all timidity and write us freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain, sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

"DUE TO CARDUI

and nothing else, is my baby girl, now two weeks old," writes Mrs. J. Priest, of Webster City, Iowa. "She is a fine, healthy babe and we are both doing nicely. I am still taking Cardui, and would not be without it in the house, as it is a great medicine for women."

The Epworth Organ helps the preacher



When the singing has plenty of snap and power, the preacher finds it easy to preach.

There's nothing like good rousing music to make the people attentive.

The Epworth organ has a sweet, rich tone—strong and sustaining. It reaches the people back by the doors and encourages the whole congregation to join in.

The singers like it because it's so easy to sing with. The organist likes it too because it's so easy to play. The touch is responsive, and the pedals work easily.

Our catalogue shows organs for Churches, Leagues and homes; explains how to save the middle dealer's profit and how to order on trial so you are sure to be suited.

Write for catalogue to-day. Mention this paper

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aug 7-tf Greensboro, N. C.

DR. SALTER CURES Chronic Diseases, Cancers, Tumors, Ulcers, Diseases of Women, Nervous Debility and Prostration, Epilepsy, St. Vitus Dance, Diseases of the Blood, Kidneys, Liver, Heart, Lungs and Bowels, Dyspepsia, Indigestion, etc., etc. Honest and confidential treatment.

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President Weaverville College, Weaverville, N. C.

sep18-tf

Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Officers of the W. F. M. Society.

President—Mrs. L. H. Robertson.
Vice President—Mrs. J. E Ray.
Corresponding Secretary—Mrs. L. W. Crawford.
Recording Secretary—Miss Terrie Buttrick.
Treasurer—Mrs. Philip N. Peacock
Auditor—Mr. A. L. Smoot.
Superintendent of Juvenile Work—Mrs. J. H. Weaver.

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Asheville District—Mrs. M E Child, Mrs. James Pickens, pro tem.
Charlotte District—Mrs. W. W. Hagood.
Franklin District—Mrs. Kope Elias
Greensboro District—Mrs. S. H. Hilliard.
Morganton District—Mrs. A. C. Reynolds.
Mount Airy District—Mrs. H. G. Chatham.
Statesville District—Mrs. J. B. Atkinson.
Shelby District—Miss Sallie Nowlin
Salisbury District—Mrs. W. C. Houston.
Waynesville District—Miss Terrie Buttrick.
Winston District—Mrs. Frank Martin.

By Way of Remembrance.

Only the month of November left of the third quarter! Why should it be needful, do you ask, that we so often "stir up your pure minds by way of remembrance"? Time slips by so imperceptibly, and we grow so absorbed in the added cares a change of season brings we are prone to forget; forget that the Lord's treasury must be largely and systematically replenished lest the work and the workers suffer; forget that if we wait till the very last quarter we may not be in condition to give all that we would like or even what we purposed to give.

In this month comes the Week of Prayer and Thanksgiving, the week that may be made to mean so much to ourselves and to the work. The programme is published in both the October and November Advocates. To carry it out successfully will require much previous preparation. Especially let us prepare to make our thank offerings somewhat commensurate with blessings bestowed.

And are we keeping in mind the goal set before us? What progress are we making with those 800 members? With the second Circle of Thirty? With our Golden Link Missionary? With our Missionary candidates? With our Birthday missionary?

We are impressed that this Birthday Missionary will appeal to many, women and men, who do not belong to any society, were the matter presented to them. We have therefore prepared the following little leaflet, "Birthday Dollars for a Birthday Missionary," also one on the "Circle of Thirty," both of which may be had in any quantity on application. We ask for the former especially a large circulation, and your agency in collecting the dollars that may be given:

What a beautiful idea! To send out a missionary of the Woman's Board entirely with birthday dollars! A chosen vessel indeed must such a missionary be, sustained by the prayers that will, of course, go with every one of those birthday dollars.

Is this beautiful idea practicable? Certainly You, my sister, will help to make it so Seven hundred and fifty dollars are needed, and you will give one of them How grateful you are that you have had one more birthday! When your last one came you were not certain that you would ever have another. And when you think about it, are you not glad that you were not born a poor Hottentot, or an African slave, or in India where you might, today, be a despised Hindu widow; that you were not born a "Heathen Chinee" or even an aggressive little Jap? Glad that you were born in this free, beautiful America where your life is crowned with the rich blessings that only a Christian civilization gives to women? A dollar for your gratitude! So shall you help hasten the glad tidings of salvation to these sorrowful sisters of yours.

And did it ever occur to you that somewhere, among those 500,000,000 women, born where baby girls open their eyes upon a world which holds for them naught but sorrow and degradation, darkness and despair, you have a twin sister; one who was born the same year, the same hour, perhaps the same minute you were? Would you not like to give a dollar for her? And it may be your gratitude for peculiar blessings that have been crowded into each successive year of your life cannot be measured by one dollar, or even two. The more dollars the better, for were we to send a hundred missionaries it would not be one too many, so fast are these souls passing into eternity with no knowledge of Him who gave His life for them.

And then, too, if there is no society where you live, will you not act as self-appointed agent to scatter this leaflet and solicit and collect birthday dollars from others? You can send them to the Conference Treasurer, Mrs P. N Peacock, Salisbury, N. C, stating that they are birthday dollars, sent by ——— from ———, whatever the name of your church or community.

These seven hundred and fifty dollars must all be in the treasury by the first of next March. If you have had a birthday any time since last March, it is not too late now to commemorate it in this way.

And by the time all the dollars needed are in God's treasury, do you not believe that God will have a missionary ready for us; one whom we may know and love as our very own? And will you not pray that He will raise her up from our own midst—the brightest, loveliest, most consecrated young woman we have?

Another beautiful idea. We want to keep this birthday missionary, year by year in the field, in memory of one of God's saints, the fragrance of whose consecrated life still lingers with us. For sixteen years was Mrs. Jno. R. Brooks the beloved, faithful Recording Secretary of her Conference Society. A fitting memorial this to one whose noble, unselfish devotion to the Master was and ever will be an inspiration to a fuller consecration of time, talents, money and influence to his service.

God bless you, my sister, and make this special dollar such a blessing to you that you shall never have a birthday without wanting to give another. May he add many, many, happy, useful years to your life in which to help Him save a lost world. And some glad day, when your work is done, may there be a glorious new birth into another and brighter world, when you shall enter into the joy of your Lord

Fearful Mortality from Cancer.

In the United States there are over 30,000 deaths annually from Cancer. Something should be done to stop this dreadful state of affairs. Ordinary methods seem to fail. Most physicians advocate the knife, or "let alone" policy, and patients continue to die. There is no need of this. If used in time the Combination Oil Cure will cure 95 per cent. of cases. It is a compound of essential Oils, discovered by Dr. David M. Bye, of 450 N. Illinois St., Indianapolis, Indiana, and has been used successfully in cases of cancer of the lip, tongue, nose, eye, breast, rectum, womb, and in fact every situation of the body. It is the mildest and most humane treatment ever compounded and may be used with success in the patient's own home.

Tobacco Habit Cured.

Mrs. M Vine of 9 State Street, Des Moines, Iowa, discovered a harmless remedy for tobacco habit She cured her husband in 10 days after using tobacco thirty years All desire for its use gone Can be filled by druggists. She gladly sends prescription free for self addressed envelope.
nov 9 2t

I Cure Cancer.

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR O A JOHNSON, 313 E 12th St, Kansas City, Mo.
nov 9 52t

Strikes Hidden Rocks.

When your ship of health strikes the hidden rocks of Consumption, Pneumonia, etc., you are lost. if you don't get help from Dr. King's New Discovery for Consumption. J. W. McKinnon, of Talladega Springs. Ala., writes: "I had been very ill with Pneumonia, under the care of two doctors, but was getting no better when I began to take Dr. King's New Discovery. The first dose gave relief, and one bottle cured me." Sure cure for sore throat, bronchitis, coughs and colds. Guaranteed at all druggists, price 50c. and $1 00. Trial bottle free.

Just Why.

you should prefer to pay a buggy dealer fifteen to twenty dollars profit on the job when you can escape that loss and get a sixty-five dollar value for $49 00 by ordering from Golden Eagle Buggy Co., Atlanta, Ga? That's the question.

Incredible Brutality.

It would have been incredible brutality if Chas F Lemberger, of Syracuse, N. Y, had not done the best he could for his suffering son. "My boy," he says, "cut a fearful gash over his eye, so I applied Bucklen's Arnica Salve, which quickly healed it and saved his eye" Good for burns and ulcers too. Only 25c. at all druggists.

Quarterly Meetings.

ASHEVILLE DISTRICT—4TH ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Bethel	Aug.	6
Riverside & Weaverdam, Riverside	"	6 7
Hendersonville ct., Hill Girt	"	12 13
Hendersonville station	"	13 14
Cane Creek circuit, Sharon	"	19 20
Marshall circuit, Marshall	"	26 27
Swannanoa ct., Swannanoa	Sept.	2 3
Hot Springs ct., Paint Rock	"	9 10
Ivey circuit, Laurel	"	16 17
Old Fort circuit, Ebenezer	"	23 24
Burnsville circuit, Burnsville,	Sep. 30, Oct.	1
Bald Creek circuit, Borings	Oct.	7 8
Chestnut Street	"	15 16
Central	"	22 23
Weaverville ct., Mt. Pleasant	"	28 29
Weaverville station	"	29 30
Haywood Street	Nov.	5 6

CHARLOTTE DISTRICT—4TH ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Calvary	Sep.	3 4
Epworth and Seversville	"	3 4
Morven circuit, New Hope	"	9 10
Monroe circuit, Trinity	"	16 17
Monroe station	"	17 18
Lilesville, Forestville	"	23 24
Wadesboro station	"	24 25
Pineville, Harrison	Sept. 30...Oct.	1
Trinity	"	1 2
Polkton, Harmony	"	7
Ansonville, Cedar Hill	"	8 9
Derita, Trinity	"	14 15
Tryon Street	"	15 16
Dilworth and Big Spring	"	18
Clear Creek, Union	"	21
Matthews, Matthews	"	22 23
Chadwick	"	25
Weddington, Union	"	28 29
Waxhaw, Waxhaw	"	29 30
Brevard	Nov.	5 6
Hoskins	"	5 6

FRANKLIN DISTRICT—4TH ROUND

J. E. Woosley, P. E., Franklin, N. C.

Macon circuit, Mt. Zion	Aug.	19 20
Franklin station	"	26 27
Webster circuit, Speedwell	Sept.	2 3
Dillsboro and Sylva, Sylva	Sept.	2 3,
Franklin circuit, Iotla	"	9 10
Bryson City at Bryson City	"	16 17
Glenville circuit, Highlands	"	23 24
Andrews station	Sept. 30...Oct.	1
Robbinsville ct., Robbinsville	"	7 8
Murphy circuit, Peach Tree	"	14 15
Hayesville circuit, Hayesville	"	21 22
Hiawassee circuit, Liberty	"	27 28
Murphy station	"	28 29
Whittier circuit, Shoal Creek	Nov.	4 5

GREENSBORO DISTRICT—4TH ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Randolph circuit, Ebenezer	Aug.	29,
Greensboro, West Market St	Sept.	3,
Greensboro, Walnut Street	"	3
West Greensboro, Jamestown	"	9
Greensboro, Spring Garden	"	10
Greensboro, Centenary	"	10
Randleman and Naomi	"	16 17
Asheboro station	"	24 25
Uwharrie, Oak Grove	Sept. 30...Oct.	1
Asheboro circuit, Union	"	1 2
West Randolph, Pleasant Hill	"	7 8
High Point, Washington St	"	8
Ramseur and Franklinville, Franklinville	"	13
Coleridge circuit, Concord	"	14
Pleasant Garden circuit	"	21 22
Reidsville, Ware's Chapel	"	27
Wentworth circuit	"	28 29
Reidsville, Main Street	"	29 30
Ruffin circuit, Reidsville	"	30
High Point, S. Main Street	Nov.	1
East Greensboro, Mt. Pleasant	"	4

MORGANTON DISTRICT—4TH ROUND.

J. H. West, P. E., Rutherford College, N. C.

Connelly Springs ct., Connelly Spgs.	Aug.	19 20
Rutherfordton sta., Rutherfordton	"	26 27
Cliffside circuit, Oak Grove	Sept.	2 3
Henrietta and Caroleen, Caroleen	"	3 4
Marion & Providence, Marion	"	9 10
Morgaeton circuit, Mt. Pleasant	"	17 18
McDowell circuit, Nebo	"	23 24
Elk Park circuit, Banner Elk	Oct.	1 2
Spruce Pine ct., Pisgah	"	7 8
Bakersville circuit, Bakersville	"	8 9
Table Rock circuit, Linville	"	14 15
Morganton station	"	15 16
Broad River ct,, Tanner's Grove	"	21 22
Forest City circuit	"	22 23
Green River circuit' Bethlehem	"	28 29
Thermal City circuit, Pisgah	"	29 30
North Catawba ct., Carson's Chapel	Nov.	4 5

SHELBY DISTRICF—4TH ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

West End and Ozark	Aug.	12 13
Gastonia, Main street	"	13 14
Bessemer City at Bessemer City	"	19 20
El Bethel and Salem at El Bethel	"	26 27
King's Mountain station	"	26 27
Mount Holly at Mountain Island	Sept.	2 3
South Fork at Wesley Chapel	"	9 10
Lowesville at Salem	"	16 17
Rock Springs at Marvin	"	23 24
Lincolnton station	"	29,
Lincolnton circuit at Pisgah	Sep. 30, Oct.	1
Cherryville at Lander's Chapel	"	7 8
McAdensville station	"	10 11
Lowell at Lowell	"	11
Stanly Creek at Iron Station	"	14 15
Belwood at St. Peter's	"	21 22
Polkville	"	28 29
Shelby circuit at Sulphur Springs	Nov.	4 5
Shelby station	"	5

WAYNESVILLE DISTRICT—4TH ROUND

C. F. Sherrill, P. E., Waynesville, N. C.

Mills River at Shaw's Creek,	Sep. 30, Oct.	1
Haywood circuit at Fines Creek	"	7 8
Brevard circuit at Conestee	"	14 15
Brevard station	"	15 16
Waynesville station	"	21 22
Spring Creek at Baldwin's Chapel	"	28 29
Canton circuit at Spring Hill	Nov.	4 5

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

Third Vice President—Mrs. C. H. Robinson, Gastonia.

Recording Secretary—Mrs. Zickler, Charlotte.

Treasurer—Mrs. F. E. Ross, Greensboro.

Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. W. B. Meacham, Asheville.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

A Board of City Missions for Ashveille.

During the week of prayer recently observed by our society, all the auxiliaries in Asheville and vicinity united in the services. This union at this time gave an opportunity for full discussion of the advisability of undertaking for Asheville systematic, organized city mission work under the supervision of a City Mission Board. The need for such work has long been on the hearts of some of our women. After looking the plan over, as auxiliaries, we laid it before the Pastor's Association in their weekly meeting, and it received such hearty endorsement and encouragement from them as removed all hesitation as to the wisdom of the movement just now.

Under the guidance of Mrs. Frank Siler, a resident member of the General Board, and Mrs. R W. MacDonell, who as General Secretary must approve and endorse our movements, the five co-operating auxiliaries organized on Oc . 26. The Board consists of thirty members, and the Pastors and Presiding Elders are advisory members. President, Mrs. H. A. Dunnam; First Vice President, Mrs. A. E. Pease; Second Vice President, Mrs. J. E. Ray; Secretary, Mrs. Clyde Meaves; Treasurer, Mrs. Jack Campbell.

A City Missionary or Pastor's Helper has been employed. The Board was exceptionally fortunate in being able to secure a trained worker at the beginning when everything else must be largely experimental, Miss Guffin's credentials were highly approved by Mrs. DacMonell. She is a native of Asheville but until recently has been in Chicago training and working. In addition to being the Pastor's Helper in their work; Miss Guffin will co-operate in the work undertaken by the church in the factory district, and in any way, she, the Board and pastors may deeme wise, project other work, as they can.

We feel very hopeful of a new life in our Society in Asheville and very thankful that this way of effectual service opens out before us.

G. C. M.

Georgia and the Training School.

Georgia takes the lead in students at the Scarritt Bible and Training School. She has recently entered two new ones from the Vashti Home Miss Heath, for a course in Domestic Science, and Miss Alice Groom for a Deaceness course.

Twenty-five young women are taking the course at the Scarritt Bible and Training School, some as Deaconesses, others as City Missionaries. A gracious answer to the cry for "one hundred trained workers."

Four Thousand Dollars for the Dallas Rescue Home.

The Misses Eugena and Lina Tucker, the former of whom is our General Superintendent of Tithing, writes to the Dallas Home that they have $4,000 00 to pay to the "Stock Company" of the Home as soon as it will raise an equal amount. That all their profits on the last edition of their book "X-Rays From God's Word," will be given to the Home.

By way of explanation of the purpose of the "Stock Company" its announcement may be quoted, "shares one dollar each. No limit to the number of shares each stockholder may own. Dividends invested for the betterment of humanity."

This corporation is for individuals who are interested in helping unfortnnate girls and restoring them to right living and self maintenance. The stock is capitalized at $50,000 and every woman in our church, for the sake of her womanhood, should invest the dollar for her share in this work which our Society, thinks the Dallas Mission Home and Training School, is seeking to do for our unfortunate sister.

Two Preachers in Need on the Frontiers.

Mrs. Yarborough, General Superintendent of Supplies, makes known to us that two of God's faithful servants in the far West are in great and immediate need. The conditions are peculiar, and she asks, not for food or clothes, but for money—for $200. Mrs. Yarborough's close and constant touch with all such cases, her great, loving heart toward needy, suffering humanity, and her word which always stands at a premium, leaves no room for doubt. We have many women who ought to respond to this call at once. Mrs. Yarborough terms this "an emergency call." Hasten to her assistance, sending your contributions directly to your Conference Superintendent of Supplies, Mrs. C. P. Moore, Brevard, plainly stating how you wish it applied.

While we are ministering to the pressing needs of those in hard places on the frontier, our hearts are glad to know that we do not overlook the faithful preacher working in hard places in our own midst. One of our active auxiliaries has very recently contributed liberal help so cheerfully, gladly and promptly to one of our own ministers who has a hard place, and a family, and yet who works so bravely and faithfully that his, and his family's need had to be found out by the good, tactful women of the society.

Next week we hope to have heard from some of our auxiliaries about how they observed the need of prayer our Society calls and plans for. From these helpful suggestions for other auxiliaries may be found, and perhaps inspiration for some who do not observe the times, to yet plan and enjoy their uplifting spiritual work of study and prayer. The progress, outlined in Our Homes, is very fine, and provides among other things a convincing survey and study of our Home Mission Work.

Honest, Reliable, and Skillful Treatment.



DR HATHAWAY
Recognized as the Oldest Established and Most Reliable Specialist

If you have a disease that has not responded to other treatment and are in search of a competent physician and specialist, in whom you can place the utmost confidence to treat your case correctly and successfully, write to Dr. Hathaway. He is just this kind of a physician. He has been treating the chronic diseases of men and women for nearly 25 years and has established a reputation for honesty, integrity and superior medical skill that is unequalled. If your disease is curable he can be depended upon to cure it; if it is not, he will unhesitatingly tell you so and not take your case knowing that you cannot be cured.

Dr. Hathaway's standing, both financially and professionally, is of the very highest. His charges are very reasonable—more so than you would imagine, so have no hesitancy whatever in writing him on this account. He is offering to counsel and advise professionally, every person writing him without charge and in addition, will send a valuable little boodlet on your disease. Correspondence strictly confidentia . Address as follows: DR. HATAAWAY & CO., 93 Inman Bldg., Atlanta, Ga.

Tetterine Sells Itself.

"My father has had eczema very bad a long time, and Tetterine is the only thing that has ever benefited him.

"Please send by Express C. O. D. half dozen boxes. Very truly, Mrs. L. C. Malcolm, 591 Cranston St. Providence, R I. 50c. a box. Your druggist or the manufacturer.

J. T. Shuptrine.

Savannah, Ga.

Startling Mortality.

Statistics show startling mortality from appendicitis and peritonitis. To prevent and cure these awful diseases, there is just one reliable remedy, Dr. King's New Life Pills. M. Flannery, of 14, Custom House Place, Chicago, says: "They have no equal for Constipation and Biliousness." 25c at all druggists.

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Quarterly Meetings.

STATESVILLE DISTRICT—4TH ROUND

Jas. H. Weaver, P. E., Lenoir, N. C.

Mount Zion station	Aug.	5 6
Mooresville station	"	6 7
Caldwell circuit at Ebenezer	"	12 13
Granite Falls station	"	13 14
Troutman circuit at Troutman	"	19 20
Catawba circuit at Bali's Creek	"	26 27
Mooresville circuit, Centenary	Sept.	2 3
Lenoir circuit at Littlejohn's	"	9 10
Lenoir station	"	10 11
Clarkesbury circuit at Macedonia	"	16 17
Iredell circuit at Snow Creek	"	23 24
Statesville, First Church, Sept. 30	Oct.	1
West End	"	1
Statesville circuit at Trinity	"	7 8
Alexander circuit at Rocky Spring	"	14 15
Stony Point circuit, Stony Point	"	21 22
Maiden circuit at St. Paul's	"	28 29
Newton circuit at Fair Grove	"	29 30
Hickory station	Nov.	4 5

SALISBURY DISTRICT—4TH ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Aug.	27
Salisbury, Holmes Memorial	"	27
Mt. Pleasant, Cold Springs	Sept.	2 3
Concord, Central	"	3
Concord, Epworth	"	3
Spencer	"	10
Salisbury, South Main Street	"	10
Linwood, Wesley Chapel	"	16 17
Lexington	"	17
West Lexington	"	17
Jackson Hill circuit, Lane's Chapel	"	23 24
New London, New Lonpon	"	24 25
Big Lick	Sept. 30 Oct.	1
Gold Hill, Liberty	"	7 8
Salisbury circuit, Providence	"	8 9
Cottonville, Cottonville	"	14 15
Norwood, Norwood	"	15 16
Albemarle circuit, Bethesda	"	21 22
Salem	"	22 23
Albemarle	"	22
Concord circuit, Boger's Chapel	"	28 29
Concord, Forest Hill	"	28 29
Woodleaf circuit	Nov.	1 2
China Grove	"	4 5

MT. AIRY DISTRICT—4TH ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Sparta circuit, Shiloh	Aug.	5 6
Jonesville circuit, Jonesville	"	12 13
Elkin station	"	13 14
Rockford circuit, Siloam	"	14 15
Pilot Mountain ct., Little Yadkin	"	19 20
Stokes ct., Rural Hall	"	20 21
Yadkinville ct,, Center	"	26 27
East Bend circuit, Macedonia	Sept.	2 3
Wilkes circuit, Adley	"	9 10
Wilkesboro station	"	10 11
Mt. Airy circuit, Laurel Bluff	"	16 17
Mt. Airy station	"	17 18
North Wilkesboro station	"	23 24
Boone circuit, Hopewell, Sept. 30	Oct.	1
Watauga circuit, Smith's Chapel	"	7 8
Creston circuit, Thomas Chapel	"	15 16
Helton circuit, Methodist Chapel	"	21 22
Jefferson circuit, Jefferson	"	22 23
Laurel Springs ct. Mt. Zion	"	28 29
Sparta circuit, Shiloh	"	29 30
oRckford circuit, Dobson	Nov.	4 5

SPECIAL MEETINGS.

Boone Circuit.

Cranberry, Sept. 27th, 11 a. m.
Blackburn's Chapel, Sept. 27th, 8 p. m.
Fairview, Sept 28th, 11 a m
Rutherwood, Sept 29th, 11 a m
White Springs, Oct 3rd, 11 a m
Blowing Rock, Oct 3rd, 8 p m
Boone, Oct 4th, 8 p m

Watauga circuit.

Valle Crucis, Oct 5th, 11 a m
Henson's Chapel, Oct 6th, 11 a m
Union, Oct 6th, 8 p m

Creston circuit.

Southerlands, Oct 17th, 11 a m
Creston, Oct 17th, 8 p m
Big Laurel, Oct 18th, 11 a m
Mill Creek, Oct 19th, 11 a m

Jefferson circuit.

Pine Swamp, Sept 26th, 11 a m
Mill Creek, Oct 24th, 11 a m
Bethany, Oct 24th, 8 p m
Orion, Oct 25th, 11 a m

Mount Airy circuit.

Beulah, Nov 1st, 11 a m
Salem, Nov 2nd. 11 a m
Oak Grove, Nov 3rd, 11 a m

WINSTON DISTRICT—4TH ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Leaksville, Leaksville	Sep.	1
Spray, Spray	"	2
Stoneville, Stoneville	"	9 10
Farmington, Wards	"	16 17
Lewisville, Doub's	"	23 24
Davidson, Olivet	Sept. 30, Oct.	1
Summerfield, Lee's Chapel	"	7 8
Stokesdale, Stokesdale	"	8 9
Davie, Zion	"	14 15
Cooleemee, Cooleemee	"	15
Mocksville, Mocksville	"	15 16
Advance, Advance	"	16
Danbury, Pisgah	"	21 22
Madison, Madison	"	22 23
Forsythe, Tabor	"	28 29
North Thomasville, Zion	Nov.	3
Thomasville, Thomasville	"	3
Kernersville, Kernersville	"	4 5

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A Nation's Hope.

Who are the men of the morrow?
Seek ye the boys of to day
Follow the plow and harrow;
Look where they rake the hay.

Walk with the cows from the pasture;
Search 'mid the tasseled corn;
Try where you hear the thresher
Humming in early morn.

Who are the men of the morrow?
Look at you sturdy arm!
A nation's hope for the future
Lives in the boy on the farm
—American Agriculturist.

Trees Need Room.

Give trees plenty of room if you would have them thrifty and vigorous and bear large well matured fruit It is better to err on the side of giving more room than is necessary, rather than on the other.—Southern Fruit Grower.

Selecting Seed Potatoes.

Varieties of potatoes may be prevented from running out and even improved by selection. To select potatoes dig by hand picking, which will separate and select the seed from the best hills In a few years by this process the yield of merchantable potatoes can be vastly improved.

Destroying Wild Onions.

A correspondent asks for a way of destroying wild onions. A heavy application of salt to the ground occupied by the onions, or water at the boiling point will kill them. It might be difficult to make this application on any large scale, however.

We believe that the best way of dealing with the problem is by putting the ground so troubled in some crop calling for clean culture No plant is known to us that can live through this sort of treatment, and probably, all things considered, it is the most economical way of removing the difficulty. By it all undesirable vegetable growths can be brought to an end. Some plants are almost certain to be missed by any of the other methods employed with this object in view.—Home and Farm.

What About the Winter Course at A. & M. College, Raleigh, N. C?

Here are a few facts:

1. The Courses are intended for young and old farmers from 20 to 75.

2. The cost is but $30 00 for board, room, light, heat, books and everything excepting railroad fare.

3. The Courses last from Jan. 6th to March 5th.

4 They are practical and teach the "how and why" of things.

5. Some of the studies are: Soils; field Crops; Cotton Judging; Judging livestock; Breeds and Breeding of Farm Animals; Veterinary medicins; Farm chemistry; Plant diseases; Insects; Poultry Culture; Dairying; Butter-making, Bacteriology; Horticulture; Feeding Animals.

6 No entrance examinations are required to enter the Winter Courses.

7 You can readily earn the $30 if you don't have it now by Jan. 1st, 1905.

8 The interest on $30 at 10 per cent interest is $3 00 annually.

Don't you think you will get $3 00 back in increased earning power if you spend this coming winter in the study of your work? It may mean 100 or 1,000 per cent interest.

9. The satisfaction, and pleasure and help this information will bring to you and others will many times pay the cost.

10. Don't you want to join the army of men who are working to build up North Carolina agriculture? If so, attending the winter course is the first step to make.

11 Plan to take the Winter Course and bring a friend or two with you.

12. You can write Professor C. W. Burket, West Raleigh, N. C for information.

Fertilizers From Small Grain.

In the old days when a new ground was cleared every winter the farmer always had fresh land well supplied with plant food for his wheat. He generally gathered corn as early as possible and sowed his wheat by plowing in with tongue or shovel plows. A two-horse brush or harrow was run over the land to smooth the rough places and knock down the corn stalks That was the old method and good crops were made on the virgin soil. But the new ground days are over and our small grain has to be made on land devoid of humus to a great extent. Some kind of fertilizer is necessary to make a good yield. Stable and lot manure is the best application, but no farmer has enough of that. Cotton seed applied at the rate of twenty to thirty bushels to the acre is excellent for wheat or oats. That is very expensive, however, for thirty bushels of seed at twenty cents would buy 600 pounds of standard fertilizer, or about 500 pounds of cotton seed meal. It is not well to make a heavy application of nitrogen in the fall, especially the quick kinds, such as are generally used in the high grade and high priced fertilizers. Ammonia when quite soluble is inert in the winter and much may be lost by leaching and evaporation. Apply only potash and phosphoric acid in the fall.

Farmers should mix their own fertilizers. When they buy them mixed they pay $2.50 to $4 00 a ton for the mixing. Buy fourteen per cent. phosphoric acid and kainit, or muriate of potash. If the land is in "good heart" as it is called, and there is humus enough in it to keep it in good condition, use the following for wheat.

1000 pounds fourteen per cent phosphate.
600 pounds kainit.

The analysis will be 9 8 and 3 75 and the cost of a ton will be $15 30 cash. It requires little time to mix it. If the land has little nitrogen add to the above about fifty pounds of nitrate of soda, or 300 pounds of cotton seed meal. If the wheat is yellow and not growing well when the first warm days of spring come, apply fifty to seventy five pounds of nitrate of soda and run a smoothing harrow or weeder over it. For oats put in with a drill in the open furrow mix the following:

1000 pounds fourteen per cent. acid;
600 pounds kainit;
400 pounds cotton seed meal.

Mix thoroughly and apply 200 to 300 pounds to the acre. Applying 200 pounds to the acre the cost will be about $1 75 If the oats are not making a vigorous growth in March apply fifty pounds of nitrate and run smoothing harrow over them — Charles Petty Spartanburg County, S. C.

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WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

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The above applies also to Tributes of Respect.

Sometimes.

Sometimes there comes an hour of calm,
Grief turns to blessing, pain to balm;
A power that works above my will
Still leads me onward, upward still,
And then my heart attains to this—
To thank Thee for the things I miss.
—Selected.

It does not follow that people forget because they cease to mourn as those refusing to be comforted. Remembrance may live under smiles as well as under tears. Indeed the truest, the sweetest, the bravest, are those who remember this way; who with a cheerful spirit go to meet all fair and pleasant gifts of God, yet carry with them, in sunshine as well as in shadow, the tender memory of some buried past —Selected

LOWERY.—Mary Louisa Lowery was born May 8, 1852, and departed this life Sept. 13, 1905 She was converted about the year 1870, and joined the M E. Church, South, at Oak Ridge, and lived for 35 years a consistent and consecrated Christian life. She was a good neighbor, warm friend, and an affectionate relative. She leaves two sisters and a large number of relatives and friends to mourn her departure She had suffered much during her life and bore her affliction with Christian patience and fortitude. She expressed herself as being ready to go when God should call for her, and those who knew her have no doubt but that she rests in peace. Her funeral was conducted by the writer in the absence of her pastor, at Love's church, and her remains laid to rest in the cemetery at Walkertown, to await the resurrection of the just. May the Lord comfort and sustain her sorrowing sisters and relatives, 'til they meet again.

H. H. JORDAN.

WISEMAN —It is with sadness that we chronicle the death of Mrs. J. L Wiseman, which occurred at her home at an early hour Oct. 17th. She had been afflicted with catarrh of the head for a number of years, but several months ago the disease seemed to locate in her throat, and was thought to be the cause of her death. She suffered a great deal, but was patient and Christlike.

Sister Wiseman was born and reared in Mitchell county, N. C She was a daughter of Tillman and Sarah Blalock. Early in life she professed faith in Christ and chose the better life, joined the M. E Church, South, and lived a consistent member of the same until she peacefully fell asleep, that sleep that knows no awaking, until the trump shall sound that shall awake the sleeping dead. She loved her church and longed to see it prosper. She was 58 years of age and is survived by three children and her husband, all of whom are following in the footsteps of a loving wife and an affectionate mother. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." The husband has not only lost to him the best and noblest of all women, but to a large degree the sunshine and happiness of life. The children an affectionate and loving mother, and the brothers a fond sister, the neighbors a true friend, and the church one of its most faithful and loyal members.

When asked just a few hours before her departure by the writer if the way was perfectly clear, she said "yes, the way is clear, and I think I have suffered long enough." So as we weep in grief over the ending of so noble and pure a life as was hers. we are consoled, yea, we would be happy when we realize that our great loss is her eternal gain, and that she is basking in the sunlight of eternal glory, singing the praises of her blessed Savior. May God bless and comfort the bereaved ones, and bring them to a happy reunion with their loved one, at the right hand of God, some sweet day by and by.

"Jesus while our hearts are bleeding
O'er the spoils that death has won,
We would, at this solemn writing,
Calmly say, "Thy will be done."

D. R PROFFITT.

YORK.—Catherine Isabella York, nee Sharpe, wife of W. C. York of Taylorsville, N. C, was born Feb. 14, 1845, and died at home Oct. 23, 1905, aged 60 years, 8 months and 9 days. She professed faith in Christ and united with the Methodist church at Liberty while yet in her teens, and lived a consistent Christian life till the last. She was punctual in her attendance upon the regular services of her church so long as she was able to go. It was her habit to spend a good portion of the Sabbath day reading her Bible. She never expressed any doubt about her conversion, so her husband states, during the 37 years of their married life together. She was modest and unassuming, never putting herself forward in any public way. It was the privilege of the writer to visit her during her last illness. In response to inquiries, she declared that she was still trusting in Christ as her Savior. She has gone up to receive the crown. May God comfort the sorrowing ones.

E J. POE, Pastor.

HINES.—Carrie L. Hines (nee Otridge) was born Jan 29, 1881, and died Oct. 13, 1905. At the early age of 12 years she gave her heart to Christ and joined the church at Rocky Spring in Alexander county, and lived a consistent life till the end. She was married to Robert L. Hines April 3, 1897. From this union four children were born unto them, all of which with the grief-stricken husband and father are left to mourn their loss. She was a faithful wife, loving mother, and staunch Christian. She seemed greatly concerned as she neared the end that her husband should become a Christian and bring the children up "in the nurture and admonition of the Lord." She was conscious to the last and often gave expression to her faith in Christ, and readiness to depart. May the great Shepherd deal tenderly with the husband and motherless little ones, and her mother who faithfully nursed her till the last.

E. J. POE.

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Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

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It needs but little foresight to tell that when your stomach and liver are badly affected, grave trouble is ahead, unless you take the proper medicine for your disease, as Mrs John A. Young, of Clay, N Y, did. She says: "I had neuralgia of the liver and stomach, my heart was weakened, and I could not eat. I was very bad for a long time, but in Electric Bitters, I found just what I needed, for they quickly relieved and cured me." Best medicine for weak women Sold under guarantee by all druggists, at 50c a bottle.

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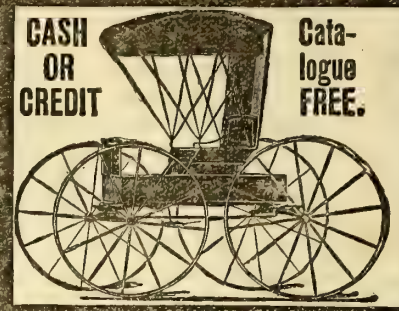
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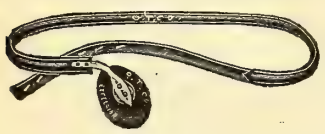
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ESTABLISHED 1855. GREENSBORO, N. C., NOVEMBER 16, 1905. VOL. L., NO. 46.

A Friendly Word to Subscribers.

Our fiscal year ended yesterday. The Annual report shows that the year just closed has been the most successful of all the years under the management of the Conference. The Stockholders were enabled to declare a dividend of six per cent. on the capital stock of $8000.00, payable January 1st, 1906, with instruction to pay the Conference Treasurer the amount due the trust fund immediately. In accordance with this, the Secretary and Treasurer has paid over to Rev. L. W. Crawford, Treasurer of the Conference Board of Trustees, $249.00, being the amount of the dividend on 41½ shares of stock. In addition to this, the company has purchased a lot at a cost of $1,650.00, on which it is proposed to erect a building to be used as a permanent home for the ADVOCATE. The sum of $850.00 has been paid out of our current receipts during the past year on this lot, the balance of $800.00 being provided for by the sale of eight shares of stock. Thus the Conference has as the result of the past year's business, not only the dividend of $249.00 for the Superannuate fnnd, but a permanent investment of its share in the real estate purchased.

It will surely be gratifying to all our subscribers that we are beginning to realize something in the form of permanent investment for the Conference fund, as well as an annual dividend for the benefit of the Superannuated preachers, widows and orphans of the Conference. This ought to bind our people in more loyal support to the paper, and encourage all to pay the small amount of the subscription price promptly without grudging. There are many on our list who are behind on their subscriptions. We must appeal to these to send in the amounts promptly, so that we can meet the demands of running expenses, and finish paying our dividend without embarrassment. We are managing this business for you, dear subscriber, and we look to you to stand by us. If you allow the paper to be sent to you over the time paid for and decline to pay the balance due, as so many have done heretofore, you thereby rob these beneficiaries of the Conference fund, and help to cripple an institution of your church. We trust all who owe anything will, therefore, allow us to stir up their pure minds by way of remembrance, and send in at once all that they owe, and advance their subscriptions another year. It would also be well for each one to endeavor to send us one new subscriber. Try it.

Around the Editor's Table.

The Inter-Church Conference on Federation is now in session at Carnegie Hall in New York City. Twenty-seven different evangelical denominations are represented by more than seven hundred delegates. These different denominations include about seven-teen million communicants. This body is meeting, not to discuss or propose organic union but to arrange some working plan of co-operation in matters of common interest in the effort to preach the gospel to the whole world. Bishop Wilson hurried away from our Conference to be present as one of the representatives of the Methodist Episcopal Church, South.

* * * *

In a recent article on the Race Problem, Bishop Fitzgerald says:

I began my regular ministry as pastor of a Southern Methodist negro charge in Savannah, Ga.,—quaint, beautiful, hospitable, blessed old Savannah. God blessed my labors in this service with a measure of success. To this day I remember it with gratitude. At the next session of the Georgia Annual Conference I said to the presiding bishop that I should be glad to devote my life to the preaching of the Gospel to the negroes. "Ah, brother," said that apostolic man, with a kindly twinkle in his eye. "I fear you are becoming proud; you must do some preaching to the white folks." It turned out that I was sent as a missionary to California. This cut me off from any special ministration to the negroes; but I have never lost the interest I have felt in their behalf, and it is warm in my heart as I write these lines, though fifty years have come and gone since I faced my first black congregation —when my frame was stronger and my locks were not so thin and white as they are now. . . . . There is a blessing for all concerned if we will face this negro problem squarely and do our duty in the fear of God.

* * * *

Bishop Bashford said last spring. "We must have more of the everyday applied Christianity, that appeals so strongly to the workingman; therefore the first great step in our progress will be a revival of applied Christianity."

Whereupon a writer in one of our Northen exchanges says:

We must produce a brand of religious ware that is known when it is seen. The Christian who must be labeled with a pin or bit of ribbon to distinguish him from the raw material should be sent to the scrap pile for another heat or to the grinders for another polish. Applied Christianity is the kind that wins the world. The man in our church who went out these wintry days, hunted up the needy boys and girls of our town, fed and shod and clothed them, brought them into his shop with a treat and into his heart with real love—this man easily led thirty-five of them into the Sunday-school and church. Henry Van Dyke says: "When Christians try to explain their beliefs they differ; when they practice them they agree." So the religion that we talk to others is often ignored, while that we live is understood.

* * * *

Dr. Theodore L. Cuyler, writing on the subject of Rich Poor People, says:

There are plenty of earthly cisterns that are being shattered, or are running dry. The chief thing in the cistern was money, and that has leaked away. The bags that hold a rich man's money are "full of holes." While he is sleeping, the fire may consume his warehouse, the gales may wreck his ships, or his stocks and bonds may be dwindling toward worthlessnesss. I once overtook and walked in a New York street with a man who in former days had been a financial king; I talked with him out of sheer compassion, for he looked up so lonesome and nobody noticed him. His scepter had been broken, and those who had courted him in his days of prosperity had "cut" him in the wintry days of his adversity. His investments had been swept away; and that raises the vitally important question whether there are not investments in this world that we can make which are absolutely certain never to depreciate.

THE BISHOP AND HIS CABINET.

Commenting on the position taken by Bishop Berry, of the M. E. Church, at a recent Conference, that there is no need of secrecy in the matter of arranging appointments, the St. Louis Christian Advocate says what we think ought to be said on this subject, and what we believe is the usual custom in our church. He says:

"If we are to preserve the spirit and genius of the itineracy as instituted by the fathers there would be gross impropriety in discussing with any boy or novice his desires or antipathies—his hopes or fears as to an appointment. If he comes into the work in a proper spirit he should in his novitiate leave himself in the hands of the authorities. If he comes into the itineracy fettered by circumstances which preclude the idea of the instution, it speaks eloquently as to the unwisdom of those who voted to admit him on trial. If he is really able to go anywhere—then let him go without previous understanding or arrangement. Let him go believing that he is sent of God!

"But after years of trial and earnest endeavor are past the conditions have materially changed. He is no longer a mere tyro. He has shown himself "approved unto God—a workman that needeth not to be ashamed"—and while presumably possessing in measure the spirit of self sacrifice yet the conditions indicate that he can no longer be treated as a boy. He should know his limitations and not desire a position beyond his ability, but he should also expect fair consideration and perhaps demand it. Especially as he is not concerned for himself alone. He has a wife and children and these constitute a responsibility which he cannot overlook—from which he cannot be released. The care of his family is his most sacred duty—let him that readeth understand—and he cannot be false to that duty without showing himself unworthy of a place in our ministry. It is manifestly proper, therefore, that he should canvass the situation fully with the presiding elder, since he is not supposed to be possessed of all knowledge in every case—as well as wisdom to utilize it aright. If the presiding elder is conscientious and humble as well as sincerely in tender sympathy with the preacher he will desire to know not only all the influential facts but among these facts he will include the desires and aspirations of the man and his family also. In our own case, when vested with this authority, we unhesitatingly refused to settle the appointment of any mature man without consultation, unless well satisfied from personal knowledge that it would be pleasant to him and his family, or at least assured that it was the best that could possibly be done for him from his standpoint. Where the case was not clear, we have experimented beforehand by discussing several possible appointments with the preacher, so that when the time came we were able to remember his preference in the order of one, two and three.

"As already indicated we have not and do not now believe that it is necessary or proper to canvass this matter with the novice. He should be willing at least to begin the work in accordance with Methodist tradition and theory. And if he fail in the beginning to meet this test it is doubtless evident in the fact that he is unsuited to our work."

Renew your subscription to the Advocate.

PROCEEDINGS

Of the Sixteenth Session of the Western North Carolina Annual Conference of the Methodist Episcopal Church, South, Held in West Market Street Church, Greensboro, Beginning Nov. 8, 1905.

FIRST DAY.

At 9:30 a. m., Bishop A. W. Wilson called the Conference to order and led the opening religious service, announcing Hymn No. 122, followed by a fervent and appropriate prayer led by the Bishop, after which he read a portion of the 17th chapter of the gospel by St. John. Hymn No. 1 was then sung, followed by prayer led by Dr. John R. Brooks.

The Secretary of the last Conference, Rev. W. L. Sherrill, called the roll at the request of the Bishop, and 160 clerical and 16 lay members answered to the call.

Rev. W. L. Sherrill was elected Recording Secretary, and Revs. Harold Turner and J. B. Carpenter were elected assistants.

R. D. Sherrill, E. L. Sides, R. M. Courtney J. W. Moore, C. P. Moore, and W. A. Newell were elected Statistical Secretaries.

Hours of meeting and adjournment were fixed at 9:00 a. m., to 12:30 p. m. The half hour preceding the opening hour was set apart for devotional services.

The presiding elders were appointed a special committee on nominations, and the following committees were nominated and elected:

On the Spiritual State of the Church and Evangelism:—J P Rodgers, L E Stacey, N M Modlin, W B Lyda, A H Merritt, D V Price, J B Tabor, W R Evans, J H Brendall, Frank Gurley and J F Slagle.

On Temperance:—J C Rowe, T B Johnson, J W Griffin, E A Cole, L W Elias, J C Curtis, E W Fox, T R Wolfe, W M Robbins, W L Hutchins and I F Craven.

On Sabbath Observance:—C M Campbell, J W Campbell, M A Abernethy, B A York, W B Honeycutt, J H Taylor, R F Bryant, A S Raper, A H McLarty, W H Perry and N G Loftin.

On Books and Periodicals:—J W Clegg, J E Abernethy, J F Kirk, R H Parker, J H Bradley, L P Bogle, H M Blair, D F Carver, G T Atkins, E J Poe and E E Raper.

On Conference Relations:—D M Litaker, J C Mock, A Sherrill, A W Jacobs, J H Moore, S T Barber, T E Ellington, Parker Holmes, C P Moore and J M Price.

On District Conference Records:—J M Downum, C P Battle, J H Barnhardt, W P McGhee, J B Craven, T E Winecoff, A C Reynolds, V L Marsh, I H Horton, J W Moore and G F Kirby.

On Church Property:—T E Wagg, J B Cornelius, D H Comann, R R Crawford, E N Crowder, G L Hackney, J D Ford, W F Conley, I N Biggerstaff, J W Long and J J Edes.

On Memorials to General Conference: J D Arnold, T F Marr, J H Moore, J E Abernethy, H C Sprinkle, E K McLarty, G D Herman, W S Howie, A L Stanford and J A Odell.

On Memoirs:—F L Townsend, J W Jones, and R M Taylor.

On Public Worship:—S B Turrentine, G H Detwiler, Ira Erwin, Harold Turner, J A Bowles, C H Ireland, B E Jones, E L Sides and J F Scurlock.

On motion of Dr. John R. Brooks the Presiding elders were made a standing committee on nominations for the next four years.

Communications from the Publishing House at Nashville, Tenn., the Board of Missions, the Sunday-school Board, the Board of Church Extension and the Board of Education were presented and read by the Secretary, also a communication from the committee in charge of the Superannuate Endowment Fund and one from the Sabbath Observance Association.

These reports were read by the Secretary and referred to the various Boards and Committees in charge of the interests concerned.

Reports from the trustees of Greensboro and Davenport Female Colleges, also from the trustees of Rutherford College, were presented and, after reading were referred to the Board of Education.

Rev. Dr. John J. Tigert, Book Editor, Rev. Lewis Powell, pastor of our church at Hot Springs, Ark., Rev. Dr. J. D. Hommond, Secretary of the Board of Education, and Rev. Dr. Gibbs, of the North Carolina Conference, were introduced to the Conference.

Under Question 2, the following passed the examination of character, and were referred to the Committee on Conference Relations for the superannuate relation: C M Anderson, H L Atkins, T A Boone, J D Buie, W H Cooper, J F Craven, S M Davis, T H Edwards, M C Field, S S Gasque, T F Glenn, J J Gray, S H Helsabeck, A M Long, W B Lyda, W LeGette, J S Nelson, T H Pegram, R W Pickens, J P Reynolds, Z Rush, R T N Stephenson, J C Thomas, J W Wheeler, A H Whisner, J A Wiggins, H F Wiley, and F H Wood.

Rev. Jno. R. Brooks was called and on his statement that his health is now fully restored, his case was not referred. Also J. W. Jones and L. H. Triplett were allowed to remain in the effective list.

Under this question the presiding elders were called and gave in their reports interesting account of the work during the year. These reports indicated progress in every department of the work.

Rev. J. E. Thompson, presiding elder of the Charlotte district, asked for a committee of trial in the case of F W Bradley, an investigating committee having reported a trial necessary and Brother Bradley having been suspended from the ministry till the meeting of the Annual Conference.

The Bishop appointed the following Committee of Trial: G W Crutchfield, A sherrill, H C Sprinkle, T E Wagg, G D Herman, R M Courtney, J E Abernethy, W F Womble and R D Sherrill. H F Chreitzberg was appointed chairman of the committee, and J B Carpenter, Secretary.

Rev Lewis Powell, of Hot Springs, Ark., addressed the Conference in behalf of the new church building now in process of erection to replace the one destroyed by fire at that place and a collection was taken amounting to about $100.00.

Revs L L Nash, George F Smith and M T Plyler, of the North Carolina Conference, were introduced to the Conference.

Under question 2, A L Aycock, Adolphus R Bell, J W Kennedy, William A Newell, Beverly Wilson, H H Robbins and J H Bennett passed examination of character, submitted their reports and were advanced to the class of the second year.

After announcements, Conference adjourned with the benediction by the Bishop.

Preaching in the afternoon at 3:30 by Rev D H Comann, and at 7:30 by Rev John J Tigert, D.D.

SECOND DAY.

Conference convened at 9 o'clock. Religious services were conducted by Bishop Wilson.

On motion the roll call was dispensed with after today. The minutes of yesterday's session were read and approved.

Communications were received from the Epworth League Board and from the Correspondence School of Vauderbilt University, and read and referred to their respective Boards.

D. Atkins presented the report of the New London High School, suggesting that this school be made a preparatory school under the direction of the Annual Conference. This report was read and referred to the Board of Education.

Rev J C Rowe presented resolutions in the form of a memorial to the General Conference on the subject of Sabbath Observance, which were referred to the committee on Memorials. The paper asks the General Conference to give us an authoritative deliverance on the subject of Sabbath Observance.

Under question 1, the following were admitted on trial into the traveling connection: M B Stokes, J P Hipps, W L Dawson, D P Waters, Walter O. Rudisill, D C Ballard, William A Lambuth and C L Kirkpatrick.

Under question 2, the following were called and passed the examination of character, submitted their reports and were advanced to the class of the second year: W T Albright, C R Canipe, M B Clegg, R L Fruit, Charles H Neal, Frank B Noblitt, Richard L Ownbey, J A Sharpe, Chas N Short, E E Williamson, Robert P Eubanks, N M Modlin, C E Stedman, C R Ross, B E Edwards and J H Robertson.

P C Battle and Stephen A Stewart, having failed to appear before the committee of examination, were continued in the class of the first year.

Noah B Dagenhardt and C A Drum, were discontinued at their own request.

In answer to question 7, the following were called and passed the examination of character, submitted their reports and were advanced to the class of the fourth year: J F Armstrong, Henry C Byrum, Wm L Hutchins, John F Kirk, C P Moore, J M Rowland, J F Totten, Chas R Wolfe and B F Fincher.

J Walter Long, B F Hargett, A G Loftin, Paul W Tucker and A H Whisner, having failed to appear before the committee of examination were continued in the class of the third year.

Under question 12, the following passed examination of character and were elected to elders' orders: M Biles, Jos J Edwards, Watson O Goode, Victor L Marsh, John T Ratledge, D S Richardson and Charles C Weaver.

E. P. Green, being already an elder, passed examination of character.

Samuel E Richardson and L H Triplett, having failed to appear before the committee of examination, passed examination of character and were continued in the class of the fourth year.

Under question 10, the following local preachers were elected deacons: E O Cole, J P Hipps, Jerome Jones, Robert L Doggett, S Star Higgins, David W Lowman, W T Carner, Thomas J Houck, Jas A Fry, Henry F Turner, Walter O Rudisill, B E Edwards, C S Kirkpatrick and Chas R Canipe.

Rev J H Weaver presented the application of W T Nelson for the restoration of credentials. After thorough consideration the Conference voted to restore his credentials.

Rev Dr P H Whisner, Secretary of the Board of Church Extension, addressed the Conference in the interest of our Church Extension work.

Rev Jno J Tigert, Book Editor, addressed the Conference with reference to the general work of his office, and with special reference to his work as editor of the Methodist Quarterly Review.

The Committee in the case of F W Bradley submitted the following to Bishop Wilson:

To Bishop A W Wilson, presiding over the Western North Carolina Conference, Greensboro, N. C., November 8th, 1905:

DEAR BISHOP:—During the progress of the church against F W Bradley for marrying a woman divorced by the State court for other than the Scriptural cause, the prosecution having introduced the court record showing the divorce was obtained for other than the Scriptural cause, the prosecution rested. Thereupon the defence offered evidence to prove that the Scriptural cause existed, though not plead before the State court. To which the prosecution objected on the ground that the church has no right to go behind the court record.

The objection was overruled by the chairman, upon which the prosecution prays for a decision by the Bishop.

Respectfully,
H F CHREITZBERG, Chmn.
J B CARPENTER, Sec'y.

Bishop Wilson rendered the following decision in this connection:

"The chair ruled correctly. The committee is not bound to the statute law, or the court record, but may inquire into the facts as they are related to the church view of the whole case.

"A W WILSON."

On motion it was ordered that the election of delegates to the General Conference be made the special order for Friday at 10 a. m.

Rev H M Blair, editor of the NORTH CAROLINA CHRISTIAN ADVOCATE, presented his report, which was read by the Secretary and referred to the Committee on Books and Periodicals.

Reports from Weaverville College and Trinity College were read by the Secretary and referred to the Board of Education.

The Committee of Trial in the case of F W Bradley reported as follows:

M. E. CHURCH, SOUTH, vs. F. W. BRADLEY. } Charge: IMMORALITY.

Your Committee have prayerfully heard the evidence in this case and find as follows:

That the specification is true, with this qualifying statement:

Erom the evidence before the Committee, we find that the action before the civil court was based upon the Scriptural as well as other grounds of divorce, but that the Scriptural grounds were abandoned before the plea was made, simply on account of the fact that they could not be proven, because of a mere technicality of law growing out of the construction placed upon the term "living", while there was abundant and sufficient evidence of the existence of the Scriptural grounds; therefore, the charge of immorality is not sustained.

It is, however, the sense of the Committee that the conduct of Brother Bradley was imprudent.

Signed: H F Chreitzberg, Chmn; J B Carpenter, Sec'y; G W Crutchfield, A Sherrill, H C Sprinkle, T E Wagg, U R Richardson, R M Courtney, J E Abernethy, R D Sherrill, W F Womble, Committee.

Greensboro, N. C., Nov. 9, 1905.

The Chair ruled out the last paragraph of the Committee's report.

The character of Rev F W Bradley was then passed.

Question 20 was called and the elders of the Asheville district reported and passed examination of character.

It was announced that Rev Frank Siler would preach in the afternoon at 3:30, and that at 7:30 the anniversary of the Board of Education would be held and addresses delivered by Dr James Atkins and Dr Price, of Montana.

The Conference adjourned with the benediction by Dr P H Whisner.

THIRD DAY.

Conference convened at 9 a. m., Bishop Wilson in the chair.

Religious services were conducted by Rev D Atkins.

The minutes of yesterday's session were read and approved.

The call of the 20th question was resumed and completed in Asheville, Charlotte and Greensboro Districts.

On motion it was agreed to defer the order of the day which was set for the election of delegates to the General Conference till tomorrow (Saturday) at 10 a. m.

Dr H M Hamill was introduced, and addressed the Conference with reference to the Training Work of our Sunday-school department of which he is the Superintendent.

Rev Dr Geo B Winton, editor of the Christian Advocate, was introduced to the Conference and delivered an address with reference to the circulation of our Central Organ.

Rev Dr W F Tillett, Dean of the Theological Department of Vanderbilt University, addressed the Conference on the subject of ministerial education and the importance of building up and strengthening our great university. He spoke especially of the Correspondence School of Vanderbilt, set up by the last General Couference.

A resolution commending the University, and especially the Correspondence School, was introduced by Rev D Atkins and adopted.

Question 4 was called and the following presented themselves and, after a solemn and earnest address by the Bishop and the assuming of the vows, were admitted into full connection: A L Aycock, Adolphus R Bell, Joseph W Kennedy, William A Newell, Beverly Wilson and James H Bennett.

Dr J C Rowe offered a resolution commending the new Catechism and urging its introduction and use among our people. After remarks by Dr Rowe, the resolution was adopted.

Mrs. Lucy H Robertson, president of Greensboro Female College, was introduced, and addressed the Conference. She closed her remarks by extending an invitation to the members of the Conference to visit the College on Saturday afternoon.

The 20th question was resumed, and the call of the Morganton, Salisbury and Shelby districts was completed.

On motion of Rev J H West, the name of J B Carpenter was referred to the Committee on Conference Relations for a supernumerary relation.

Rev —— Bray, of the C M E church, president of Lane Institute, Jackson, Tenn., was introduced and addressed the Conference in behalf of his institution. His address made a profound impression and at the close a collection was taken amounting to $75.00.

An invitation was received from Dr McIver, president of the State Normal and Industrial College to visit that institution.

Conference adjourned with the benediction.

The Epworth League anniversary was held at 3:30 p m, and was addressed by Rev Dr H M DuBose, editor of the Epworth Era, and General Secretary of the Epworth League Board.

The Sunday School Board held its anniversary at 7:30 p m, and was addressed by Rev Dr H M Hamill.

FOURTH DAY.

Conference convened at 9, a. m., Bishop A. W. Wilson in the chair. Religious services were conducted by Rev. Dr. John R. Brooks The minutes of the previous day were read and approved.

The report of the Treasurer of the Conference Board of Trustees was read by L. W. Crawford.

The Secretary read a communication from J. E. Stagg, agent of the executors of the late Washington Duke, informing the Conference of a bequest of $5000 00 to the Conference to be held by the Trustees and invested for the benefit of the Conference claimants, also $5000.00 to the Conference to be used in the Home Mission work of the church.

Rev. J. D. Arnold offered a special resolution of thanks to Rev. Dr. L. W. Crawford, treasurer of the Conference Board of Trustees, for the very efficient manner in which he has managed the fund coming to the Conference from the Weddington estate. The resolution was adopted.

The report of the committee on Sabbath Observance was read by A. S. Raper and was adopted by the Conference.

The following recommendations were made by this committee:

1. Resolved that this Conference go upon record against all public games on the Sabbath day.

2. That we condemn Sunday mail and deem it wrong for pastors or members to set the bad example of getting their mail on the Sabbath.

3. That we oppose the running of freight trains on Sunday and commend the state of Georgia for refusing to allow freight trains to run on the Sabbath.

4. That we go upon record condemning the use and sale on Sunday of soft drinks, cigars and cigarettes, and most heartily approve of and endorse the action of any city authorities who have passed, or may pass ordinances against the same.

5. That we oppose the keeping of drug-stores open on the Sabbath in our cities and towns for any other purpose than to supply medicines for the sick, and believed they do much to undo the good the gospel might accomplish.

6. That we deplore the fact that many of our church members make the Sabbath day a day for social visiting. We expect better things of our people and urge them to spend the Sabbath in hearing and in reading the word of God.

Signed,

C. M. Campbell, Chmn.
A. S. Raper, Secretary.

The committee on Conference relations, recommended the following for the superanuated relation: C. M. Anderson, H. L. Atkins, T. A. Boone, J. D. Buie, W. H. Cooper, J. F. Craven, S. M. Davis, T. H. Edwards, M. C. Field, S. S. Gasque, T. F. Glenn, J. J. Gray, S. H. Helsabeck, A. M. Long, W. B Lyda, W. LeGette, J. S. Nelson, T. H. Pegram, R. W. Pickens, J. P. Reynolds, Z. Rush, R. T. N. Stephenson, J. C. Thomas, J. W. Wheeler, J. A. Wiggins, H. F. Wiley, and F. H. Wood.

Rev. T. H. Pegram and Rev. F. H. Wood, each in very affectionate and feeling terms, addressed the Conference, and letters were read from Revs. W. H. Cooper, J. D. Buie and H. L. Atkins.

A collection amounting to $235.18 was taken for Brother Atkins, who is now in Texas making a brave battle for recovery from an attack of Tuberculosis.

Question 1st was recalled, and the following additional applicants were presented and admitted on trial: D. C. Ballard, W. E. Abernethy, R. L. Doggett, C. H. Curtis, J. H. Green, and T. J. Houck.

Question 12 was recalled and Chas. C. Weaver was elected elder.

J. L. Nichols was received from the Methodist Protestant Church, by recognition of credentials.

Under question 6 the Bishop announced the following as received by transfer from other conferences: A. L. Scoville, from the North Georgia Conference, John Beers, from the Florida Conference, J. C. Wooten, from the Pacific Conference and A. R. Surratt, from the North Carolina Conference.

Z. Hinohara, of Japan, who has been a student at Trinity College for several years, was introduced to the Conference and made a farewell talk, expecting to return soon to preach the gospel in his native land.

The call of the 20th question was resumed, and was completed including the Shelby, Statesville, Waynesville and Winston districts. The reports of the preachers throughout indicated that our people have made great progress in the matter of liberality.

At 10 o'clock the Bishop announced the order of the day: the electien of delegates to the General Conference. The Conference is entitled to six clerical and six lay delegates. The six lay delegates were elected on the first ballot as follows: C. H. Ireland, J. L. Mortin, J. L. Nelson, W. R. Odell, G. W. Bradshaw and Geo. L. Hackney. On motion, F. M. Weaver, E. A. Cole and G. W. Hinshaw, having received the next highest number of votes were declared the lay alternates.

The first ballot for clerical delegates resulted in the election of three as follows: James Atkins, J. H. Weaver, and S. B. Turrentine. The second ballot resulted in the election of G. H. Detwiler. H. M. Blair was elected on the third ballot.

In answer the the 45th, question the Committee on place of meeting reported through their chairman, James Atkins, three places in nomination, Mount Airy, Asheville, and Salisbury. The vote was taken on Mount Airy and was so nearly unaminous that, on motion of Frank Siler, it was made unaminous. So the next sessin of the Conference will be held in Mount Airy. A unique feature of the session at this juncture was the speech of Brother A. H. Meritt, of Mount Airy, urging the adoption of Mount Airy as the place of meeting for next year. He by his wit, shook up the midriffs of drowsy preachers and laymen who for days, had been sitting hour after hour looking on and listening to the dull monotory of the proceedings.

After announcements the conference adjourned with the benediction by the Bishop.

At 7:30, p. m. The Missionary Anniversary was held, and the address was delivered by Bishop A. W. Wilson. A colleceion was raised ammounting to $546.

EIFTH DAY,—Sunday.

The pulpits of many of the churches were filled on Sunday on invitation by ministers of the Conference. Every Protestant denomination in the city except the Episcopalian extended invitations.

At West Market Street church there was a Love Feast service at 9, a. m., led by Dr. John R. Brooks and J. W. Jones. At 11, a. m. Bishop Wilson preached and the sermon was followed by the ordination of deacons. At 7:30 Rev. Dr. John C. Kilgo preached and the service was followed by the ordination of elders.

Afternoon Session.

The Conference convened according to adjournment and, in the absence of the Bishop, Rev. F. L. Townsend presided.

Question 19 was called. What preachers have died during the year? The Committee on Memoirs reported that three members had died during the year, namely John Wesley Bowman, Thomas Louis Triplett and John A. Sronce. The memoir of T. L. Triplett was read by J. W. Jones, that of J. W. Bowman by R. M. Taylor, and that of J. A. Sronce by F. L. Townsend. Beautiful and touching tributes were paid to the memory of these men by various members of the Conference. The service was concluded with the Sacrament of the Lord's supper.

SIXTH DAY.—Morning Session.

The Conference convened at 9, a. m., Bishop A. W. Wilson in the chair. Religious services were conducted by Rev. Dr. L. W. Crawford.

The minutes of the previous session were read and approved.

W. R. Evans read the report of the committee on the spiritual state of the Church, which was adopted.

Committee on memorials to the General Conference reported, recommending a form of service for the installation of stewards, which after amendment, was adopted.

Latta H. Triplett's name was referred to the Committee on conference relations for the superannuated relation.

The report of the Committee on district conference records was submitted by Harold Turner and adopted.

The report of the Committee on Bible cause was read by G. G. Harley and adopted.

J. S. Martin read the report of the joint board of finance. The report was adopted. The funds were distributed in open conference.

The report of the board of missions was read by J. E. Gay, the treasurer, and adopted.

J. J. Edes read the report of the committee on church property, which was adopted.

The unfinished business of Saturday, viz, the election of delegates to the General Conference, was here taken up, and the Bishop announced that one clerical member remained to be elected, and that the members should prepare their ballots for one member. This bollot resulted in no election and the vote was taken again, and resulted in the election of Rev. J. R. Scroggs.

Question 7 was recalled and J. W. Long, who had been detained at home on account of sickness, having arrived and appeared before the Committee of examination, was passed and submitting his report, was advanced to the class of the 4th year.

J. D. Hodges read the report of the board of education. The report was adopted.

Dr. Turrentine read the report of the joint commission on orphanage. The object of this commission is to secure the joint ownership and management of the Methodist Orphanage at Raleigh. The report was received and on motion the Commission was continued for another year.

The Committee on Books and Periodicals submitted their report and the same was adopted.

A memorial from the Stockholders of the Christian Advocate Publishing Co. was presented by D. B. Coltrane, president of the company and adopted. The memorial is as follows:

To the Bishop and members of the Westerns North Carolina Confereuce.

Dear Fathers and Brethren.—We beg to call your attention to the following preamble and resolutions adopted by the Stockholders of the Christian Advocate Publishing Company at their annual meeting held on Saturday, Nov. 11th, 1905, and respectfully ask your concurrence in the same.

Whereas, it has been determined by the Christian Advocate Publishing Company to erect a suitable building to be occupied as a permanent home for the Christian Advocate, and

Whereas, there is no regular agency at work for the increase of our Conference trust fund and it is highly important that there should be such an agency.

Therefore, Resolved that we memorialize our Annual Conference, now in session to authorize the editor to solist and collect throughout the Conference, at least $2,000.00 during the coming year, to be used as a part of our building fund and that we issue 20 shares of additional stock for the same in favor of the Western North Carolina Conference

L. H. Triplett was granted a superannuated relation.

Alternate delegates to the General Conference were elected as follows: J. C. Rowe, R. M. Hoyle and H. F. Chreitzberg,

A motion was made by A. W. Plyler to reconsider the vote by which it was determined to hold the next session of the Conference at Mount Airy. After discussion a motion to lay on the table prevailed.

A motion prevailed that when the Conference adjourn it adjourn to meet at 3.30 p. m.

All the minute questions from 21 to 44 were called and answered (see General Minutes, 9th page.)

On motion of John R. Brooks, the Conference adjourned. The benediction was pronounced by Bishop Wilson.

SIXTH DAY.—AFTERNOON SESSION.

Conference convened at 3:30, Bishop Wilson in the chair. Prayer was offered by Rev. J. W. Jones. The minutes of the morning session were read and approved.

The name of R. G. Barrett was referred to the Committee on Conference Relations for a superannuate relation. The committee reported favorably and the relation was granted him.

Rev. Geo. D. Herman, for the Committee on resolutions, presented resolutions of thanks to the people of Greensboro for their generous hospitality, to the churches for their courtesy, and to Greensboro Female College for the courtesy extended the Conference.

After a fervent prayer led by Rev. J. Ed Thompson, the Bishop made appropriate remarks, and proceeded to call the 46th question, Where are the preachers stationed this year? Which was answered by the reading of the following

APPOINTMENTS.

ASHEVILLE DISTRICT.

A. W. PLYLER, P. E.

Asheville, Central, G T Rowe.
" Haywood St., J A Cook.
" Bethel, J B Craven.
North Asheville, C P Moore.
Biltmore and Beaverdam, R H Parker.
Swannanoa, T R Wolfe.
Weaverville station, G W Crutchfield.
" circuit, supplied by D R Proffitt.
Marshall and Hot Springs, A V Scoville.
Hendersonville station, D M Litaker.
Hendersonville circuit, W H Perry.
Bald Creek, R W Lynch.
Burnsville, supplied by L R Huddleston.
Cane Creek, J J Brooks.
Old Fort, John Beers.
Riverside, A E Harrison.
Ivy, supplied by J B Hyder.
President Weaverville College, L B Abernethy.

CHARLOTTE DISTRICT.

J. E. THOMPSON, P. E.

Charlotte, Tryon St, H K Boyer; W W Bays, sup.
" Epworth and Seversville, supplied by A L Coburn.
" Trinity, P T Durham.
" Brevard St., W L Nicholson.
" Calvary and St Paul, D L Reid
" Dilworth and Big Sp'g, C M Short.
" Chadwick, J A Baldwin.
Hoskins and Highland, G G Harley.
Ansonville, W S Hales.
Clear Creek, E G Pusey.
Derita, J H Bradley.
Lilesville, A E Wiley.
Matthews, M H Hoyle.
Monroe station, W R Ware, S A Stewart.
Monroe circuit, J M Price.
Prospect, J P Hipps.
Morven, M T Steele.
Pineville, C M Pickens.
Polkton, J C Mock.
Wadesboro, M A Smith.
Waxhaw, L T Mann.
Weddington, J O Shelley.

FRANKLIN DISTRICT,

R. M. TAYLOR, P. E.

Andrews, C S Kirkpatrick.
Bryson City, To be supplied.
Dillsboro and Sylva, V L Marsh.
Franklin station, F L Townsend.
" circuit, J H Moore
Glenville, Supplied by R H Penland.
Hiawassee, C H Curtis.
Hayesville, A G Loftin.
Macon, L P Bogle.
Murphy station, W L Sherrill.
" circuit, Supplied by C H Clyde.
Webster, A R Bell.
Whittier and Cherokee, J J Edwards.
Robbinsville, R L Doggett.

GREENSBORO DISTRICT.

S. B. TURRENTINE, P. E.

Greensboro, W. Market St., G H Detwiler.
" Centenary, A T Bell.
" West End, Harold Turner.
" Walnut St., J W Moore; W L Grissom.
East Greensboro and White Oak, A S Raper.
West Greensboro, J A Bowles; J C Troy, sup.
Reidsville, Main St., L W Crawford, J R Brooks.
South Reidsville, J P Davis.
Wentworth, Seymour Taylor.
Ruffin, J F England.
Pleasant Garden, J T Stover, P L Groome, sup.
Liberty and Bethany, P J Carraway.
Coleridge, J J Eads.
Ramseur and Franklinville, C A Wood.
Asheboro station, N R Richardson.
" circuit, To be supplied
Uwharrie, B F Fincher.
Randleman, C M Campbell.
Randolph, B F Hargett.
West Randolph, James Wilson.
High Point, Washington St., T F Marr, G H Crowell.
" S Main St., L A Falls.
Editor N C CHRISTIAN ADVOCATE, H M Blair.
Sec. and Treas. Greensboro Female College, W M Curtis.

MORGANTON DISTRICT.

J. H. WEST, P. E.

Morganton station, W M Bagby.
" circuit, W O Goode.
Connelly Springs, D F Carver, R S Abernethy, sup.
Table Rock, N M Modlin.
N Catawba, supplied by J C Brown.
Marion and Providence, H H Jordan.
McDowell, supplied by A P Foster.
Thermal City, R L Fruit.
Rutherfordton, J D Arnold, J B Carpenter, sup.
Forest City, W E Abernethy.
Henrietta, S T Barber.
Broad River, R L Melton.
Green River, J D Gibson.
Cliffside, S E Richardson.
Bakersville, Supplied by J H Sellars.
Elk Park, W A Newell.
Spruce Pine, D S Richardson.
Chaplain U S Navy, W E Edmundson.
Martinsville High School, J T Erwin.

MOUNT AIRY DISTRICT.

L. T. CORDELL, P. E.

Mt. Airy station, J E Abernethy.
" circuit, D C Ballard.
Rockford, R F Bryant.
East Bend, G W Callahan.

(Concluded on 9th page.)

Resolutions Adopted by the M. E. Church, South in Leaksville, N. C., Nov., 5th, 1905.

Whereas, the closing hours of another Conference year have arrived, we deem it proper that the M. E. Church, South, at Leaksville, and such friends as may be present, should express through resolutions the honest sentiments of our minds with reference to the severing of the relations between pastor and people which have for four years, been so pleasant, profitable and satisfactory. Under the tactful guidance and faithful ministry of Rev. A. L. Stanford, the retiring pastor, our church has prospered materially, numerically, and we trust spiritually as well. Through his gentle deportment and liberal spirit he has won the esteem and confidence of the community at large, and the good that he has been instrumental in doing is not confined to denominational bounds. And there are scores of people besides Methodists, who in view of the pending separation, which must result at the conclusion of his four years term, will agree with us that one of the saddest words the heart can know, or that can tremble upon human lips, is the tearful dissylable. Goodby, Therefore, be it

Resolved 1st. That in Rev. A. L. Stanford, this church has been faithfully and ably served, as a minister and pastor, and he has been eminently successful in elevating Methodism in this community to a high plane of usefulness.

2nd. That through his sympathy and affability we have learned to esteem him as a personal friend, and to love him as a brother and we part with him with feelings closely akin to those of a veritable breavement.

3rd. That we desire to assure him that in our memory his name and service will permanently remain, and that though absent. he will never be forgotton by this church and people. And wherever he may go our best wishes and our prayers will follow him. His success and well-being will always make us glad, and should sorrow come we will most cheerfully share with him its burdens.

4th. We commend him to the merciful keeping of our Heavenly Father, and pray that for many years he may be spared to the world, in which he may gather precious sheaves for the garner of the Lord; and that when Time's record is finally made up we may all meet him beyond Death's river under the blissful shade of the Tree of Eternal Life.

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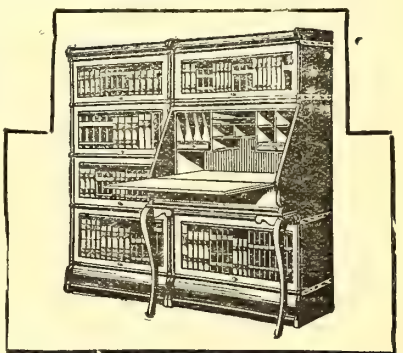
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The Quiet Hour.

The Secret.

Men wondered why, in August heat,
The little brook with music sweet
Could glide along the dusty way,
When all else parched and silent lay.

Few stopped to think how, every morn,
The sparkling stearm anew was born
In some moss-circled mountain pool,
Forever swest and clear and cool.

A life that, ever calm and glad,
One melody and message had—
"How keeps it so," men asked, "when I
Must change with every changing sky?"

Ah! if men knew the secret power
That gladdens every day and hour,
Would they not change to song life's care,
By drinking at the fount of prayer?
—James Buckham, in Wayside Altar.

Jacob's Sermon.

"Had a good sermon, Jacob?" my wife asked me last night when I came home from church.

"Complete, Rachel," said I.

Rachel was poorly, and couldn't go to meeting much, so she always wanted me to tell her about the sermon and the singing and the people.

"Good singing, Jacob?"

"I'm sure I couldn't tell you."

"Many people out to-day?"

"I don't know."

"Why, Jacob, what's the matter? What are you thinking about?"

"The sermon."

"What was the text?"

"I don't think there was any. I didn't hear it."

"I declare, Jacob, I do believe you slept all the time."

"Indeed I didn't I never was so wide awake."

"What was the subject, then?"

"As near as I can remember it was me."

"You, Jacob Gay?"

"Yes, ma'ma. You think it is a poor subject. I'm sure I thought so, too."

"Who preached? Our minister?"

"No, he didn't preach—not to me, at any rate. It was a woman— a young woman, too."

"Why, Mr. Gay! You don't mean it surely. Those woman's rights folks haven't got into our pulpit?"

"Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the post-office, Mrs. Hyde's niece. She and I were the first ones at meeting, and we sat by the stove warming. I had seen her a good deal in the post-office and at her aunt's when I was there at work. She is a pleasant spoken and a nice, pretty girl. We were talking about the meetings. You know there is quite a reformation going on. She was speaking of this one and that one who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and a little pink blush on her cheek, and the tears just a starting:

"'Oh Mr. Gay, some of us were saying at the prayer-meeting last night that we did so want you to be a Christian.'

"Her cheeks flushed redder, and the tears fell. I know she felt it, and it was a cross to say it. I never was so taken back in all my life.

"'Why, bless your soul,' I said, 'my child, I have been a member of the church forty years.'

"My tears came then, and I guess my cheeks would have been redder than hers, if they weren't so tanned.

"'Do excuse me, Mr. Gay,' she said; "excuse me for hurting your feelings, but I didn't know you were a Christian. I never see you at prayer-meetings or Sunday-school, and I never notice you at communion. I'm sorry I've hurt your feelings.'

"'Tut, tut, child,' I answered. 'No harm done. I'm glad you thought about an old man. I'm a member, as I said, but I haven't worked at it much. I'll allow. I don't go to prayer-meeting or Sunday-school because —well, I made the excuse to myself and other folks that Rachel was poorly, and needed me to stay with her, but I'm afraid the Lord wouldn't accept it.'

"Just then the people began to come, and I took my seat, but the looks and words of that young woman went to my heart. I couldn' think of anything else. They preached to me all the meeting-time. To think that some of the young people in Wharton didn't know I was a member, were concerned for the old man! I said to myself, by way of application, 'Jacob Gay, you've been a silent partner long enough. It is time you woke up and worked for the Lord; time to let your light so shine that the young folks can see it.' "—Golden Rule.

The Peace of God.

There are two kinds of peace; one given by the world, and the other by the world's Saviour. Jesus said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." The world gives to the man who acquires wealth a sort of peace, or complacency, in the consciousness that want is not likely ever to overtake him, that whether he works or plays his material comforts are sure. The world also gives to the ambitious man who acquires position a goodly portion of satisfaction and sense of reward. It is no small matter to reach the heights of social or political exaltation and reap the pecuniary gains and popular respect that attach thereto. But the Master said that the peace he bestows is not like that which the world gives, or, rather, that he does not bestow peace as the world does. The peace which the world gives is only partially complete and is seldom lasting. Neither wealth nor fame is secure from anxiety, and neither has any guaranty of permanence. But the peace which Christ gives is both full and abiding. It is not subject to fluctuation. It bears not the mark of perishableness. It comes from the eternal source of peace. No worldly power can disturb it, because it is not of the world. It is as stable as God's throne, and as lasting as his love. It is a "peace which passeth all understanding." It is superior to skeptical attack. It brings the will into harmony with God, and harmony with God is heaven. It subjects the affections to a holy law, refines the desires, subdues the fear of death, and invigorates and establishes the hope of immortality. And the best of it is that the peace of God is evidence of its own divinity. Its possessor is conscious that such ennobling, purifying, satisfying influences can come from no lesser source than the divine. It is complete serenity amid rending storms. It is sublime mastery amid rebellious passions. It is a glorious composure in the presence of unmistakable evidences of dissolution. Such experiences are not the gifts of fellow mortals, nor the fruits of falsehood, nor the inventions of deceivers, nor the delusions of enthusiasts, nor the bestowments of riches and powers. They are often found amid destitution and pain and persecution and death agonies. They never fail a trusting soul under any circumstances. They do not wear out, nor dwindle away, nor grow irksome, nor lose efficacy, nor fade, nor die. They are not of the earth, earthy. They are of God, and hence godlike. They endure like immortality and satisfy like heaven. They are superior to mundane conditions, all earthly calamities, and all mortal contingencies. They are the fruits of the Spirit, and are characterized by all the rich, rare and abiding qualities of spiritual things. God can bestow upon his children here no nobler, better portion than this gracious peace. Those who enjoy it ask for nothing sweeter on this side eternity. —Michigan Christian Advocate.

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The Family Circle.

The Home Sunbeam.

BY MARGARET E. SANGSTER.

"Betty spoils the whole family. She is our sunbeam. What we should do without her, I cannot imagine."

It was Betty's father who spoke lovingly of the daughter who was the home sunbeam. I agreed with him. I have never known a sweeter girl, a girl who more constantly forgot herself and lived for others.

Her mother was an invalid, often laid aside, and sometimes querulous and fretful, because of bearing much pain. Her father was a busy man with little time at home and a great many people to care for at the big factory, just visible from the porch, beyond the trees at the foot of the hill. The family was large, and people were often coming and going, aunts with babies and little tots running about, and grandparents who took it into their heads to make unannounced visits. Betty was a schoolgirl, fifteen, and small for her age; but she was never too tired or too busy or in too great a hurry to be glad when company came. She was the one who heard her father's latch key click in the door at night, and who rushed out to help him off with his coat. She saw that his chair was ready beside the lamp, and his evening paper waiting for him.

If there was a grandmother whose eyes were growing dim, Betty quietly threaded needles and had them where they did not need to be asked for. Betty often took her mother's place at the table to pour the coffee and tea, and she had a perfect genius for remembering who took sugar, who took cream, and who took neither. The maids in the kitchen loved her, because she was always thoughtful, never forgetting that their evenings were precious, and often lending them a helping hand when the household was larger than usual.

"Who is that little song sparrow of a girl?" inquired a visitor one day of the principal of Betty's school. "I mean," he said, "that girl in brown, with the sweet, contented face. Is she one of the best scholars?"

"As to scholarship," answered the principal, "there are girls here who excel Betty Benson. She is a good, all-round student, who does her work very well; but Betty's strong point is her thoughtfulness. She is just what she looks, sweet all through, and a perfect home sunbeam."

A girl who, like Betty, shines most brightly in her home, must be contented to do many unobtrusive things, to fill up chinks, to slip in and say a kind word when the children are ready to quarrel, to lift a little when others are tired.

She will save the tired laundress by wearing fewer things that are hard to wash and iron.

On a Saturday morning she will ask the cook if she may not make cake or a pudding for the next day.

In church she will cheerfully make room for the stranger in the pew, and will notice the lady in front who has no hymn book and pass over her own. For there is this to observe about a girl who is a home sunbeam, that she carries sunshine wherever else she goes. On a journey she is dispenser of cheer to the other passengers. Before the steamer reaches its wharf, or the train pulls in after a three days' run, everyone on board is, in some subtle way, a debtor to the girl of the sunbeam type, a girl like Betty Benson.

She may not have said one word. She has done nothing but shine. One such girl traveled with me a long day through South Carolina, having in charge her whole family. Her father was a minister going to a new parish. Her mother had a baby in her arms, and there were several other children of assorted sizes. My little friend saw to everything, diverted the baby, cheered her father, managed the boys, and finally left the train with everyone smiling and waving hands to her, as she stood on the platform of a wayside station. I have never seen her since, but she was a sunbeam girl.—Exchange.

Aunt Jerusha's Meditations.

"If folks could have their funerals when they are alive, and well and struggling along, what a help it would be!" sighed Aunt Jerusha, folding her paisley shawl with great care. "Now there is poor Mis' Brown she added, as she pinned her Sunday Bonnet into her green veil. How encouraged she'd have been if she could have heard what the minister said today! I wouldn't wonder one mite, she'd have got well. And Deacon Brown awining his eyes, and all of them takin on so! Poor soul, she never dreamed they set so much by her!

"Mis' Brown got discouraged. Yet see Deacon Brown, he'd got a way of blaming everything onto her. I don't suppose the deacon meant it—'twas just his way—but its awful wearing. When things wore out or broke, he acted just as if Mis' Brown did it herself on purpose. And they all caught it like the measles or whooping cough.

And the minister a-telling how the deacon brought his young wife here when twan't nothing but a wilderness, and how patiently she bore hardships' and what a good wife she had been! Now, the minister wouldn's have known any thing about that if the deacon hadn't a told him. Dear, dear! If he'd only told Mis' Brown herself what he thought. I believe he might have saved the funneral· And when the minister said how the children would miss their mother, it seemed as though they couldn't stand it, poor things.

"Well, I guess its true enough; Mis' Brown was always doing for some of them. When they were singing about sweet rest in heaven I couldn't help thinking that was something Mis' Brown would have to get used to, for she'd never had none of it here.

She'd have been awful pleased with the flowers. They were pretty, and no mistake. Yer see the deacon wan't never willing for her to have a flower bed. He said it was enough prettier sight to see good cabbages a-growing; but Mis' Brown always kind of hankered after sweet smelling things, like sweet peas, and such.

"What did you say, Levi? Most time for supper? Well, land sakes, so it is. I must have got to meditating, I've just been a thinking, Levi, you needn't tell the minister anything about me. If the pan-cakes and pumpkin pies are good, you just say so as we go along. It ain't best to keep everything laid up for funerals."—Word and Works.

Four Great Secrets.

The desire for happiness is natural. If we come to Christ for happiness He tells us four great secrets about it: (1) It is inward and not outward; and so it does not depend on what we have but on what we are; (2) It is not to be found by direct seeking, but by setting our faces towards the things from which it flows; and so we must climb the mount if we would see the vision, we must tune the instrument if we would hear the music; (3) It is not solitary but social, and so we can never have it without sharing it; (4) It is the result of God's will for us and not of our wills for ourselves, and so we can only find it by giving ourselves up in submission and obedience.—Henry Van Dyke.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart—never believe anything bad about anybody, unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it.—Henry Van Dyke.

Thought for the Day.

All which happens through the whole world happens through hope. No husbandman would sow a grain of corn if he did not hope it would spring up and bring forth the ear. How much more are helped on by hope in the way of eternal life!—Martin Luther.

A Notre Dame Lady's Appeal

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Plan of Episcopal Visitation, 1905–06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va., Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol. Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, apan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

Tutt's Pills

stimulate the TORPID LIVER, strengthen the digestive organs, regulate the bowels, and are unequaled as an

ANTI-BILIOUS MEDICINE,

In malarial districts their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. Elegantly sugar coated.

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BABY IS HANGED IN IRON BED

Ohio Infant Loses Life as Result of Peculiar Accident.

FINDLAY, Ohio, Aug. 27.—The 7-months-old son of Mrs. Joseph Baker, living near Rawson, was killed to-day by hanging himself in an iron bed. After falling or crawling through the bars the child was unable to get back and in the absence of its mother was choked to death.

Protect Your Baby With a Foster Crib

Several years ago, at the suggestion of a far-seeing mother, we began the manufacture of a crib to prevent just such an accident as that described in the news item clipped from the Chicago Record-Herald of August 28, 1905.

The Foster Accident Proof Crib is made with spindles too close for baby to put its head through and sides too high for the child to climb over. Sliding sides may be dropped and crib used as an annex to mother's bed. Protect your child against a similar accident. Write for full descriptive booklet.

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Baby can't get out or stick its head through

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WITH such breeding as Golden Lad, first prize winner over all Jerseys 1890; Golden Love, first prize two year old bull at Pan-American 1901; General Merrigold, sire of twenty-one heifers that sold at an average of $144.00 each. The breeding of these is correct; prices right for immediate acceptance.

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JOHN A. YOUNG,

Greensboro, N. C.

North Carolina Christian Advocate

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THE ELECTIONS LAST WEEK.

A number of State elections were held last week, and while we cannot regard the results as of any special political significance, these elections point unmistakably to the assertion of a public conscience worth more to the country than all political organization.

In Ohio, for instance, Governor Herrick met the merited rebuke of this public conscience, notwithstanding he was the candidate of the dominant party, and had all the party machinery at his command. Having allied himself with the liquor forces in defiance of all the best sentiment of his party, he found that idle, unmanned political machinery was of no avail, and his opponent won the place on a campaign of decency rather than of Democrary. So in almost every case, these elections proclaim to all parties in the country that the leaven of righteousness has been working and that the forces of righteousness are not to be successfully defied. May this leaven continue to work.

THE SITUATION IN RUSSIA.

If we may rely upon the press reports, the situation in Russia is perhaps growing more serious and complicated every day. There is such a widespread spirit of disorder and riot as to discourage even the most hopeful of those who have expected a cessation of these scenes. The Czar does not seem able to exercise any power of personal influence in dealing with the situation, and even Mr. Witte, who was supposed to be the darling of the populace, seems unable to control the riotous elements.

One of the most disquieting features, and the one which justifies the belief that the whole empire is threatened with a sweeping revolution, is the fact that the army cannot be relied upon. In some instances the soldiers sent to quell the rioters have themselves joined the disaffected and turned against the government. Thousands of Jews are being mercilessly slaughtered, and unless there is a reaction soon those who cannot escape from the country will most surely be annihilated. Mr. Roosevelt's good offices saved the empire from the peril of the east, but there seems to be no person or power whose good offices may save the country from the peril of its own internal disorder and strife.

BISHOP WILSON'S ADDRESS.

The address of Bishop A. W. Wilson before the class for admission on trial was one of profound interest. These addresses are always interesting as affording opportunity for saying many things over the heads of the young preachers to those who are more advanced in life and experience. The following press report of this address will be of interest to our to our readers:

"Bishop Wilson's address to the young men was delivered in a low, solemn tone. They were reminded of the divine nature of their call to the ministry. Nothingis to be allowed to turn them aside from their spiritual work. The bishop declared that he never knew a single thorough Christian man but that was also a gentleman, therefore fit to deal with every class of the people. The church needs a reaffirmation of the fundamental principles of the gospel. A sound Christian experience is fundamental in the ministry. We want you to be good preachers, not sensational preachers, filling the churches with multitudes. But we want preachers like Stephen, if they arouse all the synagogues of the land. We do not want ministers "for the times," but preachers of the Word dealing faithfully with the people. I have heard the old fathers of Methodism, who lived on their knees when they were out of the saddle. I never expect to hear such preaching again. I am afraid we are casting men in a different mould now. Don't be too much concerned about other matters. Jesus says, "Lo, I am with you always." You don't make anything by getting the best appointment. You are in the way of the Master when you are in Tyre and Sidon casting out devils. Paul spent most of his time among half savages, and contended with the beasts of Ephesus. Go and preach with all your power the gospel. Don't preach philosophy, don't preach sociology. You can build institutional churches with kitchens in the back part; but when you come into the pulpit you have but one thing to do—to save their souls.

Some call me an old fogy. If Jesus Christ made mistakes I am willing to stay with Him in His mistakes.

My objection to the Higher Criticism is that it sweeps away every vestige of the supernatural, the miraculous, the spiritual.

There is nothing broader than Methodism. You may learn everything. Nothing is shut out from your investigation. But stick to the Bible, the Gospel, the Word of God.

You are not to choose your own work. You are to do the work when and where we deem best. Be careful how you are led into the association of ungodly men.

CONFERENCE NOTES.

Rev. Dr. H. M. Hamill is doing a great work in our Sunday-school department, as superintendent of the department of training for teachers. His address on Friday evening was greatly enjoyed by the large congregation present.

* * * *

Rev. Jas. Atkins, D.D., our Sunday School editor, was, as usual, bright and entertaining in his address on Thursday evening. He is "our own" representative among the connectional men, but none are more welcome or more thoroughly enjoyed in all sorts of public ministrations. His book, recently from the press, on "The Kingdom in the Cradle," will abide as a classic on the subject of the children's relation to the church. This book will receive a more extended notice in these columns when we get time to devote to a more thorough examination.

* * * *

The first volume of the History of Methodism in North Carolina, by Rev. W. L. Grissom, of our Conference, was on sale during the Conference, and the work received high praise by Dr. Tigert, our Book Editor, as well as all the representatives who were present. In every sense this work is a credit not only to the author, but to North Carolina Methodism. We predict for the work a very hearty reception.

* * * *

West Market Street church is, in every appointment of architectural construction, an ideal place for a Conference. Every Committee and Board of the Conference, except the Joint Board of Finance, had its place of meeting in the building, and the Joint Board was located elsewhere only as a matter of banking convenience.

* * * *

The visit of Mrs. Wilson, the wife of Bishop Wilson, was greatly enjoyed by the ladies. Mrs. Wilson has had large experience in the work of the women for the extension of Christ's Kingdom, and is rich in personal Christian experience.

* * * *

Rev. H. M. DuBose is a live wire on the Epworth League work. The circulation of the Era, the organ of the League, has greatly increased under his management, and the literary character of the publication has been greatly improved.

* * * *

Dr. Wilbur F. Tillett, Dean of the Theological Department of Vanderbilt University, is always a welcome visitor to our Conference. His address this year was one of unusual interest. His fitness for the important place that he occupies grows more and more apparent.

* * * *

Rev. George B. Winton, editor of the Nashville Christian Advocate, made a brief visit and a short speech, but delighted us by telling of contemplated improvements in aur Central organ at an early date.

* * * *

No one could spend a few hours with this grand body of men without being impressed with the thought of what immense power they wield for the moral elevation of the country. Washington, Jefferson, and other statesmen of their time, receive and deserve great praise for the part they took in shaping the destiny of this great country; but none of them did more to make the country great than did the humble circuit rider, Francis Asbury, who was far less known and credited for such achievement.

* * * *

There was an atmosphere of hopefulness in this Conference that was stimulating and cheering. If any one felt in the least degree pessimistic, he did not let his feelings be known. There are plain indications of the passing away of such a spirit, and we believe that the time is here when it is possible for all our forces to be united against our common enemy. May the Great Head of the church help us this year to make unceasing warfare against sin.

* * * *

The sermons of Bishop Wilson on Sunday morning and of Dr. John C. Kilgo, on Sunday evening, did not justify fear in these parts of an early departure from the pathway of orthodoxy in pulpit teaching. We ought to thank God that the men whom we have chosen to oversee the affairs of our church, and to stand at the head of our great educational institutions, give forth no uncertain sound on the great fundamental doctrines of our faith.

* * * *

It is gratifying that the reports this year show a good, healthy growth, both in members and in the matter of liberality in supporting our connectional and benevolent institutions. We have a net gain in membership of 1414. There has been an increase in the contributions to the fund for superannuated preachers, widows and orphans of $1,338.08. Foreign Missions, $2,187.02. Church Extension, $471,-91. For the support of the ministry, $7,179.20. There is a slight falling off in the collection for Domestic Missions for which we do not know how to account. The foregoing items of increase, however, show that our growth in liberality is normal and well proportioned to our numerical growth.

GENERAL MINUTES.

1. Who are admitted on trial? M B Stokes, J P Hipps, W L Dawson, D P Walters, W O Rudisill, C S Kirkpatrick, W A Lambuth, D C Ballard, W E Abernethy, R L Doggett, C H Curtis, J H Green, T J Houck.

2. Who remain on trial? W T Albright, C R Canipe, M B Clegg, R L Fruit, C H Neal, F B Noblitt, R L Ownby, C M Short, E E Williamson, R P Eubanks, N M Modlin, C E Stedman, C R Ross.

3. Who are discontinued? N B Dagenhardt, C A Drum.

4. Who are admitted into full connection? A L Aycock, A R Bell, W A Newell, B Wilson, H H Robbins, J W Kennedy, J H Bennett.

5. Who are re-admitted? ———.

6. Who are received by transfer from other Conferences? A V Scoville, N Georgia Conference; John Beers, Florida Conference; John C Wooten, Pacific Conference; A R Surratt, N C Conference, R H Hobbs, Kentucky Conference.

7. Who are the deacons of one year? J F Armstrong, H C Byrum, W L Hutchins, J F Kirk, C P Moore, J M Rowland, J F Totten, T R Wolfe, B F Fincher, J W Long.

8. What traveling preachers are elected deacons? A L Aycock, A R Bell, W A Newell, B Wilson, H H Robbins.

9. What traveling preachers are ordained deacons? See answer to Question 8.

10. What local preachers are elected deacons? E O Cole, J P Hipps, O J Jones, R L Doggett, S S Higgins, D W Lowman, W T Carner, T J Houck, J A Fry, H F Turner, W O Rudisill, V E Edwards, C S Kirkpatrick, C R Canipe.

11. What local preachers are ordained deacons? See answer to Question 10.

12. What traveling preachers are elected elders? W M Biles, J J Edwards, W O Goode, V L Marsh, Marsh, J T Ratledge, D S Richardson, C C Weaver.

13. What traveling preachers are ordained elders? See answer to Question 12.

14. What local preachers are elected elders? None.

15. What local preachers are ordained elders? None.

16. Who are located this year? F W Bradley.

17. Who are supernumerary? W W Bays, J C Troy, P L Groome, A H Whisner, C M Gentry, A G Gantt, J B Carpenter.

18. Who are superannuated? C M Anderson, H L Atkins, T A Boone, J D Buie, W H Cooper, J F Craven, S M Davis, T H Edwards, M C Field, S S Gasque, T F Glenn, J J Gray, H F Wiley, S H Helsabeck, A M Long, W B Lyda, W LeGette, J S Nelson, T H Pegram, R W Pickens, J P Reynolds, Z Rush, R T N Stephenson, J C Thomas, J W Wheeler, J A Wiggins, F H Wood, L H Triplett.

19. What preachers have died during the past year? J W Bowman, J A Sronce, T L Triplett.

20. Are all the preachers blameless in their life and official administration? Their names were called one by one in open Conference and their characters were passed.

21. What is the number of local preachers and members in the several circuits, stations, and missions of the Conference? Local preachers, 169; members, 80,665; total, 80,834.

22. How many infants have been been baptized during the year? 1,680.

23. How many adults have been baptized during the year? 2,065.

24. What is the number of Epworth Leagues? 105.

25. What is the number of Epworth League members? 3,184.

26. What is the number of Sunday Schools? 761.

27. What is the number of Sunday School teachers? 4,996.

28. What is the number of Sunday School scholars enrolled during Conference year? 59,038.

29. What amount is necessary for the superannuated preachers, and the widows and orphans of preachers? $8,000.00.

30. What has been collected on the foregoing account, and how has it been applied? $6,950.00, distributed in open Conference.

31. What has been contributed for missions? Foreign, $17,798.14; Domestic, $8,328.35.

32. What has been contributed for Church Extension? $4,923.04.

33. What has been done for the American Bible Society? $852.84, paid.

34. What has been contributed for the support of presiding elders and preachers in charge? Presiding Elders, $14,355.49; Preachers in charge, $112,586.66.

35. What has been contributed for the support of Bishops? $2,230.74.

36. What is the number of societies, and of houses of worship owned by them? No. of Societies, 906; No. of houses of worship, 751.

37. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, $1,251,162.12; indebtedness, $28,710.47.

38. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 200; No. of Parsonages, 165.

39. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, $218,080.00; indebtedness, $19,153.

40. What is the number of districts, and of district parsonages? Number of districts, 11; Number of District Parsonages, 9.

41. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, $30,000.00; Indebtedness, $6,950.00.

42. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 5; amount of damage, $1,018.00.

43. What are the insurance statistics? Insurance carried, $387,205.00; losses sustained, $383 00; premiums paid, $1,981.25; collections on losses, $46 89.

44. What are the educational statistics? Value of property, $701,204.74; Endowments, $440,339.28; Professors, 73; scholars, 1,317.

45. Where shall the next session of the Conference be held? Mount Airy, N. C.

46. Where are the preachers stationed this year? See appointments.

APPOINTMENTS.—Concluded.

MOUNT AIRY DISTRICT—CONTINUED.

Yadkinville, T J Houck.
Elkin, H C Sprinkle.
Jonesville, Supplied by T H Stimpson.
Wilkesboro station, R L Ownby.
N. " " W F Elliott.
Wilkes circuit, C H Caviness.
Pilot Mountain, A W Jacobs.
Boone and Blowing Rock, J H Brendall.
Creston, R H Hobbs.
Helton, Supplied by S W Brown.
Jefferson, F B Noblitt.
Laurel Springs, W L Dawson.
Sparta, Supplied by W T Carner.
Watauga, O P Ader.
Rural Hall, J C Keever.
Walnut Cove, W T Albright.

SALISBURY DISTRICT.

D. ATKINS, P. E.

Salisbury, First church, J C Rowe.
" S Main st., J A J Farrington.
" Holmes Memorial, W A Lambeth.
" N Main and E Spencer, J H Green.
Spencer, J E Gay.
Lexington, J N Huggins.
W Lexington, Supplied by S S Higgins.
Linwood, W P McGhee.
Salisbury circuit, P W Tucker.
Woodleaf, J P Lanning.
Gold Hill, J C Postelle.
Jackson Hill, J W Strider.
New London, W L Hutchins.
Albemarle, R D Sherrill; C M Gentry, sup.
West Albemarle, To be supplied.
Albemarle circuit, W S Cherry.
Norwood, A L Stanford.
Salem, P E Parker.
Cottonville, T T Salyer.
Big Lick, Supplied by A Stamper.
Mt. Pleasant, T E Wagg.
Concord, Central, E K McLarty.
" Forest Hill, J C Wooten.
" Epworth, J W Long.
" circuit, W V Honeycutt.
China Grove, A L Aycock; one to be supplied.
New London High School, J D Rankin.

SHELBY DISTRICT.

R. M. HOYLE, P. E.

Shelby station, G D Herman.
" circuit, B Wilson.
Gastonia, Main St., E L Bain.
" West End, J M Downum.
" Ozark, To be supplied.
Kings Mountain, G F Kirby.
El Bethel, M B Clegg.
Belwood, L E Stacey; A G Gantt, sup.
Polkville, J W Ingle.
Cherryville, B A York,
Lincolnton station, R M Courtney.
Lincolnton circuit, D P Waters.
Stanley Creek, E W Fox.
Mt. Holly, J B Tabor.
Lowesville circuit, W M Boring.
South Fork, E N Crowder.
McAdenville, J F Armstrong.
Spencer Mountain, C R Ross.
Lowell, J H Bennett.
Bessemer, T S Ellington,
Rock Spring, J W Clegg.

STATESVILLE DISTRICT.

J. H. WEAVER, P. E.

Statesville, First church, Frank Siler.
" West End, H H Robbins.
" circuit, R S Bowie.
Alexander circuit, E J Poe.
Stoney Point, T E Weaver.
Catawba, E Myers.
Newton station, W F Womble.
Maiden, W O Rudisill.
Iredell, T B Johnson.
Hickory station, Parker Holmes.
" circuit, J L Nichols.
Caldwell circuit, P L Terrell.
Granite Falls and Rhodiss, W R Evans.
Lenoir station, D V Price.
Lenoir circuit, A Sherrill.
Mooresville station, T J Rodgers.
Mooresville circuit, J W Jones.
Mt Zion, W H Willis.
Clarksbury, J A Sharpe.
Troutman, A J Burrus.
President Davenport Female College, C C Weaver.
Missionary Secretary, D. H. Comann,

WAYNESVILLE DISTRICT.

C. F. SHERRILL, P. E.

Waynesville, Ira Erwin.
Clyde, W G Mallonee.
Canton station, A R Surratt.
" circuit, J L McNeer.
Jonathan, C E Stedman.
Haywood, J W Kennedy.
Sulphur Springs, C H Neal.
West Asheville, M B Stokes.
Spring Creek, Supplied by Z V Cordell.
Mills River, P C Battle.
Leicester, J W Campbell.
Brevard station, R G Tuttle.
" circuit, J A Fry.
Sunday School Editor, James Atkins.

WINSTON DISTRICT.

J. R. SCROGGS, P. E.

Winston, Centenary, H F Chreitzberg.
" Burkhead, E E Williamson.
" Grace, J F Kirk.
" Southside and Salem, J H Robertson.
Forsyth, B F Carpenter.
Lewisville, J T Ratledge.
Farmington, L L Smith.
Davie, C P Goode.
Cooleemee, H C Byrum.
Mocksville, J P Rodgers.
Advance station, W M Robbins.
Davidson circuit, M H Vestal.
Thomasville, T W Watts.
N. Thomasville, R P Eubanks.
Summerfield, T C Jordan.
Stokesdale, V E Edwards.
Leaksville and Draper, J H Barnhardt.
Spray, W Y Scales.
Stoneville and Mayodan, E P Green.
Walkertown, J E Woosley.
Kernersville, W M Biles.
Student at Vanderbilt University, J F Totten.
Student at Trinity College, C R Canipe.

TRANSFERRED.

J A Clarke, to Indian Mission Conference.
J M Rowland, to Virginia Conference.
J A B Fry, to Little Rock Conference.
L E Peeler and T E Winecoff to South Carolina Conference,
T A Sykes and J J Renn to North Carolina Conference.

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The Sunday School Lesson.

LESSON FOR NOVEMBER 19th, 1905.

Nehemiah's Prayer.
Neh. 1:1-11.

Golden Text.

The effectual fervent prayer [' The supplication"] of a righteous man availeth much —James 5:16.

NOTES.

Now thirteen years after Esther comes another occasion, with a man to meet it. In these years Ezra had done in teaching and management all that he could, and on the whole with success. He had broken the social influence of heathen neighbors, and reformed the ideas and behavior of the Jews. But there was much yet to be done. The outside people were fiercer than ever over Ezra's expulsion of them from Jewish families. They had raided the land, breaking the walls and burning the gates of the city. There was need of force and energy to complete what Ezra had begun, and make Jerusalem sovereign in its place, and free in its life.

Nehemiah arose, the peer of Daniel, Esther and Ezra. The cup-bearer was the nearest friend and confidant of the king, and it tells for Nehemiah's personality that he held that place. Young, alert and graceful, he must have had unusual charms of intelligence and temper. He was of ancient and wealthy, perhaps of royal lineage. The Greek historian was delighted with his understanding and his manners. He was a rare personage, raised up and ready for a needful work.

His brother Hanani, just back from a pilgrimage to the Holy City, tells him of the desolation of Jerusalem and the forlorn struggles of its people. The tidings fell upon a great and tender heart. Nehemiah had a patriot's emotion over "the place of my fathers' sepulchers." He was yet more deeply moved for the Divine honor, lest it be tarnished by the condition of the covenant people. Four months, from December to March, he bore the growing anguish. It affected his bearing before the king. It was a burden too heavy for him.

"After this manner pray ye." It is the earnest utterance of a heavy-laden heart whose longings flow in one strong current. In the four months of agony he would pray without ceasing, and the lesson gives the utterance of not one occasion only, but the drift and tenor of his thought on many occasions. None had such fellowship as he with the king of Persia; he had still closer fellowship as he with the king of Persia; he had still closer fellowship with the king of kings.

"So I prayed unto the God of heaven." In all the splendors of the Persian court he remembered the Sovereign whom no man can approach unto, who from his throne in the heavens beholds all the inhabitants of the earth. He in courtly etiquette bowed to Artaxerxes; how much more to the great and terrible God!

For a century and a half the Jews had in bitter experience learned what the lips of Moses had spoken: "If thou wilt not hearken unto the voice of the Lord thy God, all these curses shall come upon thee." The positive marches with the negative, and it is on this that Nehemiah rests his plea. If the people will love him and keep his commandments, "he will repent him of the evil" This truthfulness is the only hope of us sinners. "Him that cometh unto me I will in no wise cast out." "My word shall not pass away"

The path of prayer is the same in all lands and ages. The Pharisee confessed nothing, and gained nothing; the publican owned his sin, and was justified. Nehemiah, as a pastor or a Christian ruler would do, speaks as a representative man for his own sins and the sins of the people. He was of the same timber as others. In their place he might have done like them; at least, he has been no better than he should be. "Who is he that liveth and sinneth not?"

In the evolution of the sacred plans to us has come the revelation of an Advocate and Helper of our poor prayers. Of him the Old Testament says nothing; only the intercession of the high priest dimly shows him forth. Nehemiah has Moses, and quotes him. "If they turn—I will gather them—I will bring them." It takes for that the land shall be godly, and the people prosper in it.

All Jews were by profession and covenant the Lord's servants, and many, as Ezra, truly such. Of them all Nehemiah is in our lesson foremost and representative He feels the pressure of an emergency, as Esther had felt it. If he fail in his appeal to the king, all is lost, and it is not for the Master's honor that the servant should fail.

This tall king, whose hands hung below his knees, was, as we saw in the case of Ezra, capable of generous deeds. The difficulty is in touching him right. These prayers and Nehemiah's fine modesty opened the way for the king to speak first. As in Esther's case, that won the day. To give his favorite leave of absence, ample means and entire authority came naturally and easily along-and the gifted young patriot went with heart-lifting feet upon his errand of repair, protection and relief.—A. B. Hyde, D. D., in Pittsburg Christian Advocate.

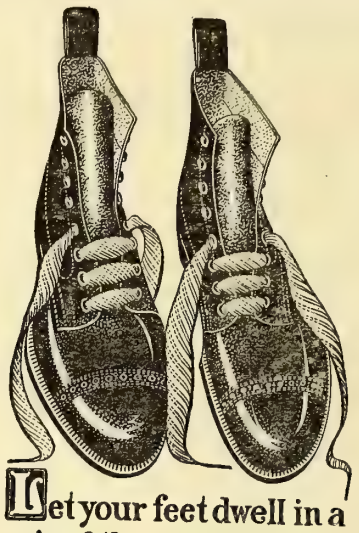
Cancer Cured by Blood Balm.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

Son Lost Mother.

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Yorkville	Lv 9 48 am	5 57 am	
Gastonia	Lv 10 38 am	7 50 am 9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am 1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

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Our Little Folks.

A Little Home Missionary.

Z IRENE DAVIS.

Nellie Butler often went with her mother to the conference meetings, and she always enjoyed them very much. The ladies were all so lovable and gentle. They always had a bright smile for her. At the lunch hour the girls who waited at her table always gave her a kind word. Nellie liked the pink salads and pies so well that she learned how to make them after she went home.

She sometimes invited her friends to tea with her. At these little parties she always prepared her own delicacies, and even made her own cakes.

This sometimes made her troublesome to Agatha, the cook, but she was such a practical little girl that she wanted to do everything that grown up people did

One night, when Nellie was at a conference meeting, a young lady spoke who had been taking a vacation from home-mission work, and was now about to go back to her labors.

She told how eager the boys and girls were to learn, and how few advantages they had. Nellie cried when she heard what poor, wretched hovels the mountaineers lived in. This young lady was a mission teacher in Kentucky. Many of the people, after working all day in the field, would come in to prepare supper and have nothing but corn meal pudding to eat

This made Nellie think of her own supper. She thought of the pretty table in its soft, white cloth, and the bright silver. Carnations, roses, or lilies had seemed a necessity. She thought of the well-seasoned vegetables, of the golden butter, the creamy cheese, of the tarts and cakes that never seemed exhausted. Yes, and there was the box of bonbons that papa brought her regularly.

Why had it never dawned on her mind before that she had so many, many nice things that others might enjoy, but that they never could have Then she thought of her story papers, of her pretty picture-books.

"I've been selfish," she thought in her little heart. How much God has given me. Then she formed a new and beautiful resolution. Can you guess what it was?

The sweet faced young lady was showing the people some of the wretched garments that she found the mountaineers wearing when she went among them. Then she held up some of the neat and wholesome raiment that she had taught them to make after a term with her sewing-class.

Nellie picked up her nickel-plated valise and opened it. Yes, there was the red flannel dress she had brought for a change. There was a jaunty cap and knit jacket to match. There was a pair of red slippers with silver buckles.

"I don't really need them," she thought, as she smoothed over the pretty suit. "I never loved Jesus so much before," she smiled softly to herself, and a little prayer went up to Him who loves the little ones, that must have pleased that tender heart divine "I will give them, dear Savior, for thy sake."

After the people were given a closing benediction, they were busy in gathering for departure. Nellie's mamma was talking with a friend and did not notice her little girl going quietly to the platform.

Miss Farnum was putting away her exhibit, when the voice of a childish treble spoke to her. "If you please, Miss Missionary," smiled a little girl, "I would like you to take this suit of clothes just as it is in the satchel to one of the girls in your school."

Wondering much, Miss Farnum took the little hand in hers, and asked, "What is your name, my little missionary?"

"Nellie Butler," replied our young friend, as a wealth of trust and love flashed from her soul into the blue eyes of the young teacher. Kissing the happy face, she turned with subdued voice to the people and rang the class bell.

When all conversation had ceased and a curious hush had fallen over the people, Miss Farnum began:

"Dear friends," and her flute-like voice was trembling, "I want you to hear the best sermon that we have had in this whole glorious conference Do you see what this dear child, Nellie Butler, (at mention of her little daughter's name Mrs. Butler turned and saw Nellie on the platform with her hand in that of the speaker's) has taught us?"

Then she held up one by one the pretty and costly garments that had been carefully folded by loving hands for her comfort. "They are for one of my poor girls, she says, because she loves Jesus more tonight than she ever did before."

When the teacher ceased speaking there were few dry eyes in the congregation. "Bless her little heart," said one aged worker in the Master's vineyard. "Just see her eyes They shine like twin stars, and her face—ah, it is like a seraph's."

Then something wonderful happened. The people moved toward the platform and began putting things in the basket that stood on the communion table. A solemn joy brooded over all. Purses of gold, rings, watches, and precious things were laid at the Lord's feet by his people. A celestial light seemed reflected from every face Christ's love flowed into their hearts. As they reverently waited before Him, Miss Farnum lifted a prayer of thanksgiving. "Surely, "A little child shall lead them."

Milford, Michigan.

Prayer is the Wish of the Heart.

A story is told of a little shepherd boy who was obliged to keep watch over the sheep, and so could not go to church But in his heart there grew up a longing to pray to God, as they were doing in church. He had, however, never been taught any prayer, and so kneeling down, he began with closed eyes and folded hands saying the alphabet, 'A, B, C, D," and on to the end.

"What are you doing, my little man," said a gentleman passing by.

"Please sir, I was praying," replied the boy.

"But why are you saying your letters?"

"Why," said the little fellow, "I didn't know any prayer, only I felt I wanted God to take care of me and help me to take care of my sheep. So I thought if I said all I knew He would put it together and spell all I wanted."

"Bless your heart, my little man! He will. "When the heart speaks aright, the lips can't say wrong," said the gentleman.—The Christian.

The Art of Smiling.

Don't you know, girls, that many a woman, now noted for her beauty and fascination, has earned her fame by her "art of smiling," if I may so say? Smiles are the "outward and visible" signs of amiability They are irresistible magnets even to ugly women, and beautify beauty itself however beautiful it may be.

Above all things, girls, when you feel too annoyed to conceal your annoyance from your friends, remain in your room, or at least at home, and read a pleasant book till the annoyance has passed. Do not show your frowns of annoyance to anyone, however dear or not dear he or she may be —Selected.

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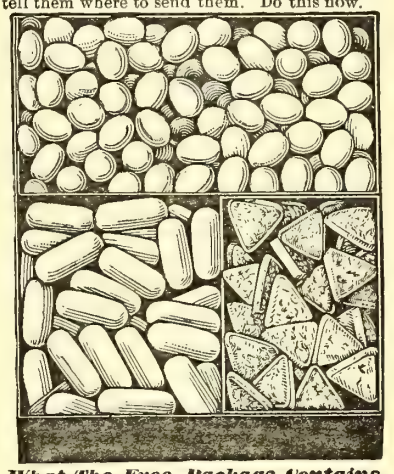
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Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

The Circle of Thirty.

The idea of the Circle of Thirty was an inspiration. It came to the Corresponding Secretary as she meditated upon the great need of our work, and longed and prayed that, somehow, women of ability might be aroused to see this need and be led to apply to it somewhat of the resources so often expended in trifles and the mere superfluities of daily living

At the Conference held in Salisbury, 1902, in answer to the prayers of a few earnest workers closeted with God, it first took definite shape. Believing that they were divinely guided, it was there decided to present to the Conference this proposition: That the support of one missionary be assumed by thirty women. In other words, that the seven hundred and fifty dollars necessary to support a missionary be divided into thirty shares of twenty five dollars each, and that whenever the thirty shares are taken those who take them be called a Circle of Thirty. There was great rejoicing when, then and there, shares enough were taken to give encouragement to go forward. Slowly the plan was circulated, but like all God-inspired thoughts, it was bound to succeed, and now the first circle has been completed. But God who always does for us exceeding above all that we think or ask has given us more than thirty women who each give twenty five dollars, and some even more. Following this indication of His guiding spirit we are trying this year to complete a second circle. Would that every woman who believes in "attempting great things for God and expecting great things from God" would add the force of her prayers, her faith and her co-operation, till we shall have an ever increasing number of circles! "They that do know their God shall be strong and do exploits." Did not the Master Himself say, "O woman, great is thy faith, be it unto thee even as thou wilt"?

WHY THESE CIRCLES OF THIRTY.

Would that we might arrest your thought for a moment, dear reader, for this is a question of personal concern to you. No matter who you are or what your circumstances may be, if you have any apprehension of the love of Christ and are a true friend of His, you must want to know how you can help Him save the world, for truly it can be saved only by His atonement and our bearing His cross. How His loving heart must grieve over the indifference of so many of His friends to His appeals for help, for we must know that we are His appointed messengers to carry the glad tidings of His love for all men; the vessels that must hold and convey the knowledge of His redemptive work; the channels through which His saving grace must flow to others. Alas that in this twentieth century there should still be 100 000,000 souls unacquainted with Him! "Lift your eyes and look on the fields for they are white already to harvest."

WHY WOMAN'S WORK FOR WOMAN?

It seems strange that not until about fifty years ago was the startling fact presented to Christian women that 500 000,000 of their sisters are in spiritual darkness and are looking to them for light and salvation; that degraded, oppressed, superstition-bound though they are, such is their enforced seclusion that only a woman's hand must touch them or they cannot be reached, only a woman's voice can tell them the story of God's love; that woman must do this work, woman to woman, woman for woman, or it must remain undone. But when these awful truths were impressed, do you wonder that Christian womanhood should rise in its strength and organize in a combined, concentrated, consecrated effort to rescue and redeem these benighted ones? How irresistible this argument! On the redemption of these benighted women depends the salvation of the world. On the women of Christian lands, who alone can reach them, rests the responsibility for the salvation of those 500 000,000 Christless women. Hence, in the last analysis, upon Christian women depends the salvation of the world? Do you not marvel that today any woman can stand aloof and say, "I have no part in this great work"? Truly is the Woman's Foreign Missionary Society the Sisterhood of a Great Compassion, and God pity her whose heart is not stirred to its profoundest depths, and who is not doing all in her power to hasten the glad tidings. "Rise up ye women that are at ease; hear my voice, ye careless daughters" saith the Lord Almighty.

INCREASING OBLIGATIONS.

When the Woman's Foreign Missionary Society was first organized it was on the seemingly insignificant platform of "two pennies a week and a prayer." It is true that even this day of small things, with God's blessing, achieved wonderful results, and were every Christian woman, instead of one out of every ten as the case is, to do even this much, results would be marvellous indeed. But every thoughtful person must see that this is no longer a day of small things in any line of woman's work. The progress of the age has emancipated her from many irksome customs and petty cares. She is free to be and do practically anything she pleases. In every known profession or occupation women are wage earners. As a general thing, they handle and control every day more or less of actual money. Not only has wealth largely increased but the prosperity of every home averages higher than ever before. And since women set the standard of values, who can deny that they are, directly or iddirectly, the dispensers of this increased prosperity, with power to divert it from luxurious and extravagant living into channels of unselfish helpfulness and blessing to others Financially, women are able to do much greater things than they were even twenty years ago. Education, too, has given them broader mental proportions, a keener vision, a wider outlook, while the missionary training of the last decade has added a deeper sense of obligation to God and humanity. Poverty-stricken indeed in mind, soul and purse must the woman be, who in this age of mental enlightenment and spiritual illumination measures her obligations to her heathen sisters with "two pennies a week"—often without the accompanying prayer! Shall not our measure rather be, "As the Lord hath prospered"?

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Fever at this time of year, treated with quinine, means weary tossing on a bed. It means suffering for you, and trouble to those who love you.

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We have received from the Harrington Richardson Arms Co., 380 Park Ave., Worcester, Mass, a copy of their handsome 1906 catalog. The catalog is done in color on canvas, closely resembling an oil painting, and is a fine specimen of art painting. A copy of this catalog will be sent to any reader of this paper free of charge on request. Address Harrington Richardson Arms Co., 380 Park Ave., Worcester, Mass.

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Home Mission Question Box.

1. When was the Woman's Department of church extension organized? In May 1886.

2. What three persons were the originators of the idea? Miss Lucinda B. Helm, Bishop Hargrove, and Dr. David Morton.

3 What was its object? To build and aid in building homes for itinerant Methodist preachers on the frontier and in the Mission districts.

4 How many Parsonages have been built and aided since organization, and at what cost? The sum of $106,189 85 has been expended upon 1,689 parsonages, besides many loans made from the Loan Fund.

5. What helpful department was added soon after? The supply Department, which is intended, by supplies of clothing, to tide our preachers and their families over hard times and cases of emergency.

6. What is the value of supplies sent out since organization? $100,-913 01.

Christian Woman's Duty in Regard to Missionary Societies.

Miss Haygood once said, "whenever there is a soul without Christ, there is a missionary field, and every one who is called by the name of Christ, is called to be a missionary."

After Christ had finished his work on earth, and was about to ascend to heaven, he said to his followers, "As my Father hath sent me even so send I you." To what kind of life was he sent from his Father's throne to a sin-cursed world? It was a life of service and continual self-sacrifice. By all of his utterances, and all of his acts he gave to his followers the one supreme idea of service. "Even so send I you."

All Christians are embassadors for Christ, and have committed unto them the carrying out of that last emphatic command, "Go ye into all the world." That command is to every one who has heard of Christ and his salvation, and the obligation to tell the gospel story is binding especially upon the women of Christian lands, for unto whom much is given, from him much is required. "Freely ye have received, freely give." What has Christian womanhood received? What ought she to give? Her best and dearest things are not too much to surrender to the service of the Lord. She should hasten with her costly things, her talents, time, opportunity, influence; her money and her love, and gladly lay them out to be used in making the world brighter and happier.

Through the organizations now existing, the women's societies, opportunity is afforded every woman to do active service. No woman can justly claim a living unison with Christ and fail to have a desire for the salvation of all those for whom he died; and in this time of world-wide opportunity and organized agencies, no woman is guiltless who will refuse to help spread the gospel to the uttermost parts of the world.

It was a glad day when individual efforts were combined, when scattered love and prayers and money were brought together and utilized in the societies of Christian women of the present time. In union there is strength. Love grows stronger and sympathies are broadened.

There are many advantages in doing Christian service through our organizations rather than as individuals. First is gain of knowledge by adopting methods of securing and using good literature. In the societies may be found interesting facts, classified and ready, new suggestions and every facility for supplying demands in the way of books and other literature.

As a consequence of increased knowledge the good impulses of the heart are enlarged. Organization gives an inspiration to larger giving and a wiser use of money. There is much advantage in concert of action, every body into line, and all moving in the same direction. The combined thought and prayers, service and gifts of all Christian women would soon bring this old world to the feet of our blessed Lord in adoration and praise.

Such a consummation ought not to be thought of as an idle dream, for it is the duty of every woman who claims to love the Christ, to join the organized work of the church.

The aged mother with silvered hair and bending form, whose days of active service are over, may still find work in a woman's society. She can give her money and her prayers, and speak words of encouragement to those who are younger; and she will receive for her own comfort and pleasure good leaflets, magazines and other reading matter that will keep her in vital unison with other Christian workers.

Many are very busy with the cares that come into the lives of most women, and they may not even be able to attend the meetings, but they can send their money, and accompany their offerings with prayer.

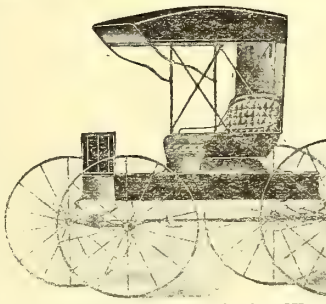
So many claim to be busy whose time is taken up in providing the luxuries and needless extravagances of life and attending social pleasures. Have they no obligation to carry to others the message of love that has brought such wonderful blessings into their own lives?

Woman stands upon a higher plane than ever before. She is the 'new woman" in Christ Jesus, and is able to see new possibilities in humanity. She ought to be ready to lift the burdens of others wherever they are found at home or in foreign lands. May the day soon come when every woman will be a worker for the Lord in the organized woman's societies of the church —Kings Messenger.

A Disastrous Calamity.

It is a disastrous calamity, when you lose your health, because indigestion and constipation have sapped it away. Prompt relief can be had in Dr. King's New Life Pills. They build up your digestive organs, and cure headache, dizziness, colic, constipation, etc. Guaranteed at drug stores; 25c.





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The Farm and Garden.

Roots for Stock.

I believe in plenty of roots, such as beets and carrots, to feed to stock in connection with the hay, writes a Maine farmer in American Cultivator

Barley Hay.

When ready to cut barley can be mown and soon after should be put in cocks, where it can remain for several days to cure. This will also make it much better to handle when putting in the barn. Barley is a good crop to raise, being one of the best to seed to grass with, making an excellent feed for fattening pigs and other kinds of stock.—American Cultivator.

Removing Stones.

Many fields have large stones in them, which are in the way of farm implements, says a correspondent of American Agriculturist. A good way to remove them is to put a charge of dynamite under them, break the stone into small pieces and haul out with wagons. I have also tried digging a trench about them and attaching a heavy logging chain to which is hitched a strong team of horses. By rolling in this way very large stones may be removed, which would otherwise be difficult to remove without great labor.

Proper Care of Poultry.

To succeed with poultry absolute necessities are dry floors in the poultry house, a dry interior to the buildings, reasonably good accommodations and cleanliness of the entire poultry building, including nests, roosts, dropping board and floors. This does not mean that the poultry house must be daily cleaned throughout. It refers to keeping the premises tenantable for the poultry and clean enough for the attendants to go about and do their work without being nauseated or uncomfortable from the presence of foul air and dirty surroundings —Farmers Advocate.

How to Keep Sweet Potatoes.

As I have always had good success in keeping sweet potatoes, I will give methods of putting away. I built a small house, planking it up on the outside with plain lumber; that is, without tongues and grooves, and banking the earth around the house to keep the water out. I put oak leaves in the house to put the potatoes on. We cover the tubers all around and over with the leaves, but not until there is danger of the weather becoming too cold for them without this. Until the epproach of very cold weather we spread over them an old quilt or something similar, using the leaves when it becomes quite cold. South end of the house is open all the time. By this method our potatoes are easily housed, they get thoroughly dry, are handy to get at, and are much sweeter and better than when kept in any other way. Have taken them up in mud and had them keep perfectly.—Thos. L. Hinson, in the Progressive Farmer.

Fertilizing Corn at Last Working.

A Tennessee farmer writes:

"I have a piece of gravelly and clayland that is in corn. I used fertilizer when I planted the corn, but wish to use some more at the last cultivation. What is best, and how should I apply it?"

Do not use more than 100 to 150 pounds of fertilizer for the second application; larger amounts than this will hardly be profitable, and it is doubtful if it is well to make two applications to corn under any condition except where nitrogen is evidently needed It would be better in my judgment to put the fertilizer on at the second cultivation rather than to wait until later, because if the corn is cultivated as long as it should be the last cultivation will be too late for the fertilizer to be of as much benefit to the corn. If you put 50 pounds of nitrate of soda on, then 100 pounds of 16 per cent acid phosphate would be the best thing to scatter along between the drill rows and cover with the cultivator. Phosphates and potash should be applied before planting, because they are not readily leached from the land and it gives the corn plant a longer time to assimilate all the available supplies of plant food than if the application is made after the crop is partially developed.—Southern Farm Magazine.

Good Times Among Farmers.

This is not the stereotyped phrase that is brought into use generally at this season of the year simply because it is cotton and corn harvest time, and because it is now that the pumpkin is yellow and yams are being dug and peanuts will soon be ready to be threshed for market. There are good times "on the farm" in a general sense practically all over the country. From out in the great west interesting news comes to the effect that because of this year's abundant crops the western farmers have been able to save more money than for many years previously. It is added that because of this flush condition the automobile trade and the housefurnishing business is booming all through that vast country.

In the state of Kansas alone the farmers have raised the past year grain that amounts on the market to the vast sum of $75,000,000 and in Dakota it is contemplated that the price of the cattle which will be marketed this year will be more than $60,000 000 A large percentage of the farms in these states are connected by telephone circuits, and the homes have the benefits of circulating lioraries. The extension of trolley lines are each year making it easier for the farmers to go about from place to place, to attend to their marketing and trading with convenience, comfort and little lapse of time.

Compared with the average workingman in the cities and towns—and, indeed, many who consider themselves in another sphere from the workman—the western farmers are "in clover," and their lot is far from one that is to be despised. In our own fair and sunny southland the farmers are the most independent of any class of citizenship. This statement is no irridescent or other kiud of dream. More intelligent methods of farming are fast being put into use; the earth is liberal in responding to intensive operations. With corn crops good, cotton a fair crop and a good price, chickens, eggs, butter and other products going at high prices, fine prospects for pork and sausage, and many other things "too numerous to mention," there are really good times on the farm.—Raleigh Post.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

Tribute of Respect.

Whereas, In the providence of our Heavenly Father, we have been called upon to mourn the death of our beloved pastor, Rev. J A Sronce; therefore be it

Resolved, 1st. That we bow in humble submission to Him who doeth all things well.

2. That in the death of brother Sronce our church has lost a most faithful and devoted pastor, the community an exemplary life, and every individual a loving and sympathetic friend

3 That we cherish his memory, emulate his noble life, and water the precious seed He has sown

4. That a copy of these resolutions be spread upon our minutes and a copy be sent to the bereaved family, and a copy to the North Carolina Christian Advocate.

C. H. Clyde,
S E Bryson,
J. W. Walker,
Committee.

Tribute of Respect.

Whereas, it has pleased our heavenly Father to remove from our midst to the home above, our dear sister, Mrs. R L Hines, vice president of the Taylorsville Auxiliary of the Woman's Foreign Missionary Society, be it therefore resolved :

That in the death of sister Hines, our Society has lost one of its most faithful members.

That while we keenly feel our loss, we try to be submissive to the will of Him who never errs, and strive to imitate her in her beautiful Christian character.

That we deeply sympathize with her husband, her four little children, and her mother in their sorrow.

That a copy of these resolutions be placed in the minutes of our Society, a copy sent to the bereaved family, and a copy sent to the North Carolina Christian Advocate, and one to the Mountain Scout, with a request that they be published.

Mrs. E J Poe,
Mrs. W. LeGette,
Mrs. R. P. Matheson,
Miss Esther Bolick,
Mrs. J. T. Elder.

WALL.—Mrs. Catherine Wall died near Winston, in Forsythe county, January 31st, 1905, at the home of her son-in-law, Mr. James Weisner. She was the widow of Mr. Wm. Wall, who was killed at the battle of Gettysburg in the civil war. Aunt Katy, as she was always called, was converted to God in Caswell county, N. C., and joined the Methodist Episcopal Church at what was called camp ground church abont 60 years ago. She was a member of the Methodist E. Church, South, at Chestnut Grove church, Pilot Mountain circuit. She was an earnest Christian until Jesus called her to a home in glory, to whose service she was greatly devoted. She was about 80 years old at her death.

The writer visited her at her home a few times during the last years she lived on earth, and prayed with and for her, and always found her strong in faith and happy in her Savior's love, and ready for the summons to cross over to heaven's celestial land. She had many hard trials and privations during her widowhood, but she has entered the saints everlasting rest. She has left two children, John L. Wall and Mrs James Weisner, and many friends to feel their loss, but to her it is eternal gain.

Her aged feeble body fell,
Pierced by death's cruel sting;
But Jesus has triumphed o'er death
And shall rise again.

A. M. LONG.

No More Exile for Consumptives.

The encouraging news recently chronicled in the daily press in reference to the inhalation treatment for Tuberculosis is causing widespread discussion among physicians. It is known as the Bensonizer treament and was originally used in St. Louis. Subsequently, experiments were conducted on a charitable basis in the tenement districts of New York city, among the poor people, where consumption is seen at its worst. After experimenting during the past year under the supervision of a member of the city board of health, it has been shown that out of one hundred cases over 65 per cent. were successfully treated—a record which is remarkable considering the adverse conditions surrounding the patients. The treatment consists of an instrument, or nebulizing apparatus, by which various healing and antiseptic oils are transposed into medicated air and breathed into the lungs. This destroys the tubercle bacilli, heals the effected lung tissue, and allows nature to complete the cure.

There is nothing disagreeable about the treatment, it is pleasant and even delightful to take and relief is usually experienced in the first few inhalations. The feeling of tightness and soreness in the chest leaves, the cough loosens, the phlegm comes up easily, the stomach, relieved of the strain put upon it by the constant coughing spells, becomes stronger and is able to digest food. Increased easiness in breathing rests the heart—the pulse beats stronger and fuller—a sensation of complete relief and comfort fills the entire being, and the sufferer himself realizes the improvement in his condition and feels himself getting well.

The Bensonizer Sanitarium Company, 505 Granite Building, St. Louis, Mo., who are giving the treatment to the world, state in their literature that the treatment is utterly opposed to all former methods of drugging the stomach. As they aptly put it, "no drugs are taken into the stomach to ruin the digestion—no strong tonics or stimulants to create a false feeling of health—no hypodermic injections to deaden the "sensibilities." It is just a commonsense treatment which may be taken at home by any one with benefit. The price of the Bensonizer treatment is moderate and terms are made to suit those who cannot make the full payment at once.

Medical journals are favorably commenting on the treatment and it would seem that at last a weapon has been found with which to successfully combat the "white plague."

The Bensonizer apparatus is used not only in treating tuberculosis but other diseases of the air passages, as well; such as bronchitis, asthma and catarrh, in all of which it is considered very effective. To those who are interested the company offers to send their 64 page book by mail on request. This book is full of valuable hints and information on home treatment of all diseases of the respiratory tract.

Man's Unreasonableness

is often as great as woman's. But T. S. Austin, Mgr. of the "Republican," of Leavenworth, Ind., was not unreasonable when he refused to allow the doctors to operate on his wife, for female trouble. "Instead," he says, "we concluded to try Electric Bitters. My wife was then so sick she could hardly leave her bed, and five [5] physicians had failed to relieve her. After taking Electric Bitters, she was perfectly cured, and can now perform all her household duties." Guaranteed by druggists—price 50c.

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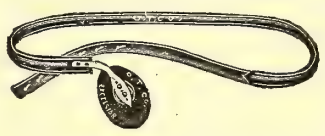
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I offer what is really a Godsend to sufferers from Catarrh—Head, Bronchial and Throat troubles.

A new and wonderful medical discovery that cures by striking right at the root and cause of the disease—by KILLING THE GERMS

A CURE for YOU, no matter what bad shape you are in.

Now I do not ask you to take my word, nor that of the cured hundreds. Instead, I want you to try this treatment, entirely at my personal risk, at my expense. Just say the word, and I will send the treatment to you, without pay or promise on your part. If, at the end of ten days treatment, you do not feel like a new being, if you do not honestly bless the day that you answered this advertisement, simply return the treatment to me. You are nothing out. Isn't that a fair and honorable offer? Your word decides it. I fully trust and believe you

My afflicted friend, do not suffer longer from this cruel disease, Catarrh. Don't drag out a miserable existence, a curse to yourself, a nuisance to those around you Don't let down the bars to more dangerous disease. (Consumption Most Frequently Starts in Catarrh.)

My new treatment is applied direct. No drugs to swallow; its application is a pleasure. As if by magic, it stops the hawking, spitting, sniffing and snuffing, relieves the maddening head noises; does away with the nauseating dropping of mucus into the mouth; the queer, stuffy and oppressed feeling of the head; the painful burning and smarting of the air passages. Soothes and heals the irritated membranes, and leaves the head CLEAR AS A BELL

It is a folly to take medicine into the stomach to kill the germs of Catarrh in the head

Air was the agency that carried the germs of disease there, and it must be the agency to remove them My treatment positively cures Catarrh, Asthma, Head Colds, Pains and Roaring in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness, LaGrippe, and all diseases of the air passages by a patented method of dry inhalation.

The treatment is easily carried with you; may be used anywhere, at any time.

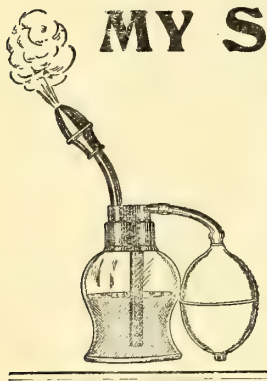
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"Your treatment has done me more good in three days than all others I have used in a lifetime."—J. D. S ATKINS. Durham, N. C.

"After using your treatment one week I have got my hearing back, which I thought was lost forever."—REV. ALBERT EGLI, Elgin, Ill.

"I have been using your Medicator three weeks and would not take $1,000 for it if I could not get another. I can sing again, something I have not done for two years,"—MINNIE COLLINS, Hayner, Ala.

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If you will write me, even a mere postal card, mentioning North Carolina Christian Advocate, I will send you, prepaid, our new Spray Medicator with full treatment, of medicine with complete directions for a quick home cure. If it gives perfect satisfaction, after ten days trial, and you are pleased in every way, and wish to continue the treatment, send me $3 If you are NOT satisfied, mail me back the treatment (costs only 12 cents) and you still have your money. I deal fairly with every one, and want no one's money unless benefited Write **THIS VERY DAY.**

Address E. J. WORST, 29 Main St., Ashland, Ohio.

Not sold by Druggists. Big Money for Agents handling my Treatment. Write as above.

The E. J. Worst Catarrh Treatment the only Successful Treatment for Catarrh. Endorsed by THE UNITED STATES HEALTH REPORT.

Read What They Say.

Washington, D. C, Oct. 13, 1900

We are constantly receiving letters from all over the country asking for information on the subject of Catarrh and the air passages of the head. We have been asked time and again to recommend some remedy which can be used with good results, for these diseases.

To benefit the public at large, and to answer their questions, we have recently commissioned our Board of Experts to investigate the subject of Catarrh and its cure, to find some remedy, which would successfully meet the conditions and be easy and simple of application The report of the Board of Experts has been handed in, and as a result, we are pleased to recommend a treatment which is manufactured by the E. J Worst M'f'g. Co, Ashland, Ohio. Mr. Worst has developed the idea of Medicated air treatment very successfully, and has designed the neat and efficient little instrument which is becoming so well known as the E. J. Worst Catarrh Medicator. It conveys the true principal of forcing the medicated air as an agent into every air cavity of the head.

As a result of this investigation we are pleased to extend to E J Worst's Catarrh treatment the unqualified endorsement of the United States Health Reports.

A N. TALLEY, Jr., M D, Washington, D. C.

Symptoms of Catarrh of the Head and Throat.

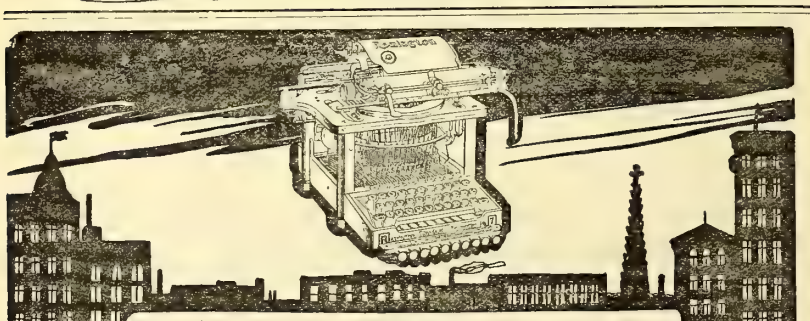
Have you any of the following symptoms? If so, you have Catarrh in some form and should immediately send for a Medicator on trial free See special offer.

Do you hawk and spit up matter?
Do you have watery eyes?
Is there buzzing and roaring in your ears?
Is there a dropping in the back part of the throat?
Does your nose discharge?
Does your nose feel full?
Do you sneeze a good deal?
Do crusts form in the nose?
Do you have pains across the front part of the head?
Do you have pain across the eyes?
Is your breath offensive?
Is your hearing impaired?
Are you losing your sense of smell?
Do you hawk up phlegm in the morning?

A Perfect Treatment.

It stands without a rival in the world for neatness and cheapness and in its effect upon people who are troubled with catarrh or any of the above named diseases. Any child can use it. The medicated air penetrates the obscure places which medicine taken into the stomach cannot reach. Every air cell of the head drinks in its life-giving properties, every inhalation weakens the disease and leaves in its stead new vital force.

If you have a COLD, try it. If you have SORE THROAT, try it. If you have BRONCHITIS, try it. If you have a COUGH, try it If you have CATARRH, try it. If you have buzzing or roaring in the head, try it. If you have headache, try it. If you are partially deaf from the closing of any of the tubes leading to the inner ear, try it. Hundreds have reported immediate good results and permanent cures.



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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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Around the Editor's Table.

WE MAKE special request that all subscribers who are behind on their subscriptions do us the special favor to send in these amounts during the next week. If we do not hear from you we will be compelled to send statements and this is expensive and useless. Your label shows the date to which you have paid, and by multiplying the number of months from the date on label to the present time by 12½ you will find the amount due to date. As far as possible send the amount due to date and the renewal for another year.

The Care of Our Insane.

A very embarrassing situation has developed in the matter of caring for the insane of the State. There is not room in the two institutions to care for the number now demanding attention, and the Superintendents have very properly called the attention of the Governor to the distressing conditions prevailing in some of the counties where these unfortunate ones are confined in jails or cared for in homes that can not make them safe or comfortable. We regret to see some of our leading papers disposed to take advantage of this to deal in caustic criticisms of the Superintendents; whereas. it is well-known that Dr. Murphy, Superintendent of the Western Hospital at Morganton, warned the State officials and the last Legislature of the inevitable which is now transpiring. The situation is simply that the present capacity of these institutions is not adequate, and no amount of criticism of the management can do any good but only harm in dealing with the situation.

History of Methodism in North Carolina

We acknowledge the courtesy of Rev. W. L. Grissom, the author, in placing a copy of this work which is just from the presses of our publishing house at Nashville, Tenn., on our table. To say that this first volume is handsome and pleasing to the eye is to give expression to a merely superficial impression which is too often wanting in our book-making. To begin with, it is due the author and the publishers to say that Volume One of the History of Methodism in North Carolina is all that the most fastidious could ask in its mechanical appearance. In this respect it is indeed fascinating. But the best of this volume is not its mechanical appearance. Its contents are in keeping with its letter press and binding, containing by all odds the most accurate and exhaustive statement of the early history of Methodism in North Carolina and, incidentally, of this whole section of America. This first volume gives the history only to 1805, and necessarily deals largely with the history of Methodism in America up to that time. It is also of great value to the student of history in a general way, because of the fact that it gives a most accurate account of the customs and habits, as well as the social and religious conditions prevailing in the country during the later Colonial times. In fact, the planting of Methodism in the State was so intimately interwoven with the current history of the time and the story is so well told in this work, that it makes a valuable contribution to the history of the later Colonial times as well as of the first years of the State as a part of the New Republic. Not only Methodists, therefore, but all intelligent citizens of North Carolina, as well as many descendants of North Carolinians now residing elsewhere, will want this work; and we predict an enthusiastic reception of this and many succeeding editions of the same volume, and an eager looking for the appearance of the two volumes that are yet to come. The price is $1.50 and the book may be had either by enclosing the amount to Rev. W. L. Grissom, the author, at Greensboro, or Smith & Lamar, Agents, Nashville, Tenn.

The Inter-Church Conference.

Great things have been expected of this gathering of representatives of the various denominations. The object of the Conference, as stated before, is to form such a federation of the churches as will be mutually helpful in all common lines of work and in matters of common interest. We confess that while we hail with delight evidences of a growing feeling or fraternity and a disposition to co-operate rather than antagonize, we never have expected the immediate ushering in of the millenium as a result of the Conference. In fact from the press reports we fear the meeting has been very much hindered by, if it has not been in the hands of, the cranks who always make a spectacle of themselves on such occasions. If, instead of conferring about and arranging for co-operation in work for accomplishing the one great mission of the church; viz, the preaching of the gospel to all the world,—if instead, these representatives of the church set themselves to "resoluting" about methods of helping the labor organizations and using the church's influence for the furtherance of this or that fad of social or civic reform, they may as well adjourn sine die, and be sure to put the emphasis on the sine die. Like the Congress of Religions held in Chicago during the World's Fair, there is danger that this Inter Church Federation may come to pieces by the effort to bring into concord essentially incoherent elements.

Not the Best in Education.

The Raleigh Evening Times expresses great pleasure in the fact that North Carolina is to be honored by having one of the finest fighting vessels in our navy named for her. The North Carolina, an armored cruiser, is expected to be launched next year. It is natural that North Carolinians should appreciate this, but we do not agree with the suggestion of the Times that we have the school children of the State raise the money to buy the silver service to be presented to the ship. There is too much tendency to glorify war and military prowess in general in our public schools. Under the mistaken notion that patriotism is essentially connected with the martial spirit, our text books and the very atmostphere of the schools are impregnated with the military spirit, and we believe that this is wrong. Christ came as the Prince of Peace, and we are in favor of eliminating the sword from our curriculum and substituting the implements of industry and the arts and spirit of a nationality based upon the idea of universal peace. The scheme of the Times would not help the cause of peace on earth, which should be the ultimate aim of all education.

CONTRIBUTIONS.

A MESSAGE FROM AN OLD PREACHER.

REV. GEORGE G. SMITH.

To be always introspecting is not wise. The man who is ever and anon feeling his pulse, and noting every palpitation of his heart, will find himself a chronic invalid; the man who is always noting every change of feeling in his inner life and critically examining all his motives will become morbid.

Outward conduct is the best index to inner conditions, but there may be an affliction so positive, and so controlling, and which so indicates its presence that we cannot be ignorant of its character. As there may be physical disturbances which reveal a dangerous state of the health which we cannot disregard, so we may find a condition of the heart so decided that we must take notice of it.

There can be no remedy for an evil life, while the affections are moving in a wrong direction. The Jews hated Jesus without a cause, and nothing he could do could change their conduct toward him. The tree was bad, the fruit was bad. The most helpless work one ever attempts is to induce men with bad heart to lead good lives. The difference between the results of evangelical preaching, and that of philosophy, or legalism, or mere ritualism is found here. One moves on the heart, the other moves on the intellect. The one seeks to make the tree good, the other ignores the nature of the tree and seeks to get good fruit from it.

In personal life we will often find that we have made the mistake of ignoring the affections, and relying only the intellect and the conscience, or in many cases on the emotions. The true secret of a triumphant life is to get the heart good. When we love we will obey, and obedience is the test of love. It is a most notable fact that those who believe most fully in free grace, that God has loved them without reference to their merit, and whose love is responsive to love shown them are most devoted and self sacrificing, while those who look upon God merely as a stern lawgiver, and are seeking to avoid the penalties of violated law are the least so. Mere conviction that a thing is right, the mere dread of the consequences of disobedience, never made a life Christlike. When the heart has been won and we love God supremely, then the life will be in accord with what we believe to be God's will. We must make the tree good. Jesus sought to win the heart. The great mainspring of human conduct was to love God with all the heart. We think not too much but too exclusively of duty. This was Carlyle-ism. The cynical Scotchman had only one rule, duty, stern, cold, pitiless. The same thing was true of that great woman, Marian Evans, one can see in her cold ethics based merely on duty, the want of faith in a personal God and of tender affection for Him. Contrast her life with that of Frances Havergal or of Hannah More, to whom Jesus Christ was a living, loving friend. The tree must be made good, and it can only be made good by getting the heart right. The faith that takes hold on God's love to us, causes by God's own love the hearts response, and will secure a cheerful and happy obedience to God's known law.

If we would secure from ourselves that obedience which our conscience tells is our duty we must see God as one who loves us and cultivate as the highest God the love of our hearts toward him. In our preaching we cannot too earnestly strive to enlighten men's minds to awake their consciences but we will only win their lives when we win their hearts for our Lord. Among the early Methodists and Baptists there was a constant appeal to the tender affections and the emotions springing from them and perhaps too little stress laid upon the obligations which love imposed, but now the pendulum swings too far the other way, we are so anxious for men to do that we make little effort to win their love to the Lord, and wicked men are left in ignorance of the true cause of their repugnance to do right the enmity of the heart to God. In a published sermon of a gifted preacher he denies that men hate God, that the carnal heart is not subject to his law neither indeed can be, but surely no man who has read the history of men can deny that there has been a constant war between the law of God which but reflects what God is and the unregenerate heart and even after conversion when we can say truly

"I hate my sin no longer now,
For I renounce them too."

We too often find that our desire for self-indulgence is stronger than our sense of duty and we do the things we hate. The only power which overcomes this spirit is the expulsive power of absorbing love to our Lord.

Let us then make much in our own experience of our love to God. It is a grace which grows. The Holy Spirit of the Son sheds it abroad in the heart. It casts out fear and makes duty a precious privilege. We must as preachers appeal to this highest motive at all times. Win the hearts of the people to Jesus Christ and we will win their lives for him. Let us preach much on the new heart, the love-filled heart. The clean heart from which all enmity to God has been expelled. Let us seek to make the tree good, that its fruit may be good. The love of Christ is the great constraining power which secures a consecrated life and that love is only secured when we see him on the cross and realize that he dies for us.

JOHN WESLEY BOWMAN.

REV. R. M. TAYLOR.

Rev. John Wesley Bowman, son of Joseph and Sarah Bowman, was born October 13, 1837, in Yancey county, N. C., and departed this life February 5, 1905, in the hospital at Hinton, W. Va.

He was converted at a camp-meeting held at Burnsville Campground when he was 18 years old, and was baptized and received into the Methodist Episcopal church, South immediately afterward. His conversion was under the minister of Rev. William Hicks, by whom he was licensed to preach in 1858. The same year he joined the Holston Conference, at Chattanooga, Tenn. He was ordained deacon at Asheville, N. C., October 21, 1860, by Bishop Robert Paine, and elder by Bishop John W. Early, at Abingdon, Va., September 17, 1871.

He was married, in the third year of his ministry, to Sarah A. Prather at Taylorsville, Tenn., January 28, 1861. To them were born nine children, eight sons and one daughter, five of whom still survive.

His ministry included the following charges: Ducktown Mission, 1858-59. Rogersville Station, 1859 60. Taylorsville circuit, (Tenn.) 1860-61. Loudon circuit, 1861-62. For four years he retired from the itineracy on account of the Civil War. After the war he served the following charges: Independence circuit, 1866-67. Hendersonville circuit, 1867 68. Rheatown circuit, 1868 70. Here he rested one year on account of throat trouble and taught a school at Cowee. Franklin district, 1871-73. Franklin circuit, 1873 75. Franklin district, 1875-76. Parisburg circuit, 1876-79. Jonesville circuit, 1879 81. Powell's Valley circuit, 1881-82. Abingdon circuit, 1883 85. Seddon circuit, 1885 87. Wytheville circuit, 1887-89. Independence circuit, 1889-91. Bakersville station, 1891-92. King's Mountain circuit, 1892 93. Macon circuit, 1893 94. Hayesville circuit, 1894-95. Whittier circuit, 1895-97. Granite Falls circuit, 1897-90. Catawba circuit, 1899-1901. Taylorsville circuit, (N. C.) 1901-02. Iredell circuit, 1902 04.

At the Conference at Charlotte, in 1904, he asked to be placed on the superannuated roll, as his health was completely shattered, and he sustained this relation until his death.

The above is the chronological record of a long and eventful life. Brother Bowman belonged to that class of men who make history but do not write it. He thought more of duty than of fame and renown. He kept no record of his achievements. His record is on high.

In the third year of his ministry the war came up. His field of labor was in east Tennessee, where Union sentiment was so strong that a man of Southern sympathies was not safe. He was compelled to seek a place of safety for his wife and child. In July, 1862, he called his official board together and after mature deliberation and prayer, decided to take their advice, which was to close the churches and seek a safe refuge. He came to Western North Carolina, where he remained till the close of the war. In the fall of 1863 he moved to Ashe county and taught school three years in Helton church. The young men, and many older ones were in the Confederate army. The old men, women and children were left to cultivate the fields. Brother Bowman worked on the farm in summer and taught school in the fall and winter. He was to them both teacher and preacher. He opened his school with prayer and preached to them on Sundays. They loved him very much, a great revival broke out in the school the first winter, in which nearly all the young people of the community were converted. Thus in labor and usefulness he spent the time till the fall of 1866.

The war was over, and Brother Bowman again took up the march of the itineracy. With the exception of two year's rest on account of throat trouble this itinerant march was unbroken for 36 years. He was affectionate, faithful and true in every relation in life. From the time of his conversion in young manhood till the last day of his life he was earnestly devoted to duty. He performed to the very best of his ability all work assigned him, no matter what it was, nor where it was as long as he was able to stand. The last sermon he preached was at Olin, and he had to lean upon his cane for support. He was a true minister of God, speaking the truth from his heart. He did not cater to wealth or position, but "hewed to the line" no matter who are what his auditors were. He was a man of true worth, of solid character.

In the social circle he was very agreeable. He was a charming conversationalist, always polite and pleasant in the home circle. He never forgot the gravity and dignity of his high

calling, and hence was an excellent pastor. His visits brought sunshine and good cheer to many sad and aching hearts. He was always and everywhere truly a man of God. As a preacher he was far above the average. As a revivalist he was a great success. Many hundreds were converted and brought into the church by his ministry. He was a man of uncommon power as a doctrinal preacher. In his field it was often necessary to defend the doctrines of the church. This he could do with ability and safety. In debate he feared no opponent. He was a man of broad mind and large heart. He read good literature and was a diligent student of God's word. He believed with all his heart that "the gospel of Jesus Christ is the power of God unto salvation to every one that believeth." His life was a practical demonstration of the saving power of the gospel. He accepted and taught without mental reservation the entire Methodist creed, and always stood ready to give a reason for the faith that was in him. But withal he was broad, liberal and fraternal with Christians of other communions.

Brother Bowman had the trying experience to be thrown, rather late in life, into new territory, and among new people, by the adjustment of Conference boundaries. But he was equal to the emergency and adjusted himself to the new conditions with ease and grace.

The amount of hard work performed by him was truly remarkable. The territory over which he traveled was very rough and mountainous. Roads were bad, many streams to cross and many dangers, hardships and trials to encounter. But he never faltered. His courage and devotion to the cause never failed him.

His health began to give way early in the year 1904. By July he had to give up his work and rest. At the Conference session of 1904 in Charlotte his name was placed on the roll of honor, and his long life of activity and usefulness was nearing its close. After Conference, he decided to visit his daughter in West Virginia. His last night in North Carolina was spent in the parsonage home of the writer in Statesville. Such was his condition that it was apparent to all he could not last long. In a short while the news came: "Brother Bowman is dead." Dead? No! Only translated. Fallen asleep in Jesus, to come forth again at the last day.

"Servant of God well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

THE INCARNATE C HRIS T.

REV. C. F. SHERRILL.

The Christian religion is the only religion on earth that makes a Crucified Person the means of man's access to God and Gods' access to man. Confucianism and Buddhism have no crucified redeemer. The Lamb of God slain on the altar of Calvary for a lost race differentiates the Christian religion from all others. Ours is the only religion that has a Cross. In all ages and among all peoples sacrifices have abounded. This was man's contribution in thought and practice to the need of a Great Sacrifice. While most religions have sacrifices in some form, the Christian religion is the only one built on a sacrificial Savior. The sacrificial altar in the Old Testament; the Cross in the New.

Christianity has wrought all her enduring victories and come to her exalted place in the earth by faith in the Conquering Christ. If we lower the voice of Christ to the human what remains to us that we can call Divine? "In the beginning God." . . "In the beginning the Word."

In the Incarnation Christ emptied Himself. He impoverished himself when he came to the earth. Yet the on-looking angels ceased not to adore him in all his earthly life. In wondrous praise they hung over Bethlehem. About Olivet's glorious summit they hovered to conduct him to the gates of glory and cry: "Lift up your heads, O ye gates, and the King of glory shall come in?"

Christ on the throne wears our humanity in a perpetual Incarnation. He left not his body in Joseph's tomb nor amid the stars in his ascension. He is forever Perfect Man and Perfect God. The perpetual assumption of our humanity by Christ means the ascension of our bodies to heavenly places and their glorification in heights of glory.

Imagine the purest and best man that ever lived saying of himself: "A greater than Solomon is here;" "I am the light of the world," "Come unto Me." We would doubt his sanity or sincerity. When the Christ makes such a lofty statement of Himself , the conscience has no feeling of displeasure or moral revolt. The moral nature rests on this truth as the mind rests on an axiom.

God's greatest glory is a good man. Not the starry heavens by night nor the central sun by day, nor his power seen in all the planetary distances, can reflect so much of the glory of God as a soul redeemed by Christ in the likeness of the Father. The greatest glory of man is the vision of God: Moses at the Burning Bush; Paul near Damascus' gates; John on Patmos in the apocalyptic vision; saints in his unveiled Presence at the White Throne.

A few centuries, the fourth and seventeenth, presented the unlovely sight of Christians thinking more of creeds than of Christ. The Savior of men is more than a dogma. Christ is greater than any and all creeds. He is the Light of the world. It is better to let Christ live in character than to crucify Him in a creed. To a needy human heart, longing for love and help, Christ is more than the Arian, Athanasian, and Apostolic creeds.

It is a great thing to live in Christendom. It is yet greater to live in Christ.

"THE SWORD OF THE LORD AND OF GIDEON."

R. W. B.

This was the war-cry of Jerubbael, the idol-breaker, and modern fighters against principalities and powers do well to remember it.

"The sword of the Lord." How much meaning there is in these few words! The sword of God. Not any earthly weapon; not a sword of Ferrara or a Damascus blade; the weapon of Omnipotence. If God be for us, who can be against us?

"The sword of the Lord"; and because it is the weapon of our heavenly Father, not like the weapons of these poor children of His. He has chosen the weak to confound the mighty, that the powers of this world might be put to shame. He has chosen that the minority shall rule; that even one man shall overcome thousands and millions by His help.

But "the sword of the Lord and of Gideon." He needs not that any should give unto him. All the earth and its fullness are His, yet He gives us the privilege, He imposes upon us the duty of helping Him in his great work for mankind. We may have only a little strength, and a little power, but that little God requires us to use for Him. To be asked to help God in His work, to be partners with Him in the world's salvation; is it not a glorious calling?

ORPHANAGE WORK.

More distinctively each year Thanksgiving Day is growing to be "Orphans' Day" in North Carolina. A grateful, liberal people, greatly blessed of God, make, at this season, special offerings which materially aid in maintaining the Orphans' Homes of the State. These institutions merit our most generous, hearty support. They are performing an important, a necessary service for the homeless orphan children of North Carolina. They are a means of blessing to many boys and girls and their influence is being multiplied through these children. Who can calculate the beneficent results from the work of a well conducted Orphans' Home. We have in North Carolina and in other States many useful, Christian citizens, who, without the benefits of such an institution, would probably be burdens upon and menaces to the commonwealth. An Orphanage has been one of the means employed by God in rescuing their lives from ruin, in forming their characters, in saving and equipping them for service to Him and the world.

The increased interest in this cause and the enlarged support to it will help to improve these institutions and to extend their usefulness.

God's approval of this work and His blessing upon it are clearly seen.

As He has prospered us and as He prompts us, let us, a responsive, thankful people, cheerfully and generously give to aid our Orphanages.

Surely a gift for these little ones, prompted by gratitude, will be accepted by the Father of the fatherless.

TO THE BRETHREN OF THE W. N. C. CONFERENCE.

I am to spend at least half of my time in aiding the brethren on our mission charges, under the direction of the Board of Missions. There is no appropriation for me in this work. I accepted it without pledged remuneration, trusting in the Lord for support. Half of my time is at my disposal and I offer my services to you, wherever the Lord may direct, to His glory. If I can serve the church in helping you, I ask no remuneration save voluntary contributions. Why should I loose caste with my brethren in the ministry? I am as truly itinerant as before. The appointment was not my own seeking. I barely met expenses last year, not realizing a cent above my actual necessities. I preached 497 times, had about 580 conversions, and about 450 additions to the church. Communicate with me at Lenoir, N. C.

In His service,
D. H. COMANN.

Renew your subscription at once.

Conference Means Much to Itinerant Preacher.

To the itinerant Methodist preacher the annual conference is the event. the very greatest event of the year, and they come from the four winds—gladly—whether with much or little of what most men seek—money—in the pocket; yet with good clothes, and with happiness expressed on most of their faces. Together come these men of God to give an account of their work, and for the conference to learn if their lives have been blameless in the past year.

Did you, my reader, ever attend the opening service of a Methodist annual conference? If not, then only those who have attended know what you have missed; for whether you serve God or the devil, you cannot help feeling that you are in the presence of God's servants, and one almost feels the presence of their God hovering nigh.

To attend one of these meetings day after day for the pleasure of attending is a privilege I have seldom enjoyed, but which was my pleasure at the late Greensboro meeting, and I perhaps caught something of the spirit of the occasion, and that fact accounts for what you find here.

But to return to the gathering. Well-dressed, clean, with a kind word for every friend and fellow worker, there comes the man with hoary locks, the middle-aged, the young, even the man finishing the first year in the itineracy; all coming to the annual meeting. Assembled the venerable bishop reads a hymn suited for the occasion, when some good singer raises a well-known tune, and such singing! No pen can describe it, it must be heard, yea, felt to be appreciated. And the prayer, as the venerable father reaches out to God for guidance in the business meeting, and for help in the cabinet as man and man is placed for the coming years' work. Can one hear and see these things without the uplift, and subtle thing that makes men better whether or not?

These over the actual work begins and each man's name on the long roll is called, his character passed upon, and the report for the year made in open session. Did you ever stop to think that if one of these brethren has been guilty of anything unbecoming a minister, his character is arrested and the misconduct investigated by his fellows? That is the fact, and the great wonder is, that out of so great a number so few fall by the wayside. These are all interesting things and to add to them comes the presence of the connectional officers and their reports from Nashville, Tenn., the headquarters for Southern Methodism, and from whence comes each year the heads of the publishing house, the editors, the secretaries of the missionary boards, church extension, Epworth leagues, Vanderbilt university, and all that pertains to the Southern Church. These men are selected from the thousands of bright men, for their special fitness for the work assigned them, and nothing gives the meeting more flavor than the spicy things, reports, lectures and sermons by these men. And the late meeting at Greensboro was no exception; for the speeches of these men are still being talked of and will constantly come up for discussion the livelong year when two or more of the workors meet.

The business stops for Sunday, and at the close of Saturday's session the assignments for services at all the open churches are read, and when many of the best-known men are assigned to fill the city pulpits, and by which means the whole community comes in touch with a message from the Master, brought by the visitor. Great as must be the uplift from the Sunday service, the social feature in the homes is even more potent for good. Here strangers meet, but by civility and religion friends are made, even in other denominations, that lasts for life, and these travelers are followed year by year by the good wishes of friends of former associations. Friends, friends, what can be of more use to man than loyal friends?

Great as is the interest in the business sessions and the Sunday services, and the mingling of friends, these all pale in interest as the fateful hour for reading the appointments comes on apace. At the late meeting nearly half of the ministers were crowded from the bar by the crowd that gathered, and the opening of the annex was necessary to accommodate the listening crowd. All wanted to know who his or her pastor would be, or where this or that friend would be sent. Did you note the hush that fell on that body as the good bishop read, deliberately, the home for this coming year of every active man?

It has been my privilege to attend many of these annual meetings, but seldom has as pleasant an occasion passed. All wrangling was absent and no sound of discord was heard in all that body of active workers. Besides, no list of appointments were ever more carefully made, and no list ever gave better satisfaction than these.

The past meeting was a memorable one for the unity of purpose, the ability of the addresses and sermons, and the handsome way in which Greensboro entertained, and the almost universal satisfaction at the work assigned the traveling workers.

Like a pleasant stopping place in the ever moving journey of these laborers will this meeting at Greensboro remain in memory.

Friend met friend, brother met brother, stranger met stranger, and all parted friends.—C. W. Hunt, in Industrial News.

Resolutions of the Board of Stewards and Members of the M. E. Church, South, of the Morganton Station, Morganton, N. C.

Whereas, in the course of custom and events pertaining to the pastorates of the M. E. Church, South, our friend, brother and pastor, Rev. R. D. Sherrill, will be transferred at the coming conference to new fields of labor; and whereas, it is the desire of the officers and members of his church, for which he has labored so earnestly and patiently for four years, to use this, another opportunity, to tender to our pastor and his family the deep and fervid appreciation of their labors among us; and whereas, his work among us has been so successful and fruitful of lasting results, in the building of a beautiful edifice for worship, in his toil and sacrifice in behalf of a higher standard of morality and Christian education, in the pious and unostentatious life of him and his family, and their splendid and upright Christian characters going in and out before our people; be it therefore

Resolved, 1st. That in his departure for new fields of labor, we as a church and people, reluctantly part with him.

2nd. For his untiring perseverance in the work of successfully completing a splendid temple of worship and strengthening the church in many ways, we earnestly commend his leadership, his business methods and his ability.

3rd. That in the quiet, pious and christian characters of him and his family there is a virtue laden with love that will leaven any community.

4th. That we earnestly and unhesitatingly commend Bro. Sherrill to the Christian people of the Western North Carolina Conference, and, bid him and his family God speed in this mission and labor of love.

5th. That a copy of these resolutions be printed in The News Herald, a copy be tendered our pastor and his family and a copy be sent to our conference organ, the Christian Advocate, with request to publish.

T. L. Hemphill,
B. F. Davis,
E. B. Claywell,
Com. on Resolutions.

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Henrietta.

From the view-point of this superannuate last year was the very best in the history of our Confernce along all the roads and by-paths. Our ideals are looming up near Christ, and our victories more pronounced and Spirit diffused. We now have the finest standard of the pastorate and the highest order of Advocate we have ever had. Let us rejoice and be glad, but not contented till the kingdom come.

Glory be to Christ.

S. M. Davis.

A Request.

My father, the late Rev. Sidney D. Bumpas, published in pamphlet form some sermons, one on Offenses, and one on Baptism, and also a booklet on Home Religion. I think the title of the last was "The Family Circle."

If any of your readers can supply me with a copy of either of these publications, I will greatly appreciate it.

R. F. Bumpas.

Raleigh, N. C.

Notes and Personals.

OTHER NOTES ON 8TH PAGE.

Rev. Walter Holcomb will lead revival services in Morristown Tenn. from November 22 to December 6.

Bishop Smith is improving so rapidly that he will hold the session of the Mississippi Conference, which is near at hand. We rejoice with the Bishop and the Church—Southern Christian Advocate.

Bishop Galloway delivered an address at Urbana Ill., recently, upon the occasion of the inauguration of the new president of the University of Illinois. —Christian Advocate.

Bishop E. E. Hoss has been in the Colorado District for several days dedicating new churches and otherwise aiding the brethren out there on the firing line of Texas —Texas Advocate.

A very enjoyable reception was given to Bishop A. Coke Smith and family, and Rev. Frank Siler and family on last Friday evening, by the congregation of Centrial Church, Asheville.

The people of Leaksville showed their appreciation of Rev. A. L. Stanford's faithful work by presenting him with a handsome gold watch, at the conclusion of his last service.

Rev. and Mrs. J. E. Abernethy were given a reception by the Methodists of Waynesville at the residence of Mr. and Mrs. S. C. Satterwhite, on last Monday evening. The pastors of the other churches were invited.

In the noted Gattis-Kilgo case, the Supreme Court this week affirmed the decision of the lower court in allowing the motion to non-suit. So this ends the long and vexatious suit which has dragged its weary length through the courts for nearly ten years.

The Annual Conference of the Methodist Protestant church for North Carolina is now in session at High Point, the first session having been held on Wednesday morning. Rev. T. M. Johnson, of Greensboro, is the president.

Dr. and Mrs. Walter R. Lambuth have the sympathy of the entire Church in their grief over the loss of their son, Walter R. Lambuth, Jr., who passed away on the morning of November 17 at their home, in Nashville. Mr. Lambuth was born in Japan, and was seventeen years old. He was a student at the Wallace School, and his prospects for a useful life were bright.—Midland Methodist.



oct 5-21t t c nrm

The citizens of our town of all religious beliefs, rejoice that the conference sent Rev. R. M. Courtney back here for another year. Rev. Mr. Courtney has been pastor of the Methodist church here for two years and has done much good, and is one of the best liked pastors that has ever been here.—Lincoln Journal.

Bishop Stephen M. Merrill, Methodist Episcopal Bishop, of Chicago, died of paralysis of the heart at 11:10 p. m., Sunday night, November 12, at Keyport, N. J. The Bishop was 80 years, of age, and a native of Greenfield Ohio. He preached twice the Sunday before at Keyport. At one time he was editor of the Western Christian Advocate.

A press correspondent, writing from Salisbury, says: This city loses Rev. Jas. B. Craven, of the Methodist church, but it gains Mr. W. A. Lambeth, a Thomasville young man who leaped into national repute last June at Harvard, when he delivered the address in behalf of the student body and won such hearty endorsement from President Roosevelt. So well did the President like this speech that he invited Mr. Lambeth to accompany him through North Carolina on his recent intinerary through the South and Mr. Lambeth accepted the invitation. Mr. Craven's removal was protested by the congregation which likes him so much.

NEWS NOTES.

State.

The Raleigh Evening Times is to have plans drawn for a new home and expects to have the building completed by January 1st.

Hermon Clinared, employed at the rock quarry, near High Point, was fatally hurt by an explosion last Saturday afternoon. He died a few hours later.

Mr. T. M. Emerson, of Wilmington was, on last Tuesday, elected president of the Atlantic Coast Line Railway. A 3 per cent dividend was declared on the stock.

Rutherfordton is said to be putting on new life. The city is not yet lighted by clectricity, but the town authorities have illuminated the city with gassoline lamps.

John Weaver, a student of the A. & M. College died there last week of typhoid fever. He was 21 years old, the son of Mr. A. F. Weaver, of Thermal city, Rutherford County, N. C.

Major W. H. Smith, of Goldsboro, a member of the firm of Smith & Yelverton, died at his home in that city last Monday.

Rev. W. S. Wilson, of Marion, has been called to the pastorate of the Presbyterian church at Mooresville, to succeed Rev. Dr. Wharey, who has recently tendered his resignation.

We note with regret the death of Miss Miriam Anna Wycoff, daughter of Mr. and Mrs. J. H. Wycoff, which occurred at their home in Statesville, on last Monday evening.

Mr. J. O. Litchford, cashier of the Raleigh Savings Bank, was run over by a runaway horse on the streets in that city last Saturday afternoon and died that night at the Rex hospital.

Mr. J. P. Caldwill, editor of the Charlotte Observer, is steadily improving, having been seriously ill with pneumonia. His recovery will be cause for gratitude on the part of his many friends and admirers.

One of the four buildings of the Oxford Female. Seminary was destroyed by fire last week. The loss will not interfere with the work of the school, and the building will be replaced at once.

Mr. J. Kemp Doughton, son of ex-Lieutenant Goveneror R. A. Doughton, of Sparta, has been appointed teller in the treasury to succeed A. H. Arrigton, recently made private secretary to the Governor.

Wheeler Hancock, of Rockingham County, died at the Piedmont Industrial School, near Charlotte, last week, after only a few hours illness, of blood-poison. He had been in school since September and was an exemplory young man.

Rev. Dr. J. Rumple, pastor of the First Presbyterian Church Saisbury, is reported to be seriously ill at the home of his daughter Mrs. C. G. Vardell, at Red Springs. Dr. Rumple has been pastor of the church in Salisbury for more than 40 years, and has a host of friends and admirers.

The abstract of the report made to the Comptroller of the Currency showing the condition of the national banks in North Carolina at the close of business November 10, gives a total of $25,389,809 as resources and liabilities. The capital stock paid in is $3,732,350, surplus fund $1,330,102. Individual deposits $12,855,009, loans and discounts $15,107,474.

A special from Salisbury says: The census of Salisbury, which is now being taken by individual canvassers for the city's new directory, shows a phenomenal increase in population. The count of the government in 1900 gave Salisbury less than 7,000. This of course, means the corporate population. But if the ratio of growth continues that discovered in the first half, there will be more than 12,000 within the city limits, and fully 17,000 with suburbs.

General.

Birmingham, Alabama, suffered a loss of $80,000.00 by fire on Sunday morning last.

Sir George Williams, founder of the Young Men's Christian Association, died in London last week. He was 84 years old.

President Roosevelt has presented to Trinity College a very fine photograph of himself with his autograph which has been placed in the hall of history.

The Steamer Hilda, bound from Southhampton to St. Milo was wrecked on Friday night, off the coast of France, and more than one hundred lives were lost.

On the 20th inst., the throne of Norway was formally tendered to Prince Charles, of Denmark, and accepted by King Christian in behalf of his grandson.

The new republic of Cuba is evidently not to have perfectly smooth sailing as extensive plots have been discovered recently which indicated a purpose to revolutionize the govenment even if it required the assassisnation of President Palma.

Messrs Gaynor and Green, the two notorious government defrauders of whom so much was said years ago, and who have been safely sheltered for a long time under the protecting wing of Canada, have been brought back at last, and their trial is set for January 9th in the Georgia Courts.

United States Senator Thomas C. Platt testified as a witness before the insurance investigating committee Tuesday. Senator Platt said that the Equitable Society contributed $10,000 a year to the Republican State campaign fund. He said the contributions were in cash and where sent by messenger to his office and he turned them over the State committe.

Edward Valentine, of Richmond, Va., the most noted sculptor in the South, has received a commission for a statute of Washington Duke, to be placed on the campus in front of Trinity College at Durham. The statue will be of heroic size and of bronze. It is to be erected by the friends and admirers of Mr. Duke, who was so generous a patron of Trinity College.

There is evidently a determination on the part of State Insurance Commissiners to give better protection to insurance business as it affects the policy holders. President Roosevelt has promised to aid in the demand on the companies for putting their affairs on a safer basis. Governor Glenn is represented as expressing regret that he has not authority to prohibit certain companies, including we presume, the Equitable, from doing business in North Carolina. Perhaps it may be well that he has not this right, since it is a question by no means settled whether such drastic measures would be wise or the best for policy holders.

A press dispatch on the 21st says: President Harvie Jordan, of the Southern Cotton Association, in an interview to-day. said that the preparation to tie up three million bales of cotton and hold for higher prices, in face of an already established short crop and unprecedented consumption, is well under way and promises successful results. He said: "The entire machinery of the association will be put in motion within a few days pledging the cotton growers of the South to a reduced acerage for next year. We will begin thus early to hold down the acreage to give the planters full opportunity to make arrangements for another year."

It has been decided by the Canal Commission to proceed with the digging of a sea-level canal which will cost from seventy-five to one hundred million dollars more than the cheapest lock canal, and consume from five to seven years more time. An estimate of $16,000,000, necessary for continuing the work has been sent to the Treasury Department, to be sent to the Congress. It is stated at the offices of the Commission that unless money is provided, as soon as Congress convenes, all the work must cease. The estimate is made Without regard to the proposal to issue bonds. A strong minority report in favor of lock-canal, will be made by five engineers who disagreed with the majority. It is hoped that Congress will not listen to the plans of the minority, but proceed to dig a ditch that will do for all time to come.

The successful conclusion of the new convention with Korea whereby Japan's suzerainty is formally and firmly established, over the Hermit Kingdom, is another evidence of the assured greatness of the Japanese Fmpire and of her fitness to become the dominant power of the East. Under righteous treatment by the Mikado, Korea will develop possibilities perhaps even greater than those of the Island Empire. The new convention agreed upon by Japan and Korea, in addition to establishing the status of Japanese residents and the transfer of the management, of foreign relation to Japan, provides that there shall be no interference with existing treaties and also for the retransfer of the administration of external relations when the Korean government is capable of assuming the responsibility. It is believed that the working out of the details of the new programme will require several months, and it is probable that the Japanese, as well as foreign legations, will remain until the new regime is installed.

Resolutions of the Board of Stewards of Bethel M. E. Church, South.

Whereas, by virtue of the laws and regulations of the Methodist Conference, we are about to be deprived of our effecient and beloved pastor; Bro. J. W. Moore, be it

Resolved 1st. That while we submit to the decree of said Conference, we wish, in this manner, to repress to him our heart-felt gratitude and appreciation for his most efficient services as our pastor.

2nd. That we recommend him and his excellent Christian wife most highly and heartily to any charge to which said conference, may, in its wisdom, see proper to assign them.

3rd. That a copy of these resolutions be tendered our pastor; a copy thereof be spread upon the Records of this church, and also a copy be sent the Christian Advocate for publication.

H. F. Barkley,
J. E. McLain,
A. F. Duncan,
D. H. Webb,
F. A. Shuford,
J. N. Jarrett,
C. R. Perry,
A. D. Montath.
Stewards.

A Disastrous Calamity.

It is a disastrous calamity, when you lose your health, because indigestion and constipation have sapped it away. Prompt relief can be had in Dr. King's New Life Pills. They build up your digestive organs, and cure headache, dizziness, colic, constipation, etc. Guaranteed at drug stores; 25c.

The Quiet Hour.

He Knows.

He knows it all at set of sun—
The little errands I have run,
How hard I tried and where I failed,
Where dreadful wrong and sin prevailed;
He knows the burden and the cross,
The heavy trial and the loss
That met me early on the way,
And lingered still at close of day.

He knows it all—how tired I grew,
When pressing duties that I knew
Were mine I left in part undone,
And how I grieved at set of sun,
And could not rest till his sweet tone
Of calming loving had gentle shown
Me that he did not blame—he knew
That I had tried my best to do.

—Selected.

Beautiful Hands.

There is a legend which says that long ago there dwelt in a royal palace three fair maids. While they were in the wonderful garden one morning, with its silvery streams and blushing roses, there arose the question as to which had the most beautiful hands.

Eleanor, who had tinted her white fingers while gathering the luscious strawberries, thought hers the most beautiful.

Antionette had been among the fragrant roses and her hands had partaken of their dewy sweetness. To her they were the loveliest.

Joan had dipped her dainty hands in the lucid stream and as the clear drops sparkled on her tapered fingers she thought her hands the most beautiful. Just then there came a beggar girl who asked for alms, but the royal maidens drew aside their rich robes and turned away. The beggar passed on to a cottage near by and a woman with sunburned face and toil-stained hands gave her bread. The beggar, so the legend runs, was immediately transformed into an angel and appeared at the garden gate, saying, "The most beautiful hands are those which are found ready to bless and help their fellowmen."

The boy on the farm with his bright eyes and rosy cheeks rises with the sun and goes forth to his daily work with toil stained hands 'tis true, but with a clean white soul and simple trusting heart. How the rich blood courses through his veins and he is full of the joy of living. The birds sing in the trees, and his merry whistle is as light as their own silvery tones. As he plows the field his mind is free to picture a little cot down the lane and the dear girl the fairest in all the world who will live there with him always. Her hands will be hardened too, but where could you find a truer-hearted girl than this daughter of the soil. Her husband and their little home with its rose garden and healthy toil will be her world. These simple children of nature know nothing of mad chaos, the struggles and disappointments which tear the hearts of millions who dwell in the crowded cities. Better have honest hardened hands with trusty hopeful hearts than the whitest of tapering fingers and a hard cynical nature. Without the farmer we could not exist, for it is by his skillful labor humanity is fed. So may the farmer stay with the green hills and verdant pastures, for this his life work and here after the day's toil is done he will find the sweetest peace and rest on earth. The farmer's hands may be horny, but they are the most beautiful after all.—American Farmer.

Notice the Pleasant Things.

If we were only as prompt to recognize the really pleasant and good things that can be found in the world around us, and which sometimes seem to be relics of a better nature that has survived the fall, as we are to detect and exaggerate the little, the selfish, and the unworthy things we find, how much more should we illustrate the Spirit of Christ, and how much brighter the same world would be for ourselves and others. But, probably as the result of the original sin that is still in us, we are very slow to do this thing, in fact, it is about the last thing we do—if we do it at all. Our neighbor may be a firm friend of the poor and the defenceless; he may prove his benevolence by innumerable kindly and liberal acts; he may be exemplary in private and in social life; yet all these qualities go for nothing, because we look at him through a microscope of a double-million magnifying power, with which we are able to detect a few flaws that we do not like. This hypocritical spirit is not that of our Lord, and is not the one that is to make the world brighter and better. This is to be done by love—the love that sympathizs with all forms of goodness, that is quick to recognize every kindly act, and that does not stint its praise while it is sparing of its blame.—The Evangelist.

Listen for the Music.

Those of us who never hear the sweet strains of music sounding through the uproar of the busy world, must blame our own ears. A story is told of how a young girl learned this lesson. She had undergone great trouble in the loss of friends and home, and lastly her health. But a friend who called upon her to express sympathy with her misfortunes, received this answer:

"Oh, don't pity me!" she said, "I learned a lesson the other day that has made my life appear altogether different to me. You know there is an orchestra which practices around the corner every evening, and it has furnished me many hours of pleasure. The other day I asked one of the ladies downstairs if she had been enjoying the music with me, and was very much surprised when she told me that she had never heard it at all. She taught me a lesson, however, and I have come to the conclusion that there is plenty of music in the world for me if I would only listen for it. and I am going to keep my ears open."—Young People's Weekly.

To Deal Kindly With Others.

Be true, be honest, be faithful, be just in what you think with yourself, in your inward communing and dealings with your own spirit, where no one is witness but God, and your words will be true of themselves, and the temptation will hardly come to you to deal unkindly and unfairly with your brother—Dean Church.

CATARRH CANNOT BE CURED

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free. F. J. CHENEY & Co., Props., Toledo, O.

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The Family Circle.

The Power of Prayer.

"The weary ones had rest, the sad had joy
That day, and wondered how?
A ploughman singing at his work had prayed,
'Lord help them now!'

"Away in forcign land they wondered 'how'
Their simple words had power,
At home the gleaners two or three, had met
To pray an hour.

—Selected.

A Gentle Call.

Sometimes the Christian life begins very simply, especially with the young. Among those who have been under good influences in the home, the church, the Sunday-school, and have been living sweet and gentle lives, free from grosser forms of evil, it is unreasonable to expect any violent "experience" or marked change in the outward manner of living. Failing to recognize this fact, many parents continue to wrestle with the Lord in prayer for the conversion of their children long after the change has really taken place, while the children and young people themselves, on account of the same mistaken impression, continue long in strong efforts and deep, unsatisfied longings to become Christians after God has indeed accepted them, and they are actually living devotedly in his service.

It is well for us to recognize how simply and quietly the Christian life sometimes begins. A thoughtful girl of sixteen years, living in the country at a distance from the church, which made attendance irregular, read, on a Sunday, the memoir of a Christian woman. On closing the volume she said to herself: "That was a beautiful life." And after a little thought, she added: "And I should like to live such a life." A few minutes later she knelt, and said: "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman, honored and beloved and widely known for her beautiful and devoted character.—G. B. F. Hallock, D. D.

A Song in the Night.

At death the Christian simply crosses the summit of the earthly life, and lives on a sunnier side, whilst our poor sight stops with the intervening line of hills. The immediate Beyond may be an intermediate state of glory, where saints await the resurrection and the general judgment; a region which is not broken into hidden glades and deep shadows and experiences of pain, but one that suggests rather the plain of Sharon, which, leaving the troubled sea behind it, is continually ascending until it enters the city by the Joppa gate. Meanwhile, we tardier ones, toiling over the low ground, are enriched and comforted as was Jesus in the desert by the ministry of angles who report our progress on high, and departed loved ones now and then may come near to us—especially in some great emergencies of life—as Moses and Elias came to the lovely mount, and putting their strength beneath our weakness help us on our way.

Thus golden ladders are always dropping low down, climbing thence among and above the stars. Then let us rejoice while we wait for the morning, and sing brave songs as the consummation of our hope draws near.—Robert F. Sample, D. D., in Evangelist.

Glorious Possibilities.

The Sun comes in March to the Earth, and whispers to it, and says: "O Earth, give forth thy bud and thy blossom and thy waving fields of grain." And the Earth says: "I can not, I I can not; I am bound with frost, and all my brooks are icy, and I am covered with snow." And the Sun says: "I will take away the snow, and I will open the brooks, and I will unbind the chains of frost." And the Earth says: "But I am a dead cold earth; there is nothing in me." And the Sun says: "You are mistaken; all the harvests of the future are in you; all the possibilities of the orchard are in you, and I will bring them forth out of you." You are sons of God, and all the harvesting, and all the orchard fruit, and all the spring glory of love and patience and forgiveness and enduring kindness – they are all in you, because you are the children of God, and all will be made manifest, if God works in you and you work with God.—Selected.

The Greatest Need.

John B. Gough used to tell in his addresses of an acquaintance who exclaimed, when told that a friend of his belonged to the church: "Why, I have known him intimately for some years, but I never dreamed he was a Christian." What a confession is that regarding one who belonged to Christ's church! An intimate friend did not know he was a Christian! Is it possible for a true Christian to live among men and not convince them that he is a citizen of heaven? It does not seem possible. The Christian is, of course, subject to the laws and many of the customs of this world. He has to eat and drink like other men. He must work for a living like others. He learns through experience and study as others do. Still, there must be an atmosphere, to say nothing more about a true Christian which does not belong to the worldling, and can not be counterfeited. It is this failure to convince the world of its heavenly ambitions and tastes that hinders the church most. Reader, ask yourself and answer honestly the question: "What sort of a church would our church be if every member were just like me?"—Northwestern Christian Advocate.

How to do Our Best.

Our whole strength is none too good for God's service—and our every service ought to be God's service. It is the men who throw themselves with all their energy and resources into everything they do who stand out among their fellows for the quality of what they do. It is said that the late Dr. George T. Purves, when in failing health, was urged by his friends to spare himself and preach with less strength and intensity. He answered that they were asking an impossibility, for he never preached without the feeling that this might be the last time he would be permitted to utter the gospel message. There was a secret of his power through life. Why should we not do each duty as though it were our last? We should then be doing our best—and when have we any right to offer less than our best? Exchange.

The word "morning" occurs one hundred and ninety-one times in the Bible, which at least suggests that our religion has much to do with the morning. It is verily a religion of hope. To the Christian it is always "day-break everywhere." The morning star is ever in his sky; his face is toward the sunrise. The phrase, "evening and morning," occurs six times in the first chapter of Genesis. Pessimism would have written, "morning and evening;" pessimism delights in following the shadows. But the God of the Bible is optimistic. He is the God of hope. His method of working in all worlds, material, mental, moral and spiritual, is from evening to morning, from shadow to sunshine, from darkness to daylight. Darkness is temporary; light is permanent. Shadows flee away; sunshine is always advancing—Rev. A. C. Dixon, D. D.

When we go forward, believing that what was true once is true forever, willing to try whether unselfishness does really brace the soul, whether love to God does really make the heart tender and strong, whether prayer meets an answering Spirit and faith finds a door of hope, only then do we bring into our life the power which God meant it should have.—Henry Wilper Foote.

Tobacco Habit Cured.

Mrs. M Vine of 9 State Street, Des Moines, Iowa, discovered a harmless remedy for tobacco habit She cured her husband in 10 days after using tobacco thirty years. All desire for its use gone. Can be filled by druggists. She gladly sends prescription free for self addressed envelope.

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Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va. Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, apan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

A HAPPY HOME

Is one where health abounds.
With impure blood there cannot be good health.
With a disordered LIVER there cannot be good blood.

Tutt's Pills

revivify the torpid LIVER and restore its natural action.

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BABY IS HANGED IN IRON BED

Ohio Infant Loses Life as Result of Peculiar Accident.

FINDLAY, Ohio, Aug. 27.—The 7-months-old son of Mrs. Joseph Baker, living near Rawson, was killed to-day by hanging himself in an iron bed. After falling or crawling through the bars the child was unable to get back and in the absence of its mother was choked to death.

Protect Your Baby With a Foster Crib

Several years ago, at the suggestion of a far-seeing mother, we began the manufacture of a crib to prevent just such an accident as that described in the news item clipped from the Chicago Record-Herald of August 28, 1905.

The Foster Accident Proof Crib is made with spindles too close for baby to put its head through and sides too high for the child to climb over. Sliding sides may be dropped and crib used as an annex to mother's bed. Protect your child against a similar accident. Write for full descriptive booklet.

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North Carolina Christian Advocate

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Six Months - - - - - - - .75

☞ To all preachers of the gospel at $1.00 a year.

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☞ **This paper will be continued to subscribers at the expiration of the time paid for unless the office is notified to the contrary. Watch your label, and unless you intend to pay for the paper, do not allow it to be delivered to you over the time. If you wish the paper discontinued, notify us by postal card.**

THE H. L. ATKINS FUND.

☞ All subscribers to the H. L. Atkins fund are requested to send in the amounts to Rev. W. L. Sherrill, at Murphy, N. C., before December 1st. Brother Sherrill wishes by that date to make full settlement with Brother Atkins.

THE NEW PRESIDING ELDERS.

Revs. L. T. Cordell and R. M. Taylor who were appointed to the Mount Airy and Franklin Districts, respectively, will wear the honors of this important office worthily. They are both regular field hands and will bring valuable experience with them into their new tasks. Brother Cordell came to us during the first years of his itinerant life, with the territory transferred to us from the Holston Conference in 1890. Brother Taylor is a native of Surry county, and joined the North Carolina Conference in the year 1884. He spent some time in Missouri, having transferred to the St. Louis Conference in 1886, and returning after two or three years in that Conference. For preaching and administrative ability these two men will meet all the requirements of the Sub Bishop.

AN IMPORTANT DECISION.

The decision of Bishop Wilson in the case of Rev. F. W. Bradley clears up what in the minds of some, seemed an insuperable difficulty. That a Committee is not bound to the statute law, or the court record, but may inquire into the facts as they are related to the church view of the whole case, is a declaration of independence so far as a case may be supposed to be hampered by mere technicalities of law. This is right, and the public will applaud the righteous course of a church court in not allowing the mere technical pleadings of a civil court to get in the way of doing justice to an innocent party.

Whatever may be said of the civil court there should be no division of sentiment as to the purpose of a church court. The church court is to see that all facts pertaining to a case be brought out, so that the church's high standing may not suffer reproach on the one hand, nor that an innocent individual suffer injustice and wrong on the other. While ostensibly the civil court is set to do justice, nevertheless it is a notorious fact that, by means of expert manipulation on the part of unscrupulous attorneys, the court often forestalls the course of justice and criminals go free, while, frequently, innocent ones suffer.

We have no doubt that this decision of Bishop Wilson will stand for many years as a guide to the safe and just administration of our ecclesiastical law.

NOTHING LIKE IT.

We refer to our itinerant system. A little more than a week ago more than two hundred preachers were assigned to their work for another year. In many instances this meant a long move. Nevertheless, by next Sunday almost every one of these men will be in place taking hold of the work assigned in the spirit of Christ whom they serve.

So far as we know there has scarcely been a complaint on the part of these men, and whatever of dissatisfaction may exist either on the part of the preacher or the congregation is not of sufficient moment to seriously affect the harmonious work of the church. If we had no other test, this is sufficient of itself to prove that the work is of God and that His Spirit is the controllfng force in the lives of these consecrated men.

Sometimes there is a case of dissatisfaction, and the attempt is made by some outside, and by a few inside of our church, to disaffect our people toward our itinerant system. But we have not only a glorious history of the past, but a heroic spirit manifest in the ministerial body of the present, to satisfy all candid minds that the system is still best adapted to a satisfactory and efficient service in our pulpits and congregations.

Another feature of this system in our day which is gratifying is the fact that comfortable and well-furnished parsonages in most of our charges facilitate the exchange of preachers, and reduces the hardships of the itinerant system to a mere fraction of what it once was, or of what the uninitiated suppose it to be.

Let all our people receive these men as the chosen and anointed of God, and let all work together from the beginning to make the year 1906 the best and most successful of all the years.

NOTES AND PERSONALS.

Engineers are at work preparing for great improvements on the Park at Trinity College.

The new church in Salem was dedicated by Rev. R. H. Willis, on Sunday, November 12. There is a membership now of 113.

John Street Church, the mother of Methodism in New York City, if not in America, has just celebrated its 137th anniversary.

Our people, irrespective of denomination, will be glad to know that Rev. H. C. Sprinkle has been returned to the work at Elkin.—Elkin Times.

Rev. D. Vance Price visited Reidsville after Conference last week and preached to his old parishion on Wednesday night.

The Franklin Press speaks in high praise of Rev. F. L. Townsend, and we predict a quadrennium of growing popularity for Brother Townsend in that charge.

Bishop John C. Granberry, dedicated the new church at Oxford, on Sunday, Nov. 5. This is one of the prettiest churches in the State. Rev. F. M. Shamburger is the pastor.

Rev. and Mrs. Frank H. Wood, of Trinity, left this week for Indian Territory for a visit to Mr. Frank Pearce, Mrs. Wood's brother. They will be gone until spring.

We predict a term of very successful service by Rev. L. A. Falls at South Main Street, High Point. Brother Falls as a growing man will enjoy a growing charge.

The Chrysanthemum Show and Bazaar given last week by the Alumnae of Greensboro Female College, was a fine success. Over $600.00 was netted for the building fund of the College.

Rev. T. F. Marr, D.D., seems delighted with his appointment to Washington Street, High Point, and the people of his charge, we have no doubt, are in equally good humor. We predict for them the most pleasant relations and a prosperous pastorate.

Rev. H. M. North, of Elizabeth City, held a very successful meeting at Edenton Street church, Raleigh, recently. The Morning Post classes him among the strongest preachers of the younger ministers in the State.

Rev. T. E. Wagg came in from conference at Greensboro Tuesday. He has been returned to his work here another year, much to the delight of those of his special charge and of the whole town.—Mt Pleasant cor. Charlotte Observer.

The churches of the city will all regret the departure of Rev. Dr. Egbert W. Smith, pastor of the First Presbyterian church, who tendered his resignation recently to accept the pastorate of the Second Presbyterian church, of Louisville, Ky.

Rev. A. S. Raper, the pastor of East Greensboro and White Oak, will reside in the East Greensboro parsonage east of the city. This parsonage has been occupied during the past three years by Rev. J. A. Bowles, pastor of Walnut Street church.

We regret the suspension of the Raleigh Morning Post, for the reason that it was a paper of high ideals, and especially for the reason that it means the retirement of Mr. R. M. Phillips, one of the best editors in the State. Such men as Phillips and Caddell ought not to be lost to the journalism of the State, and we hope to see them come forth again.

Referring to the work of Rev. E. M. Hoyle at Mangum Street, Durham, the Herald says: "Rev. Mr. Hoyle has done a great work with this church and it is expected that before many more months work will be under way for the erection of a church that will accommodate the large crowds that gather."

Rev. Dr. J. S. Kennedy, one of the veteran members of the Holston Conference died at his home in Knoxville, Tenn., on Monday, November 20th. Dr. Kennedy was, for a number of years, prominently connected with the educational work of his conference, and had a long and useful career. He was in his eightieth year.

We learn with deep regret of the death of Prof. Junius W. Scroggs, which occurred at his home at Fort Valley, Ga., on the 13th inst. Professor Scroggs was the son of the late Dr. A. A. Scroggs, of Lenoir, and a cousin of Rev. J. R. Scroggs, of the Western North Carolina Conference. He had devoted his life to teaching, and was a teacher of marked ability. He leaves a wife and three children.

The work on the Methodist church is progressing quite satisfactorally, though not quite so fast as the building committee would like, owing to the inability to secure a sufficient force of workmen. The slate roof is now being put on, the furnace has been installed, and when the roof is completed and the windows put in, the workmen can proceed with the work if the weather is cold and disagreeable.—Elkin Times.

We regret to find the following note in the Concord Times: "The people of the whole city heard Snnday with regret the news that Rev. Zebedee Rush had received a stroke of paralysis at the home of his son-in-law. Mr. D. L. Bost. He was stricken early in the morning. His whole left side is affected, and he is only partially conscious. Mr. Rush has many friends here and all over this section of the State who will regret to learn of his ill ness." Brother Rush is 82 years old, and one of the oldest members of our Conference. There can be little hope of his recovery.

Waynesville regrets the departure of Rev. J. E. Abernethy. For four years he has ably filled the Methodist pulpit. He is one of the most scholarly men in the State and he leaves with the good will and admiration of all the people of Waynesville regardless of church affiliations. He is pure in life, courteous in manner, and an orator of the first rank. We are glad he goes to so good a place. Mt. Airy is a thrifty growing town of five or six thousand inhabitants. He goes to a fine, modern church, and will occupy a new parsonage. The Courier wishes him abundant success in his new field of labor.—Waynesville Courier.

THE Weekly Tar Heel is a new candidate for public favor in our midst. The issues already gotten out set the editorial tune at a high pitch. We like the paper because it looks somewhat like the ADVOCATE, and also because it talks horse sense. For example, the last issue says: "If there is one thing more than another and above all others which the Weekly Tar Heel would burn into the heart of every young man, it is this: Let office alone. No, this paper is sick and tired of the mention of office. It is at best an empty honor, and the man who quits a business or work which is yielding him a competency for a political job is making the mistake of his life."

NEWBERNE AND HER NEW CHURCH.

MR. EDITOR:—This old city was founded by Baron Degraffenreid, a Swiss nobleman, in 1710, and was named for Berne, the capital of his native land. It stands on a point of land at the confluence of the Neuse and Trent rivers, East Front Street running along the shore of the former, and South Front down that of the latter, the two coming together at Union Point, when the two streams meet and flow together to Pamlico Sound. The Neuse is nearly a mile and a half wide and the Trent nearly a mile when they come together. Large steamers and sail vessels deliver their cargoes at the wharves on these two streets. This is now practically the head of water navigation, but before the A. & N. C. R. R. was built small steamers came up to Kinston and Goldsboro, on the Neuse, and even as high as Smithfield within 30 miles of Raleigh, when there was more or less of freshet in the river.

Now New Berne has three railroads, the A. & N. C., running by here from Morehead, 36 miles below, up to Goldsboro, 59 miles; the A. C. L., running through Jones and Onslow counties, 90 miles, to Wilmington; and the Pamlico, Oriental and Western, running 20 miles to Bayboro, in Pamlico county. This is the shipping point chiefly over the first named road, and by steamer, for the products of the immense truck farmers near the city. There are both a railroad and a public bridge, about half a mile long, across the Trent, and another of each kind, some mile or more long, across the Neuse. The Trent bridge leads to James City, a negro town of about 2,500 population, on the South side of the river, and the one across the Neuse to Bridgetown, a small town of whites that has recently sprung up on the East side of the Neuse. Including these two suburbs, New Berne has about 15,000 population.

On Sunday, the 22nd ultimo,

OUR NEW CHURCH WAS DEDICATED.

Bishop Duncan preached the sermon and conducted the dedicatory services. Special services were held during the week up to and including Friday night, each of the 8 living ex-pastors, the Revs. R. A. Willis, F. H. Wood, L. W. Crawford, L. L. Nash, F. A. Bishop, R. B. John, R. F. Bumpass, and myself, preaching during the time. You may well imagine that the congregation had quite a variety. Evangelist Stuart was to have commenced a series of special services last Sabbath, but, as he had to postpone his coming for a week, the writer had the privilege of preaching again to his old flock and many others who composed the large morning congregations last Sunday.

Bishop Duncan preached twice and assisted the excellent and popular pastor, the Rev. G. T. Adams, in taking

THE LARGEST COLLECTION

I ever saw taken at one service to finish and furnish a church or pay off a church debt. In about ten minutes some $30,000, to pay off the debt and buy an organ, was raised. Before the service was closed this amount was increased to more than $40,000. While Bishop Duncan assisted in the collection, the wide-awake and tactful pastor and the loyal an dliberal men who wisely planned for and co-operated with him are due much credit for the success of the collection. The first response of $5,000 was made by the organist to pay for the organ, which was quickly followed by another $5,0000 subscription on the debt by her husband, making some $17,000 they paid altogether. The next response was for $5,000 from an excellent brother, who is comparatively a new comer to the city. This was quickly followed by three subscriptions of $3,000 each, then two for $2.000 each, and two for $1,000 each. Then came smaller subscriptions of from $500 down to $25 from equally liberal, but financially poorer members of the church and congregation. A very pleasant, graceful and brotherly act was that of the Rev. Mr. Douglass, pastor of the Tabernacle Baptist church, who, with his congregation, attended the services and pledged a good amount for his church. Three gentlemen, who were not members of the church, gave, respectively, $3,000, $2,000, and $1,000 each. The families of the first two are members, while the third has no family, and all three of them had contributed before. May the Lord abundantly bless them and help them very soon to see their way clear to cast their lot fully with his people!

The church is most eligibly located, standing on the southeast corner of Neuse and Middle Streets. It is built of cream-colored brick, and has most beautiful memorial windows of very superior glass. Nearly every conceivable device and resource was laid under contribution to make all its appointments complete and up-to-date. The building and its furnishings cost nearly or quite $75,000.

There is a beautiful window, representing the Sower, to commemorate the deceased pastors of the church. At its base is a metal tablet, with the pastors and presiding elders who have served the church since 1800. Among the former we find the names of Jno. E. Edwards, Wm. E. Pell, Chas. F. Deems, S. D. Bumpass, S. S. Bryant, Ira T. Wyche, N. H. D. Wilson, Jos. H. Wheeler, C. P. Jones, Jas. H. Brent, L. S. Burkhead, Jas. E. Mann and others who were known to our older people. There is space left on the tablet for recording the names of the living ex-pastors when they shall have passed away. This window was secured chiefly through the agency of that "elect lady," Mrs. Virginia Harrison, who during the last half century has probably done more for that church than any one else, living or dead. When she lays down her work she certainly ought to have a memorial.

A very generous act of this church was the payment of the travelling expenses of all the ex-pastors, incurred in attending the dedicatory services, besides entertaining them for the week. It was my good fortune to be entertained in the spacious, elegant and luxurious home of Mr. J. W. Stewart, one of the wealthiest and most enterprising business men of the city. It was a great pleasure to spend a week in such a home with him and his excellent wife and interesting children. Nor was my stay of a few days in the hospitable home of my former parishioners, Mr. and Mrs. J. A. Meadows, less pleasant. It was my privilege to unite them in marriage twenty-six years ago.

Our church has greatly increased in numbers and wealth since the four years, 1877-80, that I was permitted to serve this warm-hearted people. It has nearly trebled its membership since that time, and is easily the leading church of the city, numerically, financially, and, I trust, spiritually. May the God of all grace continue his rich blessing to them, and make them still more numerous, more spiritual, and more abundant in good works!

Fraternally yours,

JNO. R. BROOKS.

Reidsville, N. C., 11-4-'05.

[This communication has been unavoidably delayed in publication, very much to very much to our regret.—EDITOR ADVOCATE.]

A PROPOSED FORM OF SERVICE FOR THE INSTALLATION OF STEWARDS.

At the request of our late Annual Conference, Rev. H. F. Chreitzberg furnishes us the following proposed form of Installation of Stewards:

At the Quarterly Conference Sunday morning, the presiding elder being present, the Stewards are assembled around the chancel.

SERVICE.

Pastor.—I present unto you these persons to be installed Stewards.

Presiding Elder.—Brethren, if there be any of you who know any impediment in any of these persons presented to be installed as Stewards, let him show what that impediment is.

The congregation kneeling, then shall be said the

COLLECT.

Almighty God, who, by thy divine providence, hath founded thy Church, and hast called these thy servants to be stewards in the same, mercifully behold these persons now to be installed into said office.

Let thy presence be with them and direct them in all the duties that pertain to their office and work; replenish them with thy truth and with innocency of life that they may serve Thee in this offiee to the glory of thy name and the edification of thy church through the merits of our Lord and Savior Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost now and forever, Amen.

Scripture Lesson: Acts 6:1-8.

CHARGE.

Let the stewards be men of solid piety, who both know and love the Methodist doctrine and discipline; and of good natural and acquired ability, so that they may transact the temporal business of the Church in an orderly manner.

It appertaineth to the office and duty of a steward to take charge of the temporal business of the church and to administer the same; to take charge of the sick and poor and provide for them; to seek out the needy and distressed and relieve and comfort them; to provide the elements of the Lord's Supper; to attend all the official meetings of the church; and in every way necessary aid the pastor in the work of the Church.

Do you accept the office of steward to which you have been elected?

Answer. I do.

Will you to the best of your judgment, make such provision for the support of the Gospel as may be necessary and give diligence to collect the same?

Answer. I will endeavor so to do.

Will you seek to have the sick and needy relieved and comforted?

Answer. I will endeavor so to do.

Will you endeavor to aid the pastor in looking after the spiritual interests of the Church, and do all in your power to promote the same?

Answer. I will endeavor so to do.

Will you be diligent in your attendance upon the official meetings and of the Quarterly meetings of the church?

Answer. I will endeavor so to do.

Will you, when necessary, write circular letters to the Society and keep the church informed as to its financial state?

Answer. I will.

Will you strive to be wholesome examples, in word and deed, to this Congregation over which you have been made stewards?

Answer. I will endeavor so to do.

We therefore install you stewards in the Church of God in the name of the Father, and the Son, and the Holy Ghost, Amen.

Prayer.

TO PRESIDING ELDERS.

In all cases where new charges have been formed, also where, for any reason, the postoffice address of the pastor has been changed, the presiding elder should notify Rev. W. L. Sherrill, at Murphy, N. C., as early as possible, so that the proper postoffice address of each preacher may appear correctly in the minutes. Heretofore we have had a good deal of confusion for want of attention to this important matter. A mistake in the postoffice address of any preacher appearing in the minutes causes him confusion and trouble about his mail during the whole year, hence the importance of attending carefully to this and doing it promptly. In the case of a supply it is often the case that his postoffice address is not in the bounds of his pastoral charge, and it is the more important that his postoffice address be given,

The Sunday School Lesson.

LESSON FOR NOVEMBER 26th, 1905.

Abstinence for the Sake of Others.

1 Cor. 10:23 33.

Golden Text.

Let him that thinketh he standeth take heed lest he fall. 1 Cor. 10:12

NOTES.

The Creator in harmonizing the human race made no man independent, and it is our duty to adjust ourselves to our fellows. If we were perfect as is the shape of bricks, the adaptation of human people would be as easy as bricklaying. We are of the same general cast, but with individual features. To make our social fabric strong and fair, we need our utmost of wisdom and good temper. It is a sore task to adjust our own defects to those of others, our own good to theirs, so as to make of one another the most and best; but a fair success repays the effort. Our lesson gives a case now long vanished, but like cases to day call for like treatment.

It is the refraining from what we are able and desirous to do, and that, too, not by any constraint, but of our own will. It is the act of a free person, resting on a conviction of higher duty or advantage. To the savage "I want to do it," is reason enough for doing. "It is nobody's business but my own," comes from civilized lips. Regard for others—now called 'altruism," as though a recent discovery—goes beyond these narrow thoughts, and makes account of the larger welfare of those around, and in their happiness finds its own wide and abiding reward. Yet self-denial is of all things most difficult.

Of victims offered in Grecian temples a part was burned on the altar, and a part sold for the temple's expenses, and this last in open market. To buy this was indirectly to contribute to the temple. Should such meat be "boycotted" by Christians? If it was thus "tainted" no more was to be said. But meat is meat, and nothing more—a part of the earth's "fullness" for man's support. Must a man refuse a dollar honest to him because it once bribed somebody?

St. Paul urges that Christian unity is the best thing in the world, worth far more than it costs. Christ is not divided, and if his kingdom is to come, his people must have a compact towards a hostile world and a sweet, reasonable harmony among themselves. Fixing their thought on this great object dwarfs and belittles personal like and dislikes.

Marketing is a square deal of give and take. At a social table it would be rude to ask the host where he got this or that. Politeness assumes that the fare is all right, and the guest is simply to enjoy his friend's hospitality. "Eat such things as are set before you," said the Great Teacher. "Never give pain to your host;" is a Chesterfield rule; rather assure him of your pleasure in his kindly effort. Tell him at another time, if aught is wrong.

None of us fails to have friends, personal and family, who are far from being Christians. Some of them are, as Father Taylor called Emerson, "delighted sinners," loving, considerate, generous. One thing they sorely lack, but if we will associate with believers only, "then must we needs go out of the world." The Saviour's example is perfect. He was a gladdening guest, and every place was the better for his coming. A kindly bearing, a prayerful spirit, an unselfish temper, win upon even those who do not love Christ, and they are the better for having Christian friends.

Like the poor, we have them ever with us, and we must consider them. "Though [Greek] all things were lawful," yet some would not be advantageous; and what pains another because he thinks it wrong, or what would not be as safe for him to do as it is for us, we are strong enough to let alone. At some tables that alone is served which every guest may safely share, and anyway it is better for the strong to abstain than for the feeble to suffer. "I am a law unto myself," is contemptuous of the sensitive and over scrupulous.

This word tells the sum of all evils now wasting the human family. It is worse than all wars, famine and pestilence. For now seventy five years the friends of mankind have been more closely agreeing and more earnestly striving against it, and the struggle is to be the same yesterday, to day and forever. Who advocates its cruel and ruinous work can hope for small share in the tree of life, which is "for the healing of the nations."

In regard to it, abstinenc —"touch not, taste not, handle not"—is the first duty of a man, a patriot and a Christian. The need is for something more than this. An example which all may safely follow means effort to repress and exterminate the evil. It is for everybody to make pure the air which his children and neighbors breathe.

The world is slowly moving in the right direction. In Colorado the largest ironworks and railways, and many important towns, are very free from intoxicants. Many labor-unions and fraternal orders forbid their use. "When the enemy begins to run, keep him running," said General Grant. A victory or defeat will come on the Panama Canal, and always in the army canteen. With this lesson let us try our best for ourselves, our precinct, our town, states and nation —A B Hyde, D. D., in Pittsburg Christian Advocate.

Cancer Cured by Blood Balm.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

Son Lost Mother.

"Consumption runs in our family, and through it I lost my mother," writes E. B Reid. of Harmony, Me. "For the past five years, however, on the slightest sign of a Cough or Cold, I have taken Dr. King's New Discovery for Consumption, which has saved me from serious lung trouble." His mother's death was a sad loss for Mr. Reid, but he learned that lung trouble must not be neglected, and how to cure it Quickest relief and cure for coughs and colds Price 50c and $1 00; guaranteed at all drug stores. Trial bottle free.

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C. W. Banner, M. D.

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Northbound	Passenger	Mixed	Mixed
Chester	Lv 9 00 am	4 30 am	
Yorkville	Lv 9 48 am	5 57 am	
Gastonia	Lv 10 38 am	7 50 am	
		9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am	
		1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

CONNECTIONS.

Chester—Southern Railway, S. A. L. and L. & C.
Yorkville—Southern Railway.
Gastonia—Southern Railway.
Lincolnton—S. A. L.
Newton and Hickory—Southern Railway.
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Our Little Folks.

A Disappointed Daughter.

"Mama, the girls at our school,
For our Colonial Tea
Say quaint old gowns will be the rule;
So some came home with me

"You're 'Dame' and 'Daughter' both,
you see;
And all my schoolmates know
Our attic's full as it can be
Of gowns worn long ago.

"I chose an armful, just about.
To show the girls down-stairs—
They're all the latest styles that's
out,
What everybody wears!

"There is our grand French ancestress,
Madame la Comtesse B——,
I thought, of course, her bridal dress,
Would be the thing for me.

"I shook it out, and brought it down;
Mamma, to my dismay,
'Twas just a white silk Empire gown,
One sees them every day!

"And so we don't know what to do;
'Twould vex a very saint!
How, when things century old look
new,
Can we be odd or quaint?"

—Julia Taft Bayne.

"Enter a Song."

Some August guests at a lovely lakeside hotel last summer found the place full of the memories of a girl who had been there the month before A dozen times a day they heard her name: "How Doris Faraday would have enjoyed that!" "It seems as though Doris must come up the steps in a moment, doesn't it?" "How one misses Doris on a picnic," or drive, or excursion, or whatever it might chance to be. Finally one of them, a pretty, saucy creature, set herself to solve the mystery.

"What was there about that wonderful Miss Faraday?" she asked, one evening. "Was she very, very pretty?"

"No," was the reply, "you would never think of her as pretty."

"She was very clever, then?"

"Not in the least."

"But she must have been a bright talker?"

Doris's admirers glanced at one another. Clearly it had never occurred to them to consider the question at all. "No," some one answered, hesitatingly, "she was not very much of a talker, and never said anything specially bright."

"Well, what in the world was it, then?" the girl cried, in mock despair. "I've heard nothing but 'Doris Faraday' ever since I came; and yet nobody can tell me what there was about her that made her so wonderful. It is very tantalizing."

Then an old lady spoke. "I can tell you, my dear," she said, quietly. "It was because Doris was past mistress in the great art of happiness. She could find happiness anywhere, out of the commonest materials, and somehow, all unconsciously, make others find it, too. And in all the world there is no higher gift than that of being truly happy."

In one of the old seventeenth century miracle plays is a stage direction full of lovely suggestiveness: "Enter a song, singing." Is is not a description of many lives we all know, quiet, gentle, self forgetful souls who, unconscious that any are listening, make music over their daily tasks and bless the world thereby? There is need for courage in the world, and wisdom and patience and great love; but there is need no less for those whose lives are as songs, singing.—Youth's Companion.

"Do It Now."

That is the motto hung under every clock in a big factory in America. It would be a good motto to print on the dial of every watch and clock in Christendom. Half of life's sad missions, half of its regrets, would be saved, if we did things the moment we are reminded of them.

Sometimes, to be sure, it is impossible to do a thing on the instant In such cases our duty is to bear it in mind until the earliest possible moment when we are at liberty, and then go and do it. But fully half the obligations we think of, but do not fulfill at once, are among the things which might have been done immediately. Our postponing them is not for a better opportunity, but simply for readier inclination.

"Do it now." You will save time—you may save deep regret. So much of life's ever-accumulating duty will have been discharged ere it has become a reproach and a subject of dread. The joy of duty promptly done is worth all that it costs. No habit is better worth cultivating. Is there any task undone for which the present moment, unless otherwise employed, affords a fitting opportunity: Why, then, postpone that instant duty? DO IT NOW!

What Frightened Her.

A pretty story about the young Duchess of Marlborough, who was Miss Vanderbilt before her marriage, was told at a recent dinner party.

"Blenheim Palace, the Duke of Marlborough's country seat," said the narrator, "fronts the beautiful old village of Woodstock. The people of Woodstock are humble and modest. Their regard for "Our Duchess," as they call the mistress of Blenheim, is a touching thing.

"One afternoon the duchess called on an old woman who lives in a quaint cottage not far from the Oliver Cromwell house. The old woman was greatly flustrated at first by the honor of this call, but the simple, kindly manner of her visitor soon put her at ease. She made some tea, and after a little while she was talking with her usual volubility.

"The duchess, when she rose to go, said, 'I hope that now you will no longer be afraid of me, and I shall expect you to pay me a visit soon.'

"The old woman made a curtsey. 'Ah, your grace,' she said, 'it's not yourself I'm frightened at; it's them grand servants.'"—Exchange.

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Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, free of any charge, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about twelve cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—that is all I ask. It cures all, young or old.

☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well.** Write today, as this offer will not be made again. Address

MRS. M. SUMMERS, Box 185 Notre Dame, Ind., U. S. A.

DRAGGING

down pains are a symptom of the most serious trouble which can attack a woman, viz: falling of the womb. With this, generally, come irregular, painful, scanty or profuse periods, wasteful, weakening drains, dreadful backache, headache, nervousness, dizziness, irritability, tired feeling, inability to walk, loss of appetite, color and beauty. The cure is

WINE OF CARDUI

THE FEMALE REGULATOR,

that marvelous, curative extract, or natural wine, of herbs, which exerts such a wonderful, strengthening influence on all female organs. Cardui relieves pain, regulates the menses, stops drains and stimulates the womb muscles to pull the womb up into place.

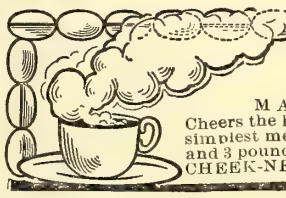
It is a sure and permanent cure for all female complaints.

WRITE US A LETTER

Put aside all timidity and write us freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain, sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

"I SUFFERED AWFUL PAIN

in my womb and ovaries," writes Mrs. Naomi Bake, of Webster Groves, Mo., "also in my right and left sides, and my menses were very painful and irregular. Since taking Cardui, I feel like a new woman, and do not suffer as I did. It is the best medicine I ever had in my house."



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Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Officers of the W. F. M. Society

President—Mrs. L. H. Robertson.
Vice President—Mrs. J. E Ray.
Corresponding Secretary—Mrs. L. W. Crawford.
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Morganton District—Mrs. A. C. Reynolds.
Mount Airy District—Mrs. H. G. Chatham.
Statesville District—Mrs. J. B. Atkinson.
Shelby District—Miss Sallie Nowlin
Salisbury District—Mrs. W. C. Houston.
Waynesville District—Miss Terrie Buttrick.
Winston District—Mrs. Frank Martin.

Items.

We are glad to welcome as co workers in our cause the society at Thomasville. This auxiliary has recently been re-organized, and with a fine set of officers, promises good, aggressive work.

The auxiliary at New London has been re-organized, and this society is also welcomed anew into our working force.

The following letter will be read with interest, and we hope will inspire other auxiliaries to do likewise. The papers referred to will be published later.

As stated before the leaflets on the "Birthday Missionary" and "The Circle of Thirty," are now ready, and can be had on application to the Corresponding Secretary.

DEAR MRS. CRAWFORD —Remembering your past requests (for contributions), I am impressed to write you something of a glad day, in the history of our auxiliary. With especially prepared music, and a truly impressive program, we held a "public meeting" in the interest of Woman's Foreign Missionary effort. Our program embraced members from each of our three auxiliaries in our church, Light Bearers, Golden Links, and Adult Society. Our church was beautifully decorated with flowers and potted plants from the homes of our members. But the greater attraction in the way of decoration was maps and charts, furnished us by our District Secretary. These maps were illustrative of our Woman's work in the Foreign fields which we occupy and were admirably explained by our pastor. We believe that our loved cause was brought very much nearer to the hearts and consciences of our people, than at all in the past. We received a free will offering of twenty-five dollars.

Two of the numbers on our program, were especially good we thought, and furnish really the object of my communication I shall be very glad if you can use these contributions to any advantage in your column in the ARVOCATE.

Faithfully yours,
MRS G. G. HARLEY,
Pres. Norwood Auxiliary.

The Circle of Thirty.—Concluded

WHAT WILL THOU HAVE ME TO DO?

Have you ever considered seriously your true relation to this woman's work for woman, my sister? Has it ever occurred to you that you are trifling with sacred obligations? The rich inheritance of gospel truth that has come into your possession, God intends that all women shall possess And yet millions today cower in the pit from which you have been raised by that gospel; the sorrow and degradation from which you have been freed are the shackles and fetters of the bondage of their souls; the darkness which has been dispelled from your life still enwraps them; the love and liberty which blesses you are to them but shadowy dreams Shall we sit idle and enjoy, while they stretch appealing hands for the blessed privileges that enrich our lives? Do not such appeals demand a more generous response than we are accustomed to think we can or should make? Do we not belittle so great a cause when we ask for and make such small gifts for its promotion? Perhaps you are saying in your heart right now: "What! I take a share in the Circle of Thirty! Why it never occurred to me that I ought to or could give twenty-five dollars a year. and even more to help send a substitute for myself to these daughters of sorrow in heathen lands—the idea is positively startling!" So it may seem at first glance. What we are asking you to do is simply this—that you investigate and meditate on these things and then with open mind enquire, "Lord, what will thou have me to do?" And, "whatsoever He saith unto you, do it."

WILL YOU NOT TAKE A SHARE?

Just a few reasons. It is not so much a matter of financial ability as a desire to do something worthy the cause Much that we spend slips through our hands and we scarcely recall where it went. And no investment of money brings larger returns than this. To bring even one soul out of darkness into light, what sacrifice is it not worth! It is not surprising that an eminent statesman should say, "Had I given a million dollars to missions I should feel amply repaid had it resulted only in the redemption and uplifting of that magnificent Hindu woman, Lilavati Sing" Think, too, of the sweet fellowship of spirit in this little circle. How the missionary women whose hearts and purses are in this work love one another? The sweetest friendships of earth are among those who are trying to come into harmony with God, to think His thoughts, to enter into His great plans and purposes. And when we enter into His plans, every law of spiritual life is pledged to our growth, and though the Christ-life be the cross-life, they that bear the cross shall wear the crown.

And then there is the selfish side, for does not God promise to those who sow bountifully to "multiply your seed sown." Give, and it shall be given unto you. Some one has said, "I never give a shovelful to the Lord that he does not give a shovelful back, and His shovel is many times bigger than mine." Somehow in self sacrificing giving we get ourselves into God's multiplication table which goes beyond all human calculation. "Give and spend, and be sure that God will send; for only in giving and spending do you fulfil the object of His sending"

SOME INSTRUCTIONS.

Shares in the Circle of Thirty may be taken for several years, or for one year and renewed at will Payment may be made all at once or installments, but a record should be kept both by the auxiliary and the Conference Treasurer. The Circle is part of the Conference Pledge Two persons may take a share together by each giving $12 50 This Circle is not limited to women, but fathers, lovers, husbands and sons all eligible All praise to the gallant gentleman in Arkansas who is supporting a missionary of the Woman's Board in China all by himself! What a beautiful thing for husband and wife, or a whole family to do together! What a fitting memorial to some loved one would even a share in the Circle be!

Send us your name and pass this leaflet on with an earnest prayer that God will use it to His glory, and the speeding of His Coming Kingdom And may another Circle be completed long ere this fiscal year shall close. "For this thing shall the Lord thy God bless thee in all thy works and in all that thou puttest thine hand unto."—Deut 15:10

MRS L. W CRAWFORD
Corresponding Secretary of the W F M Society of the Western N. C Conference.

Quarterly Meetings.

ASHEVILLE DISTRICT—1ST ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Hendersonville ct., Moore's Grove	Dec.	2	3
Hendersonville station	"	3	4
Ivey circuit, Beech Glen	"	7	8
Burnsville circuit, Concord	"	9	10
Bald Creek circuit, Gardners	"	11	12
Old Fort circuit, Old Fort	"	16	17

CHARLOTTE DISTRICT—1ST ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Tryon Street	Nov.		19
Dilworth and Big Spring	"		19
Calvary and St. Paul	"		26
Chadwick	"		26
Trinity	Dec.	3	4
Epworth and Seversville	"	3	4
Prospect, Bethlehem	"	9	10
Waxhaw, Waxhaw	"	10	11
Lilesville, Lilesville	"	16	17
Wadesboro station	"	17	18
Pineville, Pineville	"	23	24
Hoskins	"	24	25
Ansonville, Vernon	"	30	31
Polkton, Polkton	Dec. 31	Jan.	1
Morven circuit, Morven	"	6	7
Monroe circuit, Oak Grove	"	13	14
Monroe station	"	14	15
Weddington, Weddington	"	20	21
Matthews, Matthews	"	21	22
Derita, Derita	"	27	28
Brevard	"	28	29
Clear Creek, Bethel	Feb.	3	4

MORGANTON DISTRICT—1ST ROUND.

J. H. West, P. E., Rutherford College, N. C.

Rutherfordton sta., Rutherfordton	Nov.	25	26
Connelly Springs ct., Connelly Spgs.	Dec.	2	3
Cliffside circuit, Hopewell	"	9	10
Henrietta and Caroleen, Henrietta	"	10	11
North Catawba ct., Carson's Chapel	"	16	17
Marion & Providence, Marion	"	17	18
Table Rock circuit, Oak Hill	"	23	24
Morganton station	"	24	25
Bakersville circuit, Bakersville	"	30	31
Spruce Pine ct., Valley View	Jan.	6	7
Elk Park circuit, Cranbery	"	7	8
Morgaeton circuit, Gilboa	"	13	14
McDowell circuit, at Snow Hill	"	20	21
Broad River ct., at Kistler's Chapel,	"	27	28
Forest City circuit at Forest City	"	28	29
Green River circuit at Tryon	Feb.	3	4
Thermal City circuit, Centennial	"	10	11

MT. AIRY DISTRICT—4TH ROUND.

L. T. Cordell, P. E., Mt. Airy, N. C.

Jonesville circuit, Maple Springs	Dec.	2	3
Elkin station	"	3	4
Wilkesboro station	"	9	10
Wilkes circuit, Miller's Creek	"	16	17
North Wilkesboro station	"	17	18
Mt. Airy circuit, Salem	"	23	23
Mt. Airy station	"	24	25
Rural Hall circuit, Antioch	"	30	31
Walnut Cove ct, Walnut Cove	Jan.	2	3
Pilot Mountain ct., Chestnut Grove	"	6	7
Yadkinville ct,, Yadkinville	"	13	14
East Bend circuit, Mt. Pleasant	"	16	17
Rockford circuit, Pleasant Ridge	"	20	21
Sparta circuit, Sparta	"	24	25
Laurel Springs ct. Chestnut Hill	"	27	28
Helton circuit, Helton	"	30	31
Jefferson circuit, Jefferson	Feb.	3	4
Creston circuit, Creston	"	6	7
Watauga circuit, Henson's Chapel.	"	10	11
Boone circuit, Blowing Rock	"	17	18

GREENSBORO DISTRICT—1ST ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Walnut Street	Nov.		19
Greensboro, Spring Garden	"		26
Liberty and Bethany, Liberty	Dec.	3	4
Randolph, Mt. Gilead	"	9	10
Randleman and Naomi	"	10	11
Ruffin circuit, Ruffin	"		16
South Reidsville	"		16
Reidsville, Main Street	"	17	18
Wentworth circuit; Salem	"	17	18
Pleasant Garden, P. Garden	"		23
Greensboro, West Market St.	"		24
Greensboro, Centenary	"		24
West Randolph, Pleasant Grove	"	30	31
Uwharrie, Tabor	Dec. 31	Jan.	1
Asheboro circuit, West Chapel	"		2
Asheboro station	"		2
Coleridge circuit, Olivet	"	6	7
Ramseur and Franklinville, Ramseur	"	13	14
East Greensboro and White Oak, Mt. Pleasant	"	20	21
High Point, Washington St.	"	28	29
High Point, S. Main Street			28
West Greensboro, Shady Grove	Feb.	3	4

SALISBURY DISTRICT—1ST ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Nov.		26
Salisbury, South Main Street	"		26
Salisbury, Holmes Memorial	"		29
Salisbury circuit, Tabor	Dec.	2	3
Spencer	"		3
E. Spencer and W. Main Street	"		6
Mt. Pleasant, Mount Pleasant	"	9	10
Concord, Central	"		10
Concord, Epworth	"		10
Linwood, Yadkin College	"	16	17
Lexington	"		17
West Lexington	"		17
Jackson Hill circuit, Center	"	23	24
New London, New London	"	30	31
Gold Hill, Gold Hill	Dec. 31	Jan.	1
Big Lick, Big Lick	"	4	5
Cottonville, Zion	"	6	7
Norwood	"	7	8
Salem	"		12
Albemarle circuit, Stony Hill	"	13	14
Albemarle	"		14
West Albemarle	"		14
Concord circuit, Rocky Ridge	"	20	21
Forest Hill, Rocky Ridge	"		21
China Grove, Bethpage	"	24	25
Woodleaf circuit, Cleveland	"	27	28

The District Stewards will meet in First Church, Salisbury, Dec. 13, 10 a. m.

SHELBY DISTRICF—1ST ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

El Bethel at Salem	Dec.		2-3
Bessemer City at Bessemer City,	"		9-10
West End Gastonia,	"		15
Ozark, Gastonia	"		16
Main Street, Gastonia	"		16-17
Cherryville at Cherryville,	"		23-24
Lowell at Lowell,	"		30-31
Spencer Mountain,	"		30

STATESVILLE DISTRICT—1ST ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Granite Falls station	Nov.	26	27
Clarkesbury circuit at Mt. Bethel	Dec.	2	9
Iredell circuit at Olin	"	3	4
Mooresville circuit, at Triplett's	"	9	10
Mooresville station	"	9	10
Mount Zion station	"	10	11
Troutman circuit at Bethel	"	16	17
West End Station	"	17	18
Lenoir circuit at Olivette	"	23	24
Lenoir station	"	24	25
Caldwell circuit at Hudson	"	31	31
Alexander circuit at Liberty	Jan.	6	7
Stony Point circuit at Pisgah	"	13	14
Statesville circuit at Chapel Hill	"	20	21
Statesville, First Church	"	21	22
Hickory circuit at West Hickory	"	27	28
Hickory station	"	28	29
Catawba circuit at Catawba	Feb.	3	4
Maiden circuit at Maiden	"	10	11
Newton Station at Newton	"	11	12

District Stewards will meet at 1st Church, Statesville, Dec. 17th, at 11 a. m.

WAYNESVILLE DISTRICT—1ST ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Waynesville station	Nov.	25	26
Clyde circuit at Clyde	Dec.	2	3
Jonathan at Davis' Chapel	"	9	10
West Asheville at Balm Grove	"	16	17
Canton station at Canton	"	23	24
Sulphur Springs at Mt. Morencie	"	30	31
Brevard station	Jan.	6	7
Brevard circuit at Greenwood	"	7	8
Mills River at Horse Shoe	"	13	14
Spring Creek at Balm Grova	"	20	21
Haywood circuit at Mt. Zion	"	27	28
Leicester at Leicester	Feb,	3	4
Canton circuit at Harmony Grove.	"	10	11

Preachers' and District Stewards' meeting at Canton Dec. 22.

WINSTON DISTRICT—1ST ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Burkhead	Nov.		19
Winston, Salem	"		19
Mocksville, Mocksville	"		25
Cooleemee, Cooleemee	"		25
Advance, Advance	Dec.	2	3
Lewisville, Lewisville	"	9	10
Farmington, Farmington	"	16	17
Winston, Centenary	"		24
Winston, Grace	"		24
Davidson, Good Hope	"	30	31
Kernersville, Kernersville	Jan.	6	7
Madison, Madison	"	13	14
Stoneville, Stoneville	"	14	15
Summerfield, Centre	"	20	21
Stokesdale, Stokesdale	"	21	22
Spray, Spray	"	27	28
Leaksville, Leaksville	"	28	29
North Thomasville, Unity	Feb.	3	4
Thomasville, Thomasville	"	4	5
Davie, Callahan	"		10
Forsythe, Marvin	"	17	18
Walkertown, Walkertown	"	24	25

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

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Two Institutions for Girls Maintained by Our Board of Missions.

HISTORY OF THE VASHTI HOME, THOMASVILLE GA.

On the afternoon of October 19, 1903, the Vashti Blasingame Home was set apart to God. The Home was a gift of Mr. W. R. Blasingame, and was given as a memorial to his Master.

The place consists of a thirteen room house and four acres of land situated just outside the city limits of Thomasville, Ga. It is beautiful for situation in a beautiful locality, and offers much in the way of becoming self-sustaining. The Home is for girls of good character who have been deprived of home and parents, or whose parents from poverty or other causes are incompetent to give them the help and training so necessary to fit them for life. Girls from ten to eighteen are received into the home (for it is a home) and every girl who enters, becomes one of its family until the board of directors deem her competent to care for herself.

THE PURPOSE OF THE HOME.

Realizing the truth of the adage "An ounce of prevention is worth a pound of cure" it is desired to take the girls while yet pure, and before neglect and the blighting touch of sin have ruined their characters, place them in a healthy Christian atmosphere and let them blossom out into noble, useful womanhood. The girls intrusted to the care of the Home are to be given at least a common school education, as this is necessary to fit them for any sphere in life. As they grow older they receive training along several lines to make them self sustaining. They are taught to be home-makers and house-keepers.

THE NEEDS OF THE HOME.

Of course the possibilities of such a work are great, and the needs of it are correspondingly so. The Home has no endownment as yet, but the promise of the evertrusting God stands back of it "I will never leave thee nor forsake thee," and their needs will be met by some of His faithful ones as the Holy spirit impresses upon their hearts the blessedness of the work of this Home.

The Mission Home and Training School, Dallas Texas.

In 1893, Mrs. W. H. Johnson laid the foundation for the rescue and training work done by this institution; and by her consecration, zeal, and untiring efforts, has made a stride forward in Christian charity that many professing Christians seem loath to take. But Godly women seeing the great need and magnitude of the work, responded nobly, and in 1895 the North Texas Conference took it up, and then the other Texas Conferences followed in quick succession. The work grew until it became of too great magnitude for the Texas Conference, and in 1898. the Woman's Board of Home Missions took it up as a department of its work. Under the management of the Board, the Mission Home has developed into an industrial training school. Since the beginning of this work, nearly, or quite one-thousand friendless girls have found a home within the sheltring walls and have been brought to a knowledge of truth and right and it is believed that at least eight hundred of them have been truly saved.

THE PURPOSE OF THE HOME.

"The Son of man came to seek and to save that which was lost." In this institution unfortunate girls from thirteen to twenty are taken, to whom all doors are closed, frequently the doors of their own homes, and given a home for two years, saving them from utter despair, a greater sin, and deeper degradation. First an effort is made to develop Christian character, then mental, moral and intellectual training as well as the educational, which is intended to prepare them for some useful place in life.

The desire of all interested in the Home has ever been and is now, to make it self sustaining.

THE SYSTEM.

The girls are divided into three grades, taking the school-room for a basis. In the early morning one grade goes into the culinary department, prepares breakfast and puts the kitchen and dining room in order, another grade puts the house in order, while still another gets things ready in the sewing room and laundry for the day's work. Each grade opens a period of two hours in every department during the day, this enabling each girl as well as the teachers to see what line of work she is best fitted to take upon as her means of livlihood after having the home. There are four girls in the hospital department for trained nurses.

Religious services are held in the dining room every morning, and in the chapel every evening. Tuesday evening being devoted to the Home and Foreign Missionary Societies. On Sunday, Sunday-school and preaching by some Minister from some church in the city, as they take it by terms.

THE NEEDS OF THE HOME.

First all hearts are praying for a larger, more commodious and better equipped building, so that a larger number may be cared for.

In some respect this must resemble work in the foreign field, for some come as ignorant of the teachings of God's word as if they came from foreign fields. Are we less responsible for their souls? Does our Father care less for the heathen or misguided ones at our own door than for those in foreign lands? The hand of the Lord is wonderfully displayed in this work, His blessings are manifold. But human hands and hearts are needed as His agents. Will you not help support and enlarge this work?

The Cadaverous Kind.

A cadaver is a dead person. A cadaverous person is one that resembles a cadaver.

One of these once swore that he had never been sick a day in his life. By strategy we succeeded in getting a whole bottle of Johnson's Tonic inside of him in twenty-four hours. The change was marvelous, magical, wonderful. The dull brain quickened, the stupid eyes flashed fire, the dragging step became elastic, the desire to rest gave way to nervous energy and a desire to do things. The cadaver was transformed into a living thing. Malaria, that binds hand and foot and brain, had been driven out. Write to The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

The terrible suffering of the Jews in Russia during recent riots is scarcely realized in this country. Hundreds and perhaps thousands have been put to death in the most harrible manner by the rioting mobs that have been virtually in possession of the cruntry for several weeks. We are glad to see that the Jews in America are moving to do what they can for the relief of their suffering brethren in the East. In the city of Charlotte, a few evenings ago, the resident Hebrews held a meeting and effected an organizatson looking to relief measures.

A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.

Those who have long doubted whether there, really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to condition. So that there may be no misgiving about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped up feeling in nose and throat, coughing spells, difficult breathing, cattarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 59 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

I Cure Cancer.

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If you have a disease that has not responded to other treatment and are in search of a competent physician and specialist, in whom you can place the utmost confidence to treat your case correctly and successfully, write to Dr. Hathaway. He is just this kind of a physician. He has been treating the chronic diseases of men and women for nearly 25 years and has established a reputation for honesty, integrity and superior medical skill that is unequalled. If your disease is curable he can be depended upon to cure it; if it is not, he will unhesitatingly tell you so and not take your case knowing that you cannot be cured.

Dr. Hathaway's standing, both financially and professionally, is of the very highest. His charges are very reasonable—more so than you would imagine, so have no hesitancy whatever in writing him on this account. He is offering to counsel and advise professionally, every person writing him without charge and in addition, will send a valuable little boodiet on your disease. Correspondence strictly confidential. Address as follows: DR. HATAAWAY & CO., 93 Inman Bldg., Atlanta, Ga.

Hon. J. M. Gudger, representative from the tenth district in the present Congress, is said to be a candidate for reelection in his district. Of course there are others, but Mr. Gudger is said to be a formidable candidate to succeed himself.

Handsome New Calendar.

We have received from the Harrington Richardson Arms Co., 380 Park Ave., Worcester, Mass , a copy of their handsome 1906 calendar. The calendar is done in color on canvas, closely resembling an oil painting, and is a fine specimen of art painting. A copy of this catalog will be sent to any reader of this paper free of charge on request. Address Harrington Richardson Arms Co., 380 Park Ave., Worcester, Mass.

TEACHERS UNEMPLOYED should write at once for our special enrollment offer. Urgent calls each day from every Southern state. Send credentials. The Southern Teachers' Agency, Columbia, S. C. (Formerly Barnwell.)

"I Thank the Lord!"

cried Hannah Plant, of Little Rock, Ark., "for the relief I got from Bucklen's Arnica Salve. It cured my fearful running sores, which nothing else would heal, and from which I had suffered for 5 years" It is a marvelous healer for cuts, burns and wounds. Guaranteed at all drug stores; 25c.

An Infant's Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

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The Farm and Garden.

The Farmer is King.

[The agriculturist is still king, and there never was a time when his revenues were more satisfactory than at present.—Daily Paper.]

Oh, the mines may be rich with deposits of ore,
With ingots of silver and nuggets of gold;
And iron and copper, from shore unto shore,
From the depths of the earth may be constantly rolled.
But the wealth of the world is an atom compared
With the millions of dollars that annually spring
In the track of the plow and the trail of the rake,
And the path of the hoe, for the farmer is king.

His throne is a stack of the sweet-smelling hay,
His crown is the gold of the carrot and corn,
His scepter a sheaf of his newly cut wheat,
His audience-chamber the meadows of morn.
The oats and the barley await his command
Their slender green spears from the darkness to bring;
The orchards drop apples of gold at his feet,
And all nature proclaims that the farmer is king.

Columbia stands at the head of the world,
The Goddess of Liberty, Plenty and Peace.
To the farmer she owes it that year after year
Her riches, her power and her glories increase.
May his furrow be straight and his harvest be great,
The scythe and the sickle long, long may he swing
Hats off as he passes, a monarch of men,
All hail to the farmer; the farmer is king!

—Minna Irving, in Leslie's Weekly.

Nuts on the Farm.

The nut industry is new. So completely so, it scarcely has a nomenclature. Occasionally in the past there appeared on the market an unusual hickory nut, a chestnut of good size, but of indifferent quality; a pecan, long, but thick shelled; and so on. But now this time of work is assuming the importance of an industry.

And just as soon as we realize that nut trees will afford not only pleasure in their care, but also considerable profit, their worth as a cultivated crop will be appreciated and careful attention will be given them.

Nuts and raisins! What dish is more wholesome or delicious, or healthful? What food have we that combines flesh materials and energy-producing materials so cheaply, so completely?

And now nut trees can be well combined with farming. Think of the roadsides, often for miles, devoid of trees. I can think of nothing that would add more to the value of the farm than nut trees of various sorts along fence rows and the roadsides. Aside from the shade they would make, the improved appearances they would present, would come the commercial value of the crop. Of course this phase would not bring the financial reward that a cultivated, specially formed nut grove would. Still its importance should not be overlooked.

The old roadsides and permanent fence rows and old creeks and branches would be ideal so far as location for walnuts, pecans, chestnuts and hickory nuts.

If you do not care to get nursery stock, plant the nuts, but look after them a little. Keep the weeds down; dig around the young sprouts once or twice a year. A bit of fertilizer will tickle the roots, and a little breeding in this way will bring about a faster growth and a quicker full harvest. Then don't neglect an occasional watch over the young trees as they grow. The caterpillars are enemies; burn them out. Trimming will pay by making a better appearing tree.

By caring for trees in this manner you can expect rather quick returns.

In more Northern climates, native walnuts, pecans and hickories will usually bear when they are twelve to fifteen years old.

Chestnuts come in at a still earlier age. In the Southern States most nut trees that have been given some care and attention will produce crops in five or ten years.

The commercial nut orchard should receive attention similarly given to the apple, the peach or the pear; that is, the orchards should be plowed and cultivated, the soil improved in a physical way through the use of legumes, cowpeas and clover. Fertilizers should also be added to feed the tree; and what else is needed to make good, vigorous, healthy growth should be done.

What is said here is not a discussion about the commercial nut orchard; a different treatment is needed there. This is a plea for nuts on the farm; a side issue that will mean good results in many ways. It means a larger idea of the farm. We have looked too long on the farm as a corn or wheat or cotton producer. Let us look on it as the great American institution, and let us grow nuts to help make that institution complete.—C. W. Burkett, in the Progressive Farmer.

Straw Is Valuable.

Our fathers dumped the straw almost anywhere. If they even thought of the conservation of forces, certainly straw did not figure as a factor therein, says a correspondent of American Cultivator. It was just as valuable then as now for feeding purposes, and yet seldom was it judiciously combined with the winter's hay for forage. To day we are as careful of its preservation as we are of hay, even though we may have no opportunity to ship it to the paper mills. It is safe to say that oat or rye straw when properly cut and cured is equal to one-third or one half the same quantity of hay.

Don't pay $1.50 a gallon for oil because labeled mixed paint. Oil only costs 60 cts. a gallon. Buy L. & M. Paint, and add oil. It makes paint cost $1.20 a gallon. Longman & Martinez, Manufacturers, New York.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

LEE.—Sister Harriet A Lee was born June 28th, 1815, and died Nov. 10th, 1905, aged 90 years, 4 months and 12 days. She lived to a ripe old age. Sister Lee joined the M E. Church when quite young. Her husband died November 1851 Seven children were born to this happy union. Four are still living—three are dead. Two died in the late war, the other died at Henrietta. How natural it seems just as all nature is shedding its foliage on the ground, and men are gathering the grain in the garners on earth, that God should gather this good mother into the garner of heaven. The burial services were conducted by the writer at Sharon in the presence of a large number of friends and relatives

L. L SMITH.

Is Cancer Increasing?

We hear of so many cases of Cancer nowadays that it seems reasonable to suppose the disease is increasing rapidly. This is true to a certain extent, but it must be borne in mind that we at the present day have a rapidly increasing population, better facilities for communication, and therefore, may learn of more people suffering. There is undoubtedly an hereditary predisposition to the disease. Dr. David M Bye, the able Cancer specialist, of 450 N Illinois St., Indianapolis, Indiana, who treats people by applying soothing, balmy oils, says, if people in whose family Cancer develops, would just use his blood treatment, the disease would be largely prevented and eventually stamped out. He has treated and cured many bad cases of Cancer, and in nearly every situation of the body. The remedy has stood the test and seems to meet all the requirements of a specific

Man's Unreasonableness

is often as great as woman's. But T. S Austin, Mgr. of the "Republican," of Leavenworth, Ind., was not unreasonable when he refused to allow the doctors to operate on his wife, for female trouble. "Instead," he says, "we concluded to try Electric Bitters. My wife was then so sick she could hardly leave her bed; and five [5] physicians had failed to relieve her. After taking Electric Bitters, she was perfectly cured, and can now perform all her household duties." Guaranteed by druggists—price 50c.

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Mr. J. T. Thuptriue.

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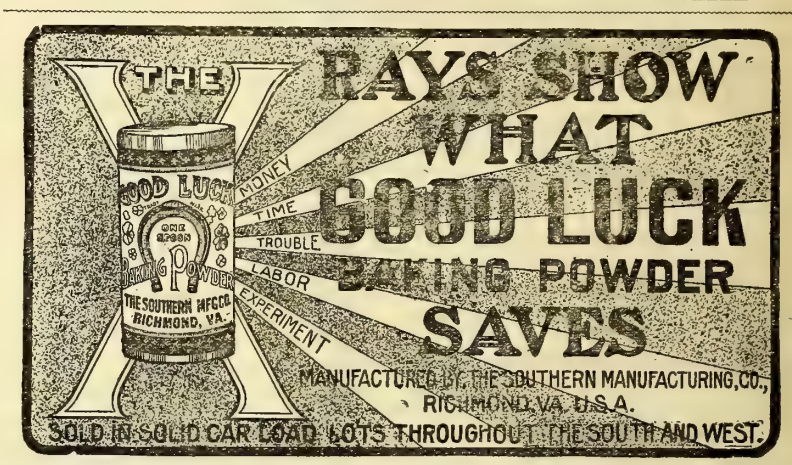
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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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Around the Editor's Table.

The Old Enemy.

THE numerous tragedies occurring almost daily in our midst have been closely watched for some time, and the deliberate conclusion of this editor is that if liquor had been out of the parties engaged, there would have been few or no tragedies of a criminal nature on record. Men are more dangerous when partially under the influence of liquor than when drunk and down. Our warfare against liquor is by no means at an end.

A Plan of Federation.

OUR REMARKS last week were perhaps too pessimistic regarding the work of the Inter-Church Conference then sitting in New York. The reports of some of the daily papers at that time gave undue significance to the speeches of a few men who would have opened the way not only for the admission of Unitarians, who do not recognize the Deity of Jesus Christ, but for Roman Catholics, whose very principles are essentially hostile to the objects for which this federation stands. Referring to the Conference and its work, the New York Christian Advocate says: "Continuous interest and great peace characterized the meetings. A slight breeze was caused by amendments looking toward making it possible to include denominations which do not recognize the Deity of Jesus Christ, but the largest vote cast in favor was not more than seven out of hundreds, and the whole report was adopted with only one dissenting vote." The plan of Federation as adopted is printed on another page.

The Uncovering of a Fiction.

IT IS remarkable how multitudes will join themselves to a system, the very foundations of which are laid in palpable error. It all shows that a great personality—a man with great force of character—overshadows the errors of his own illogical teaching. Some time ago Mr. Dowie, styling himself Elijah II, came suddenly into prominence and drew multitudes after him, and these multitudes believed in him despite the self contradictory and absurd teachings of the man in reference to disease and death. Now the prophet has himself succumbed to the inevitable, suffering first a stroke of paralysis and last a harrassing attack of bronchitis. Referring to this the editor of the Christian Guardian says:

"Writing to Zion City from his winter retreat in Mexico, he says: 'A terrible attack of bronchitis was added to the weakness consequent upon the paralysis, from which God so wonderfully delivered me. I now have wonderfully improved, so that the terrible coughing has somewhat ceased, and the remnants are fading away.' Evidently Dr. Dowie suffered much as the ordinary mortal does, and he is recovering in the ordinary way. Possibly his experience will help to shake him out of his doctrine, preached so very confidently while in good health, that God will not allow the faithful Christian to suffer bodily ills, and that prayer is an automatic cure for every sickness and disease. A doctrine that will not stand a serious sickness or misfortune is hardly suited to this old world of ours."

The Suffering Jews.

THE WHOLE Christian world must sympathize deeply with the Russian Jews in what they are now suffering. It is a dark day for Israel. An exchange says: "A fairly accurate estimate places the number slain at 25,000, while probably 100,000 more have been more or less seriously injured. Jews in the United States and Great Britain have appealed to their Governments asking that something be done to stop the appalling slaughter, but there is no hope that their appeal can be made effective. Meantime the epidemic of killing is checked for a time, though there is no telling how soon it may break out again. On the Christians the world over there rests the solemn duty of praying that the God of the nations may bring this suffering people out of their distresses.

An Indispensable Book.

IN AN address before the students of Union College on the subject of Journalism, the late Chas. A. Dana is quoted as saying: "The next point to be attended to is this: There are some books which are indispensable—a few books. Almost all books have their use, even the silly ones, and an omnivorous reader, if he reads intelligently, need never feel that his time is wasted even when he bestows it on the flimsiest trash that is printed; but there are some books which are absolutely indispensable to the kind of education which we are contemplating, and to the profession which we are considering; and of all these the most indispensable, the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now, not as a religious book, but as a manual of utility, of professional preparation and professional use for a journalist. There is perhaps no book whose style is more suggestive and more instructive; from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality or affectation; none which you open with such confidence and lay down with such reverence. There is no book like the Bible. When you get into a controversy and want exactly the right answer, when you are looking for an expression, what is there that closes a dispute like a verse from the Bible? What is it that sets up the right principle for you, which pleads for a policy, for a cause, so much as the right passage of Holy Scripture?"

If this is true with regard to a preparation for the career of a journalist, what must be said of the work of a minister? How truly did the apostle describe and estimate the Holy Scriptures in the furnishing of the preacher when he said, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." It must have been the divine purpose to make it possible for a preacher to be "a man of one book," and achieve the highest success.

EDITORIAL.

The Curse of Covetousness.

The Western Christian Advocate in a recent number quotes from Robert Burton Rodney, Rear Admiral of the United States Navy, in his circular on "Reasonable Reform," as follows: "Why envy Archcoveter folk? They are charged every day with myriads of good works, which, unfulfilled, are instantly transformed into sins. And even if they get to heaven, their appointed capacity of joy will be strictly all the less for having had such a good time here. So that at the best they are eternal losers. The exactitude of the memory, the equity, the justice of God will be the marvel of all eternity. Of course, it does not behoove an officer of the Navy, to be other than the courteous gentleman most always; but as the Lord liveth, and as thy soul liveth, O reader, somebody is going to catch hackensack in the next world for such prodigious, unconscionable, ungodly, unchristly ignoring of the gospel precept, 'Lay not up for yourselves treasures upon earth,' which forbids all beyond provision for reasonable, proportionate needs."

An Epidemic of Barbarity.

What has transpired among students during the present fall season in many quarters is the justification of our headline. That there has been an unusual epidemic of barbarity during the season is evidenced by the reports which have come from almost all quarters of the country. An exchange, summing up, says: "It is said that six hundred students were ducked in the lake at Wisconsin University; that sophomores used spikes on the freshmen; that another freshman was battered until he was unconsconscious; that a sophomore was held under water until he was so nearly drowned that he had to be carried home on a stretcher. In Ann Arbor men were put under a hydrant and soaked; faces were smeared with flour, water, and lampblack, and hair was filled with burrs. In the Ohio State University, at Columbus, men were thrown into the lake, and otherwise roughly used. It is no wonder that an inmate of the Insane Asylum, at Kankakee, Ill., imagined himself a college student in a cane-rush, and had to be put in a straight jacket and locked in a solitary cell. The institutions cited above are not worse than scores of others that might be named. It seems to us that the boys are carrying their horse-play altogether too far, and that what ought to be innocent contests are degenerating into a good deal of cruelty and brutality."

Another instance of brutality with which many of our readers have been made familiar is that in which a student was taken by his fellows and lashed to the railroad iron and allowed to remain there and be mangled by a passing train. We are glad to note the fact that the South has been largely exempt from such brutal outbreaks, but we are sorry to see that the brutal game of foot ball is again popular. A few seasons of this game of ruffianism will prepare the popular taste for anything in the line of savagery. Let College authorities stand firm against such. When this whole matter is traced to its true source it will be found that the primary training for such barbarism is in the misgoverned home. Boys who have been trained to be gentlemen, with proper deference for the rights and interests of others, will not engage in these things.

A Rebuke Delicately Administered.

The Chinese minister, Sir Chentung Liang Chang, addressing the Merchant's Club, of Chicago, had something to say in reference to recent outbreaks against missionaries in China by ignorant and prejudiced mobs. His remarks show him to be an expert in the matter of uttering a caustic rebuke in the use of that diplomatic form of speech which forbids offense on the part of the American people. He said:

"Unfortunately, the Chinese government, though influenced by a sincere desire to repress lawlessness, is not always able to anticipate and prevent mob violence; but China is not the only country which is sometimes put to shame by the acts of excited and bad people. It does not excuse the bloody deeds of which the missionaries are the sufferers to say that more Chinese subjects have been cruelly murdered by mobs in the United States during the last twenty-five years than all the Americans who have been murdered in China by similar riots, but it may in some degree palliate the shocking crimes in China.

I can not, however, refrain from saying that in every instance where Americans have suffered from mobs, the authorities have made reparation for the losses, and rarely has the punishment of death failed to be inflicted upon some of the guilty offenders. On the other hand, I am sorry to say that I have not been able to recall a single instance where the penalty of death has been visited on any member of the mobs in the United States guilty of the death of Chinese, and in only two instances of mob violence out of many has indemnity been paid by the authorities for the losses sustained by the Chinese.

"I am free to say that the United States government has on many occasions exerted its power and authority to secure punishment of the criminals through the courts, but public opinion in the localities has been so strongly against the Chinese that all the murderers have escaped punishment.

The Disparagement of the Ministerial Calling.

Referring to recent discussions of this subject, especially to the writings of Professor Matthews, of Chicago University, Rev. H. J. Talbott, D D., in a communication in a recent number of the Central Christian Advocate, endeavors to identify the cause of such disparagement and a seeming decadence in the usefulness and power of our ministry. The article is somewhat lengthy, but we believe its merits will justify a reproduction in full. He says:

"Such cause can scarcely be found in the meagreness of the salaries which ministers receive. For, in the first place, the salaries of ministers are not relatively smaller now than they were in the earlier days, but are larger. If the inadequacy of salaries is to be charged now with any decline which the ministerial calling may have suffered, then it might reasonably be expected that the same cause would have operated in the past; and that it would have been a constant hindrance to ministerial usefulness, and a continual deterrent to those who would have been candidates for the ministry under more favorable conditions. But, on the contrary, we look back to a ministry which, as compared with all other guilds, was so powerful and so useful as to have held a unique place in public esteem. And in the next place, whilst the minister's support is so small as to seriously embarrass good men in their work and lay an unnecessary hardship upon their families in many cases; and whilst a large mass of church members are blameworthy because they have but little care for those who labor among them, and excuse themselves from taking any respectable share in providing for the support of their ministers; and whilst we could all wish that our ministers might be better cared for; yet it is altogether likely that the average living of ministers is as good as the average living of the people whom they serve. It has not been the fortune of this writer to see any statistics bearing upon the point, but one would not risk much in asserting that the average salary of ministers is larger than the average salary of teachers; and it may be gravely questioned whether as a class either lawyers or doctors are very much better paid than the preachers. Of course it is clear to anyone who will think about the matter that the minister is compelled to meet expenses which the average of his people do not need to provide for in their own cases; and it is even true that he is at a disadvantage in this regard as compared with his brethren of the law and of medicine; so that if his salary should be above the average of his people's living, it would be only as it should be; and if it should be up to the average of that of the learned professions, it would be none too much. The point of all which is that to the mind of this writer the matter of salaries has little to do with belittling the ministry.

"Again, the disparagement of the ministry is not wholly chargeable to the Church. At least, such is not the case in our own denomination, so far as the ordinary observer can see. Indeed, it may be questioned whether it is in the power of our membership to disparage the ministry to any appreciable extent, even if it were desired to do so. It is easy, however, to see how a very serious disparagement of the ministerial office might arise:

"Suppose that Conferences and the officials to whom the Church commits the duty of guarding admission into the ministry become careless about this trust, and, rather than run the risk of temporarily disappointing the expectations of applicants for admission and their friends, admit men into the ministry who are lacking in either natural or acquired fitness for the office; and suppose that these same Conferences and officials to whom is committed the duty of guarding the characters and the efficiency of the ministerial body, moved by a sentimentality that makes inadequate account of the interests of the cause and which makes undue account of the supposed interests of the individuals concerned, allows the morally unworthy and the hopelessly inefficient to hold place in the ministerial ranks year after year—suppose all this, and one very good reason why the ministry as a body suffers disparagement in the public esteem is presented to us.

"The requirement of applicants for admission into our ministry, so far as scholarship goes, has been greatly enlarged in recent years, much to the betterment of things. It is nevertheless not difficult for men to become accredited ministers among us who, whilst after a fashion they may pass the formal examinations, are neither students in fact nor have they either the disposition or the ability to become students of anything. And

somehow it seems to be taken for granted that when a man is once received into full connection nothing short of a break down in health, gross immorality—and it must needs be pretty gross—or death can displace him therefrom. He may be inefficient, indolent, a blunderer, and a positive burden upon charge after charge to which he is sent; but in face of it all he 'goes on forever.'

"Or, again, suppose that ministers lose their high ideal of the minister's vocation; lose all keenness of vision as to the turpitude and peril of sin and God's unspeakable hatred of it, and, therefore, become blind to the necessity and certainly of the divine atonement, the absolute need of a radical repentance, and the need of a self-abandoned trust for salvation in Him who was 'wounded, for our transgressions'; suppose large numbers of them, losing all deep conviction of the truths which they perfunctorily proclaim, become mere drivelers in the pulpit, uttering inane mouthings, or, at best, have set for themselves the task of entertaining their congregations with performances of more or less literary merit—suppose all this and it will not be difficult to identify a potent fource of ministerial disparagement. In such a case pulpit and pen will act and react upon each other, degrading each other, until at length the preacher can no longer speak as a prophet, for he has ceased to hear the 'thus saith the Lord'; and the people no longer either expect or whish to hear the voice of the prophet, because they have gotten 'itching ears.' It is not henceforth a far step for a minister to set himself to watching for any signs that will indicate what will catch the people, and to become a mere caterer to vitiated taste and debilitated piety. Such a minister is in bonds to his congregation, and is muzzled with respect to the special mission upon which he has been sent. Of course, under such conditions, men of worth and sincerity will hesitate to enter the ranks of the bound and muzzled—whether self bound and self-muzzled or otherwise. The truth is, on the contrary, that neither poverty nor hardships nor all the embarrassments that can aggregate about the ministerial vocation will deter the brightest and choicest from entering the ranks of the ministry whilst the ministry is itself heroic and dares to speak with prophetic confidence and authority. If the ministry does not hold a place of leadership to-day, it is due to the fact that, through unfaithfulness to a high and unique vocation, such leadership has been surrendered for the sake of an indifferent but pretentious counterfeit of it. If the ministry is degraded in the eyes of men, its degradation is self-imposed. The people will, to-day as ever, recognize the voice of the true prophet; in spite of a first indifference or even dislike they will listen to it; and, listening, some will heed it, will repent, and will turn to God. The ministers are themselves the only people who can really belittle the ministry.

"The foregoing observations point to these several conclusions; presiding elders cannot be too careful as to the men whom they encourage to enter, nor Conferences too cautious as to the men they admit to our ministry. Too much care can scarcely be used by ministerial bodies in guarding the characters of their members. Prompt investigation of alleged immorality, and, in case of conviction, quick punishment, will do much to protect the whole body; whilst the condoning of immorality, either by suppressing investigation, or by an inadequate penalty, will go far toward bringing the whole body into disrepute. Much can be done to give the ministry a secure place in public esteem if Conferences will weed out the men who are inefficient. Men who are content to wear the honors of the ministry without bearing its burdens and industriously doing its hard work, by such disposition indulged have earned a right to retirement."

GRISSOM'S HISTORY OF METHODISM IN NORTH CAROLINA.

BY BISHOP O. P. FITZGERALD.

The pleasure and profit I have gotten from this book I would be glad to share with as many readers as possible. I have read it with delight, and with something even better than delight. The book has strengthened my faith. It has warmed my heart, especialy that large part of it which belongs to North Carolina. It is attractive to the eye. It has size, symmetry, brightness and beauty, with its ample pages, its large, clear-face type, its generous margins, and its lively pictorial illustrations. The printers and binders have done good work, which shows for itself. I went through these twenty-one chapters with unflagging interest, almost feeling at times as if I was inhaling the breezes that fan the brow of Mount Mitchell, or was soothed by the music of the Swannanoa river singing on its way among the hills, or that I had caught afresh the charm and glory of the Blue Ridge, dear to me in childhood and still sweeter to memory. Through and through this is a North Carolina book. The old times come back as we read; the old land blooms anew; the sturdy old fathers and blessed old mothers preach and pray and sing and shout in our sight and hearing as they did away back ih the blessed old days of the past.

Two things are very evident to the reader of this history of Methodism in North Carolina: It is evident, firstly, that the author, Rev. W. L. Grissom, is a man who is not afraid of work; the amount of toil he has put into this volume could hardly be guessed at by persons who have not had a hand of their own in work of the same sort. The other thing that will strike the sympathetic reader will be the fact that to Brother Grissom the writing of this history of North Carolina Methodism was a labor of love. He spared no pain in gathering his materials, and these materials he handles with the filial reverence and tenderness of a true son of North Carolina. But he loves truth as surely as he loves his people. Everywhere there is apparent a candor and fullness of statement indicating that Brother Grissom accepts the axiom that truth-telling is the historians first and indispensable virtue. The book shows the diligence of a genuine worker, the oversight of a man with a conscience, and it throbs with life—religious life. The reason is, that the life is there. The atmosphere of the eleventh chapter of the Epistle to the Hebrews seems to prevade the entire volume; these saints who walked with God and died in the faith, are drawn by a painter whose colors are vivid and whose touch is true.

The North Carolina Methodists will not grudge to the author the generous commendation he deserves; but I trust they will also give him what would be even better still, namely: a great multitude of appreciative readers. This work was worth doing in such good style. The North Carolinians made a good start in Methodism, and they have kept going at nearly the same gait. They had a way of carrying their religion with them when they sought their homes in other parts of the land. Trails of light followed such men as Robert Paine, a chief pastor, and Green Hill, the layman, who was a sort of wholesale Gaius and a consolidated board of stewards in his own person. If all the Methodists of North Carolina pedigree scattered here and there should take a notion to read this North Carolina book the presses of our Publishing House would be kept busy for this and other seasons to follow. The words of Dr. Numa F. Reid echo in my thought just here: "God bless the memory of our fathers and breathe their spirit on us! The most sacred walks on this continent are their circuit paths; the holiest spots are the repositories where they have been laid in their last sleep; the loveliest flowers seen by mortals are those that bloom above their graves, symbols of their brighter glory." As I quote these words there seems to be in the air the swell of the voices of a mighty choir, and I feel like joining in the song. But, stop! We will let Brother Grissom tell the story of the North Carolina Methodists in his own way. And truly he laid under contribution there for everything within reach: Jesse Lee's History, Asbury's Journal, McTyeire's pointer chapters, the Conference minutes ad libitum, the Arminian Magazine, the "Christian Advocates," and the rest of the Methodist journalistic family. The moral of this whole stirring story, to me, seems to be this: The pure gospel of Christ will make its way. The Lord fulfills His own promise as it is recorded in the fifty-fifth chapter of Isaiah: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall prosper in the thing whereto I sent it."

This book of Dr. Grissom's brings us into contact with the living head of his living church. The truth is taught us anew that no effort in His name can be lost; no promise that He hath made unto us can fail. This first volume extends from the introduction of Methodism in North Carolina to the year 1805. All who read it will wish to read those to follow. Go on, brethren—historians, publishers, and all concerned—in this holy work.

Price of this book, $1.50, postage paid.

Nashville, Tenn.

A THANKSGIVING HOPE.

We give thanks because it pleases God to have his children express their gratitude and love toward himself. God is a person. He has revealed himself to us as our Father in heaven, who loves to be loved by his children. "If you love me, tell me so!" is the cry of many a hungry heart in the homes of this world. This cry will be echoed in some lonely souls during this thanksgiving season. There are some who will read these lines who would not grudge millions of gold to bring again to their ears the voices of love that have been silenced in their homes. Solemn and sweet is the thanksgiving of the mourners whose loved ones, sleeping in Jesus, they hope to meet again when they awake in his likeness and go home to die no more. The writer of this feels that without this hope the brightness would fade from his thanksgiving sky; with it he writes these words to his younger friends, blessing God for the joys of earth and for the expectation of the realization hereafter of the ideal that enchants our souls, the fulfillment of the promises of our Lord, and the culmination of our immortal destiny as children of God.—Bishop O. P. Fitzgerald.

Of the Past.

I traveled the Franklin Circuit in the Conference year of 1848-9. Conference was held in Cleveland, Tenn. At that Conference one of the Presiding Elders said to me, "we are going to send you kiting this year." I said "what have I done." He said "your whole duty. There is a work that has to be done, and the Bishop and Elders say you are the man to do it." "I said where is it, and what is it?" He replied, "you will know when the appointments are read, and will find out when you get there." I was read out to Pikeville Circuit. There were only three Stations in the Holston Conference at that time, Franklin Circuit was the extreme circuit on the south east, while Pikeville was the extreme on the south west. So I was just as far from Franklin, as I could be and stay in the Conference. All the way I was studying about what that something was that must be done. I got in four miles of Pikeville on Saturday evening, and next morning rode into the town, stopped at Col. Spears. I told his good wife that something had to be done, and I was anxious to know what it was. She said "I do not know certainly, but we have not had a Methodist sermon here in six months." I said, "what is the matter?" she answerd, "Prof. Cairnes puts his appointments on the Methodist day, and our preacher gives away to him." They had a large brick Acadamy seated and a pulpit, and it was free to all denominations. Prof. Cairnes was the teaeher, and drove the Baptists, Methodists and Presbyterians a way by occupying the pulpit at the same time of their appointments and took around a subscription to build a church. The denomination having the largest subscription was to control the church. I now saw what I had to do. I said, "have we the same right there as Prof. Cairnes? She said "we have." I told her to get her bonnet or hat, and we would go to the place of preaching. As we went on I asked her to give me a description of the Prof. She said, "he is a tall man, middleaged, gold rimmed glasses, black kid gloves, walks with a black stick, and usually comes in about five minutes to eleven." I went into the pulpit, got ready to preach, and kept my eyes on the door. So I saw my man enter, I let him get about middle of the room, when I arose, and began to give out my hymn. He looked up at me, and came up, and took his seat in the pulpit behind me. I preached, and when through I turned around, and said, "I suppose you are Prof. Cairnes?" He answered "yes sir." I said "I learn you have an appointment here to day," he answered "yes sir." "Well you can preach if you wish," but he declined, but gave out his appointment on my day again. At next appointment I treated him the same way, and he gave out his appointment on me again. We were to meet on Tuesday at twelve o'clock to see who got the church. I saw the Baptist preacher, and he said I might have the Baptist subscription, but that Prof, Cairnes' subscription was more than both of ours. The Masons met Monday night. I went, and when the work was through, I had a man there with the subscription, I made a a speach, and when I was through the W. M. called for the subscription, and changed his, and so did every Mason present. This gave the Methodists over three fourths of the amount subscribed. On Tuesday at 12 o'clock we met, and the Prof. came down looking as if he would show me who did the preaching now. The clerk took his table and began the call of names. Prof. Cairnes $50.00 C. E. church, Col. Frazier, $100.00 Methodist; Col. Coffee, $100.00 Methodist. Prof. Cairnes said, "Mr. Clerk, I got those subscriptions." The Clerk said, "C. is scratched out and Methodist written." The Prof. stepped up, looked over the subscription, saw it changed all the way down. He turned and left, and did not come to the next appointment. He never preached another sermon while I stayed, but when his school was out he left. I made him pay $50.00 for running over all preachers who made appointments there for six months. He and his family came to my appointments several times, but he never came into the pulpit any more. The next morning Col. Frazier, who was a Presbyterian, came to me and said, "that old hessian says she will not give the lot promished on which to build the church, what will you do?" I said "Col. we will buy one." He said "no you won't, I have more lots here than any one else, pick your lot, and I will deed it to your Trustees." I said Col. "I would choose that half acre lot on main street." He said "the very one I would pick, come with me to my office, name your trustees and I will give you a warrantee title." He was a lawyer. I let the contract out. The house was built, and I held a protracted meeting in it before I left. I built another church below Pikeville, and had enough subscriptions to build one above the town. They paid my salary in full, and gave me a $50 suit of clothes, including boots and hat I had over one hundred conversions, and as many accessions. I have never been to Pikeville since. It is in one of the richest valleys in the state, and settled with a noble people. The old ones that were old when I was there are all dead, but I know the young must be a noble set. At Conference the old Presiding Elder said, "Well done, my brother, God bless you."

J. A. REAGAN.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK.

The Virginia Conference.

This historic body met in Danville the same day the Western North Carolina Conference met in Greensboro. Thus the oldest and the youngest children of American Methodism were looking after their inrerests within 49 miles of each other. This was the one hundred and twenty-second session of the Virginia Conference and the sixteenth session of the Western North Carolina Conference.

Bishop Galloway charmed the people of Danville and the members of the Conference from the first. His magnetic eloquence, and his sweet spirit added interest to the session, which was pronounced by the bishop to be one of the most pleasant Conferences he had presided over during the nineteen years of his work in that office.

Dr. Paul Whitehead was elected secretary for the forty seventh time, having served as assistant for three years prior to being elected prencipal secretary. He also preached the opening sermon. He is a remarkable man. Quick and clear for one of his years, filling with satisfaction the office of secretary, taking a prominent part in all the debates of the Conference, besides attending all the meetings of the Bishop's counsel of which he has been a member for nearly thirty years.

Another busy man in this Conference is Dr. James Cannon. He is Principle of Blackstone Female Institute with over 350 girls under his charge, Editor of the Richmond Advocate, State Chairman of the Anti-Saloon League, and Conference Secretary of Education. It is remarkable how he can do all this work effecienly and also take the leading part in the business of the Conference.

The people of Danville joined with a whole heart in the entertainment. Dinner was served in the Municipal Hall by the ladies of Cabell Street Church. About four hundred places were filled at the tables and Virginia hospitality was equal to the occassion.

On Saturday night a reception was given the Conference at Randolph Macon Institute, which was very much enjoyed by all present. On Monday night the annual banquet was held by former students of Randolph Macon College. About 350 were present and with Dr. James Cannon as toast master the old students past an evening long to be remembered.

The Randolph-Macon System is growing in numbers and usefulness. There are about 1200 students in these schools this year.

The delegation to the General Conference is composed of strong men. Six out of the seven were elected on the first ballot. Dr. Whitehead led them, receiving nearly all the votes of the body. Dr. Cannon was next. The others elected were Dr. B. F. Lepscomb, Presiding Elder of the Petersburg District, Dr. R. T. Wilson of the West Richmond District, Dr. J. C. Reed of the Danville District, Dr. W. J. Young of Centenary church Richmond and Dr. R. H. Bennett Professor in Randolph-Macon College. Among those elected from the laity were E. G. Mosely of Danville and Mr. J. P. Branch of Richmond, two of the churches most prominent laymen.

The appointments seemed to give unusual satisfaction. There were no startling changes. Two new Presiding Elders were made. Rev. W. H. Atwell of the Danville District and Rev. R. M. Chandler of the Portsmouth District.

A prominent feature of the Conference was the supreanuation of some of its strongest men, before their strength failed them, Drs. Lafferty, J. Powel Garland and W. E. Judkins retired from active service.

A remarkable feature of this Conference is the number of old men who belong to it. The frost of the years has fallen on many heads in this body. There are quite a number of strong bodies in its borders also.

Six were taken in, four on triai and two by transfer and six names were dropped from the active list. There are 293 members in the Virginia Conference, and for three years only ten young men have been taken in on trial. Your Conference with nearly twenty members less has received more than twice that number.

The writer is comfortably housed in a nice parsonage, with all the things about us that makes a preachers folks glad. Out of our window we can look upon the placid waters of the James River moving softly through a fertile valley. Southward the eye travells across the pretty hills of Cumberland. Friends from the other churches on the circuit have joined those here in coming in to see us bringing things that are nice. To make a long story short we have fallen victims to the hospitality of Virginia Methodism. God's blessings be upon my brethren. I have left and the Conference I love. Its hills are full of our friends and memories that abide. For six years we have told them the old blessed story. May God give us strength to tell it now to these.

J. M. ROWLAND.

Cartersville, Va.

Help The Mountaineer.

'Tis a lamentable fact, readily conceded by those who observe, that Methodism is sadly on the decline in many parts of western North Carolina. From those sections which once sent up good reports and satisfied pastors, there now go to Conference such slight lists of expenditures and collections as prove that the field has either been poorly worked or is thoroughly tired of the doctrines of Wesley. Where twenty years ago a preacher's modest mansion rose, there is now a small wilderness, and that the neglect has been profitable to others is evinced in an opposition that holds itself triumphant.

Why the disorder? An explanation is easy. The mountaineers, being generally poor but highly ambitious as to the future of their children, are easily made enthusiastic with inducements as to schools, so that every year some community is seemingly lost to the church by reason of the industry of other denominations.

This is illustrated in several sections in which I have travelled the past year. The people strained to acquire a foothold for the newcomers, who are invariably loaded with old clothing for free distribution, and the old church, with all its fond memories to our fathers and mothers, is cast temporarily into innocuous desuetude.

The duty of Methodists with reference to this field is plain. We have a right to it for the reason that our fathers were among those who cared for it through the pioneer days. Nor are the people thoroughly weaned from the faith to which they adhered in the long ago. The heartless doctrines which, like the old clothing, are disseminated as a part of Christian benevolence, are quickly repudiated by those who come to an understanding of them and the purpose of the seeming generosity, and after all 'tis an easy matter to keep the standard of Wesley afloat. The hand of the helper is all that is needed.

Of course 'tis in keeping with good policy to help the mountaineers, but the duty must not be forgotten. Having acquired the field, and yearly sending money to foreign lands, we must not acknowledge defeat at home. The mountaineer, although he is anything but the heathen which he is represented, he is nevertheless poor, but a monument to dignity and honor, so that no help to him will fall into unworthy hands. Let those who are able to contribute largely toward the enlightenment of heathen lands afar remember that just a little sent to their neighbors in the mountains as help toward winter schools will discharge nothing short of a Christian duty, and that incidentally the contribution will result in a revival of Methodism which can be heard to the sea.

Is it too much to ask that the church lend this helping hand?

ALVIN HORTON.

Paint Gap, N. C.

A Disastrous Calamity.

It is a disastrous calamity, when you lose your health, because indigestion and constipation have sapped it away. Prompt relief can be had in Dr. King's New Life Pills. They build up your digestive organs, and cure headache, dizziness, colic, constipation, etc. Guaranteed at drug stores; 25c.

Plan of Federation to be Recommended for Approval by the Constituent Christian Bodies.

PREAMBLE.

Whereas, in the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service, and cooperation among them, the delegates to the Inter-Church Conference on Federation, assembled in New York city, do hereby recommend the following Plan of Federation to the Christian bodies represented in this conference for their approval:

PLAN OF FEDERATION.

For the constitution:

1. The name of the body shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation to this Federal Council on their approval of the purpose and plan of the organization:

Baptist Churches, North.
Baptist Churches, South.
Free Baptist Churches.
Negro Baptist Churches.
Christian Connection.
Congregational Churches.
Disciples of Christ.
Evangelical Association.
Evangelical Synod.
Friends.
Evangelical Lutheran Church, General Synod.
Methodist Episcopal Church.
Methodist Episcopal Church, South.
Primitive Methodist Church.
Colored Methodist Episcopal Church of American.
Methodist Protestant Church.
African Methodist Episcopal Church.
African Methodist Episcopal Zion Church.
Mennonite Church.
Moravian Church.
Presbyierian Church in the U. S. A.
Cumberland Presbyterian Church.
Welch Presbyterian Church.
Reformed Presbyterian Church.
United Presbyterian Church.
Protestant Episcopal Church.
Reformed Church in America.
Reformed Church in the U. S. A.
Reformed Episcopal Church.
Seventh-Day Baptist Churches.
United Brethren in Christ.
United Evangelical Church.

3. The object of this Federal Council shall be:

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into harmonious service for Christ and the world.

III. To encourage devotional fellowship and mutural counsel concerning the spiritual life and religious activities of the Churches.

IV. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local councils, and individual Christians.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. (The question of representation of local councils shall be referred to the several constitent bodies, and to the first meeting of the Federal Council)

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting reparately; and action shall require the vote not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two thirds of the members voting at a session of this council, and of two thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in Decmber, 1908, and thereafter once in every four years.

9. The officers of this Federal Council shall be a president, one vice-president from each of its constituent bodies, a corresponding secretary, a recording secretary, a treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers.

The corresponding secretary shall aid in organizing and assisting local councils and shall represent the Federal Council in its work, under the direction of the Executive Committee.

The Executive Committee shall consist of seven ministers and seven laymen, together with a president, all ex-presidents, the corresponding secretary, and the treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill any vacancies.

All officers shall be chosen at the quadrennial meeting of the Council, and shall hold their office until their successors take office.

The president, vice-presidents, the corresponding secretary, the recording secretary, and the treasurer shall be elected by the Federal Council on nomination by the Executive Committee.

The Executive Committee shall be elected by ballot after nomination by a Nominating Committee.

10. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each body voting separately.

11. The expenses of the Federal Council shall be provided for by the several constituent bodies.

This Plan of Federation shall become operative when it shall have been approved by two thirds of the above bodies to which it shall be presented.



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It shall be the duty of each delegation to this Conferenee to present this Plan of Federation to its national body, and ask its consideration and proper action.

In case this Plan of Federation is approved by two thirds of the proposed constituent bodies, the Executive Committee of the National Federation of Churches and Christian Workers, which has called this conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

Samples Mailed Free.

Dr. Blosser, the noted catarrh specialist of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma and Catarrhal Deafness. He has decided to send free a trial package of his remedy to any sufferer who will write him.

This remedy is a harmless, pleasant vegetable compound, which is burned on a plate, or smoked in a pipe or cigarett. It contains no tobacco. The medicated smoke vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure.

If you want to give the remedy a free trial, write a letter at once to Dr. J. W. Blosser, 59 Walton Street Atlanta, Ga.

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"Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty."—Prov. 3:9-10.

No thoughtful, honest reader of the Scriptures can deny that under the light of the Spirit given in this dispensation a fuller, deeper, more complete consecration of talent, time and means is demanded of us than is anywhere taught in the Old Testament.—Shaw.

"I Thank the Lord!"

cried Hannah Plant, of Little Rock, Ark., "for the relief I got from Bucklen's Arnica Salve. It cured my fearful running sores, which nothing else would heal, and from which I had suffered for 5 years" It is a marvelous healer for cuts, burns and wounds. Guaranteed at all drug stores; 25c.

The Quiet Hour.

YOUR CALL.

The world is dark, but you are called to brighten
Some little corner, some secluded glen;
Somewhere a burden rests that you may lighten,
And thus reflect the Master's love for men.

Is there a brother drifting on life's ocean,
Who might be saved if you but speak a word?
Speak it today. The testing of devotion
Is our response when duty's call is heard.

—George D. Gelwicks.

"What Doest Thou Here?"

"We had a first rate sermon this morning," said Ruth, "and the text was, 'What doest thou here?' It does not sound remarkably impressive, but you could have heard a pin drop some of the time, and I know that I, for one, came to the conclusion that I wasn't doing much of anything worth mentioning. I've always had a sort of feeling that if I had only been somebody else, or in more favorable circumstances, I should have done wonders; but the minister said that was all a delusion. 'Things do not make life large,' he said, 'for men do large things in small places sometimes, and others do small things in large places.' He told a story of a little boy who went to church for the first time in a country church where they had the old-fashioned high pews. When he went home some one asked him what he did in church. 'Why, nothing,' he answered. 'I just went in a closet and sat on a shelf.' He was a type of a great many people; their environment is favorable, they might be doing large things—instead, they are sitting idly on a shelf.

"Some of us think that we are excused for our idleness because the duties that fall to us seem so trivial and unimportant. It will not matter, we say, whether they are done or not. But Wellington made every grenadier at Waterloo feel that he was the keystone of the resisting arch, and that if he gave way the arch would go down. That is the right way for every one to feel. We are all needed, and what seems trifling and insignificant may be of the utmost importance. The minister said he was walking on the street once, when suddenly a telegraph pole came crashing down without any warning, and with apparently no cause. But when they came to investigate, they found that a pair of woodpeckers had cut their nest just where the pole broke. Who would have thought a little bird could cause a great pole like that to break? So, who knows how much we may accomplish if we set ourselves faithfully to work, and do with our might whatsoever our hands find to do!"

"There was a little lad once," said Aunt Margaret, softly, "who had five barley loaves and two small fishes—such a meagre little quantity, not worth mentioning, when one thought of the five thousand hungry ones who were waiting to be fed. And yet, when the Master blessed them, they were more than sufficient to feed the multitude. All had enough, and there were twelve baskets of fragments taken up! He stands ready to bless us and our endeavors now. Of ourselves we are weak and helpless, but with His blessing we are strong. Go in this thy might, my dear, and be sure that whatsoever you do will prosper.—Kate S. Gates, in Zion's Herald.

The Shattered Violin.

A distinguished musician ordered a manufacturer of violins to make for him the best instrument possible. He told him to use the best material, take all the time he wished, and use all his skill in its construction.

At last the manufacturer sent for the musician to come and try the violin. As the musician drew the bow across the instrument his face became clouded. Lifting the instrument, he smashed it to pieces on the counter, handed the price to the manufacturer, and left the shop. The manufacturer was not satisfied with mere pay; his reputation was at stake. He gathered the fragments of the violin and put them together. After he had remade the violin out of the pieces, he again sent for the musician. This time the frown was not seen. As he drew the bow across the strings, he told the manufacturer that he had succeeded at last in making just the kind of instrument he desired. "What is the price?" inquired the musician. "Nothing at all," replied the manufacturer. "It is the same instrument you smashed to pieces sometime ago. I put it together, and out of the fragments this perfect music has been made."

Let us believe the parable. God can take the fragments of a shattered life, and by his grace put them together so that under the touch of his Holy Spirit there will go forth music good enough for earth and heaven. Every loss he can make a gain. Whatever may be our experience today, if we seek the furtherance of the gospel and are willing that God shall use us toward it, let us believe that the promise, "All things work together for good to them that love God," will be realized in our lives.—Dr. A. C. Dixon.

Take Courage.

Take courage and turn your troubles, which are without remedy, into material for spiritual progress. Often turn to our Lord, who is watching you, poor frail little being as you are, amid your labors and distractions. He sends you help and blesses your affliction. This thought should enable you to bear your troubles patiently and gently, for love of Him who only allows you to be tried for your own good. Raise your heart continually to God, seek his aid, and let the foundation-stone of your consolation be your happiness in being His. All vexations and annoyances will be comparatively unimportant while you know that you have such a Friend, such a Stay, such a Refuge. May God be ever in your heart.—St. Francis de Sales.

A Request.

My father, the late Rev. Sidney D. Bumpas, published in pamphlet form some sermons, one on Offenses, and one on Baptism, and also a booklet on Home Religion. I think the title of the last was "The Family Circle."

If any of your readers can supply me with a copy of either of these publications, I will greatly appreciate it.

R. F. BUMPAS.

Raleigh, N. C.

CATARRH CANNOT BE CURED

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free. F. J. CHENEY & Co., Props., Toledo, O.

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Take Hall's Family Pills for constipation,

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All Skin and Blood Diseases Cured.

Mrs M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B M Guerney, Warrior Stand, Ala Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

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The Family Circle.

The Art of Visiting the Sick.

"From the tender mercies of our friends, good Lord, deliver us!" sighed the invalid.

The nurse smiled as she deftly rearranged the pillows.

"Didn't you enjoy your caller?" she asked.

"Do you know," observed the patient, with apparent irrelevance, that visiting the sick is an art which very few possess? I've noticed it, especially since I've been convalescing.

Now, Mrs. Carmichael, who just called, is one of the best women who ever bored her friends and acquaintances, and I wouldn't for the world hurt her feelings by declining to see her. But do you know what her conversation was about to-day? She regaled me with a detailed account of her own typhoid experience, how she had a perforation, and dear knows what all. She had typhoid so much worse, according to her statement, and suffered so much more than I, that I really felt ashamed of myself for pretending to have it at all.

"There's Edith Sayres, who dropped in yesterday. Maybe you heard her greeting: 'Well, aren't you having a fine time tucked up with a nurse to wait on you while the rest of us poor mortals are bothering with dressmakers and milliners. You lookso well that I believe you've been pretending to be sick to get a little rest.'

"Of course it was foolish of me, but I could have cried I felt so hurt, although I knew at the time it was just her idea of being cheerful. She wasn't as bad as Aunt Agness, who told me I 'looked dreadful, simply dreadful. Her husband's sister had typhoid, and when she thought she was nearly well she died, leaving five little children. She was glad I had gotten through so far, but I must remember I wasn't out of the woods yet. Then it was a pity I had been sick, for it had been such an expense to father, having the nurse and the doctor's bills. It was kind of them to keep my place at school for me, but they were likely to give it to some one else any time, for there were such lots of teachers wanting positions.' I had a good cry after she left I felt so depressed.

"Cousin Margaret thinks that any old thing in the way of clothes is good enough to visit the sick in, and though she has some real pretty dresses, she'll come flying in here looking so mussy that it makes me nervous."

"Well," commented the nurse, with a smile, "isn't there any one of your friends who has the art of visiting the sick?"

"Is there," repeated the invalid, "haven't you noticed for yourself how much good Dorothea Kent's calls do me? They are better than a tonic. She's always dressed so carefully that it's a pleasure to look at her. Her voice is quiet and nicely pitched. It isn't loud, nor yet that horribe sick room whisper that sets your nerves on edge. She saves up every bit of news she can think of to tell me, and at the same time doesn't make me feel that I am missing a lot of good times. I always heard through her who has inquired after me, and it is pleasant to know you're remembered when you're out of the world. She doesn't hurry off after a short visit, and she doesn't stay long enough to tire me. I suppose the whole secret is tact, and that she does possess more than her share of it.

"Probably the doctor knows what he is about when he sometimes shuts out all visitors, but there are all varieties of callers, and some are as undoubtedly tonics as others are depressants."—Elsie Duncan Yale, in Exchange.

Make Home A Fun Center.

Don't be afraid of a little fun at home. Don't shut your house lest the sun should fade your carpets; and your hearts, lest a hearty laugh shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without when they come home at night.

When once a house is regarded as only a place to eat, drink, and sleep in, the work is begun that ends in gambling houses and reckless degradation. Young people must have fun and relaxation somewhere. If they do not find it at their own hearthstones, it will be sought at other less profitable places.

Therefore let the fire burn brightly at night, and make the homestead delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour's merriment round the lamp and fireside of home blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the influence of a bright little domestic sanctum.—The Brown Book.

A Brave Little Morning-Glory.

The oomfortable morning-glories that come up of themselves with a cheerful "never-mind-me air," run riot in pink and purple over the porch. The mistress of the house came out each day to look at and love them. One morning she found that somebody—the grass-cutter with his sickle, most likely—had snipped a vine from its root, and there it was with its wilted leaves dangling, a piteous little withered thing. But high on the trellis, where the vine had clambered while it had a chance, was a little green, branching stem, and on it a pink-blossom lifted itself bravely, as if being severed from the root was a matter of small consequence. "What have you to live on, you dear thing, up there in the air, with nothing but a withered vine and no root under you?" came the involuntary question. But the little "daughter of the dawn" stood up with dauntless courage on its bit of green stem, turned its morning face to the world and lived its life out, because, after all, it had something to cling to and a place to stand.

"You have certainly risen above your circumstances, and nobody would know from your looks what had happened to you, brave little thing. You are like some people that I know," said the mistress of the house as she went in.—Julia H. Johnston, in The Interior.

Hours for the Children.

The hours which even the busy woman gives her children must not be the fag-ends of the day. One can not hope to gain a place in their lives unless she gives them the best of herself. The chief point is, never to be "tired" when you are with your children.

It is a difficult task, but you will live to regret it in their merciless criticism, if you grudge the time you give. And so one should never let anything interfere with certain hours, or of companionship, rides or walks, or evening talks. However busy one has to be, she can fit these in somehow if she makes up her mind to do so.—Exchange.

Thank God every morning when you get up that you are forced to do something and to do your very best, for that will breed in you self-control, diligence, content, strength of will and a hundred virtues —Charles Kingsley.

He who does not see the heroic in the commonplaces of life would not find them elsewhere. After all, the heroic is in us, not in the circumstances of the occasion. These are but the opportunities for its exercise. —The United Presbyterian.

A Notre Dame Lady.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacement, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment.

If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs M. Summers, Box 185, Notre Dame, Ind.

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Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va. Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, apan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

SICK HEADACHE,

cause the food to assimilate and nourish the body, give keen appetite,

DEVELOP FLESH

and solid muscle. Elegantly sugar coated.

Take No Substitute.

BABY IS HANGED IN IRON BED

Ohio Infant Loses Life as Result of Peculiar Accident.

FINDLAY, Ohio, Aug. 27.—The 7-months-old son of Mrs. Joseph Baker, living near Rawson, was killed to-day by hanging himself in an iron bed. After falling or crawling through the bars the child was unable to get back and in the absence of its mother was choked to death.

Protect Your Baby With a Foster Crib

Several years ago, at the suggestion of a far-seeing mother, we began the manufacture of a crib to prevent just such an accident as that described in the news item clipped from the Chicago Record-Herald of August 28, 1905.

The Foster Accident Proof Crib is made with spindles too close for baby to put its head through and sides too high for the child to climb over. Sliding sides may be dropped and crib used as an annex to mother's bed. Protect your child against a similar accident. Write for full descriptive booklet.

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Baby can't get out or stick its head through

1450 N. 16th Street, St. Louis, Mo.

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Oct 26-13t

North Carolina Christian Advocate

[Entered according to the Postal Laws and Regulations in the Post Office in Greensboro, N. C., as mail matter of the second class.]

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Six Months - - - - - - - - .75

☞ To all preachers of the gospel at $1.00 a year.

Conference Publication Committee.

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Dred Peacock, Sec'y, High Point, N. C.
D. B. Coltrane, Concord, N. C.
Rev. Frank Siler, Asheville, N. C.
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Office: 108½ West Washington Street.

☞ **This paper will be continued to subscribers at the expiration of the time paid for unless the office is notified to the contrary. Watch your label, and unless you intend to pay for the paper, do not allow it to be delivered to you over the time. If you wish the paper discontinued, notify us by postal card.**

METHODISM NOT DECLINING.

We publish elsewhere in this issue some correspondence from a brother in the mountain section who makes the assertion that the people of that section are probably becoming tired of the doctrines of Wesley, and that the cause of Methodism has greatly declined. It is possibly true that in a few small sections the church has not made progress, but the reports in our conference journals will amply prove that Methodism has made very satisfactory and substantial progress in all the mountain section during the last twenty years.

It is true that other denominations have come in and established themselves, so that Methodism does not seem to have exclusive possession of the land as she once did, but this does not justify the assertion that we have been losing ground.

We have no doubt the brother means well in writing as he does and presenting a gloomy picture, but facts do not justify the assertion that Methodism is losing her hold on the sturdy people of our highlands. It would be decidedly better for our cause not to indulge in such gloomy and discouraging description, especially as the facts do not warrant them.

OUR ANNUAL THANKSGIVING.

It is a beautiful and appropriate custom which calls the people of our country once a year to lay aside their usual employment and go into their accustomed places of worship to render thanks to Almighty God for his goodness. It is a custom based upon the teaching of God's word as well as the example of His people in all ages.

Thanksgiving is essentially connected with all true worship. The humble acknowledgement of our dependence upon God, as well as devout thanksgiving for all His favors, make one of the essential elements of every real and sincere expression of worship. How can one come before God to ask for what he needs and plead for mercy and pardoning grace, without an overwhelming sense of the debt of gratitude which he owes for life and health preserved as well as for all the temporal blessings of life? How can he contemplate the manifold expressions of divine goodness in providence without being contrained to cry out in the language of the apostle: "Thanks be unto God for His unspeakable gift?" Some one has said truly that the greatest providence the world has ever seen is the gift of Jesus Christ as the Savior of men. So among all the things that we may feel constrained to give thanks for, we may never forget that the chief reason for our thanksgiving is the fact that "Christ Jesus came into the world to save sinners."

But will all the people obey the call of our Chief Magistrate and repair to their accustomed places of worship? How about this modern perversion of the day of Thanksgiving? Is it not almost or quite a national sacrilege, that the day should be made a special convenience for gambling sports, and that a few only frequent the house of God to give thanks, while the multitudes gather elsewhere to revel in sports which, to say the least, are of questionable propriety? Let the people of God, and all who value the welfare of our nation, not forget to spend the day in devout and becoming reverence for Him in whose name it is observed.

PAYMENT IN FULL.

The Joint Board of Finance at the North Georgia Conference announced last Saturday that they were ready to pay the Conference Claimants (superannuated preachers, widows and orphans) in full of the estimated amounts for their benefit. This is as it should be, and so far as we know this is the first time a conference in Southern Methodism has ever done this.

We are in favor of paying all claims in full, and now, in the beginning of another Conference year, we make the plea for no more specializing on these Conference collections, but that we agitate the very proper and altogether possible achievements of paying every estimated claim in full. When we say no more specializing we do not mean that the Board of Missions shall do less, but that we shall not confine ourselves at District Conferences and on other special occasions to the agitation of the cause of Missions alone, but that we arrange for thorough agitation of the question of supporting those who have claims upon us as a matter of benevolence, also for agitating the importance of supporting our Church Extension work as well as rallying to the support of our Educational institutions.

As a matter of fact, when we sift to the bottom the question of church finances, there is no reason why any member of the church should give to one cause and withhold from another. If the Conference, through its various Boards and Committees, says that so much should be raised for each of these interests, there can be no satisfactory explanation of a surplus raised for one while there is a deficit in the case of another. Either the Conference is insincere in its estimate, or some people have been unjust in their manner of giving, discriminating in favor of some and to the damage of others, or somebody has been unfair in his division of what has been contributed. Surely the Conference can not be charged with making estimates which do not represent a fair division of the funds, and that do not represent in just proportion the amounts to be raised. Therefore we are compelled to reach the conclusion that there is unfairness in the giving and dividing of the gifts.

We believe if the Presiding Elders will begin the year with an earnest purpose to bring up all these collections, the time has come when it can be done, and whatever of prejudice against this or that cause may stand in the way can be largely overcome by faithful presentation. Every one who has had experience knows that there is a sort of traditional prejudice against certain causes for which we raise mony. In many cases this prejudice is hoary with age, having been handed down from one generation to another. In almost all cases of this sort what is needed is a campaign of education instead of a truce with ignorance. Let the light be turned on and let each church be encouraged to foster the spirit of a loyalty that will not be satisfied to leave claims unprovided for.

If, however, any estimated claim is to go by default and come up to be shaved in settlement, let it not be the claim of these old veterans and their widows and orphans. Such dealings savor too much of robbing the dead.

DR. BRADLEY'S MISTAKE.

In the North Georgia Conference, at its session at Newman, Ga., last week, complaint was made against Rev. H. S. Bradley, D.D., pastor of Trinity church, Atlanta. The specific complaint was that of disseminating doctrines contrary to our articles of religion. In other words, putting the matter in technical form of expression, the charge was heresy. The committee of investigation, of which Rev. C. W. Byrd, formerly of our Conference, was chairman, reported no trial necessary, thus exonerating Dr. Bradley.

The daily press is not very reliable when it comes to stating specifically what a man teaches from the pulpit; but, taking what the papers have stated about his pulpit utterances together with what he stated himself immediately after the report of the committee, it is evident that Dr. Bradley has been making the mistake, all too common, of pulling the doctrinal machinery of the church to pieces, without being able to put it together again. A boy, as a rule,—a mere novice—never stops till he gets inside of a watch, or other piece of machinery which happens to fall into his hands. He goes through it—knows all about it—but ninety-nine times out of one hundred he never succeeds in putting it together or making it do service again. The same is true likewise of men who have not the mechanical skill for such business. Any one can pull to pieces, while it requires the skilled mechanic or architect to reconstruct.

Any man who undertakes to carry into the pulpit the work of constructive theology and Biblical criticism will find that he has made a mistake. In theology, as in science and medicine, such work is for the laboratory and dissecting room. What would Dr. Bradley think of the physician who, instead of going into the sick room with the well-known remedies which have been demonstrated as efficacious, would go with scalpel and retort and, announcing his purpose to discard all former conclusions, should proceed to dissect his subject and experiment with untried remedies, or leave the patient without treatment and absolutely skeptical or hopeless as to any remedial agency or treatment?

The Bible, while it may not be clearly understood with reference to some things which have been reduced to doctrinal statement, has, nevertheless, given every prophet a clear and unmistakable message. The question of human depravity and the consequent need of a divine atonement; the historic certainty of the accomplishment of this divine purpose in Christ Jesus, the Son of God, on Calvary, and the faithful witness of this in the ministry of the Holy Spirit, reproving the world of sin, and of righteousness, and of judgment—these are all so clearly revealed in God's Word, and so thoroughly re-witnessed in the conscience of a man called to preach that there is no necessity of going before a congregation with merely speculative themes, or dissertations that have no definite aim. Long before the coming of our Lord, his prophet cried out under the strong conviction of the depravity of Israel, "Is there no balm in Gilead, is there no physician there? . . . . Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." A man with such a conviction of the spiritual degeneracy of his people will not feel that he must take time to deal with the empty problems of Higher Criticism, but will feel constrained to take all the time allotted to him in proclaiming his mission to "preach the gospel to the poor; to heal the broken hearted; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Did any one ever hear of Dr. John Matthews preaching a gospel in large city churches that debarred him from following up the sermon with the offer of immediate salvation to the penitent? Yet who would expect such a scene to follow a sermon on some speculative theme, dealing in a critical way with the genealogy of the Bible or of its account of the work of creation?

Dr. Bradley made a statement after the report of the committee, from which we make the following extract:

"I like the policy of the Methodist church, but hold myself free to criticise its policy and vote to change its constitution. I am free to say that I like the Methodist church because it allows every man to stand in his own shoes and believe what he is honestly compelled to believe, and does not require men to believe as to an article of religion anything that is not taught in the Bible, or can't be proved thereby.

"The rules of the Methodist church do not suppress free inquiry. The fact that the Methodist church in the best sense of the word is a catholic church is what more than all commends it to me."

Notwithstanding his remarks were applauded, this sounds like a covert threat to keep on acting the part of a doctrinal iconoclast, and is by no means assur-

ing to those who would have a Methodist preacher go on with the legitimate work of a gospel preacher instead of unsettling the faith of his people and aiding the cause of infidelity. Of course, the Methodist church affords a man the widest liberty of thought, but the twenty-five articles of religion are supposed to contain what we believe to be taught in the word of God, and a Methodist preacher is not standing in his own shoes when he teaches anything contrary to these articles. If Dr. Bradley and all others who are of the same turn of mind will leave off mere speculative themes and preach the gospel of sin and salvation, they will find ample room inside the limitations of our articles of religion and standards of doctrine. Preachers who are getting people saved and building up the spiritual life of their people are not in danger of being tried for heresy.

NOTES AND PERSONALS.

AROUND THE CONFERENCE.

Mr. B. B. Hayes, of Hudson, was married to Miss Mayme Shell, of Lenoir, last Tuesday.

Rev. J. A. B. Fry, who was transferred to the Little Rock Conference, has been stationed at Hot Springs.

The many friends of Rev. D. M. Litaker are glad that he is to remain in Hendersonville another year. —Hendersonville Hustler.

Rev. H. F. Chreitzberg, D.D., pastor of Centenary church, Winston, preached a special sermon to the Pythians last Sunday evening.

Rev. D. P. Tate and family arrived at Madison last Saturday and Brother Tate entered upon his work on Sunday.

Rev. H. D. Groves, D.D., President of Howard-Payne College, at Fayette, Mo., died in Kansas City on the 17th with cerebral embolism.

Rev. J. T. Stover, of the Pleasant Garden circuit, requests us to annonnce that he will preach at Rehoboth next Sunday at 11 a. m.

The Wadesboro Messenger-Intelligencer says: "Marshall Smith, 15-year-old son of Rev. M. A. Smith, has been quite sick of pneumonia, but is now improving."

Rev. R. G. Tuttle and wife have been visiting Brother Tuttle's mother and other relatives at Hartland, in Caldwell county, before going to their new charge at Brevard.

Rev. J. M. Rowland who was transferred from us to the Virginia Conference, writes: "We are settled down in our new home. Have an exceedingly pleasant charge among excellent people."

Rev. B. F. Carpenter who was appointed to the Forsyth circuit, has been changed to Southside and Salem. This is announced as a news item in the papers, and we presume it is correct.

Rev. Harold Turner preached for the West Market Street Congregation last Sunday morning. Dr. Detwiler, the pastor has been taking a little needed rest, spending last week at Jackson Springs.

Rev. P. J. Carraway left for Wilson on Tuesday morning where on Tuesday night he had an engagement to deliver an address before the Historical Society of the North Carolina Conference.

Rev. A. R. Bell and family are visiting this week at the home of Rev. A. T. Bell in this city. They will go from here to Webster to take charge of the Webster circuit, to which they were assigned at our late Conference.

The Rev. S. A. Peeler, who, for seven years, has been pastor of St. Matthews M. E. church, of this city, succeeds Rev. J. D. Chavis as president of Bennett College. Mr. Chavis has been at the head of this institution for thirteen years, and now goes to take charge of a church in Wheeling, W. Va.

Rev. L T. Cordell, presiding elder of the Mount Airy District, has located at Wilkesboro, which is much more accessible to all parts of his district than Mount Airy. Correspondents will take notice that his postoffice address is Wilkesboro.

The North Carolina Christian Advocate extends the sincerest sympathy to the Florida Christian Advocate in the calamity which has befallen it in the loss of its entire plant by fire. The paper is published by Messrs. Sherwood & Pound at Live Oak.

It should have been stated last week that Revs. J. R. Scroggs and S. B. Turrentine are the authors of the Installation Service published on our 9th page. Rev. Dr. H. F. Chreitzberg so stated before the Conference at the time the request was made for its publication.

Mr. Quincey Boyer, son of Rev. H. K. Boyer, has accepted a position with a Lynchburg shoe house, and will travel Western North Carolina, East Tennessee and portions of Georgia. Asheville will be his headquarters.

Rev. J. J. Renn and family left Greensboro on the 7:20 train this morning for Oxford, where the family will spend the time visiting relatives, while Brother Renn is in attendance on the session of the North Carolina Conference at Wilson.

Rev. A. L. Stanford passed through the city last Friday on his way to his new charge at Norwood. The Leaksville Gazette, referring to his departure from that place, says: "There remains a little unfinished business which will bring him back to our town in about two weeks on a brief visit." There

Rev. J. H. Bennett and bride arrived yesterday afternoon and were the guests last night of Rev. E. L. Bain. They will leave this morning for Waynesville on a wedding trip. Mr. Bennett is the pastor of the M. E. church, South, at Lowell and was married Wednesday to Miss Jennie Armstrong, of Lincolnton.—Gastonia Gazette.

The Thomasville correspondent of the Lexington Dispatch, referring to Rev. C. M. Campbell's departure, says: "Rev. Campbell during his pastorate here has made many friends and has been a most faithful pastor. Our people regret very much to give him up, for he has gained a warm spot in many of our hearts. Our loss is Randleman's gain."

Rev. Seymour Taylor, of Wentworth circuit, entered upon his work last Sunday. He was in Greensboro on Monday and Tuesday, having come to meet his family who were stopping with relatives in the city for a few days. He made the ADVOCATE office a pleasant call on Tuesday morning, and seemed much pleased with his work among the Rockingham Methodists.

The Pleasant Garden correspondent of the Greensboro Patriot says: "His many friends were glad to see Rev. R. M. Hoyle, presiding elder of the Shelby district, in their midst for a few days last week. Rev. Mr. Hoyle was the pastor here twenty-three years ago but his memory still lingers among this people. His daughter, Mrs. Dr. Wells, was exceedingly glad to have him visit her, even though it was short."

A correspondent of the Durham Morning Herald last week had the following note in reference to a faithful brother: "Rev. Ira Erwin and family will leave tomorrow for Waynesville, Rev. Mr. Erwin having been assigned to duty there. There is widespread regret at losing Mr. Erwin and family. They have won a firm place in the community. As a preacher, pastor and citizen Mr. Erwin has been a great success, and his stay in Greensboro has been full of good results."

The following item from the Concord Times will be read with interest by many friends of the bereased who will sympathize with them: "Mrs. M. J. Winslow, mother of Mrs. D. B. Coltrane, died of pneumonia on last Saturday morning at her home in Carrollton, Ky., after only a few days illness. Mrs. Coltrane left here last Tuesday to pay her mother a visit and to eat Thanksgiving dinner with her, not knowing she was ill. She stopped in Lynchburg to visit her daughter, Miss Jennie, and before leaving there received a telegram announcing her mother's illness. She arrived at her bedside Thursday and her mother was then conscious. Mrs. Winslow visited here several years ago, and is well remembered by many of our people. She leave five sons and three daughters."

The following item from the Gastonia Gazette will be interesting to many of our readers: "Rev. C. R. Ross and Mrs. Rosa Holt Pritchard will be married Wednesday morning the 6th of December. The happy event will be quietly celebrated at the Cherokee, N. C., Training School, where the bride's brother, Dr. Russell D. Holt, is employed as school physician. The ceremony will be performed by the bride's pastor, Rev. E. L. Bain, of Gastonia. He will be accompanied from this point by the groom and Mr. J. H. Separk. On account of the limited accommodations at the school for visitors—it being an Indian school—no invitations will be issued. After their marriage, they will spend a day or two with friends in Gastonia, and will then go to Spencer Mountain, to which charge Mr. Ross was assigned by the recent Conference. Their Gastonia friends will rejoice in the happiness of these two deservedly popular young people and wish them a life of constant joy and ever increasing usefulness."

SOUTHERN METHODISM.

The St. Louis Christian Advocate says that Bishop Hoss is stronger than ever in the affections of the Indian Mission Conference as the result of the last session.

Mrs. J. D. Hammond, wife of the Rev. Dr. J. D. Hammond, Secretary of Education, who has been under treatment at a Sanitarium, is reported as sufficiently recovered to return to her home at Nashville, Tenn.

Mrs. Emmeline Hamilton, mother of Mr. J. D. Hamilton, Treasurer of the Board of Missions, died at her home in Nashville, Tenn., last week. She was the oldest member of McKendree church and died in her eighty-ninth year.

The name of W. H. Fitzgerald appears in the Midland Methodist this week as assistant editor. Mr. Fitzgerald does exceilent service on both the Midland and the Advocate as foreman, and he has for some time done much editorial work for the Midland. He well deserves the recognilion of his services.—Nashville Advocate.

NOTICE OF CHANGE.

Dear Brother Blair:—I wish to state through the ADVOCATE that Bishop Wilson has appointed Rev. G. W. Callahan to Ozark church, Gastonia. The Secretary of the Conference and the Treasurer of the Board of Missions will please note this change.

R. M. HOYLE.

Shelby, N. C., Nov. 25, 1905.

WAYNESVILLE DISTRICT NOTICE.

The Annual Preachers' and District Stewards' meeting will be held at Canton, December 22, 9:30 a. m. Let every pastor and district steward be present.

Each pastor will see that the stewards and Sunday School superintendents are present Sunday morning of his quarterly meeting for installation service.

C. F. SHERRILL.

Renew your subscription at once.

The Sunday School Lesson.

LESSON X.—DECEMBER 3, 1905.

Abstinence for the Sake of Others.
Neh. 4:7-20.

The Man of Action.

Such as we all appreciate. Nehemiah has been before us as a gentleman, a loved and trusted courtier, a patriot, and a man of prayer. Now we are to see his wisdom, force and courage in affairs. Such a one is now needed at Jerusalem, for Ezra, giving himself to Israel's religious, and intellectual welfare, sorely lacks an administrator who can "bring things about." No one man—pastor, superintendent, or other—can do all the work. Nehemiah, with young vigor and high purpose, seems a very angel equipped and commissioned for effectual working.

He Comes

And not empty-handed. The king by special order gives him control over adjoining provinces. He is escorted by a small army of troops and retainers, and as governor he has outfit and treasure. The Greek who was with him (?) was charmed with his company. Four months, from spring to mid-summer, perhaps seven hundred miles, were spent in journey. The business did not require haste, but rather an arrival in full strength, discipline and fitness for the task. He was cool and calm for action.

He Inspects.

At once, with a few guards, by the full July moon, he makes the round of the city walls. He finds the havoic of the old sieges now after a century and a half still unrepaired. Neither Zerubbabel nor Ezra had restored the wall toward Kedron and the Mount of Olives. He is his own engineer, silently planning his work. The ruins looked ghastly in the pale moonlight; "Come, and help us!" they seemed to say.

His System.

As governor he helps them who help themselves. He puts the work upon the Jews themselves. Calling the leading men, he tells them his own story, and so imparts to them his own soul that they cry out: "Let us arise and build!" Then dividing the task among fifty-four families, named, that they and posterity might read the record, he gives to each to "build over against his own house," as though so much of the wall were his own. "The people had a mind to work," from rosy morn to dewey eve. The governor and his guards were among them, helping and harmonizing all; people from the country joined in, and in fifty-two days the ruin of one hundred and fifty years was repaired; the walls were built.

Hostile Neighbors.

Here our lesson begins. A city unwalled was easy prey for thieves and petty invasions, and the heathen here named, remnants of peoples once powerful, were angry as they saw the walls baffling themselves and sheltering the city. The Samaritans, too, and even some Jews, were jealous, as our human nature is wont to be.

Steady Courage.

"None of these things move me." The working men grow weary of the task. "Our strength is decayed." The Jews on the frontier wish their men to return and protect their own homes, and ten times over these are dinging their complaints in Nehemiah's ears. They were worse than the simple task of building. A sudden raid of foes might come in an hour of weariness, and ruin the enterprise. In all this the light in the leader's spirit never became darkness. Prayer connected him with the Divine. He knew that he did not come to fail, and fail he would not.

Ever Ready.

In most of the ancient lands the citizen was also a soldier. It was bad for Athens and Rome when the military became a distinct calling. Thus weapons of war were nearly as familiar as tools of peace, and the working forces could promptly change to "embattled farmers." The like happens today when defenses must be quickly thrown up in a field of war. It looks as though in the "lowest"—least finished—places the builders' families spent the day, thus inspiring efforts of family safety by both toil and fighting.

The Force of Example.

"An army of stags, a lion leading them, is better than an army of lions, a stag leading them," said Philip of Macedon. Nehemiah is a leader indeed. His Persian guards share the work as though it was their own; and well they might, for they were happy in his kind leadership. And he was everywhere, watching friends and foes, unwearied by day or night. He refused to put on the people his official expenses; he dined large companies at his own table. Heart and soul, time and money, he put into this pressing work.

Gracious Aid.

"One thing I do." He knew his errand, and who had sent him. With all his keen eyesight, his courage and executive talent, he had also the faith and temper of Israel's old heroes. "The battle is the Lord's." "Our God shall fight for us." An Eye in the height of the heavens was watching the work, and the Great Taskmaster took account of his toilers. To him Nehemiah appeals: "Look on me for good!"

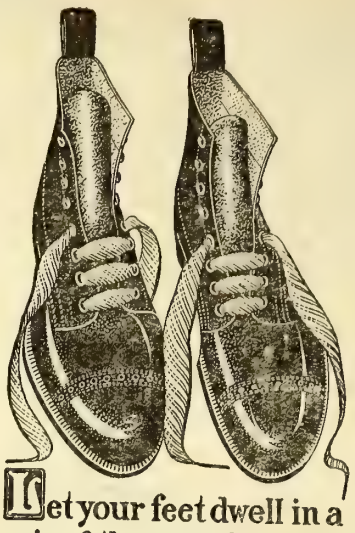
More Than Walls.

These stood five hundred years, but better than these was the newness of life now inspired within them. That the God of their fathers should remember the low estate of the children, and call from far away a restorer, was a renewal of the ancient promises. That the kings of the earth, the greatest ruler of the time, should order and pay the task, gave the Jews new and conscious dignity.—A. B. Hyde, D. D., in Pittsburg Christian Advocate.

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Schedule Effective May 14, 1905.

Northbound	Passenger	Mixed	Mixed
Chester	Lv 9 00 am	4 30 am	
Yorkville	Lv 9 48 am	5 57 am	
Gastonia	Lv 10 38 am	7 50 am 9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am 1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

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Chester—Southern Railway, S. A. L. and L. & C.
Yorkville—Southern Railway.
Gastonia—Southern Railway.
Lincolnton—S. A. L.
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Our Little Folks.

A Perfect Lady.

"My teacher is a perfect lady," said one child proudly to another.

"Huh! How do you know she is a perfect lady?" the other questioned. "You have known her two days only."

"Well, that don't make any difference," replied the first one positively. "I know she is a perfect lady because she makes me feel so polite."

This is a true test of a perfect lady, and even a child recognizes genuine politeness, for it comes from the heart.

Bump the Cross Words.

"Mamma, I really don't mean to say naughty things," said Eddie.

"Then why do you say them?" answered mama.

"Why, when I feel cross, the cross words just rise up in my throat, and out they will come, or else I would choke."

"No," said mother, "don't let them out."

"How can I help it?" said Eddie.

"You must learn to shut your mouth and make a fence of your lips, so that the cross words can not get out."

"They'll come again, more and more of them," said Eddie.

"No, if you will keep them back, and not let them out, by and by they will stop coming."

Then Eddie stopped to think. After thinking, he said: "I know: it is just like kitty. When kitty came here, she thought she could jump right through the window glass. But she only bumped her head against the glass, and could not get through. And then she stopped trying. And perhaps the cross words will be just like kitty. When they can't get through the fence they will stop coming. I will just let them bump their heads against my lips."

And so he did, and he conquered the bad words.—Texas Advocate.

The Orange Secret.

It was told me by Maritza, a little Greek girl in far-away Turkey, and I am going to tell it here and now to every one, because I never have found an American child who had discovered it.

I was finishing my breakfast one morning when I heard a little sound at my elbow. It was Maritza, who had slipped off her shoes at the outer door and come so softly through the open hall that I had not heard her. After I had taken the parcel of sewing her mother had sent, I gave Maritza two oranges which were left in a dish on the table. One of them was big and the other quite small.

"One orange is for you," I said, "and the other you may carry to Louka. Which one will you give him?"

Maritza waited a long while before answering. At any time she would have thought it very rude for a little child to answer promptly or in a voice loud enough to be easily heard; but this time she waited even longer than good manners required. She looked one orange over and over and then the other. After a little more urging from me, she whispered: "This one." It was the big one.

Curious to know of the struggle which had made her so long in deciding, I said: "But why don't you give Louka the small orange? He is a small boy." Maritza dug her little stockinged toes into the carpet and twisted her apron hem before she answered:

"Is not Anna waiting for me at the gate?" she said. "Anna and I will eat my orange together. Mine has twelve pieces and the other only eleven. Anna would not like to take six pieces if I had only five."

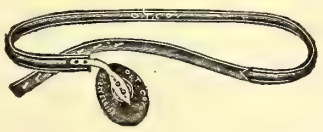
"You can not see through the orange skin, Maritza, to tell how many pieces there are. How is it you know?" I asked.

Then Maritza told me the orange secret, and this it is: If you look at the stem end of an orange you will see the scar where it pulled away from the stem is like a little wheel, spokes going out from the center. If you count the spaces between these spokes you will find that there are just as many of them as there will be sections in the orange when you open it; and so you can tell as Maritza did, how many "pieces" your orange has.

Perhaps you think every orange has the same number, just as every apple has five cells which hold its seeds; but you will find it is not so. Why not? Well, I do not know. But, perhaps away back in the history of the orange, when it is a flower, or perhaps when it is only a bud, something may happen which hurts some of the cells or makes some of them outgrow the rest. Then the number of cells is mixed; and no matter how big and plump and juicy the orange becomes, it has no more sections than it had when it was a little green button, just beginning to be an orange. The next time you eat an orange, try to find out its secret before you open it.—Little Folks.

Man's Unreasonableness

is often as great as woman's. But T. S. Austin, Mgr. of the "Republican," of Leavenworth, Ind., was not unreasonable when he refused to allow the doctors to operate on his wife, for female trouble. "Instead," he says, "we concluded to try Electric Bitters My wife was then so sick she could hardly leave her bed, and five [5] physicians had failed to relieve her. After taking Electric Bitters, she was perfectly cured, and can now perform all her household duties." Guaranteed by druggists—price 50c.



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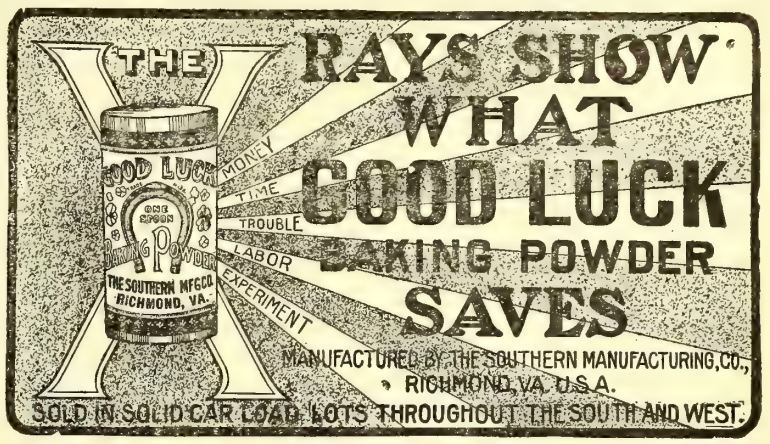
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In Everything Give Thanks.

Tobleeding hearts dost speak that word?
"In everything give thanks"—nay, Lord,
Not in the trial's furnace glow,
Not in the crucible of woe,
May sweet incense of thanks arise.
Durst we but lift our streaming eyes,
Thy help, thy pity to implore,
Almighty Lord, what can we more?

"In everything give thanks"—yea, Lord,
The chastened soul adores thy word.
Aye, swing the heavenly censers low,
Receive the heart's rich overflow
Of glad thanksgiving for the pain,
The loss, which wrought its surer gain
The cross, which proves its claim and share
With thee, O Lord and Christ, joint heir!

—Zitella Cocke

How One Woman's Thank Offering Envelope Came to Be Filled.

It had been a busy day in the Harvey household. Jack had gone back to college, and many were the last little things to be done for the handsome boy, who was the light of the home. And yet, as the family carriage drove away with its precious burden when she could no longer prolong her goodbye by the throwing of kisses and the waving of handkerchief, Mrs. Harvey sank down upon the nearest chair and gave vent to her pent-up heart-burden in a flood of tears.

How well she remembered the leave-taking of one year ago, when the same old horse, with the family carriage bore off two bonny boys instead of one, as now, and when affairs with them as a family were so different in many ways than they now were.

Truly, it had been a year of shadows with the Harvey household.

Little less than half a year had passed since the news had come to them that Harry, their younger son, who was spending his first year at college with Jack, was very ill, stricken down with fever. An unwonted hush fell over the family circle, and the younger children, in their effort to help mamma get ready to go to the sick one, walked on tiptoe with a sort of fear that any noise, even at that distance of three hundred miles, might disturb their darling Harry. With many messages, and hugs, and tears Mrs Harvey started. The journey seemed endless and when she arrived it was to find her boy in a wild delirium, only at intervals being able to recognize his mother and to tell her how glad he was she had come at last.

A few more days of feverish tossing, of wild dreaming, sleeping and waking and Harry Harvey was dying. In a lucid moment he pressed his mother's face to his feverish lips and whispered "I did not forget—the lessons you taught me—and—it—is well."

It was hard to go home with the boy so cold and still, but a great peace brooded over the hearts of the parents, who knew that it was well with the child.

Then, during the year in which so many ships in fortune's sea had gone down, Mrs. Harvey's business house had not been exempt from heavy losses. At times it had seemed as if all their earthly possessions must go, but the worst had been averted, and although great changes must be made in their mode of living, their snug little home was still left to them and with united sacrifice and effort they had arranged to give Jack his last year at college, that then he could be of service in his father's business.

As Mrs. Harvey lifted her head after her convulsive sobs had subsided, she took a seat at the window and soon became engrossed in meditation. She made an effort to look away from herself and her environment, turning her thoughts towards the homes nearest her own.

As she did so her eye fell first upon the bent form and whitened hair of Mrs. Willis, who lived just across the street and who stood gazing, as if into vacancy, toward the setting sun. Then came to the mind of Mrs. Harvey a vague sense of the shadows which, during the past year, had darkened the home of her neighbor.

A son of Mrs. Willis had been one of Jack's playmates in their boyhood days. Temptation's strong power had assailed him and he had drifted away from home and from safe and honorable paths. In an evil hour he had been induced to join vicious associates in an attempt at burglary, was apprehended, tried, convicted and now is serving his time in the penitentiary. He dragged after him in his downward career his mother's heart and all light and joy from his family.

Mrs. Harvey shuddered as she thought of the possibilities of life and thanked God that her sorrow for dear Harry was free from all such pangs.

Mrs. Willis went slowly in and shut the door. Then Mrs. Harvey glanced down to the corner of the street and saw a mansion, where usually all had been life and gayety, darkened and empty. The shutters were closed and no sign of occupancy was visible. She then reviewed in her mind the scenes which had recently been enacted there. The sudden arrest of Mr. Dunn, as a defaulter, the attachment upon all of his property to help satisfy the claims of those whom he had robbed in order to live in splendor; the sale of horses and carriages, and the departure of the family to some place at a distance where their disgrace would not, at every turn, stare them in the face.

Again she turned her heart homeward and it was such a glad home-coming! Her husband had faced the financial storm bravely, had preserved his honor unsullied; and her darling son, though he had gone from their earthly habitation, had risen to a "house not made with hands, eternal in the heavens." Mrs. Harvey, ashamed of her tears, rose to her feet and exclaimed: "What shall I render unto the Lord for all the benefits toward me."

Then flashed upon her memory the approaching meeting for Thank Offering contributions. She walked quietly to her room and to her desk; then slowly unwrapped a little roll of bills which she had been able to lay aside for the necessities of winter. Counting out of it ten dollars she placed it tenderly and joyfully in her Thank Offering envelope. With it she placed these words: "God's goodness in sparing us from many of the dreadful things which have come to others. He knows"

HARRIET ADAMS SAWYER.

Quarterly Meetings.

ASHEVILLE DISTRICT—1ST ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Hendersonville ct., Moore's Grove	Dec.	2 3
Hendersonville station	"	3 4
Ivey circuit, Beech Glen	"	7 8
Burnsville circuit, Concord	"	9 10
Bald Creek circuit, Gardners	"	11 12
Old Fort circuit, Old Fort	"	16 17
Marshall circuit, Hot Springs	"	23 24
Swannanoa ct., Swannanoa	"	30 31
Cane Creek circuit, Tweed's chapel	Jan.	6 7
Weaverville ct., Alexander's chap.	"	13 14
Weaverville station	"	14 15
Biltmore & Beaverdam, Biltmore	"	20 21
Bethel	"	21 22
Central	"	27 28
North Asheville	"	28 29
Haywood Street	Feb.	3 4
Riverside, Riverside	"	4 5.

CHARLOTTE DISTRICT—1ST ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Tryon Street	Nov.	19
Dilworth and Big Spring	"	19
Calvary and St. Paul	"	26
Chadwick	"	26
Trinity	Dec.	3 4
Epworth and Seversville	"	3 4
Prospect, Bethlehem	"	9 10
Waxhaw, Waxhaw	"	10 11
Lilesville, Lilesville	"	16 17
Wadesboro station	"	17 18
Pineville, Pineville	"	23 24
Hoskins	"	24 25
Ansonville, Vernon	"	30 31
Polkton, Polkton	Dec. 31	Jan. 1
Morven circuit, Morven	"	6 7
Monroe circuit, Oak Grove	"	13 14
Monroe station	"	14 15
Weddington, Weddington	"	20 21
Matthews, Matthews	"	21 22
Derita, Derita	"	27 28
Brevard	"	24 29
Clear Creek, Bethel	Feb.	3 4

FRANKLIN DISTRICT—1ST ROUND

R. M. Taylor, P. E., Franklin, N. C.

Glenville circuit, Glenville	Dec.	2 3
Macon circuit, Asbury	"	9 10
Franklin station	"	10 11
Franklin circuit, Oak Ridge	"	16 17
Bryson City at Bryson City	"	23 24
Webster circuit, Webster	"	30 31
Dillsboro and Sylva, Sylva	Dec. 31.	Jan. 1
Andrews station	"	6 7
Murphy circuit	"	13 14
Murphy station	"	14 15
Hayesville circuit, Oak Forest	"	21 22
Hiawassee circuit, Bell View	"	28 29
Robbinsville ct., Robbinsville	Feb.	3 4
Whittier circuit, Olivet	"	10 11

MORGANTON DISTRICT—1ST ROUND.

J. H. West, P. E., Rutherford College, N. C.

Rutherfordton sta., Rutherfordton	Nov.	25 26
Connelly Springs ct., Connelly Spgs.	Dec.	2 3
Cliffside circuit, Hopewell	"	9 10
Henrietta and Caroleen, Henrietta	"	10 11
North Catawba ct., Carson's Chapel	"	16 17
Marion & Providence, Marion	"	17 18
Table Rock circuit, Oak Hill	"	23 24
Morganton station	"	24 25
Bakersville circuit, Bakersville	"	30 31
Spruce Pine ct., Valley View	Jan.	6 7
Elk Park circuit, Cranbery	"	7 8
Morgaeton circuit, Gilboa	"	13 14
McDowell circuit, at Snow Hill	"	20 21
Broad River ct., at Kistler's Chapel,	"	27 28
Forest City circuit at Forest City	"	28 29
Green River circuit at Tryon	Feb.	3 4
Thermal City circuit, Centennial	"	10 11

MT. AIRY DISTRICT—4TH ROUND.

L. T. Cordell, P. E., Wilkesboro, N. C.

Jonesville circuit, Maple Springs	Dec.	2 3
Elkin station	"	3 4
Wilkesboro station	"	9 10
Wilkes circuit, Miller's Creek	"	16 17
North Wilkesboro station	"	17 18
Mt. Airy circuit, Salem	"	23 23
Mt. Airy station	"	24 25
Rural Hall circuit, Antioch	"	30 31
Walnut Cove ct, Walnut Cove	Jan.	2 3
Pilot Mountain ct., Chestnut Grove	"	6 7
Yadkinville ct., Yadkinville	"	13 14
East Bend circuit, Mt. Pleasant	"	16 17
Rockford circuit, Pleasant Ridge	"	20 21
Sparta circuit, Sparta	"	24 25
Laurel Springs ct. Chestnut Hill	"	27 28
Helton circuit, Helton	"	30 31
Jefferson circuit, Jefferson	Feb.	3 4
Creston circuit, Creston	"	6 7
Watauga circuit, Henson's Chapel.	"	10 11
Boone circuit, Blowing Rock	"	17 18

GREENSBORO DISTRICT—1ST ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Walnut Street	Nov.	19
Greensboro, Spring Garden	"	26
Liberty and Bethany, Liberty	Dec.	3 4
Randolph, Mt. Gilead	"	9 10
Randleman and Naomi	"	10 11
Ruffin circuit, Ruffin	"	16
South Reidsville	"	16
Reidsville, Main Street	"	17 18
Wentworth circuit, Salem	"	17 18
Pleasant Garden, P. Garden	"	23
Greensboro, West Market St.	"	24
Greensboro, Centenary	"	24
West Randolph, Pleasant Grove	"	30 31
Uwharrie, Tabor	Dec. 31	Jan. 1
Asheboro circuit, West Chapel	"	2
Asheboro station	"	2
Coleridge circuit, Olivet	"	6 7
Ramseur and Franklinville, Ramseur	"	13 14
East Greensboro and White Oak, Mt. Pleasant	"	20 21
High Point, Washington St.	"	28 29
High Point, S. Main Street		28
West Greensboro, Shady Grove	Feb.	3 4

SALISBURY DISTRICT—1ST ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Nov.	26
Salisbury, South Main Street	"	26
Salisbury, Holmes Memorial	"	29
Salisbury circuit, Tabor	Dec.	2 3
Spencer	"	3
E. Spencer and W. Main Street	"	6
Mt. Pleasant, Mount Pleasant	"	9 10
Concord, Central	"	10
Concord, Epworth	"	10
Linwood, Yadkin College	"	16 17
Lexington	"	17
West Lexington	"	17
Jackson Hill circuit, Center	"	23 24
New London, New London	"	30 31
Gold Hill, Gold Hill	Dec. 31	Jan. 1
Big Lick, Big Lick	"	4 5
Cottonville, Zion	"	6 7
Norwood	"	7 8
Salem	"	12
Albemarle circuit, Stony Hill	"	13 14
Albemarle	"	14
West Albemarle	"	14
Concord circuit, Rocky Ridge	"	20 21
Forest Hill, Rocky Ridge	"	21
China Grove, Bethpage	"	24 25
Woodleaf circuit, Cleveland	"	27 28

The District Stewards will meet in First Church, Salisbury, Dec. 13, 10 a. m.

SHELBY DISTRICF—1STROUND.

R. M. Hoyle, P. E., Shelby, N. C.

El Bethel at Salem,	Dec.	2-3
Bessemer City at Bessemer City,	"	9-10
West End Gastonia,	"	15
Ozark, Gastonia	"	16
Main Street, Gastonia	"	16-17
Cherryville at Cherryville,	"	23-24
Lowell at Lowell,	"	30-31
Spencer Mountain,	"	30
McAdenville	Dec. 31.	Jan. 1
Stanley Creek at Stanley Creek	Jan.	6 7
Mount Holly at Mount Holly	"	13 14
Lowesville at Hill's chapel	"	16
Rockspring at Mount Pleasant	"	18
Lincoln circuit, High Shools	"	20 21
South Fork at Mount Vernon	"	23
Belwood at Kadesh	"	27 28
Polkville	"	30 31
Shelby circuit	Feb.	3 4

District Stewards will meet in the Methodist church in Lincolnton Friday, December the 15th, at 12 o'clock.

STATESVILLE DISTRICT—1ST ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Granite Falls station	Nov.	26 27
Clarkesbury circuit at Mt. Bethel	Dec.	2 3
Iredell circuit at Olin	"	3 4
Mooresville circuit, at Tripletts	"	9 10
Mooresville station	"	9 10
Mount Zion station	"	10 11
Troutman circuit at Bethel	"	16 17
West End Station	"	17 18
Lenoir circuit at Olivette	"	23 24
Lenoir station	"	24 25
Caldwell circuit at Hudson	"	31 31
Alexander circuit at Liberty	Jan.	6 7
Stony Point circuit at Pisgah	"	13 14
Statesville circuit at Chapel Hill	"	20 21
Statesville, First Church	"	21 22
Hickory circuit at West Hickory	"	27 28
Hickory station	"	28 29
Catawba circuit at Catawba	Feb.	3 4
Maiden circuit at Maiden	"	10 11
Newton Station at Newton	"	11 12

District Stewards will meet at 1st Church, Statesville, Dec. 17th, at 11 a. m.

WAYNESVILLE DISTRICT—1ST ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Waynesville station	Nov.	25 26
Clyde circuit at Clyde	Dec.	2 3
Jonathan at Davis' Chapel	"	9 10
West Asheville at Balm Grove	"	16 17
Canton station at Canton	"	23 24
Sulphur Springs at Mt. Morencie	"	30 31
Brevard station	Jan.	6 7
Brevard circuit at Greenwood	"	7 8
Mills River at Horse Shoe	"	13 14
Spring Creek at Balm Grova	"	20 21
Haywood circuit at Mt. Zion	"	27 28
Leicester at Leicester	Feb.	3 4
Canton circuit at Harmony Grove.	"	10 11

Preachers' and District Stewards' meeting at Canton Dec. 22.

WINSTON DISTRICT—1ST ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Burkhead	Nov.	19
Winston, Salem	"	19
Mocksville, Mocksville	"	25
Cooleemee, Cooleemee	"	25
Advance, Advance	Dec.	2 3
Lewisville, Lewisville	"	9 10
Farmington, Farmington	"	16 17
Winston, Centenary	"	24
Winston, Grace	"	24
Davidson, Good Hope	"	30 31
Kernersville, Kernersville	Jan.	6 74
Madison, Madison	"	13 14
Stoneville, Stoneville	"	14 15
Summerfield, Centre	"	20 21
Stokesdale, Stokesdale	"	21 22
Spray, Spray	"	27 28
Leaksville, Leaksville	"	28 29
North Thomasville, Unity	Feb.	3 4
Thomasville, Thomasville	"	4 5
Davie, Callahan	"	10
Forsythe, Marvin	"	17 18
Walkertown, Walkertown	"	24 25

10,000 churches painted with L. & M. Paint in 1904. Wears and covers like gold, Longman & Martinez, Manufacturers, New York.

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.
First Vice President—Mrs. C. P. Moore, Brevard.
Second Vice President—Mrs. W. L. Nicholson, Charlotte.
Third Vice President—Mrs. C. H. Robinson, Gastonia.
Recording Secretary—Mrs. Zickler, Charlotte.
Treasurer—Mrs. F. E. Ross, Greensboro.
Corresponding Secretary—Mrs. T. F. Marr, Charlotte.
Editor of Column in Advocate—Mrs. W. B. Meacham, Asheville.
Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

The Home Mission Work at Our Annual Conference.

Not only Home Mission workers but Christian people in the W. N. C. Conf. will be interested in the efforts made in behalf of Home Mission work during the last session of the annual Conf. in Greensboro.

On Friday afternoon, in the bright, cheery Ladies Parlor of West Market Church, a "Woman's Meeting" was held. Mrs. D. B. Troy the daughter of our sainted "Aunt Bumpass" presided. The Conf. Pres. Mrs. M. J. Branner was presented, she beautifully outlined the various departments of the work now being done by the Home Mission Society and quite forcibly showed the close relationship existing between the home and foreign field. She then introduced Rev. Z. Hinohara and requested him to make such remarks as he deemed most helpful. He is a product of our missionary work in Japan and as he related the story of his conversion and told some thrilling experiences he had undergone for Christ's sake, many hearts were touched, and, no doubt many went away determined to give more money and more of self for missions.

Mrs. Wm. Turner, of Asheville was present and, by request, told some of her experiences in connection with prison reform and rescue work. Her warm, loving heart and zeal for Christ have given her access to the hearts of many and the success of her efforts demands more than a passing notice.

This meeting is worthy of note inasmuch as so many missionary workers, both in the foreign and home fields, were present. Among them Mrs. A. W. Wilson of Baltimore, Md. Vice President of the Woman's Board of Foreign Missions; Mrs. L. A. Cunningham, Pres. of the W. F. M. S. in the N. C. Conf.; Mrs. L. W. Crawford, Cor. Sec. of the W. N. C. Conf. Society. Of the officers in the Woman's Home Mission Society in this Conf. in addition to Mrs. Branner, Mrs. Ross, Treasurer, and Mrs. W. L. Nicholson 2nd Vice Pres. were in attendance.

Sat. morning Mrs. Branner was introduced to the Conference and made her report. She is a woman of much personal beauty, of superior intellectual gifts and culture, and withal a charming speaker. In a brief but comprehensive address she told of the vast needs which called forth the organization of the Home Mission Society, then of its glorious record in our Southland; and of the part this Conf. Society had in this great work. She appealed to the preachers, not so much for money as for their sympathy, prayers and efforts in the organization of auxiliaries and equipping and sustaining our school at Brevard. That Mrs. Branner has given herself to this work is evidenced by the fruits of her labors.

Prof. Bishop, at this juncture, made a report of the school which has succeeded far beyond the most sanguine expectations.

Last, but not least there was the "Brevard Exhibit" on hand and many pieces of handiwork showed that the work is indeed practical. Quite a fine showing it made in the Book Room and many admiring glances did it receive. It alone did much to awaken interest in Brevard School.

As a result of these things, we confidently expect an increase in interest throughout our bounds. May God's blessings abide with this work.

A HOME MISSION WORKER.

CITY MISSIONS.

The Home Mission Society, seeking to make better the school conditions of our cities co-operates with twenty-four City Mission Boards in nineteen cities—namely: Atlanta, Ga., Birmingham, Ala., Dallas, Tex., Houston, Texas; Jacksonville, Fla., Kansas City, Mo., Louisville, Ky., Macon, Ga., Mobile, Ala., Montgomery, Ala., Nashville Tenn., New Orleans, La., Pensacola, Fla., Ports mouth, Va., Richmond, Va., St. Louis, Mo., Tampa, Fla., Thomasville, Ga., and Tyler, Texas.

The work done at these stations can best be appreciated by those who have seen the slums and wretchedness of our large cities.

DEACONESS.

Of these we have eleven already ordained, and doing effective work, and twelve more in training at Scarritt Bible and Training School. These trained, consecrated women are an unpretentious, yet mighty force in our efforts to uplift suffering, degraded and debauched humanity.

A careful investigation of each of our Home Mission institutions, City Mission work, and Deaconess employ, will reveal one grand principle underlying the whole; that is to provide real, true, home-like conditions for every human being reached, and at the same time provide literary advantages permeated with purity of life and Christian train-in

SEE HOW MONEY GROWS.

An exchange says that a business man calculated the increase of a dollar at compound interest for two hundred and forty years. Hhe found that it amounted to more than $2,500,000, and then he asked the significant question, "Cannot God make a dollar given to him grow as rapidly by the laws of grace as it does by the laws of trade?"

Do you know
of a bad case of Grip which has been neglected or mistreated and which if left uncured will permanently undermine the health?
If so, write and send 50 cents in stamps for one bottle of Johnson's Chill and Fever Tonic. If this single bottle does not set the patient on the road to quick recovery, write to us and we will send your stamps back.
Write to.
The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

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My Mild Combination Treatment can be used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, bankers, etc. Absolute and convincing proof furnished that my treatment cures Cancer. The local application quickly destroys the deadly Cancerous growth, and the constitutional treatment eliminates the disease from the system, thus preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatments you have tried—do not give up hope, but write at once. Dr. O. A. Johnson, 313 E. 12th St. Kansas City, Mo.

TO secure the biggest crops of corn, fertilizers must be used liberally. Apply at least 500 pounds to the acre—with 3½ per cent. nitrogen, 8 per cent. available phosphoric acid, and 9 per cent. POTASH.

POTASH is a most important factor in corn culture. Our practical books for farmers are yours for the asking—no cost or obligation of any sort, and a vast fund of invaluable information in them.

Address, GERMAN KALI WORKS,
New York—93 Nassau Street, or Atlanta, Ga.—22½ So. Broad Street.

Rutherford College Notes.

Prof. Loy D. Thompson has been elected to succeed Rev. J. H. West as President of Rutherford College. This action of the Board of Trustees was confirmed by the Western North Carolina Conference at its late session at which time Prof. Thompson entered upon his work as President of the institution.

Prof. Thompson has been closely connected with the school for the past three years during which time he has occupied the chair of English and History and acted as Vice President of the faculty. He has shown himself to be a man of unusual ability both as an instructor and as a disciplinarian. By his faithfulness and usefulness, Prof. Thompson has won the love and confidence of his students. Rutherford College will continue to grow under his efficient managsment.

The Annual Open Meetings of the Literary Societies of Rutherford College were given on the past three successive Friday evenings. All these meetings were of a high order and did credit to the societies.

On the evening of November 10th, the Platonic Society met in open session. The crowd present was large and appreciative. The oration by G. L. Keever was thoughtful and clothed in beautiful language. The declamations were well delivered. The question, "Resolved that we should endorse the Spirit of Expansion," was discussed on the affirmative by H. C. Smith and O. K. Bennett, on the negative by G. A. McDaniel and R. M. Perry. The debate was attentively listened to and proved very instructive.

The Victorian Society held its open session November 17th. The recitations by Miss Lizzie Shelly and Miss Mae Ingle were enjoyed by all present. The journal by Miss Willie Cherry was an evening's entertainment in itself. The question, "Resolved that the American People should endorse the Clansman," was discussed on the affirmative by Miss Lockie Byrd and Miss Vara Hauss; on the negative by Miss Minnie Humphries and Miss Cora Beam. The excellent debate brought forth many congratulations.

The Nowtonian Society gave an open meeting November 24th. As usual the audience was large and attentive. The Declaimers were well prepared and had good selections. The oration by J. O. Erwin was the result of deep thought and much study. The question, "Resolved that war has done more good than Literature," was discussed on the affirmative by J. E. Womack and A. P. Ratledge; on the negative by E. J. Byrd and C. B. West. The subject was ably presented. Journal by R. E. Mullens contained both humor and sadness.

After each of these meetings a reception was given by the Societies.

Yours truly,

W. W. PEELE.

Reliable Treatment for Nervous Break-Down.



DR HATHAWAY
Recognized as the Oldest Established and Most Reliable Specialist

There are thousands of men going through life weak, feeble, broken in health, due to Nervous Exhaustion, a condition resulting from severe mental strain, business worries, over-work and other causes, unable to find reliable, honest treatment which will cure their diseases. Dr. Hathaway wishes to receive a letter from every man in this condition, or if he suffers from other complaints Dr. Hathaway has given this condition study for nearly 15 years and his method of treatment has been successfully tested time and again. Write him and he will tell you your true condition and will counsel and advise you without cost. No matter how many doctors, treatments, etc., have failed to cure you, write. If he can do you good, he will tell you so, and if he can't he will tell you so. His reputation as an honest, conscientious physician and a skilled specialist is known throughout the South and you need have no hesitancy whatever in consulting him. He will send you a valuable book which will be both helpful and interesting. Other diseases of men successfully treated. Be sure to write to-day. Correspondence strictly confidential. Address DR. HATHAWAY & CO., 93 Inman Building, Atlanta, Ga.

Married.

BENNETT–ARMSTRONG.—Married in the Lincolnton Methodist Episcopal Church, South, Nov. 22nd, 1905, Rev. James H. Bennett and Miss Jennie S. Armstrong. Rev. R. M. Courtney assisted by Rev. E. L. Bain officiating.

A Beautiful Complexion.

is so often spoiled by pimples and facial eruptions. Not necessary either. Read this:

"Please forward six boxes of Tetterince C. O. D. I think it strange that it is not sold here in New England, as it is the best cure for eczema, ringworm and all eruptions of the skin I ever saw. P. O. Hanlon, Providence, R. I."

Ask your druggist for a box of fragrant Tetterine. If he hasn't it in stock, send 50 conts for one box to J. T. Shuptrine, Savannah, Ga.

The Farm and Garden.

Use Potash and Lime.

Nearly all of the soils of the South will be benefited by the use of lime, and especially those on which potash is liberally used, as it seems evident from the analysis of many Southern soils that there is not enough of that element present to enable potash to give its most satisfactory results. The principal crops grown in the South and the kind and amount of fertilizer best adapted to their use follows:

Corn sorghum and the coarse fodder and grain growing cereals: Cotton seed meal 300 pounds, nitrate of soda 150 pounds, acid phosphate 350 pounds and muriate of potash ten pounds. Use at the rate of 300 to 500 pounds to the acre.

For wheat and other small grain-bearing cereals use the same mixture but at the rate of 150 to 350 pounds.

Birds About the Farm.

Many farmers think the birds that flock about their places are a means of destruction to their crops, consequently they have declared eternal war against them. But if they will stop to think they will discover that the good they do far exceeds the damage. In fact they will find that the feathered tribe are a means of protection rather than of destruction to the growing crops. They destroy thousands of worms, bugs, and flies that might produce more injury to the crops than the birds could possibly do.

Not long ago I sat in my yard and watched a robin feed her young in a nearby tree. Inside of ten minutes she flew to my garden three times and each time returned with a bug or a worm in her mouth. As I watched her, I thought of the millions of insect gatherers that were searching for worms, bugs, and flies in the fields and gardens of the country, and I wondered if it wouldn't be almost impossible to farm or garden without these busy birds to devour the insects that prey upon vegetation. On our farm we seldom disturbed a bird's nest, and never allowed any one to shoot the birds unless it was the quail. The robin, bluebird, blackbird, mockingbird, bluejay, meadow hawk, wrens, and sparrows were left to build their nests and multiply unharmed and unmolested. They made us glad with their songs and chatterings and protected the growing crops from the onslaught of the armies of insects.—W. D. Neale.

Sowing Rye.

Rye is a crop that grows on poor land and it does good work in the way of holding plant food that might leach away during the winter months, and it is also effective in keeping the soil from washing away when the heavy winter rains come on. Rye is not only a good crop in the way of looking after the physical condition of the soil, but it is one of the best grazing crops that we have for winter and spring months. We are putting our rye in as convenient at this season of the year. Our practice is to use the disk harrow so as to break up the top of the soil, thereby making a good seed bed, and then seed this land to rye about the rate of one bushel per acre. As a rule we have the rye to follow corn. After the corn is either shocked or put into the silo, we get the land in condition and seed the rye.

We have a few lots, however, that go to rye for the grazing of our hogs in winter. About an acre lot was seeded the first of August, and then three or four lots will follow so as to have an abundance of green grazing for the large and small pigs. Rye can be pastured, or it can be left standing until it gets to be a foot, or even two feet, above the ground, when it can be mowed and every day a small quantity given to the work stock or cattle or hogs. This method of handling rye crops is known as soiling, and it has many friends who prefer to cut the rye and haul it to the barn, where it is fed rather than have it grazed from the field. Still it makes no difference as to the method of using the crop. Every farmer should have his rye field for furnishing green food during the winter months and spring, when no other kind is available. I find for our work rye an invaluable aid, and we could not think of farming without having fifteen or twenty acres each year for this purpose. Whoever tries this system becomes a friend to it, and finds it helpful and a good means of carrying on the work and providing an abundance of food for all classes of farm animals, and we should also bear in mind that live-stock farming is profitable only with an abundance of good food.—C. W. Burkett, in the Progressive Farmer.

How to Keep Turnips and Beets Through the Winter.

Messrs. Editors:

The turnip crop is one of great value. We do not claim for it a great fattening quality as some other food, but it puts the stock in a good state of health and gives variety and tones up. It is an easy crop to grow on fairly rich land with plenty of good guano. And to keep them in winter they need no home—only a hill in the field where they are grown. Throw on trash of some kind and bank them with plenty of fine dirt so the bank will not freeze through to the turnip. Take all the top off before hilling; put no other shelter over; let rain and snow fall on hill. Never put up turnips until they have done growing. When the weather begins to freeze the land then gather the larger turnips and the smaller ones. Let them stand for spring salad without any cover over the tops left in the ground.

It may not be known to every person that turnips make a fine kraut. They are put up as cabbage kraut. After the hull is taken off chop fine and do not put too much salt—just as you would cabbage kraut.

This has been my way of putting away turnips for many years past and have every year made it a success.

Brother farmer, let us grow more roots. Now to the beet crop. They are put up in like manner as the turnips. Take them up before a freeze and break off the tops and hill in an outdoor place without shelter. As the winter increases in cold add plenty of dirt.

Every farm should be an experiment station in stock feeding—how to keep stock fat in a less costly manner; and the first great thing is health. Too many stock become dyspeptic for want of variety in feed.

R. R. MOORE.

Chatham Co., N. C.

L. & M. Paint. Lead and Zinc. Wears and covers like gold. Actual cost about $1.20 a gallon. Longman & Mgrtinez, Manufacturers, New York. oct 5 8t.

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and a most wholesome beverage.
MAXWELL HOUSE BLEND COFFEE
Cheers the heart, clears the brain and adds a charm to the simplest meal. Have it on your table. At your grocer's in 1 and 3 pound sealed cans only.
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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

ALL THE NEWEST THINGS IN
Fine Shoes.
The Best Quality and Lowest Prices
Peebles Shoe Company
216 SOUTH ELM STREET.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

THOMPSON — Dr. Vines Oscar Thompson was born Dec. 23, 1835, in Franklin county, North Carolina, and died October 5, 1905, at his home in Winston-Salem

After studying medicine at th University of Virginia, he graduated from Jefferson Medical College Philadelphia, Pa., in 1857, and engaged in the practice of medicine in Warren county, N. C., until the Spring of 1862, when he joined the Confederate Army and assisted in organizing a Company. He was elected Second Lieutenant, and at Camp Mangum, near Raleigh, N. C, was promoted to First Lieutenant.

On the organization of the 46th Regiment (Cook's Brigade) he was appointed Assistant Surgeon of the Regiment, served with that command, except when detailed for special hospital service, until the close of the war and was paroled at Appomatox Court House.

In 1866 he was united in marriage with Miss Lina Dillard Joyner, from which union there were four children, two of which are living, Mr. P. A. Thompson and Mrs. George T. Brown, both of Winston-Salem.

He continued the practice of medicine in Warren county until 1874, when he moved to Winston and entered into the drug business in which he continued until the close of his life.

Dr. Thompson was an honored and faithful member of Centenary Methodist Episcopal Church, South, and for years has been upon its official board. He loved his church and delighted to unite with his brethren in the service and worship of God. He was always found in his place in the sanctuary when it was possible for him to attend.

Dr. Thompson has been in failing health for several years. Winter before last he sojourned in Florida hoping for improvement, and on his return he spent most of his time at home. All was done that was possible to cure, or to retard, the disease, but gradually he grew weaker. Throughout his illness he was patient and cheerful; he desired to live longer if it was the will of God. He always enjoyed the company of his friends. No murmurings nor complaints were indulged in. His family and friends were hopeful that he would improve in health, but the decline continued, and on Thursday morning, Oct. 5th, after some instructions about business affairs, he said that he would turn over and take a little sleep, and as he turned his spirit gently took its flight.

"So fades a summer cloud awav;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore.

"Life's duty done, so sinks the clay;
Light from its load the spirit flies;
While heaven and earth combine to say,
"How blest the righteous when he dies!"

He leaves a devoted wife, who has carefully and tenderly ministered to his wants, and two children and a host of friends to mourn his departure. May the grace of God sustain them in this hour of sorrow.

HIS PASTOR

MILLS —R. A Mills was born Feb. 5th, 1842 and died Aug 5th, 1905, aged 63 years and 6 months Bro Mills was from his young manhood days a member of the Methodist Episcopal Church, South, and he was a very spiritually minded Christian. He enjoyed religion and was ready when suddenly the summons came on Saturday evening, Aug 5th, 1905. He had just returned from a short business trip, and coming into the piazza of his house was fondling his little step-grand child, was heard to fall, was found speechless, and in a moment, dead. "Watch, for ye know not at what hour your Lord doth come." "Blessed are those servants whom his Lord when he cometh shall find watching." Bro Mills was one of those who were watching; and we have no doubt was ready" He had been married to Mrs Amanda Graham for about five years. The widow, some step children, and step-grand children, survive him. He was much loved by the membership of his church at Wesley's Chapel and community, as was evidenced by the large number of friends and acquaintances present at his funeral and burial His pastor,

A J BURRUS.

OSTWALT.— Peter Ostwalt was born July 7th, 1821, and died May 29 h, 1905, aged 83 years, 10 months and 22 days. When quite a young man he became a Christian and has been recognized by those who know him best as an open hearted, harmless, unselfish, godly man. He was most of his life a consistent member of the Methodist Episcopal Church, South "Uncle Peter Ostwalt," as he was familiarly known, was loved by a large circle of friends. He was perfectly resigned when the end came He leaves five children, a number of grand children, and an afflicted widow to meet him on the other shore.

"They shall still bring forth fruit in old age." "They shall be fat and flourishing."

A. J. BURRUS.

HEFFNER.—Julia Ann Johnson, wife of Christian M. Heffner, was born Feb. 11th, 1862, and died Sept. 16th, 1905, aged 43 years, 7 months and 15 days. She was brought up in the Associate Reformed Presbyterian Church, and held her membership at New Sterling until she was married. She then joined the Methodist Episcopal Church, South, the church of her husband. Sister Heffner was a most cheerful, modest, unassuming Christian woman. She was greatly afflicted in body; but was bright, hopeful and patient in suffering. She was ready when the Master called for her. She leaves two sisters, two brothers, an aged mother and a truly devoted husband to mourn their loss, and to meet her in the home of the soul. We laid her remains to rest in the cemetery at New Sterling, Sunday, Sept 17th, 1905, to await the resurrection morning.

Her pastor,

A. J. BURRUS.

Don't pay $1.50 a gallon for oil because labeled mixed paint. Oil only costs 60 cts. a gallon. Buy L. & M. Paint, and add oil. It makes paint cost $1.20 a gallon. Longman & Martinez, Manufacturers, New York.

"CUT IT OUT"

says the doctor to many of his lady patients, because he doesn't know of any medicinal treatment that will positively cure womb or ovarian troubles, except the surgeon's knife.

That such a medicine exists, however, has been proved by the wonderful cures performed on diseased women, in thousands of cases, by

WINE OF CARDUI

IT CURES WOMB DISEASE.

It has saved the lives of thousands of weak, sick women, and has rescued thousands of others from a melancholy lifetime of chronic invalidism. It will cure you, if you will only give it a chance. Try it.

Sold at every drug store in $1.00 bottles.

WRITE US A LETTER

Put aside all timidity and write us freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain, sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

GAVE UP SUPPORTER.

"I wore a supporter for four years, to keep up my womb, which had crowded everything down before it," writes Mrs. S. J. Chrisman, of Mannsville, N. Y. "My doctor told me no medicine would help me. I suffered untold misery, and could hardly walk. After taking two bottles of Cardui I gave up my supporter. Now I am taking my fifth bottle, have no bad feelings as formerly, and can be on my feet half a day at a time. I strongly recommend Cardui to every suffering woman."



nov 16-4t

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is prepared to take care of your daughters. Spring Term begins January 1906.

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LENOIR, N. C.

nov 23-5t

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you should prefer to pay a buggy dealer fifteen to twenty dollars profit on the job when you can escape that loss and get a sixty-five dollar value for $49.00 by ordering from Golden Eagle Buggy Co., Atlanta, Ga? That's the question.

MRS. WINSLOW'S SOOTHING SYRUP

has been used by Millions of Mothers for their children while Teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa.

TWENTY-FIVE CENTS A BOTTLE.

may 11, '05-2 yrs

A Savings Account

Draws interest and thus increases. The man who has money deposited in a savings bank can afford to hold his head a little higher than the man who has none, because he has something to fall back upon if reverses come: something to go into business with if a favorable opening presents, and something with which to start his children in life. A savings bank account is gained at slight cost, and it never comes amiss.

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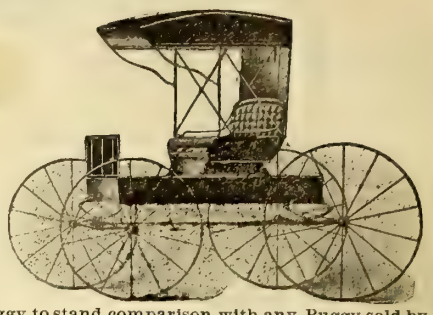
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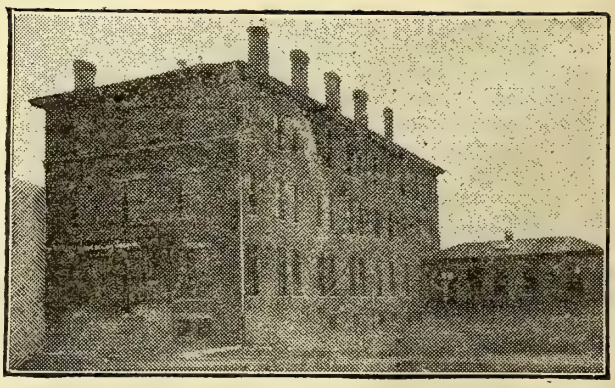
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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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Advocate Announcement for 1906.

AN OPEN LETTER TO PREACHERS AND LAYMEN.

By the time this issue reaches our readers nearly every preacher will be fully settled down to work for the new year. Many changes will require that a little time be given for pastors in new fields to form acquaintances and get the lay of the land, before launching fully the campaign for new subscribers to the NORTH CAROLINA CHRISTIAN ADVOCATE. December will, therefore, be largely a month of preparation, especially in the charges where changes have been made.

Our last year's campaign was one of remarkable success. We start in this new Conference year with more than 6,000 names on our subscription list, and the Conference recently held in this city set us the task of increasing this list to at least 8,000 by the first of May. Those who did most for the success of our last year's campaign testify that they were more than amply repaid for their effort by the quickening of the church and increased interest in all departments of church work.

Notwithstanding the large increase of last year, a close examination reveals the fact that we have only touched the surface in a few places while the great mass of our membership is still out of touch with the current movements of the church for the reason that they are not reading the church paper. The great campaign of education is still before us, and this year ought to yield larger results because of the momentum attained last year.

It is important that this work be done first, for the reason that whatever stimulus and help is to be derived from the circulation of the paper is needed throughout the entire year. Let each one, therefore, make up his mind to take up the ADVOCATE circulation the very first thing and not only get this item of work off early in the year, but get the ADVOCATE as nearly as possible into every family as a helper in every good work.

LET LAYMEN HELP.

We urge that the laymen of the various churches help. Last year in many charges the laymen did good service, and we no doubt owe much to the co-operation of laymen for the success of our campaign. Let the official members of each church get together, hold a consultation and see if they cannot devise a plan by which each family represented may read the church paper. The great difficulty in the way of success everywhere is a lack of interest on the part of the membership. and this is nearly always due to a lack of intelligence. No one feels this more than Stewards and other church officials, and we believe that these brethren can be relied on to help in a campaign designed to help our people into a better state—a more intelligent conception of the privileges and obligations of church membership. We appeal to the laymen in each church to go to work and try to reach the goal of at least a club of ten or more subscribers in each congregation.

Last year many clubs were formed with the understanding that they would be kept up. Managers were appointed to see that the clubs are renewed. We earnestly appeal to these managers to see to it that these clubs are promptly renewed. Unless they are renewed promptly we shall be compelled to cut them off, which we hope will not be necessary.

As a basis upon which to work the Conference resolved to raise at least 1800 new subscribers by May the first, dividing the number among the districts as follows:

Asheville District	125
Charlotte "	200
Franklin "	100
Greensboro "	200
Morganton "	150
Mt. Airy "	150
Salisbury "	175
Shelby "	200
Statesville "	200
Waynesville	100
Winston "	200

These will be divided among the various charges, and notice of this division will be given by the presiding elders. Let it be understood that the number allotted to each charge is the minimum, and, in every instance, besides securing the new subscribers, let the pastor and his officials see to it that the old list is renewed.

If we succeed in this work we must take time by the forelock. If the work can begin in December all the better. In fact there are many advantages in beginning at once, and we trust that even before the Holidays we may be able to report progress. It is our purpose to make weekly reports by districts and charges, so that all may be able to keep informed as to the progress of the campaign.

Next week we will submit a final report for last year, showing what each charge and district did, also making final announcement as to prizes won.

At the recent session of the North Carolina Conference, they resolved to increase the circulation of the Raleigh Christian Advocate to 10,000. We lack a little less than 1,000 of being equal to the Raleigh in circulation, notwithstanding we have 10,000 more members than they have. We must redeem ourselves in this respect this year. There is no reason why we should be behind them, but every reason why we should lead. We have not only a larger membership, but we have the section of the State that is making most rapid progress in the matter of material development. Besides, we cannot believe that our people are less disposed to appreciate opportunities for growth in the matter of general intelligence. That portion of the State included in the Western North Carolina Conference includes most of the towns that are making the most rapid strides in growth of population and in the establishment of varied manufacturing enterprises. When we consider all this there is no reason why we should not aspire to lead instead of being content to follow.

MAMMY: A MEMORY OF THE OLD PLANTATION.

REV. M. H. MOORE.

She was a raw-boned, muscular mulatto, whose long, black hair, almost straight, and high cheek bones betokened the Indian strain which mingled with the negro and white blood in her veins. The name her mother gave her was Sally Ann, and by that name my mother called her. So did I at times, but for the most part she was just plain "Mammy" to me. Loyalty to those she loved was a principle immovably imbedded in Mammy's nature; and I never saw the day when I would not have questioned my own dear mother's love as soon as that of Mammy. True, she was only one of more than a hundred slaves on the old plantation, but she always seemed so far removed above the rest—except, perhaps, Uncle Coy—as not to be thought of in the same connection. In all the finer elements of character she was to the others what some towering mountain peak is to the common range. Yet, if it be true that thirst for freedom is a mark of rank among human beings, the sure sign of progress in the upward evolution of the race, poor Mammy could not have stood the test at all. She was perfectly content with her lot as a slave, and abhorred those who undertook to interfere with the Southern institution as fanatical disturbers of the social order. Emancipation had no charms for her either in anticipation or in realization. In anticipation it was an ominous disturbance of social conditions; in its realization, it was to her, to the day of her death, the greatest calamity that ever befell a dependent race.

Mammy's ruling passion was her devotion to my mother, whom she had known and served since childhood. It never occurred to my child mind that her love for husband or children could be more than secondary to her love for my mother; and when I remember how earnestly she pleaded to be allowed to remain with my mother rather than go with her husband, after the war, and how radically she differed from her children in their opinions and feelings and conceptions of life after freedom had been thrust upon them, I am not sure that my early impression was altogether wrong. Secure as I knew myself to be in her heart, I was always made to feel somehow, that it was for my mother's sake that she loved me most. I do not think she ever forgave me fully for being a boy; I would have been so much like my mother if I had been a girl. I recall one day, when we were all alone, that she said: "Now, little Mahster, ef you'd only been a girl, yo' hair woul' ha' curled, an' you'd ha' had sich pretty little han's an' feet, an' you'd ha' had sich pretty little slippers to w'ar on yo' feet, an' sich beautiful frills in yo' dresses; an' when yo' growed up to be a young lady, you'd ha' rode in a kerredge, an' been dressed up in de fines' silks, an' de fine young ge'men would ha' come waitin' on yo', an' you'd ha' had jes' de bes' time!" And I remember that I sobbed and wept at the thought of the calamity which had befallen me at my birth until Mammy had to console my despairing sorrow as best she could.

But as the war clouds gathered on our horizon and the call was sounded for volunteers to drive back the hostile forces of the North, Mammy seemed more reconciled. If I had been old enough to don the gray uniform and go forth with the men and the big boys to fight the battles of the South, I believe she would have rejoiced that I was a boy after all. Perhaps it was the Indian blood in her veins: she certainly had a martial spirit which protested against the physical limitations of her sex. Her heroes were military characters, too, for she had named her first son Winfield Scott, and the second, born during the war, she called Stonewall Jackson. Now that the war fever was abroad in the land, nobody was more filled with it than Mammy. She could not make a soldier of me, but she would come as near doing so as possible. She had Big Jim, the plantation carpenter, to make me a wooden sword. She insisted that I should have a belt. She put a feather in my cap, and, in the nearest approach to military attire that she could plan for me, she bore me in her arms the day we all went to the station to see the soldiers. I shall never forget the fire in her eyes and the ring in her shouts that day. Nor did she ever afterwards swerve from the sympathies of that hour, notwithstanding all the counter influences brought to bear on her during reconstruction days, to the tragic end of her life.

I think I can understand now the reasons which underlay Mammy's intense horror of abolition. She despised poverty and helplessness, and she believed that her race needed the protection and oversight which slavery afforded. There were a number of free negroes in our community, and they were, without exception, so far as I recall them now, thriftless, thievish, poorly clad, wretchedly fed, giving abundant tokens of degeneracy, physical, mental and moral. I never knew a well-fed slave who did not speak in contempt of a "free nigger." The familiar expression, in plantation parlance, was synonymous with all that was loathsome and contemptible. Both before and after the war the slave held himself on an infinitely higher social plane than this despised class. Before the war he called them "free niggers;" after freedom came to all alike he called them "old ish" to distinguish them from the new "issue" of freedmen which Mr. Lincoln had made. Mammy believed that any movement toward general emancipation was a step toward the condition of these despised free negroes; and it was not only her love for my mother, but her concern for the welfare of her race, which molded her sympathies in the great struggle. But, be that as it may, there was no heart more loyal to the cause of the South among all the brave men who gave their lives on the field of battle or among all the devoted women who waited and watched and prayed at home than Mammy's.

As the inevitable end of the conflict drew darkly down, an inexpressibly sad and anxious look came into Mammy's eyes. A gnawing fear consumed her. If possible, she was more thoughtful of my mother and more tender to me than ever before, but she was not herself. Melancholy had taken the place of the old time cheerfulness. Life was losing its charm. And when the banner she had loved was furled forever and the remnants of the Confederate army came straggling back to their homes, I thought her heart would break. The rejoicing of the other negroes over their freedom smote her like a poisoned arrow. When Ben, her husband, announced his purpose to "move to town," she declared that he might do as he pleased, but that, as for herself, she would "never leave Mistis for nobody;" and it was only upon my mother's most earnest advice—I might say command—that she was prevailed upon to go with him.

In the spring of 1868, when the carpetbagger and scalawag were doing their most mischievous work and the selfish interests of politicians were allowed to overshadow every real concern of the country, I went with my father one day to the county seat. There was a large crowd in town. The politicians were speaking, some pleading with the negroes to act reasonably with the ballot and to remember that the white people were their oldest and best friends; others, in the most incendiary language, seeking to awake feelings of hostility in the hearts of the negroes toward their old masters and to separate them as far as possible from their influence. Mammy had a lunch stand in front of the courthouse, and was doing a big business. My father handed me a dollar to give to the faithful old servant, and sent me to her with instructions to remain with her while he attended to the business which had brought him to town. As I ran to Mammy, holding up the dollar, she exclaimed: "Why, bless my lite ef here ain't little Mahster! Bless yo' soul, I'se glad to see, you, honey! When did yo' come? An' where's Mahster? An' how's Mistis? 'Twas mean in Ben to tek me 'way fum Mistis, but nothin' 'd him but come to town to live."

All the while she was pressing me to her bosom, and the tears of joy were streaming down her cheeks. I could answer only in monosyllables, such was the torrent of her words, and she continued: "Who's Mistis got in my place, now? Shame fo' her to hev to put up wid dese triflin' young niggers, when ol' Sally'd be so glad to be wid 'er. Who yo' say she got? I jes' know she cayn't fry chicken lek I ken, no matter who she is nor wher' she come fum. I'se 'feared you done furgot how rale good fried chicken tastes, anyhow. Set right down here, and he'p yo'se'f. An' when you gits back home, be sho' to tell dat new nigger in my ol' place dat you have eat some of Mammy's sho'-nuff fried chicken one mo' time. Don't yo' furgit it. Tell her sho'."

"I did't know ther' was any mahsters an' mistises in dis here country now," intruded a lean, hungry-looking negro of the "old ish" class, as he drew nearer to Mammy's stand and cast a contemptuous look at her tears. "I thought Mr. Lincum sot de las' one free—free as I is."

"An' a mighty sight o' good yo' freedom's done you," answered Mammy, while the old-time fire glowed in her eyes. "Been free, as yo' call it, all yo' po', runty life, an' never yit had one good, squar' meal! What yo' got to sho' fo' yo' freedom, heh? Gre't times dese is w'en a measly ol' ish lek you 'sumes to tell a quality nigger lek me how to talk! Been a hangin' roun' here dis whole blessed mornin' smellin' o' my stuff, an' 'thout money 'nough to buy a mou'ful. Now, Ish, le' me tell you some'n': Mahster an' Mistis was mighty good to me, an' I ain't gwine t' go back on 'em jes' cause I'se free. I don' 'spec' you to understan' de principle of it, but I had raisin', Ish. Dat's de dif'ence 'tween you an' me. I was taught manners. I was tol' dat manners would carr' yo' wher' money wouldn' carr' you. Trouble wid you is dat you wan't raised a'tall. You was jes' fotched up."

"Well, I ain' no old' ish," said another negro, "but I think Ish is right dis time. I tell yo', I don' mean to call 'em mahster an' mistis no mo'. I'se free, I is."

"Yes," said Mammy with superb scorn, "so you all talk now. Been a-lis'nin' to dat man fum way up yander some'eres, an' ain' got sense 'nough to know dat all he keers fo' yo' is to git yo' to vote fo' him. I knows all 'bout it. My Ben's as big a fool as any o' yo'. Got de very chil'en to braggin' 'bout freedom an' talkin' 'bout votin'. O yes, yo's all free now, ev'ybody—free fum mahster an' mistis, free fum mammy an' daddy, free fum God A'mighty to do jes' as you all please. No good gwine t' come o' all dis freedom, I tell yo'."

"Now you jes' shet dat jaw o' yourn," said the last intruder in anger. "We ain' got no use fo' whi' folks, an' we don' mean to have no white niggers goin' roun' takin' dey part. We ain' gwi' hev no gwine back on our own color. Jes' a little bit mo' o' dat jaw, an' I'll smash dis here stan' o' yourn."

"Shucks!" exclaimed another negro, coming forward. "Dis all foolishness, man! She jes' a 'oman. What yo' argyfying wid a 'oman fur? Politics is fo' men."

And feeling that I was the cause of all the trouble, I slipped away to where my father was engaged, and did not see Mammy again that day.

She would visit my mother at rare intervals, always without previous announcement. At such times she seemed like her old self until the time for her departure drew near, when she would murmur at the enforced separation. The last time she visited us it happened that some company came, very unexpectedly, to spend the night. Mammy was delighted to think she could be of service in making ready for them.

"You jes' go 'long an' ten' to de company, Mistis," she said. "I'll go upstairs an' see 'bout ev'ything. Trus' me to fix de rooms an' all. Dat's like ol' times, sho' 'nough. Don' you bother." And I can see yet the smile on her face as she spoke.

"Be careful not to go out on the portico, Sally Ann," said my mother. "The carpenters are repairing the porch, and they have taken away the upper floor."

"Never min' 'bout me; go 'long to de company," she replied as she hurried off to her task.

She must have forgotten the warning in her excitement at being back in her old place for, a little while afterwards, there was the sound of a slamming door, a slip in the outer darkness, a heavy thud on the porch below. She never spoke a word. And that night one of the greatest sorrows of my life—one that I knew I would carry with me to the grave—rested upon my heart. Mammy was dead.—Christian Advocate.

BISHOP DUNCAN ON THE WORK OF A MINISTER.

Preaching before the North Georgia Conference, at Newnan, from Ezekiel 34:1-10, the Atlanta Constitution reports Bishop Duncan as follows:

"This chapter of God's word is devoted to the arraignment and indictment of unfaithful shepherds. It is not an arraignment by man, but by God Himself. And the fearful truth is that these words are inspired and no higher criticism can do away with them.

"Because I, with you, are one of the shepherds I never think of those words without fear and trembling that such words are used by God and addressed to me.

"There are many terms used by God to describe the pastor or shepherd. Some of them are messenger, advocate, teacher. But no term is so precious as that of shepherd. You cannot think of the word without immediately thinking of tenderness, patience, gentleness and love. I cannot think of the word shepherd without thinking of my father and my mother.

"God expects of His shepherds that they shall be always watchful, careful, patient and loving. Always looking after His sheep and watching over the homes of the sheep. And oh, bear in mind that it is the greatest work God ever gave to man.

"The thought of my Savior is inseparable from the great fact that He is the shepherd of us all. When I read the twenty-third Psalm I stop at the point, 'The Lord is my shepherd.' If that be true, then all these other things spoken of in the Psalm must of necessity be true.

"The great head of the church in this passage makes a terrible arraignment. Through it we see that it were better for a man that he had never been born, or better, that he had been cast into the sea with a millstone around his neck, than that he should be an unfaithful shepherd.

"The shepherd must be known as he walks through the streets and enters the homes. He must bear strongly in his personality the fact that he is God's shepherd. When a man becomes mechanical and professional in his duties as a shepherd he ought to quit and get at something else.

"In your pastoral work the poorest woman or the poorest man has the right of a king in their demand on your time and your assistance.

"The pastor who is working only for his mental advancement or intellectual fame or social position is out of his sphere. I am for the purity of the ministry above everything else, I care not for his mental caliber. I want him to be pure, even in his most insignificant experience of life.

"Let purity be the undertone of his life; let it permeate into his very being like the blessed sunshine. God wants you first of all to be an example man. He does not want you to advertise yourself or to label yourself, but He wants you to go up and down the world like Christ, living good and doing good.

"You are not worth much to yourself or your people if you are only an intellectual preacher. Intellectual preaching is no more your business than selling dry goods. We need more of the spiritual life and less of the intellectual.

"We need more men with power like Jacob, who wrestled with God and finally prevailed. Remember always that a minister is an extraordinary man, when he is not it is his own fault.

"Men do not look to the ministry for eloquence, poetry or rhetoric. But they do look to the ministry for the plan of salvation, and expect the ministry to be spiritual reservoirs.

"You are expected to have and you ought to have a right of way to the secret place of the Most High. Because this is expected of you is why men and women come to you and say, 'Help me.'

Yet we are not able to help as we once did, especially when the cry comes from the bed of a dying one. In our high society life we are losing the truths of the salvation of our soul. Our fast living is really but another term for speaking of our fast dying.

"Another duty which we are neglecting is this: The rich and influential are not told as they ought to be told 'thou art the one.' It is an injustice to them that we do not. But we preachers have come to lack the backbone to do it.

"Their money and their influence, which is oftimes being used to hurl men to damnation if we were faithful in our duty would be turned into the salvation of the world to God.

"Don't try to preach eloquent or fancy sermons. Feed your congregations with spiritual food. Don't give them something to please their taste—give them something for their souls' satisfaction, whether it appeases their tastes or not. If you can't preach like that, why, then, quit preaching at all and go down on the public square and sell patent medicines. May God add His blessing to the thoughts we have indulged in."

"SQUARE" ROOT, SON OF "CUBE."

Writing of the college days of Elihu Root at Hamilton, Mr. H. B. Needham says: "In college he was a consistent worker. He carried off the first prize in mathematics. On his record in scholarship he was appointed valedictorian of his class—and thereby hangs a tale. During his junior year occurred what was called the 'German rebellion.' Because of dislike of and dissatisfaction with the instructor in German, his class withdrew from college in a body—every man save Root. The class was out about two months, but during that time he went regularly to his recitations. The explanation vouchsafed is that, because of his father's official connection with the college as a member of the faculty, Root could not join in the secession. It was an unfortunate situation, for which he may have been entirely blameless. At all events, he never lost the nickname which had been given him, the son of 'Cube' Root (the professor of mathematics), early in his college course. It was 'Square' Root, and of this significant diminutive his fellow students considered him worthy, despite his lack of popularity. After all, the only importance attaching to the secession is that, when tempted—and sorely tempted he must have been—he would not desert his work.

"Following his graduation in 1864, Mr. Root became the head of the co-educational academy of Rome, N. Y., in which he taught the classics and mathematics. He was popular with his students, who not only respected and admired the young Hamilton graduate, but formed a warm affection for him which has lasted through the years. Somewhat to his father's disappointment, he abandoned teaching as a career after an experience of one year and turned to the law. Professor Root offered his son letters of introduction to influential persons in New York city who could help him; these he refused. 'I am starting out to do this thing myself,' he said. 'I am going to make my own friends without any family pull. I want to find out whether I am a man or a mouse.' "—World's Work.

There is no bud of hope, no blossom of joy, no tendril of effort, no leaf of life that is not fed with the sun of God's love and nurtured with the dew of his mercy.—Von Bukler.

We cannot always be doing a great work, but we can always be doing something that belongs to our condition. To be silent, to suffer, to pray when we cannot act, is acceptable to God. We do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault.—Fenelon.

On the Wing.

NORTH ALABAMA CONFERENCE.

Mr. Editor: While crossing the State of Arkansas, between Memphis and Pittsburg, Texas, on my way to the Texas Conference which is to convene in that town to-morrow, I will while away this time by telling your readers something of my visit to the North A abama Conference. Leaving Reidsville about 7 p. m. on Monday, the 20th, I reached Athens, the seat of the Conference, about 5 o'clock the next evening, having travelled 650 miles, going through At anta and Birmingham, and 99 miles beyond the latter city.

Athens is a town of some 2,500 population, noted more for its hospitality, conservatism and solid qualities than far its progressiveness and display. Yet, it seems of late to have caught the spirit of the age and shows signs of enterprise and thrift. It is the seat of the Athens Female College, one of the oldest Methodist institutions of learning in the South, having been founded back in the thirties. It is presided over by Miss Moore, under whose administration it has taken on new life and gives promise of much larger usefulness in the future than has marked its career in the past.

The Conference convened last Wednesday morning, with Bishop Galloway in the chair. Dr. J. W. Newman the veteran and most efficient secretary, was, of course, again at his desk. This is a large, strong and growing Conference. They have a clerical membership of about 175 and nearly 75,000 lay members. The reports indicate that there has been very encouraging spiritual prosperity during the past year. There seems to be an unusually large proportion of gifted, cultured and promising young men in their ranks, while many of the midle-aged and older brethren are men of power and, "bring things to pass." I think that there is a great future for this heroic Conference.

NORTH CAROLINIANS IN ALABAMA.

As in other Conferences in the South and West, I heard a good many North Carolina names among the preachers and laymen. It was nothing unusual for one to say to me, "I came from North Carolina," or "my father or grandfather was born there. "Two of the oldest members of the Conference —Anson West and Jno. S. Davis—told me that they were born within ten miles of each other, in Robeson county, N. C. Dr. West says he was born "amid the nucklebery bushes and hoop-poles" of that county," but that, when he was only two years old, his father moved to Georgia and later to Alabama. He is now in his 74th year and is really one of the great men of our Church. He is an author of no mean accomplishments, having written three books that have attracted the attention of the Church. He has been a man of iron, always ready to fight for his convictions, but always fighting "in the open." He has long been a leading delegate from Alabama to the General Conference but, on account of failing health he was reluctantly left out this year. He was the host of the Conference at Athens, and is so greatly beloved by his church there that, notwithstanding his impaired health, he was returned to them for another year. Under the mellowing influence of age, affliction and divine grace, the iron in his nature seems more than ever to be suffued by the sweetness and graciousness of love. The grand old man is not ashamed of his native State, nor would we be ashamed of him.

John Summerfield Davis, the other North Carolinian referred to, joined the N. C. Conference at Pittsboro in 1854, but was transferred South four years later, at the Conference in New Bern, when I was received on trial. I remember meeting him then, but had not seen him before during the 47 long intervening years. His last work in our Conference was Kinston station, which, 14 years later, was the first station I ever served. He is now 78 years old and is one of the honored superannuates. Sitting near him when he, on the passage of his character, spoke tenderly and tearfully of the loss of his wife and other relatives during the past year, I hadn't the remotist idea that he was the Jno. S. Davis I had known nearly half a century before. He prayed the closing prayer at the service when this writer tried to preach a practical sermon at Athens. He has the confidence and affection of his brethren. Since I commenced writing this letter a venerable member of the Little Rock Conference named Beard has gotten aboard and told me that he came from Anson County, N. C.

The following were elected clerical delegates to the General Conference: H. C. Howard, S. L. Dobbs, J. H. McCoy, J. D. Simpson and F. P. Culver, with V. O. Hawkins and J. I. Williams as alternates. Messes. Howard, McCoy and Culver are new men. Only one of the five is now a presiding elder, the others being pastors.

We had some strong educational and missionary addresses from Bishop Galloway, and they gave us some magnificent sermons on Sunday, Bishop Galloway took a $5,000, and Bishop Candler a $500 collection for education and missions respectively. Dr. Ward's, sermon on Sunday night was justly called a great one. It was indeed massive and superb. It puts him in the front rank with our best preachers. The other connectional brethren left too soon or came too late to preach on Sunday.

Dr. C. B. Riddick was superannuated and Dr. Jas. A. Duncan, transferred from the S. Carolina Conference, takes his place at First Church, Birmingham.

I was the fortunate guest of Mrs. Chas. La Croix, whose warm-hearted and most gracious hospitality made it hard for me to leave Athens. Her husband was absent most of the time, but she and her bright children made his home very attractive. My roommate was the versatile, cultured and interesting Rev. Dr. W. C. Hearne, Confederate Colonel during the war, "Grand Prelate" or something like it in the high ranks of Masonry, and other things that make fellowship with him quite enjoyable.

Taking it altogether, like Bishop Galloway, I think this was one of the best Conferences I ever attended.

JNO. R. BROOKS.

Pine Bluff, Ark., 11, 28 '05.

Dr. J. H. Thomas, a prominent physician, of Winston-Salem, died on the 29th of November.

Epworth and Seversville.

Dear Brother:—I reached Charlotte on Saturday Nov. 25th, and preached at Epworth the next day at 11 a. m. and 7:30 p. m. and Seversville at 3:30 p. m. I think I shall like my work fine. The people have received us very kindly, and on Thanksgiving night quite a number called on us and left us many nice things to eat and pack away in the pantry. We feel like praising the Lord all the time. I think we will like Charlotte, God bless all those good people, and success to you in your good work.

Very truly,

A. L. COBURN.

News Notes.

State.

The Shelby School Board, backed by a pledge of the citizens has decided to erect a $20,000, Graded School building at once.

A new bank opened its doors in Shelby last week. It is known as the Shelby National Bank, and Mr. Jas. T. Bowman is the cashier.

The Postmaster General has notified Congressman E. Y. Webb that rural free delivery routes for Mount Holly, Gaston county, and Connelly Springs, Burke county, will be established commencing February 1, 1906.

A charter has been granted the Kingsdale Lumber Company, with $50,000 authorized capital and $40,000 capital stock subscribed. The incorporators are Messers. Iredell Meares, W. A. Williamson, and J. C. Mund—all of Wilmington.

A. W. Gibbs, known to many as "Jud" Gibbs, met with an instantly fatal accident at Barnardsville last week. He was working in a combination saw mill and machine shops when he was struck by a plank and knocked against a fly wheel. The top of his head was torn off, and he was otherwise cut and mangled.

At the approaching session of the Baptist State Convention in Raleigh, a gavel will be presented by Major J. M. Crenshaw to the president of the State Convention at its seventieth session. The gavel will be from a tree near which the great Baptist missionary. Dr. Matthew T Yates, offered his morning devotions when a student at Wake Forest.

An exchange says: The committee appointed by the Methodist Protestant conference to locate the college for the denomination has decided to leave the question open for sixty days. Both Greensboro and High Point are pressing for the college, and each is offering moral and financial support. In High Point $12,000 has been pledged and one citizen pledged himself to give $1,000 a year.

The people of North Carolina have shown their faith by their works. They firmly believe that General Andrew Jackson, the seventh President of the United States, was born in North Carolina, and in accordance with that belief they have officially marked his birthplace six miles southwest of Waxhaw on one of Mr. J. L. Rodman's plantations.

There is a probability of Morganton, getting the railroad running through Mitchell county, and grading on which is now being done in McDowell county.

No Yellow Specks,

No lumps of alkali, are left in the biscuit or cake when raised with Royal Baking Powder. The food is made light, sweet and wholesome. Royal should take the place of cream of tartar and soda and saleratus and sour milk in making all quickly risen food.

ROYAL BAKING POWDER CO., NEW YORK.

There was a meeting of citizens of Morganton Thursday night of last week in an effort to induce the builders of this road to run by Morganton to Lincolnton, the most practicable route for an outlet from the mountains to the seashore, which, it is understood, is the desire of the company. —Morganton Hereld.

There are now 1,219 rural public school libraries in the state for the establishment of which the state has paid $10 each, the county commissioners $10 and the people of the community $10. Sixteen new ones were ordered today, six being in Orange, three in Granville, two in Davidson and one each in Lincoln, Alleghaney, New Hanover, Sampson and Pender.

Imported Tetter.

Fort Fremont, S. C. Oct. 27, 1904.

"Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—Owing to the virtue of Tetterine, I pen you this letter. I was afflicted with one of the most severe cases of Tetterine. I was a sight to look at. In fact it was the Doby Itch that I brought from the Phillipines. Your clerk told me of your Tetterine, I purchased a box and received so much benefit, I got another and was entirely cured and I have sung the praises of it since. M. A. Butler, Co. 117 Coast Artillery.

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oct 5-21t t c nrm

A special report from the Postoffice department at Washington, gives interesting statistics regarding North Carolina Postoffices as follows: The Charlotte postoffice is ahead of all others in North Carolina in a business way. The receipts of the Queen City office amounted to $82,308 last year, while the Wilmington office, which was second in this industrial race, collected a total of $71,394. These figures are obtained from the annual report of the Postmaster General for the fiscal year just ending, and reflect the industrial development of the cities and townsin the State. Raleigh takes rank with receipts totaling $63,076, Winston-Salem fourth, with receipts aggregation $61,356, and Greensboro fifth, with receipts amounting to $53,394. There are 19 postoffices in the State with receipts in excess of $10,000. They are as follows: Asheville $46,941; Durham, $24,454; High Point, $19,921; New Bern, $16,778; Salisbury, $16,539; Goldsboro, $16,596; Fayetteville, $14,008; Statesville, $12,076; Elizabeth City, $11,961; Wilson, $11,798; Kinston, $10,070; Rocky Mount, $10,645; Concord, $10,287; Washington, $10,050. There are 66 others presidential postoffices in North Carolina, but their receipts fall below the ten thousands dollar mark. The total receipts of these 85 presidential offices amount to $333,999, the salary list is $139,325, the clerk hire foots up $131,091 and the free delivery system costs $82,343. Clerk hire is greatest in the Wilmington office, where it is $12,703, in Winston-Salem it is $12,641, in Raleigh $11,913, in Asheville, $10,959, in Greensboro $10,233, and in Charlotte $10,003. City delivery costs most in Wilmington, where it is $10,503. The cost in Charlotte is $10,313, in Raleigh $8,550, and in Greensboro $7,832. The report shows that there are 2,507 fourth class postoffices in North Carolina. Only four other States have a greater number, Virginia, Tennessee, Pennsylvania and New York. Of the fourth class offices in North Carolina, 1074 pay less than $50; 598 pay between $50 and $100, 400 pay between $100 and $200; 313 pay between $200 and $500; 122 pay between $500 and $1,000.

Do you know

of a case of Malarial Fever or "Chills" left over from the sickly Fall season which Quinine or sweet Fever cures could not cure? Send 50 cents in stamps for one bottle of Johnson's Chill and Fever Tonic. If it does not cure in 3 days, write and we will send your stamps back.

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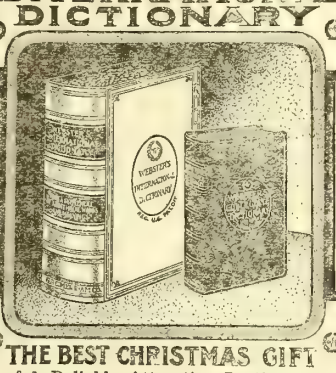
General.

On the 29th ult., there was a desperate struggle in the harbor of Sebastopol, between the mutinous sailors and the loyal troops of the Czar. Ten ships opened fire on the town and the batteries. The batteries replied with terrible effect and three of the ships went down, while the remainder, after two and one half hours of desperate fighting, surrendered. Many were killed and wounded, and the town suffers great loss.

Edwin V. Morgan, just relieved from his post as American minister at Seoul, Korer, by reason of the establishment of a Japanese protectorate there, has been appointed American minister to Havana to succeed Herbert G. Squiers, whose resignation has been received and accepted. It seems that Mr. Squiers had made himself offensive to the Cubans and could not, for this reason, longer represent this country acceptably. The acceptance of Mr. Squiers resignation was inevitable, for, in the view of the State Department, it was a necessary step if cordial relations were to be maintained with the Cuban government.

Teachers will note that all vacancies are not filled We average thirty calls a week for positions to be filled immediately Special enrolment — The Southern Teachers' Agency. Columbia, S C (Formerly Barnwell, S. C)

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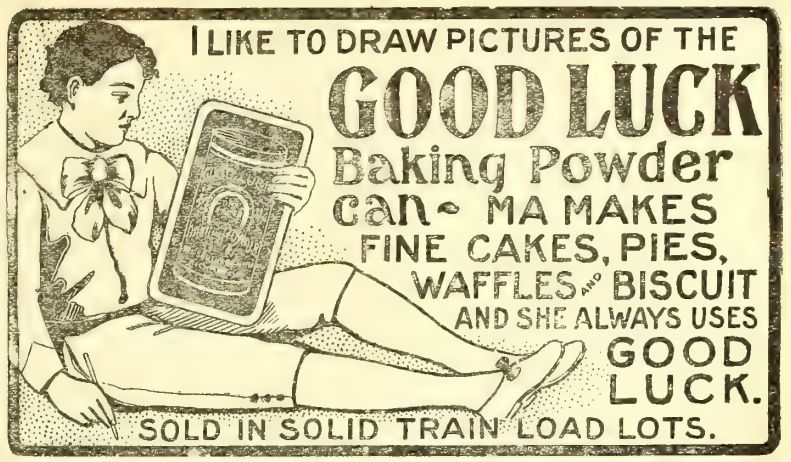
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"When the sun withdraws its light,
Lo! the stars of God are there;
Present host, unseen till night
Matchless, countless, silent, fair."
—Selected

A Home in Heaven.

A home on earth is good. Few words appeal to the heart with such force as the word "home." What is more pathetic than the story of one who has lost his home? How touching the memory of the old home! It was in the country. It was a lowly cottage. Life there was very simple. The furniture was very plain. The environment was crude. But it was a sacred place. Father and mother and brothers and sisters were there. Familiar names, familiar faces, familiar scenes, kindred spirits made the place sacred. Every stone, every board, every window and door in the old house and every tree and shrub about the place is sacred. Others might pass by without a sensation save of loneliness, but to the one who was born and brought up there everything is beautiful.

But all this has passed away. Death invaded the home and changes came, and all that is left of the home is a memory. There is a strange swelling of the heart when the memory of the old home rises in the mind. "Be it ever so humble, there's no place like home." It is worth more than a marble palace, more than the treasures of Egypt. But it is gone. Is the earthly home nothing more than a shadow? Is all this beauty and sacredness vanity and vexation of spirit? Is it nothing but mockery? Is there nothing permanent to satisfy the home feeling of the heart? Hearken:

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." "We know that if this earthly house of our tabernacle shall be destroyed, we have a building of God, a house not made with hands, eternal in the heavens." It is enough.

"A tent or a cottage, why should I care?
They're building a palace for me over there."
—New York Christian Advocate.

Silencing God.

One of the most foolish acts of which a man can be guilty is that of knowingly rejecting the Divine message which in the goodness of God is sent to him. When Jeremiah uttered his warnings against the wicked ruler and his people, Baruch read the book to the princes. They hid the scribe, and told his message to Jehoiakim. It was a message of warning, sent in the mercy of God, yet the king was angered. He sent for the book, cut it into pieces with his penknife, and burned it in the fire on his palace hearth. Then he thought he had silenced God. How much he was mistaken! God sent a second message by his prophet, just like the first one, but with an added curse and punishment for the impious king.

Men who read this old story in the Book of Jeremiah remark on the folly of Jehoiakim, yet there are thousands to-day who are of the same foolish kind. Some men take the penknife of criticism, and hack God's Word to tatters, till there is no semblance of its real self remaining Others refuse to hear it. Still others listen, and then turn away in disdain. These all vainly imagine they have silenced God. In the day when Jehoiakim's fate overtook him, when he was without one to sit in his stead on the throne, when his body was cast out to the heart by day and to the frost by night, his fate was deplorable; but it was little to be compared to the punishment of the man who scornfully tries to purchase a little brief surcease from worry by burning up God's kindly message in the fire of human wickedness. It is the "foolish man" who says in his heart that "there is no God," and only such a one ever willfully contemns God's message.—Pittsburg Christian Advocate.

Walking With God.

Mark those men whose life is hidden in God, so that of themselves they make no account. Thus can they delight themselves fully and freely in all that which God is doing, apart from the thought of themselves and to them, therefore, it is true that Heaven and earth are theirs, and all things are theirs and fulfill their will, because the will of God is their will.

And their cup overfloweth with joy even here below, because in all things they have a joy and delight that is steadfast and full. Whilst they walk with God, all is peace. For in him sorrow is not sorrow, and pain is not pain, but all is peace and rest, all that God willeth, to them is sweet and pleasant.

Nor is it only that to them the will of God is sweet. It is more than this. For to them he gives the fair sunshine of his comfort, and the blessed joy of Heaven, ever here below. So that they live already as it were in Heaven—Henry Suso.

Sunlight Christians.

Being lighted is never the end of the Christian's life—not even being lighted from above. Being lights—that is the end. The moon is bright when it happens to be in a bright place; when the earth comes between it and the sun it turns dark.

There are moonlight Christians, who are bright enough when lighted by God's manifest favor, but if the darkness of earth—a sorrow or burden—rises between them and God they are black and dark.

Christ enjoined upon his disciples that their whole body should be full of light. Their oneness with the brightness of God was to be such that they should become light, not merely lighted. No earth shadow then could ever come between them and their light. Christ would have us so dwell in the light that we may become children of the light, in whom there is no darkness at all.—Sunday School Times.

A Hopeful View.

A very true Christian must have an element of extension in him. His faith teaches him the certain coming of brighter days. The work of God is extending, and a pure and evangelical Christianity is taking firmer root at home and abroad.

There has never been so strong a disposition to carry on the Gospel work as now. Never were so many children gathered into Christian Sunday-schools as today. At no time have churches been built with such wonderful rapidity. Never have so many people believed in the power of Christ to save, and to save to the uttermost. —Bishop Hurst.

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The Family Circle.

One Left.

The one babe lost is the one babe left;
The others are grown and gone away;
So cruel it seemed when first bereft,
Yet the lost is the only one left to-day!

I watched them grow out of my longing arms,
While each in turn lost the baby face;
The years fled away with those winsome charms,
And manhood and womanhood took their place.

And now they've made them homes of their own,
While I by the fireside rock and dream:
And, oh, I should be so all alone,
Did not the past like the present seem!

But, while I am rocking, my babe again,
That I lost, far off in the dimming years,
I clasp with the joy that is kin to pain,
And water my dusty heart with tears.

—Minot J. Savage.

God's School.

In our Father's school are many benches. This life is school-time. Whatever the word God writes on the top of your page—Patience, Courage, Forgiveness, Resignation—copy it over and over until he gives you another word. Never murmur. Do your best to solve your problems. If they are hard, try hard. If you are in the dark, say: "Speak, Lord, for thy servant heareth." When you feel like complaining, listen. Be still before God. David said: "I was dumb, I opened not my mouth, because thou didst it." That is better than moaning and lamenting; but let us leap from David to Jesus, and say: "The cup which my Father hath given me, shall I not drink it?" "Father, glorify thy name." So shall we be made perfect through suffering.—Maltbie D. Babcock, D. D.

Don't Have the Blues.

It is never the women who have cause to feel blue who indulge in blues. The women who have shiftless husbands, hard-hearted landlords, sick babies and all the usual accompaniments of poverty never grows so depressed that they have to be treated for it. They are too busy. It is the woman with the adoring family, social position, and a comfortable income who doesn't find life worth living. It isn't the servant girl who indulges in melancholia, but the daughter of the family who arises at eight, dawdles over her breakfast, reads a little, practices a little, shops a little, craves excitement with all her heart, and is melancholic because she doesn't have it.

There is no habit which grows upon one so rapidly. Melancholia becomes a disease in a very short time. My own plan, whenever I feel an attack coming on, is to put on my walking boots and tramp vigorously as far as I can. It is simply impossible to exercise and feel blue at the same time. Of course, a general care of the health is necessary, and work is the chief factor in effecting a cure. Every woman who has a tendency to melancholia should have an occupation which, if it doesn't entirely absorb her, will at least keep her busy. And she should give her mind up to practical rather than theoretical affairs. She should learn how to put an extra shelf in a cupboard, or how to stop a squeaking door, or how to make an overshoe that won't come off at the heel, rather than study the teachings of the theosophical school, or the philosophy of Herbert Spencer. Ordinarly good health, plenty of exercise, plenty of work, and an interest in the affairs of this world are the great preventives and cures of melancholia.—London Doctor.

Ths Evil of Taking Offence.

To give offence is a great fault, but to take offence is a greater fault. It implies a greater amount of wrongness in ourselves, and it does a greater amount of mischief to others. I do not remember to have read of any saint who ever took offence. The habit of taking offence implies a quiet pride which is altogether unconscious how proud it is. The habit of taking offence implies also a fund of uncharitableness deep down in us, which grace and interior mortification have not reached. Co ntemporaneously with the offence we have taken there has been some wounded feeling or other in an excited state within us. When we are in good humor we do not take offence.

Is it often allowable to judge our neighbor? Surely we know it to be the rarest thing possible. Yet we cannot take offence without, first, forming a judgment; secondly, forming an unfavorable judgment; thirdly, deliberately entertaining it as a motive power; and, fourthly, doing all this, for the most part, in the subject-matter of piety, which in nine cases out of ten our obvious ignorance withdraws from our jurisdiction.

A thoughtless or a shallow man is more likely to take offence than any other. He can conceive of nothing but what he sees upon the surface. He has but little self-knowledge, and hardly suspects the variety or complication of his own motives. Much less, then, is he likely to divine in a discerning way the hidden causes, the hidden excuses, the hidden temptations, which may lie, and always do lie, behind the actions of others.

Readiness to take offence is a great hindrance to the attainment of perfection. It hinders us in the acquisition of self-knowledge. No one is so blind to his own faults as a man who has the habit of detecting the faults of others. A man who is apt to take offence is never a blithe nor a genial man. He is not made for happiness; and was ever a melancholy man made into a saint? A downcast man is raw material which can only be manufactured into a very ordinary Christian.

If it is not quite the same thing which censoriousness, who shall draw the line between them? Furthermore, it destroys our influence with others. We irritate where we ought to enliven. To be suspected of want of sympathy is to be disabled as an apostle. He who is critical will necessarily be unpersuasive.

In what does perfection consist? In a childlike, shortsighted charity which believes all things; in a grand, supernatural conviction that every one is better than ourselves; in estimating far too low the amount of evil in the world; in looking far too exclusively on what is good; in the ingenuity of kind constructions; in our inattention, hardly intelligible, to the faults of others; in a graceful perversity of incredulousness about scandal or offences. This is the temper and genius of saints and saint-like men. It is a radiant, energetic faith that man's slowness and coldness will not interfere with the success of God's glory. No shadow of moroseness ever falls over the bright mind of a saint. Now, is not all this the very opposite of the temper and spirit of a man who is apt to take offence? The difference is so plain that it is needless to comment on it. He is happy who on his dying bed can say, "No one has ever given me offence in my life." He has either not seen his neighbor's faults, or, when he saw them, the sight had to reach him through so much sunshine of his own that they did not strike him so much as faults to blame, but rather as reasons for a deeper and a tenderer love.—Frederick William Faber.

Better Than Spanking.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this Mrs. M. Summers, Box 185 Notre Dame, Ind., will send her home treatment to any mother. She asks no money Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Man's Unreasonableness

is often as great as woman's. But T. S. Austin, Mgr. of the "Republican," of Leavenworth, Ind., was not unreasonable when he refused to allow the doctors to operate on his wife, for female trouble. "Instead," he says, "we concluded to try Electric Bitters. My wife was then so sick she could hardly leave her bed, and five [5] physicians had failed to relieve her. After taking Electric Bitters, she was perfectly cured, and can now perform all her household duties." Guaranteed by druggists—price 50c.

Plan of Episcopal Visitation, 1905--06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va. Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol. Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, apan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

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BABY IS HANGED IN IRON BED

Ohio Infant Loses Life as Result of Peculiar Accident.

FINDLAY, Ohio, Aug. 27.—The 7-months-old son of Mrs. Joseph Baker, living near Rawson, was killed to-day by hanging himself in an iron bed. After falling or crawling through the bars the child was unable to get back and in the absence of its mother was choked to death.

Protect Your Baby With a Foster Crib

Several years ago, at the suggestion of a far-seeing mother, we began the manufacture of a crib to prevent just such an accident as that described in the news item clipped from the Chicago Record-Herald of August 28, 1905.

The Foster Accident Proof Crib is made with spindles too close for baby to put its head through and sides too high for the child to climb over. Sliding sides may be dropped and crib used as an annex to mother's bed. Protect your child against a similar accident. Write for full descriptive booklet.

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North Carolina Christian Advocate

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This paper will be continued to subscribers at the expiration of the time paid for unless the office is notified to the contrary. Watch your label, and unless you intend to pay for the paper, do not allow it to be delivered to you over the time. If you wish the paper discontinued, notify us by postal card.

A MINISTER in Oak Park, Ill., whose men for the most part do business in Chicago, and who find it difficult to maintain family worship, has prepared a little manual called "Four Weeks of Family Worship for Busy Homes." If other pastors think that they might find it of use, more copies will be printed, and the type will be held for a few days. A sample will be sent free to any one interested, so long as the present supply lasts. Requests should be made to Rev. W. E. Barton, D.D., Oak Park, Ill.

VANDERBILT UNIVERSITY CALENDAR.

The Vanderbilt University Calendar has just been received at this office with the compliments of the Correspondence School of the M. E. church, South, Nashville, Tenn. This calendar is a fine specimen of the art of printing and engraving and should find a place in every Methodist home. There are views of the various buildings of our great University, besides glimpses of scenery on the campus. Price postpaid 50 cents. Address orders to Rev. J. L. Cuninggim, Nashville, Tenn.

HUMAN NATURE EXEMPLIFIED.

It will hardly be seriously claimed that any college in North Carolina is the equal of the University for Women in its department of music, except by those who love to brag.—Charity and Children.

Ever since our eye fell upon this little paragraph we have been wondering if it ever occurred to Brother Johnson that the printing of this would stamp him as a past master in the art which he here condemns. We love Brother Johnson. He is an amiable fellow, but in this instance he fell a victim to the infirmity of going off half-cocked. Human nature is a strange mixtur, according to Josh Billings. It is even so.

A SIGN OF PROGRESS.

We congratulate our twin sister across the way that she is coming along in the matter of full collections. Mr. Daniels, of the News and Observer, in his report of the Conference on Sunday, attributed the full collections to cotton,—the prosperity of the country. We are inclined to put it on the higher ground of a quickened conscience on the subject of missions and of a growing spirit of liberality. We think the history of the past will establish the fact that prosperity is often hostile to the spirit of liberality. The most hopeful sign of real progress in Methodism in North Carolina is the fact that our people are giving more liberally from year to year to the cause of Christ in the regions beyond, even in properous times when there are the very strongest appeals to selfishness on all hands.

NORTH CAROLINA CONFERENCE.

The North Carolina Conference met in Wilson, North Carolina, last Wednesday, Bishop Wilson presiding. The Conference seems to have been one of unusual interest and pleasure, and the reports indicate very satisfactory progress. Nine young men were received on trial, being the largest class admitted for a number of years.

The delegates to the General Conference are: Lay—J. G. Brown, T. J. Jarvis, Henry Page and J. F. Bruton. Clerical—Jno. C. Kilgo, T. N. Ivey, J. D. Pegram and J. N. Cole.

The assessments for Foreign and Domestic Missions were paid in full for the first time in the history of the Conference. The next session of the Conference will be held at Rocky Mount.

Two new presiding elders went in, viz, John H. Hall and R. B. John. J. E. Underwood was appointed to Rockingham and J. D. Bundy to Kinston. Rev. J. J. Renn was appointed to the Clayton Circuit.

THE SUNDAY-SCHOOL MAGAZINE.

The December number of this excellent publication is worthy of special mention. The editorials, always stimulating and helpful, are, if possible, better than usual, and the lesson helps are par excellence. Whatever there may be for Methodists to be ashamed of and to offer to the public with apologies, it is certainly not their Sunday-school periodicals, and especially the Magazine. If any Sunday-school teacher is trying to get on without this valuable help it must be because the matter has not been brought to his attention, or because he is incapable of an intelligent appreciation of a good thing. The Magazine is designed as a help for teachers and Bible classes, and the paltry sum of 50 cents, the subscription price, is not to be thought of in comparison with the real value of such a help in studying the International Lessons. Let every Sunday school superintendent see that his teachers are provided with this valuable help. Write to Smith and Lamar, Nashville, Tenn.

IS THE TEXT IN THE WAY?

Custom is imperious. It is so in the matter of preaching as well as in other things. In every sermon the first thing expected is the enunciation of a text. Somehow the preacher himself feels that there must be a text at the top, and generally a short one.

In making the practical application for next Sunday's lesson, describing the manner of reading and explaining the Law by Ezra and Nehemiah, Dr. Carlisle quotes Dr. James Alexander as saying: "I am more and more persuaded that the practice of preaching from a single text has greatly impaired the influence of the pulpit." Many others have been of the same mind, and a study of the method of reading and explaining the law to the people at the time referred to will be worth as much to a preacher as a whole course of lectures on homiletics.

The first thing to be noted is that they read distinctly. It is worth much in making our ministry effective that we read distinctly, and many preachers will add vastly to their powers of usefulness if they will yet take up the matter of learning to read. We should not forget that the object of reading and preaching the word is that the people may understand. How can they understand if we fail to speak distinctly?

The second thing suggested is that of explaining. These preachers in Jerusalem not only read distinctly, but they gave the sense, and caused the people to understand. When Phillip joined himself to the chariot with the Eunuch the first thing that occurred to him as he began to instruct was to ask the question "Understandest thou what thou readest?" When the Eunuch admitted that there were difficulties in the way Phillip proceeded to explain what he had not befere comprehended, and thus was enabled to unfold the truths of divine revelation to him. The result was his conversion.

That the people may understand what is written should be the aim of every preacher, and if the little text at the top is in the way, then let it be left off, and let the whole passage of Scripture be considered, so as to bring out and make clear what is meant to be taught. Comment and exposition are almost always better than an attempt to preach a textual sermon, and if a text be chosen it should be one the interpretation of which will bring out in forcible exposition the full meaning of a whole passage of Scripture. Let the preacher learn not to be hampered in presenting the truth by a single text.

THE METHODIST STEWARD.

Next to the minister the Methodist Steward occupies the most sacred and responsible office in the church. He is in Methodism what the Deacon is in denominations having the Presbyterian form of government. His office combines both spiritual and temporal functions. He is not only charged with the duty of serving tables in the sense of acting as the commissary in the army of the Lord, but he is to assist the pastor in the spiritual care of the flock.

There are, therefore, two essentials in the character of the man who is charged with the duties of this office. These are set forth in our Book of Discipline. First, he must be a man of solid piety, and one who both knows and loves the Methodist doctrine and discipline. Thus it will appear that this requisite requires two things: Consecration and intelligence. Some men fail in this office for lack of the first great qualification, that of piety. There can be no greater misfit than a man in the office of Steward who is not pious—whose life and conduct are such as to discredit his profession. But piety alone will not suffice to give efficiency in the work of a steward. He must know and love the Methodist doctrine and discipline. Many good men fail because they have not taken advantage of opportunities to inform themselves in reference to the church. They are not familiar with the teachings and usages of Methodism, and are, therefore, weak where they ought to be strong—wanting in enthusiasm where they ought to be a bulwark of intelligent strength and helpfulness. In this connection let it be said with emphasis that Bishop Duncan was right in declaring that no man should be tolerated in this office who will not provide himself with a book of discipline and his church paper. There is no excuse at this day and time for a man in this important office to be blundering in ignorance.

The second essential is that of being a man of good business qualifications. Of course it is not possible in every congregation to secure for this office men who have the best business training; but every person elected can, if he will, acquire the business habit, and transact the Lord's business in a business-like way. Every Steward should provide himself with a book in which, according to the Book of Discipline, he can keep an exact account of "all money's received, &c." The church loses large amounts annually, not on account of dishonesty, but on account of the indifferent, lax and slip-shod business methods of the Stewards. The greatest fault is a failure to begin in time and, reducing the work to a system, persist in holding the church to a systematic method of meeting the current expenses of the church in supporting the gospel.

Just now the new Boards are being installed in many places. We trust, as far as possible, the installation service published in these columns two weeks ago will be used in all the charges, and that these officers of the church will be brought before their congregations and the duties and obligations of their office solemnly impressed upon them. Not the least among the advantages of this installation service will be the opportunity of impressing the congregations with their duty to co-operate with these men in their work and help them to be efficient servants of the church of God.

CONFERENCE PICKINGS.

Here we are at Conference. Fifteen years ago—how quickly has flown the time—Conference was held in Wilson. Bishop Keener presided and Donald W. Bain was the Secretary. It was the first Conference after the division, and I remember how insignificant the body seemed, as compared with the preceding Conferences, when all the preachers of the undivided Conference were present. I do not remember how many members there were on the roll; but I feel sure that more than a third of those who responded when their names were called in December, 1890, have gone to their reward. Only fifteen years ago, and yet over fifty of the men who left Wilson, after receiving their appointments that year, are missing. They fell by the wayside and their graves remind the living, as they pass along, of the

few years ago when those whose bodies are now resting beneath the sod were living, and going about doing the Master's work. What memories come back to us when we think of Daniel Culbreth, Robert O. Burton, John W. North, James H. Cordon, Marquis L. Wood, Shockley D. Adams, David R. Bruton. Frank L. Reid, V. A. Sharpe, Washington S. Chaffin, Thos. W. Guthrie, William B. Doub, James H. Bobbitt, W. S. Black, Joseph B. Martin, Jesse A. Cuninggim, Nathan A. Hooker, Peter L. Herman, L. J. Holden, T. Page Ricaud, A. R. Raven, Solomon Pool, Moses J. Hunt, W. C. Norman, B. B. Culbreth, Jesse H. Page and other familiar names that were on the Conference roll fifteen years ago! Is it possible that all of them are dead. It seems so strange that they are absent. They used to be so prompt in their attendance and so attentive to all the details of the Conference business.

Dr. Black went off the Raleigh district at that Conference to the Oxford Orphanage and Dr. Cuninggim succeeded him. Rev. G. A. Oglesby was made presiding elder of the Wilson district. James H. Cordon was returned to Edenton Street church, Raleigh. It seems like as yesterday; but fifteen years have passed, and in that time over half a hundred of those who were Wilson's guests will soon be forgotten.

* * * *

How boldly speak those fortunate ones, in making their reports, who have brought up all the collections, for they expect to hear the Bishop say: "A good report my brother!" But those who are away behind do not speak quite so loudly, but emphasize the statement that collections are better than last year. And when the Bishop asks: "Brother, why could you not get your collections in full?" an explanation has to be made, which tells the story of a hard year's work under the most trying and disheartening circumstances.

Yes, some preachers every Conference year, have hard experiences, because they have hard fields; but, the per cent. of the collections which they bring up was harder to get than the "paid up in full," of those who had better fields.

A brother whose clothes are the worse for wear, and whose serious face betokens anxiety as well as a recent hard experience, reports a bad year. His family have been sick, his horse died, and the crops were short in the bounds of his circuit, consequentiy his work has suffered.

The Bishop is very attentive to what the brother is saying; you can see that his heart has been touched by the recital; and it affords him a fine opportunity to make a very thrilling as well as an interesting talk on the heroism, self-sacrifice and hardships of the "old fathers" who pioneered Methodism into the Western wilds.—Rev. R. H. Whitaker, in News and Observer.

NOTES AND PERSONALS.

AROUND THE CONFERENCE.

Rev. R. M. Courtney and wife, of Lincolnton, have been visiting their parents at Hartland.

Rev. A. S. Raper, of East Greensboro circuit, is moving into the parsonage this week. His postoffice address is Greensboro, R. F. D. No. 2.

Rev. C. E. Kirkprtrick and his sister, Miss Maggie, were in Waynesville last Saturday. Mr. Kirkpatrick was on his way to Andrews where he takes charge of the Methodist church at that place.

The Caroleen correspondent of the Charlotte Observer says: "The new Methodist pastor for the twin-towns, Rev. S. T. Barber, is making a fine impression on his congregation."

Services were held in the Methodist church Sunday, Rev. Price, the new minister presiding. His opening address and sermon were highly appreciated by an unusually large congregation.—Lenoir Topic.

The sermon of Rev. Jno. W. Moore, at West Market Street church, in the Thanksgiving service on Thursday of last week, was one of appropriateness and of unusual interest. The people of Greensboro, and of Walnut Street church, especially are to be congratulated on his coming into their midst.

Rev. D. C. Ballard, pastor of the Mount Airy circuit, has arrived, and is boarding with the family of R. L. Gwyn, at "Idlewild." Last Sunday he preached two sermons at New Hebron and Beulah, respectively. He made a favorable impression upon those who heard him.—Mt. Airy Leader.

Lieutenant Clarence Sherrill, Corps of Engineers, United States Army, stationed at Fort Leavenworth, Kansas, was married on November the 30th, to Miss Geraldine Caldwell, of Leavenworth. Lieutenant Sherrill is the son of Mr. and Mrs. M. O. Sherrill, of Raleigh.

Rev. Ira Erwin and family left for Waynesville last week carrying the good will and esteem of everyone they learned to know in Greensboro. Rev. Mr. Bell, Rev. Erwin's successor at Centenary church, preached his first sermons here Sunday, making a most favorable impression on his large congregation. —Greensboro Patriot.

Rev. R. D. Sherrill arrived Tuesday, and will hold his first service in the Methodist church Sunday morning. The people here welcome him most warmly, and already feel assured that he is one who will continue to remain in great favor. It is hoped that there will be a large attendance at the services Sunday.—Stanley Enterprise.

Referring to the arrival of Rev. John M. Price on the Monroe circuit, the Monroe Enquirer says: "Mr. Price is a Union county man. He is a son of the late Mr. McCollum Price and has many relatives in this county. He is a good preacher and earnest Christian worker. Until a parsonage is provided at Unionville Mr. Price will live in Monroe."

Rev. W. P. McGhee, the new pastor of Linwood circuit, arrived Saturday with his family and is now occuping the Methodist parsonage, corner of State and First streets. Rev. S. S. Higgins, who is pastor of West Lexington church, is also here. The Dispatch welcomes these good people to Lexington and trusts their stay will be long and profitable.—Davidson Dispatch.

Rev. T. W. Watts, the new pastor of the Methodist congregation here, preached his first sermon in the Methodist church Sunday morning. We did not have the pleasure of hearing him but we are told his sermon was excellent and the impression he has made on the congregation is very pleasing. We hope his stay with us will be pleasant and that it will accomplish much good.—Thomasville cor. Dispatch.

Rev. T. E. Winecoff, recently pastor at Mount Airy, and who was transferred at our late Conference to the South Carolina Conference, has joined the Methodist Protestant church. He will locate at Thomasville for the present and devote his time to business matters. He gives as his reason for this change that he was opposed to the power vested in presiding elders by which they can change a pastor, he says, regardless of his or the congregation's wishes.

Rev. Frank Siler preached at the First Methodist church Sunday morning and evening to audiences that filled the church to overflowing. The subject Sunday morning was the "Office and place of the Holy Spirit"; the Sunday evening subject was "The three appearances of Christ." Both sermons were strong and thoughtful and on every hand from those who attended the services both sermons are spoken of in unmeasured terms of praise.—Landmark.

Rev. B. F. Fincher, of Farmer, spent last Friday and Saturday here with his daughter, Mrs. Fulton Austin. Mr. Fincher is a native of this county and is now pastor of the Uwharrie circuit in Randolph county. He is very popular with his people, as is shown by the fact that they raised their pastor's salary last year from five hundred to six hundred dollars and in addition to this raise in stated salary they gave him this year when he went up to Conference, one hundred dollars.—Monroe Enquirer.

A press correspondent writing from Morganton on November 29th, says: "Rev. W. M. Bagby, the recently appointed pastor to the Morganton Methodist church, preached his first sermon here last Sunday. Mr Bagby comes here with the reputation of being a fine Christian gentleman as well as an excellent preacher. He made a good impression on his hearers. His family arrived yesterday on the noon train and several ladies were at the parsonage to receive them and had dinner ready for them. They have the warmest welcome in our town."

A large congregation assembled at Central Methodist church in this city last Sunday morning to hear the first sermon of Rev. J. E. Abernethy, the new pastor. The people expected something good, for the new pastor came here highly recommended as a pulpit orator and fully sustained his reputation. From the time he announced his text to the conclusion of his discourse, he held the audience in strict sympathy with himself and his subject. In his initial sermon, his audience caught the inspiration of the speaker and saw only a noble servant of God. On last Friday evening the members and friends of the church gave a reception to the new pastor and his wife, which was largely attended, and the welcome was indeed a warm one.—Mount Airy Leader.

The Daily Industrial News, of this city gives interesting a sketches of prominent business men of the city every few days. A few days ago they published a sketch of Mr. J. A. Odell, from which we quote as follows: "Besides his sterling business qualities Mr. Odell has the most steadfast religious principles, never having separated his life as a merchant from his life as a Christian. That his church values him and regards him as important to her welfare is shown by the fact that he has been president of the joint Board of Finance of the Western North Carolina Conference ever since its beginning sixteen years ago, and anterior to this he was treasurer of the Board of Finance of the North Carolina Conference, before the division of that organization into two bodies."

SOUTHERN METHODISM.

Rev. T. A. Smoot, of Main Street church, Durham, was called home from Conference last week by the illness of his little two-year-old son. He has pneumonia. We trust the little fellow may be spared to his fond parents.

Mr. W. S. Witham, of Atlanta, has given an aggregate of $18,000 to LaGrange Female College as a loan fund. The last $5,000 being announced at the session of the North Georgia Conference, conditioned on the Conference raising a like amount.

Mrs. Chas. N. Hawkins, of Hollister, Cal., has the honor of being the first to give a lot upon which is to be built a home for a worn-out preacher of the Pacific Conference. This lot is located in a delightful part of the city of Hollister, central both as to church and school and is valued at $500.—Pacific Methodist Advocate.

NOTICE TO PRESIDING ELDERS.

The appointment of Rev. G. W. Callahan to Ozark, leaves vacant the East Bend Circuit. I will thank the Presiding Elders for assistance in securing a preacher for that place.

Respectifully,

L. T. Cordell.

Wilkesboro, N. C.

MORGANTON DISTRICT NOTICE.

My Dear Brother Blair:—Please announce in this weeks issue that the district Stewards of the Morganton District will have their annual meeting in Marion Friday Dec. the 15th at 2 p. m. The pastors of the District are also requested to be present.

J. H. West.

The Sunday School Lesson.

LESSON FOR DECEMBER 10, 1905.

Reading and Obeying the Law. Neh. 8:8-18.

Golden Text.

Blessed are they that hear the word of God, and keep it. Luke 11-28.

NOTES.

"First that which is natural, afterward that which is spiritual." Shelter and protections were the first need, as an effort for the comfort and comeliness of a place for worship is in itself the beginning of a religious revival. We saw with what skill and energy Nehemiah achieved the toilsome building of the wall. The dedication of them was gladsome. 'The joy of Jerusalem was heard afar off." Now Ezra appears. He had been cleansing the city, leaving in it only one tomb not kingly—that of Huldah, the prophetess. At once a religious effort is begun, that right living might prosper within the walls.

At this same time Phidias at Athens was building the most beautiful edifice on earth, the Parthenon, still standing in ruinons perfection. When it was completed the wonderful statue of Athena was set within it, and the dedication was with the most refined and elaborate of heathen ceremonies. The guardian goddess was now fitly homed. The Jewish leaders with simple rites adore a spiritual God. "Ezra blessed the Lord, and the people said, Amen."

"Woe is me, for I am undone!" When the people heard the words of the law, an awful chasm seemed to open before them. They saw difference between their own conduct—and that of their fathers as well—and that which the law required, and which they had solemnly covenanted to maintain. "We have sinned, both we and our fathers!" Then, too, the splendors of Solomon's dedication and the gladness of Zerubbabel's came vividly to their thought. Here now dilapidation and half ruin had come. They had come to be the contempt of their neighbors. "All our pleasant things are laid waste." It might have been otherwise.

They have now at least done what is good in the Divine eye. They have, in a meager way to be sure, come into line with the good things of former days, with the doings of Solomon, Hezekiah and Zerubbabel. "Thine anger has passed away, and thou comfortest me." They now can look on the bright side, on the promises, for their labor has not been in vain. A large gladness will help them in future efforts, for "the joy of the Lord is their strength." He who enjoys religion is most likely to retain it.

He who comforts them that are cast down has now comforted them by the coming of Nehemiah. In the King's favor is new life. The wall has risen; their foes are baffled; they have had a memorable year. Feasting and the voice of melody, outward show of gratitude, are now in order.

This, the gladdest festival of the year, by a happy coincidence came soon after the walls were restored, about October 1. Moses had meant this as Israel's Thanksgiving, but it had been so neglected that it seemed a new institution. Now amid autumn's charms they gather the holiday boughs and live in the merry booths. So did they in our Saviour's time; and he would prolong its joy for us and for all the world, for in it he said: "If any man thirst, let him come unto me, and drink."

Moses' last word about Tabernacles was: "In it thou shalt rejoice." For what Nehemiah, divinely, had done and heartened them to do, had given the city a new character. He had rebuilt the wall, restored the temple usages, expelled all heathen, and reestablished the Sabbath. (The best mine in Colorado moves by Christian rule and with a Christian Sunday.) Judah enters upon a new and hopeful career, redeemed out of its errors and wrong doings, and this feast marks a new era in Jewish life.

Ezra probably was the reader, and his "pulpit of wood" was the beginning place of popular preaching, of pulpit discourse. Nehemiah, builder and fighter, courtier and reformer, now as preacher, stands by Ezra, and aids him in his task. Both are tough, close-centered, practical men. "This do, and thou shalt live," seems to be the essence of their teaching. It touched the hearts of the people, for it agreed with the strenuous temper which had done the heavy work of the last two months, and they listened from first to last.

A day of solemn covenant. "In the name of God, Amen," begin old English covenants. This began: "Thou, even thou art Lord alone!" It rehearsed the Divine doings with Israel from Abraham down. It confessed the many and grievous violations of covenant, idolatries and mockings of Divine mercy of which Israel had been guilty, and deplored the justly sent woe and bondage still on them. "Because of this we make a sure covenant, and write it, and seal it." They bound themselves to abide by the law.

He turned to the king, but "after certain days" he again has furlough, and coming to Jerusalem, corrects some growing wrongs. He then vanishes from the sacred record, though he lived to old age, ever true and useful. He could say. "I have fought a good fight: I have finished my course" He, like Esther, is a light in dark times. Devout, gifted and faithful, his last humble prayer is: "Remember me, O my God, for good."—A. B. Hyde, D D., in Pittsburg Christian Advocate.

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Yorkville	Lv 9 48 am	5 57 am	
Gastonia	Lv 10 38 am	7 50 am 9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am 1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

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Our Little Folks.

Five Little Foxes.

Among my tender vines I spy
A little fox named—By and By

Then set upon him quick, I say,
The swift young hunter—Right Away

Around each tender vine I plant,
I find the little fox—I Can't.

Then, fast as ever hunter ran
Chase him with bold and brave—I Can.

No Use in Trying—lags and whines
This fox among my tender vines.

Then drive him low, and drive him high
With this good hunter named—I'll Try.

Among the vines in my small lot,
Creeps in the young fox—I Forgot.

Then hunt him out and to his pen
With—I Will Not Forget Again.

A little fox is hidden there,
Among my vines named—I Don't Care.

Then let I'm Sorry—hunter true—
Chase him afar from vines and you.
—Selected.

The Little Girl Who Played.

The visitor and Sue Frances sat on the pleasant, shady piazza, eating cookies. Between bites they took long, stragly stitches in Lady Claire's sleeves; they thought they were making Lady Claire a dress. Since the visitor's arrival they had played croquet and ball, go a-visiting and school, travel and guess whats in my mind. They were really quite tired out playing.

"Who's that stripped littlo girl across there, wheeling a baby carriage without any hat on?" inquired the visitor suddenly.

Sue Frances took another bite and answered? 'O, that's the little girl who never plays. She's always wheeling or sweeping or doing something; she never plays."

"Never plays? Sue Frances Treworthy?"

"Well, honest, she never. I guess you'd pity her if you lived on the opposite side of her. It makes me ache!"

The visitor got up rather suddenly. "I guess I'll take Lady Claire to walk," she said; "she needs a constitution."

But it was not of Lady Claire's health she was thinking; she wanted to go a little nearer to the girl who never played and see how she looked.

Across the street the baby carriage came to a stop as the visitor approached. The girl who never played was smiling! She looked just like other little girls?

"How d' you do?" she nodded.

"No, thank you—I mean I'm pretty well, thank you," murmured the visitor in some confusion. "You don't look a bit diff'rent!" she added honestly.

"Me different?"—in wonder.

"I mean because you don't ever play. I 'sposed you'd look—"

"Don't ever play—me? Why, I play all the time!"

"Oh!" stammered the visitor. 'Oh, I hope you'll beg my pardon. I thought Sue Frances said you swept and—and worked."

Why, I do; but I play all the time I'm doing it. I always take the baby out like this; what do you suppose I play then? I was playing it when you came across the street, You can't never guess, so I'll tell you, I was playing body-guard."

The visitor's eyes opened wide.

"Yes," laughed the other. "I'm the bodyguard, you know. The baby's the Czar, and he can't go out alone for fear of being bombarded, and—things I have to stay right with him every minute to bodyguard him. Then, when I feed him, I have to taste everything first to be sure it won't poison him; that's the way they do with the regular Czar I mean. It's lot's of fun to play that!"

"But—but you have to sweep a lot, don't you?" questioned the visitor slowly

"Course; and then I play I'm driving out the hordes."

"The—the what?"

"Hordes—of sin, you know. My, don't I sweep 'em out like everything? I make those old hordes fly, I tell you! But they will creep back, so next day I take the broom and drive 'em out again. That play's fun, too."

The visitor's eyes were getting very wide open indeed. She had never "played" sweep or body guard the baby. Suddenly she remembered a kind of work you couldn't play.

"There's washing the dishes," she said triumphantly. And as sure as you live the other little girl nodded with glee. "G, yes that's splendid play!" she laughed. "I play that three times a day. Shipwreck, I call it."

"Yes, the dishes tumble into the boiling sea, waves always are soapsudsy on the tips, you know. I play a great ship has been wrecked, and I'm the life saving stationer saving the folks. The nice white dishes are the first cabin, passengers, and the cracked and nicked ones the second cabins, and the pans and pots the steerages. The saucers are the boys, and the cups the girls, and the better plates the little babies. It's the greatest play that is!"

The visitor went back to Sue Frances with a thoughtful face. She had quite forgotten Lady Claire, who dangled ignominiously by one leg.

Sue Frances was playing tea party; she had tea all ready. "Well," she said, looking up from the little gold-and-white teapot, "don't you pity her dreadfully, that poor little girl 'cross there that you've been a-talking to? Think of never play—"

"She plays all the time," the visitor said quietly. "I know, cause she said so. She has the splendidest times, sweeping and taking care of the baby, and—you guess what next, Sue Frances Treworthy! But you can't if you keep right on guessing till the tip end of forever. She makes a perfectly splendid play out of washing the dishes!"

The cambric tea in the tiny gold and white teapot grew cold while they both sat gazing across the street with wonderstruck faces at the little girl who played all the time, while she patiently, cheerfully wheeled the ba—the Czar, I mean up—and down in the sunshine.—Congregationalist.

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Waynesville District—Miss Terrie Buttrick.
Winston District—Mrs. Frank Martin.

The Office of Corresponding Secretary—How it May Be Magnified.

BY MRS F. R ROSE.

Years ago in a little country school house there was written across the top of the blackboard for many days, even weeks, this motto, "Whatever is worth doing at all is worth doing well."

Thirty years ago when this organization, the Woman's Foreign Missionary Society, was being launched as one of God's great plans for woman, next to the President and Vice-President was a woman chosen to be the Corresponding Secretary, thus showing the importance of the office. Those of us who are familiar with the workings of the organization know that the office of the Conference Corresponding Secretary is a most vital one, for she is a member of the Board that plans for the whole Southern Methodism. It is she that has to keep in touch with all work and workers of the entire Conference which she represents at the annual meeting of the Board. She has to plan, and write, and urge, and pray the entire year to bring results about. But we of our Conference feel that we have just such an one in our beloved Mrs. L. W. Crawford, whose untiring energy and faith have brought such fine results in our conference and makes it one of the best represented at the Board.

Let's come a little nearer and see what some of the duties, or shall I say some of the privileges, are for the Corresponding Secretary of the local auxiliary.

We so often say we must do so and so because it is our duty. Now what is duty perhaps if we rightly understood the words duty and privilege we would see things differently.

Duty is defined as moral obligation. Privilege — exclusive benefit. The ox bears the yoke that is laid upon him—draws the cart that is fastened to him because he is obliged to do it—he cannot move without it; but do we as creatures, made in the image of God, wish to put ourselves on this low plane and talk about our duty to our heavenly Father.

I like to think of the blessed privilege of being permitted to be a co-worker with God in any department of missionary work. That He, the All-wise, the Omnipotent God, the Father of all, is so good to let us work for Him here in this world, and sets His seal upon us by blessing our labors. Then, sisters, instead of defining the duties of officers, shall we not call them privileges?

'Tis true the Corresponding Secretary is to do the correspondence and make a report once a quarter, but she feels that the Treasurer makes her report, and perhaps the President will attend to it, and really she does not see there is much if anything left for her to do.

The District Secretary says what is the use? I send blanks and write and write and can't even get a line. I don't think it worth while to spend so much postage and time and accomplish so little. I think I will tell them at the next annual meeting that I just can't keep this place any longer. Thus you hear the wail of the District Secretary.

At the annual meeting the Districts are taken up;—here is one—no report. It gives them trouble; what shall they do? They have not been able to get a report for sometime—and so little done, that possibly they had best not appoint the same one but leave it open to find some one to work the District. It all hinged on that one little woman called the corresponding secretary in the auxiliary who thought she had nothing to do, and made no reports.

Let's see the other side what the faithful Cor. Sec. can do that is worth while. She will be punctual in her attendance and on time. She carries her note book and pencil and from time to time as the meeting progresses you will see her jotting down items of interest, that were she to trust to memory at the close of the quarter might be over looked. Not that she will need all these points for her statistical report which must be confined to cold facts and figures, but after all questions on blanks are carefully answered in the most concise style, she writes a little personal letter to the District Sec. telling all these nice little things showing that the work is growing that the interest is deepening and widening, and that she her self is being wonderfully strengthened (and she can say this if she thus truly works) she does not wait till the middle of the quarter to get this off but it is mailed promptly and the dear District Sec. will be so much encouraged that she will forget the headache and fatigue incident to the quarter's work, for it did seem that good was being accomplished.

Then at the annuel meeting (and if she has a good report she wan s to be there) she will not have to be urged to keep the place for she feels her work has not been in vain, she hears the flattering comment that her District made the best report etc. and she gets the credit of being such a good District Sec. Well back of her was that same little woman the Cor. Sec, who felt there was something she could do for her Master and was so glad of the privilege of doing her best in His service.

Then once a quarter she will encourage and gladden the heart of some missionary in the foreign field by a letter even just a little note telling the dear one that we here in the home land are praying for her.

And now dear Secretary magnify your office, get all the good possible out of it. You may feel that yours is a small part but in this great organization the very small things must be done and well done to not hinder the cause of Christ. What a fearful responsibility to be one that causes friction and keeps this great missionary wheel from revolving or in any wise not doing its best work.

Let's remember our motto "Whatever is worth doing at all is worth doing well."

Quarterly Meetings.

ASHEVILLE DISTRICT—1ST ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Hendersonville ct., Moore's Grove	Dec.	2 3
Hendersonville station	"	3 4
Ivey circuit, Beech Glen	"	7 8
Burnsville circuit, Concord	"	9 10
Bald Creek circuit, Gardners	"	11 12
Old Fort circuit, Old Fort	"	16 17
Marshall circuit, Hot Springs	"	23 24
Swannanoa ct., Swannanoa	"	30 31
Cane Creek circuit, Tweed's chapel	Jan.	6 7
Weaverville ct., Alexander's chap.	"	13 14
Weaverville station	"	14 15
Biltmore & Beaverdam, Biltmore	"	20 21
Bethel	"	21 22
Central	"	27 28
North Asheville	"	28 29
Haywood Street	Feb.	3 4
Riverside, Riverside	"	4 5

CHARLOTTE DISTRICT—1ST ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Tryon Street	Nov.	19
Dilworth and Big Spring	"	19
Calvary and St. Paul	"	26
Chadwick	"	26
Trinity	Dec	3 4
Epworth and Seversville	"	3 4
Prospect, Bethlehem	"	9 10
Waxhaw, Waxhaw	"	10 11
Lilesville, Lilesville	"	16 17
Wadesboro station	"	17 18
Pineville, Pineville	"	23 24
Hoskins	"	24 25
Ansonville, Vernon	"	30 31
Polkton, Polkton	Dec. 31—Jan.	1
Morven circuit, Morven	"	6 7
Monroe circuit, Oak Grove	"	13 14
Monroe station	"	14 15
Weddington, Weddington	"	20 21
Matthews, Matthews	"	21 22
Derita, Derita	"	27 28
Brevard	"	28 29
Clear Creek, Bethel	Feb.	3 4

FRANKLIN DISTRICT—1ST ROUND

R. M. Taylor, P. E., Franklin, N. C.

Glenville circuit, Glenville	Dec.	2 3
Macon circuit, Asbury	"	9 10
Franklin station	"	10 11
Franklin circuit, Oak Ridge	"	16 17
Bryson City at Bryson City	"	23 24
Webster circuit, Webster	"	30 31
Dillsboro and Sylva, Sylva	Dec. 31—Jan.	1
Andrews station	"	6 7
Murphy circuit	"	13 14
Murphy station	"	14 15
Hayesville circuit, Oak Forest	"	21 22
Hiawassee circuit, Bell View	"	28 29
Robbinsville ct., Robbinsville	Feb.	3 4
Whittier circuit, Olivet	"	10 11

GREENSBORO DISTRICT—1ST ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Walnut Street	Nov.	19
Greensboro, Spring Garden	"	26
Liberty and Bethany, Liberty	Dec.	3 4
Randolph, Mt. Gilead	"	9 10
Randleman and Naomi	"	10 11
Ruffin circuit, Ruffin	"	16
South Reidsville	"	16
Reidsville, Main Street	"	17 18
Wentworth circuit, Salem	"	17 18
Pleasant Garden, P. Garden	"	23
Greensboro, West Market St	"	24
Greensboro, Centenary	"	24
West Randolph, Pleasant Grove	"	30 31
Uwharrie, Tabor	Dec. 31—Jan.	1
Asheboro circuit, West Chapel	"	2
Asheboro station	"	2
Coleridge circuit, Olivet	"	6 7
Ramseur and Franklinville, Ramseur	"	13 14
East Greensboro and White Oak, Mt. Pleasant	"	20 21
High Point, Washington St	"	28 29
High Point, S. Main Street		28
West Greensboro, Shady Grove	Feb.	3 4

MORGANTON DISTRICT—1ST ROUND.

J. H. West, P. E., Rutherford College, N. C.

Rutherfordton sta., Rutherfordton	Nov.	25 26
Connelly Springs ct., Connelly Spgs.	Dec.	2 3
Cliffside circuit, Hopewell	"	9 10
Henrietta and Caroleen, Henrietta	"	10 11
North Catawba ct., Carson's Chapel	"	16 17
Marion & Providence, Marion	"	17 18
Table Rock circuit, Oak Hill	"	23 24
Morganton station	"	24 25
Bakersville circuit, Bakersville	"	30 31
Spruce Pine ct., Valley View	Jan.	6 7
Elk Park circuit, Cranberry	"	7 8
Morganton circuit, Gilboa	"	13 14
McDowell circuit, at Snow Hill	"	20 21
Broad River ct., at Kistler's Chapel,	"	27 28
Forest City circuit at Forest City	"	28 29
Green River circuit at Tryon	Feb.	3 4
Thermal City circuit, Centennial	"	10 11

MT. AIRY DISTRICT—4TH ROUND.

L. T. Cordell, P. E., Wilkesboro, N. C.

Jonesville circuit, Maple Springs	Dec.	2 3
Elkin station	"	3 4
Wilkesboro station	"	9 10
Wilkes circuit, Miller's Creek	"	16 17
North Wilkesboro station	"	17 18
Mt. Airy circuit, Salem	"	23 23
Mt. Airy station	"	24 25
Rural Hall circuit, Antioch	"	30 31
Walnut Cove ct., Walnut Cove	Jan.	2 3
Pilot Mountain ct., Chestnut Grove	"	6 7
Yadkinville ct., Yadkinville	"	13 14
East Bend circuit, Mt. Pleasant	"	16 17
Rockford circuit, Pleasant Ridge	"	20 21
Sparta circuit, Sparta	"	24 25
Laurel Springs ct. Chestnut Hill	"	27 28
Helton circuit, Helton	"	30 31
Jefferson circuit, Jefferson	Feb.	3 4
Creston circuit, Creston	"	6 7
Watauga circuit, Henson's Chapel.	"	10 11
Boone circuit, Blowing Rock	"	17 18

SALISBURY DISTRICT—1ST ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Nov.	26
Salisbury, South Main Street	"	26
Salisbury, Holmes Memorial	"	29
Salisbury circuit, Tabor	Dec.	2 3
Spencer	"	3
E. Spencer and W. Main Street	"	6
Mt. Pleasant, Mount Pleasant	"	9 10
Concord, Central	"	10
Concord, Epworth	"	10
Linwood, Yadkin College	"	16 17
Lexington	"	17
West Lexington	"	17
Jackson Hill circuit, Center	"	23 24
New London, New London	"	30 31
Gold Hill, Gold Hill	Dec. 31	Jan. 1
Big Lick, Big Lick	"	4 5
Cottonville, Zion	"	6 7
Norwood	"	7 8
Salem	"	12
Albemarle circuit, Stohy Hill	"	13 14
Albemarle	"	14
West Albemarle	"	14
Concord circuit, Rocky Ridge	"	20 21
Forest Hill, Rocky Ridge	"	21
China Grove, Bethpage	"	24 25
Woodleaf circuit, Cleveland	"	27 28

The District Stewards will meet in First Church, Salisbury, Dec. 13, 10 a. m.

SHELBY DISTRICT—1STROUND.

R. M. Hoyle, P. E., Shelby, N. C.

El Bethel at Salem	Dec.	2-3
Bessemer City at Bessemer City,	"	9-10
West End Gastonia,	"	15
Ozark, Gastonia	"	16
Main Street, Gastonia	"	16-17
Cherryville at Cherryville,	"	23-24
Lowell at Lowell	"	30-31
Spencer Mountain	"	30
McAdenville	Dec. 31	Jan. 1
Stanley Creek at Stanley Creek	Jan.	6 7
Mount Holly at Mount Holly	"	13 14
Lowesville at Hill's chapel	"	16
Rockspring at Mount Pleasant	"	18
Lincoln circuit, High Shools	"	20 21
South Fork at Mount Vernon	"	23
Belwood at Kadesh	"	27 28
Polkville	"	30 31
Shelby circuit	Feb.	3 4

District Stewards will meet in the Methodist church in Lincolnton Friday, December the 15th, at 12 o'clock.

STATESVILLE DISTRICT—1ST ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Granite Falls station	Nov.	26 27
Clarkesbury circuit at Mt. Bethel	Dec.	2 3
Iredell circuit at Olin	"	3 4
Mooresville circuit, at Tripletts	"	9 10
Mooresville station	"	9 10
Mount Zion station	"	10 11
Troutman circuit at Bethel	"	16 17
West End Station	"	17 18
Lenoir circuit at Olivette	"	23 24
Lenoir station	"	24 25
Caldwell circuit at Hudson	"	31 31
Alexander circuit at Liberty	Jan.	6 7
Stony Point circuit at Pisgah	"	13 14
Statesville circuit at Chapel Hill	"	20 21
Statesville, First Church	"	21 22
Hickory circuit at West Hickory	"	27 28
Hickory station	"	28 29
Catawba circuit at Catawba	Feb.	3 4
Maiden circuit at Maiden	"	10 11
Newton Station at Newton	"	11 12

District Stewards will meet at 1st Church, Statesville, Dec. 17th, at 11 a. m.

WAYNESVILLE DISTRICT—1ST ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Waynesville station	Nov.	25 26
Clyde circuit at Clyde	Dec.	2 3
Jonathan at Davis' Chapel	"	9 10
West Asheville at Balm Grove	"	16 17
Canton station at Canton	"	23 24
Sulphur Springs at Mt. Morencie	"	30 31
Brevard station	Jan.	6 7
Brevard circuit at Greenwood	"	7 8
Mills River at Horse Shoe	"	13 14
Spring Creek at Balm Grova	"	20 21
Haywood circuit at Mt. Zion	"	27 28
Leicester at Leicester	Feb.	3 4
Canton circuit at Harmony Grove.	"	10 11

Preachers' and District Stewards' meeting at Canton Dec. 22.

Mr. A. P. McAllister, editor and owner of the Robesonian, a semi-weekly paper published at Lumberton, has sold the plant and good will of the paper to Messers. J. G. McCormick and E. J. Britt. The transfer took place on December 1st, 1905.

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

Conference Officers.

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Asheville District Secretary.

After consultation with the conference officers, Mrs. Frank Siler, Secretary of the Asheville District, has consented to continue this work for the Society, from her post at Statesville, so that the last reports may go in uninterrupted and thus finish out the year's work. Auxiliaries of the Asheville District please take notice and send reports promptly to Mrs. Frank Siler, Statesville, N. C.

CONNECTIONAL INSTITUTIONS

Three schools in Southern Florida, Wolf Mission at Ybro City, Tampa Mission at Tampa, and "Ruth Hargrove" at Key West, represent our Home Mission Institutions in our extreme Southland. The work here is very difficult, being entirely among forcigners who have surged in upon our fair shores.

Our Mountain Schools are found at London, Ky., in the "Sue Bennett Memorial;" "Brevard Industrial" at Brevard, N. C., and "Industrial Home and School" at Greenville, Tenn

Night schools for Chinese and Japanese at San Francisco, Alameda and Oakland, and one of similiar nature at Los Angeles, all being located in Calif., we term our "Pacific Coast" work. Here, again we deal with foreigners, and although in the home land we are doing real foreign missionary work.

"Paine Annex" to the Industrial Department of Paine College at Augusta, Ga., reveals our helping hand toward the uplifting, broadening and elevating of colored girls, who are going out as leaders of their own race.

The Mission Home and Training School at Dallas, is our place of shelter from the stormy blasts of the world's condemnation for erring, sincursed girls. Its fitness and righteousness was sealed nearly nineteen hundred years ago when the Master said to the accused woman, "Neither do I condemn thee; Go, and sin no more."

Members of our auxiliary societies, it is for the support of these established institutions that you are asked to contribute one dollar each year—your "$1.00 Connectional." Where you fail each of these must suffer. Send ten cents to Mrs. R. W. McDonell for a copy of the 19th Annual Report of the W. H. M. S. and carefully study these institutions, then seriously ask yourself what relation you sustain to these, and read Matt. 25:31-46.

"I Thank the Lord!"

cried Hannah Plant, of Little Rock, Ark., "for the relief I got from Bucklen's Arnica Salve. It cured my fearful running sores, which nothing else would heal, and from which I had suffered for 5 years." It is a marvelous healer for cuts, burns and wounds. Guaranteed at all drug stores; 25c.

Child Labor.

In view of the recent excellent study in "Our Homes" on Southern Factory problems, and the menace of Child Labor from an economic standpoint, the following extracts from a recent article on "Turning Children into Dollars," by Juliet Wilbur Tompkins, December "Success" will prove interesting reading. The conditions portrayed are sad and seem far removed from facts in our Southland, but the truth is that the problems of child labor are already in our midst, and that they will thus become more and more difficult with the deepening of our unprecedented industrial revival.

"Last summer some Americans traveling in Italy stopped aghast at a sight that met them on the outskirts of Palestina. A child of about six was plodding steadily between a small quarry and an unfinished house, with each trip bearing on her head a large stone for the builders. These stones averaged at least 25 pounds in weight, and the child could not lift them alone; one of the elders busy at the same task would poise the burden for her, and it would be taken off at the other end. The face under the stone was gravely uncomplaining; already the back showed a deep incurve. All the spring—the elasticity of growth—seemed crushed out of the little figure. The Americans were horrified. They put questions, protested, and did what they could to get the burden lifted. Then they exclaimed to one another: "You don't see such things in America! Thank God a child can't be treated like that at home!"

Not long ago a child of six walked down Avenue D, in New York City, carrying on her head a load of sweatshop "pants"—they are not trousers, at that price, weighing not less than twenty-five pounds. She had to walk several blocks with it, climb four flights of stairs, and when it was removed her work was only begun, for the endless buttons, twelve to a pair, were to be sewed on by the brown claws that gripped the bundle. She passed by many Americans on the way, but no one noticed, no one was horrified. Several times a week she has trudged over the same route, under the same weight, in a land "where a child can't be treated like that without incurring any public indignation.

Do we have to go abroad before we can see? Pants on Avenue D are less picturesque than stones in Palestine, but this dead weight is sagging the little back down just as effectually, and this is not an exceptional case. We have laws about children's work, and men who enforce them, yet all through the tenement districts and factories there are children who in one way or another carry stones.

THE STUNTED CHILD WILL CERTAINLY BECOME AN INDIGENT.

With the sentimentalist the protest against this fact spends itself in individual relief—a few burdens lifted and the system left untouched. But to the reformer the pathos is not so important as the frightful wastage. Every child stunted, mind, body or soul, means a future citizen who will be a care and a menace in both cases, an expense to the State.

(To be concluded next week.)

It is said that $100,000, is in sight for the A. & M. College at Raleigh. So may it be.

A Preacher's Discovery.

Rev. J. W. Blosser, M D, Atlanta, Ga, is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are burned on a plate, smoked in a common clean pipe or in a medical cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. It contains no tobacco. The manner of its use is simple, and no other means can so easily reach and cure the disease in all its forms Dr. Blosser offers to mail free a liberal sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of even 25 years' standing.

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Is Cancer Contagious?

There is no evidence in support of the contagiousness of Cancer. Those who have treated the disease very extensively say that there is no more danger of infection than from an ordinary sore. Dr. David M. Bye, the able Cancer specialist, of 450 N. Illinois St., Indianapolis, Indiana, says that he has treated cancer for almost thirty years and has never felt afraid of "catching" the disease. His method consists of the application of a Combination of Oils, discovered by him. It is soothing and balmy, safe and sure, and may be used at the home of the patient with success. He has cured many bad cases after all other methods had failed. He has written a book on the subject, which will be mailed free to those interested.

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WINSTON DISTRICT—1ST ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Burkhead	Nov.	19
Winston, Salem	"	19
Mocksville, Mocksville	"	25
Cooleemee, Cooleemee	"	25
Advance, Advance	Dec.	2 3
Lewisville, Lewisville	"	9 10
Farmington, Farmington	"	16 17
Winston, Centenary	"	24
Winston, Grace	"	24
Davidson, Good Hope	"	30 31
Kernersville, Kernersville	Jan.	6 7
Madison, Madison	"	13 14
Stoneville, Stoneville	"	14 15
Summerfield, Centre	"	20 21
Stokesdale, Stokesdale	"	21 22
Spray, Spray	"	27 28
Leaksville, Leaksville	"	28 29
North Thomasville, Unity	Feb.	3 4
Thomasville, Thomasville	"	4 5
Davie, Callahan	"	10
Forsythe, Marvin	"	17 18
Walkertown, Walkertown	"	24 25

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The Farm and Garden.

mer Pruning.

Summe ing is of little practical use in large commercial orchard. It is, however, much used with the brambles—raspberries and blackberries—to prevent the canes becoming too long to be self supporting and to cause a growth of lateral branches. This is done when the cane is two or three feet tall. It will still lengthen a foot or more during the season. The chief objection to the practice is that it causes more suckers to spring up in red raspberry and blackberry plantations, which is such a decided disadvantage that most growers of these fruits now postpone pruning until spring.—Farm and Live Stock Journal.

The Crib Biting Horse.

Wind sucking, often accompanied by crib biting, is quite a serious vice, and there is no absolute cure except prevention. There have been many devices tried to break up the habit and with very varying success. Among them are the following: Smear the front of the manger with aloes or other bitters; cover all exposed woodwork within reach of the culprit's mouth with sheet iron; place a small revolving roller above the ront of the manger so that the teeth may at once slide off; apply a muzzle of stiff wire cloth so that the horse cannot seize any object between his teeth. By persistent effort the habit may be broken, but it is doubtful.—Atlanta Constitution.

Will it be Severe Winter?

One of the so-called signs of a severe winter, according to our weather prophets, is the migrating of squirrels southward. They are said to be crossing the Ohio river in large numbers. It is said they carry chips and sticks to float them over. They must have sense or instinct to tell them to set on their voyages on a day when the wind blows from the north. One of our farmer boys says: "They use their tails for sails" Maybe so, but they must have the wind in the right direction.

Another sign of a cold winter they give is that the wild ducks and geese are flying southward in great numbers; but they always do that about this time of the year. We have as good a right to prophesy as anyone, and we predict a mild winter, and our reason is that the past two years have been rather severe, and it is time for Nature to balance accounts by giving us a mild one. But we advise all our readers to have plenty of good dry wood, or a big pile of coal, on hand, all the same. We have no more faith in our own prediction than we have in that of the squirrel men. Nobody knows — Indiana Farmer.

Late Fall Plowing.

In a large portion of our territory there is considerable fall plowing yet to be done, and on a good many farms the teams will be kept occupied until the ground freezes up. You can husk the corn in freezing weather. You can't plow then.

The advantages of fall plowing are so great and obvious that as much plowing as possible, particularly of sod ground, should be done in the fall We would not hesitate to plow sod in the fall, even if it were quite wet; a method which is not at all permissible in the spring of the year, especially on heavy land. The reason why wet fall plowing is permissible is that in sections where there is heavy freezing this will disintegrate it no matter how wet it is when plowed.

In spring plowing we have always urged our readers to harrow before they unhitch, whenever a shortage of moisture is to be anticipated, or where the ground is a little wettish, or lump formation is likely. This would be bad policy in plowing. The object in spring plowing is merely to loosen up the soil, but also to conserve moisture, and to get the ground in proper physical condition. If it is plowed a little too wet and not harrowed immediately, lumps will form, and the crop is liable to suffer for lack of moisture.

The object of plowing in the fall is to put the soil in such condition that heavy freezing will go far to put the ground in proper physical condition. Therefore don't harrow after fall plowing. Leave your land rough, so that the frost can do its complete work.—Wallace's Farmer.

Sheep.

The Planter's Journal has the following to say of sheep:

Hogs are probably the best paying animals to grow on average farms, but in some respects sheep are preferable. This is especially true on upland farms that are too much worn or depleted of humus to produce staple crops in paying quantities. Such fields, if fenced for sheep and converted into a pasture for them, will yield a greater net return than if cultivated, and at the same time become more fertile, for it is a true saying that the foot of the sheep fertilizes the land. While improving the soil, they also improve the herbage of the pasture by exterminating the weeds.

It is claimed for sheep that they make larger relative gains for food consumed than any other kind of live stock. Another claim set up for them is that the annual clip of wool will pay for the expense of keep. Perhaps this is a little overdrawn, except under very auspicious circumstances, which can only be brought about by more judicious management than usually obtains on farms where mixed husbandry is the practice.

They require less attention during winter in the matter of housing and feeding, but they should be looked after pretty closely at lambing times, as some mothers ignore their young at first, and require to be penned with their lambs for a few days in order to get them to recognize the obligations of motherhood.

The objection to allowing sheep and neat cattle to run in the same pasture can only apply to restricted areas, where the stock is unduly crowded One of the most decided advantages in raising sheep is that it requires less manual labor, the most expensive feature of farming, than cultivated crops, but this is applicable to live stock generally, and to sheep in a more eminent degree.

An important, if not the most important, essential for profitable sheep husbandry is the proper selection of breed for the desired end and the use of pure bred rams.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

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The above applies also to Tributes of Respect.

VANCE.—Died of membranous croup, Gladys Crawford Vance, daughter of Zebulon F. and Julia Vance, at Alexander, N. C., Oct. 15, 1905. She was a grand-daughter of the late Gen. R. B. Vance. Although only seven and a half years old she had an unusually bright mind and seems to have been born with a Christian turn of heart. She loved the Lord from the first dawn of reason. A high sense of religious obligation and duty had been well cultivated. That noble and holy religious excellence that so sweetly adorned her grand father, seems to have possessed her soul and body.

In her last fight for life, she frequently said: "I love everybody." Then "put me on my knees until I pray." When put on her knees she said, "Our Father," then her voice was shut off to an inaudible whisper. When she regained her voice, she said, "I am suffering; but my Savior suffered before he went to heaven; he does not suffer now, and I will not suffer when I get there." When told that she was almost there, she said: "I'll soon be there. I have about given it up. I want to go to heaven; good by. Sing

What a friend we have in Jesus.
Then, Jesus lover of my soul.
Then again, There is not a friend like the lowly Jesus."

She lay quiet through all the singing, her limbs becoming rigid—could only move her eyes, which showed consciousness. Her right hand was rubbed until it became limber. She was told that her mother was weeping because you are going to leave her; if you want her to come on to heaven, move your hand. Feebly at first the hand went up and down; then higher and higher until it encircled her head. Then round and round, each time snapping her finger—her other limbs still rigid. Twice she spoke distinctly, "Come, come." She then reached back and rubbed her father's face until she got his promise to "come." Then again went round and round the little feeble hand. In a few minutes, she quietly passed away.

She was placed in a white casket, borne by four little girls dressed in white, with badges of black on their arms and hair, all of which was beautiful. The funeral service was conducted by the writer.

W. B. LYDA.

In Memoriam.

William Matthew Howard was born the 11th day of April, 1857; died after a long and trying illness on the 24th day of May, 1905. His age, 47 years, one month and 13 days. For about 27 years of his life he was a consistent member of the Methodist Episcopal Church, South. His conversion was at Rocky Mount, in the year 1877. He was then a young man of 20 years, and came into the church under the ministry of Rev. T. L. Triplett, to whom he said in his sickness, "You have done more for me than any other man."

Bro. Howard was a godly man. He was faithful, true, pious, active, self-sacrificing and punctual in the Master's work. He was for almost 20 years an official member of his Quarterly Conference, serving in the capacity of Sunday-school superintendent, steward, trustee, Epworth League president, and no one was more willing, anxious or concerned in the forward movement of the church work than he. He rarely ever failed to be in the official meetings and was always considerate, wise and very helpful in the council meetings of his church. He was also frequently made a delegate to the District Conference, was sent to represent his church in the district stewards meetings, and was a great helper to his pastor in bringing up the financial interests of his church. In the death of Bro. Howard it is only saying what is true—the church has lost an active and faithful member.

Bro. Howard was married by Rev. J. B. Anthony on the 7th day of November, 1878, to Miss Elizabeth Albertine Goodman. To this union were born four children. Two of them, Henry and Pearl, with an educated daughter, Katie Bustie; and the widowed wife and mother still survive him, to mourn their irreparable loss. Two of the children, with husband and father, have gone to take their places in the Home of the great family above. They are waiting to greet these dear ones left behind, and conduct them, when they shall enter the pearly gates, to their seats, show them their crowns, and introduce them to the Lord Jesus Christ. How sweet will be the meeting when, free from all sorrow, sickness and pain, they will meet one another, never, no, never, to part again. The great fatherly heart of Bro. Howard broke forth when he called these dear ones around his bedside, bade the children be good, attend church and Sunday school, gave some husbandly counsel and affection to the wife, and assured them of his strong faith in God, his resignation in death, and of his triumphant victory over death and hell and finally over the grave. A precious legacy to leave wife and children. May they be permitted to join him in the sweet by and by.

Brother Howard was the seventh of the brothers. He also had three sisters. Three brothers and two sisters still survive. How sweet the ties of brotherly affection and filial love! These were shown forth in his life with that tenderness and ardency of youthful life, which clustered around the memory of the old familiar hearthstone. His memory will live in the hearts of the brothers and sisters. No, these will not forget Matthew. May they, too, be permitted to see their dear brother again, where brothers and sisters shall never be separated.

Bro. Howard also had a large circle of relatives and friends. His movements among them have been such as to command the highest public confidence and esteem. He was a kind relative, a true friend, a kind neighbor, loved to minister to the poor, was a most energetic and useful citizen in his town and community. He has been of later years connected more or less with school work, and his hands were wide open to aid in the education of the youth, and to build up and better his community.

It is but true to say, truly, a good man is gone, and he will be missed. Let us bow with submissive hearts to the will of the All Wise Being, who is too wise to err, emulate Bro. Howard's noble example, and live so that when the end comes with us, we will be permitted to partake with him of the reward of the finally faithful. His pastor, A. J. BURRUS.



"SANTA CLAUS' FAVORITE GIFT"

If you want the children to remember you gratefully for years to come, give them a Phonograph. They will forsake all other Christmas presents for that. They will never tire of it, because it has always something new to offer. It is full of fun and music and pleases everybody, big or little. An

IMPROVED EDISON PHONOGRAPH

talks, plays and sings. It makes home happy because it provides a greater variety of clean fun and vocal and instrumental music than any other automatic entertainer. Many Edison Gold Moulded Records especially adapted to children. Hear it free of charge at your dealer's. It speaks for itself.

NATIONAL PHONOGRAPH COMPANY
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Dealers, with stores, wanted in every town not yet covered



The New
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writes bills, statements, and tabular forms of all kinds, no matter how intricate, with *twice the speed of the pen.*

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Just Why.

you should prefer to pay a buggy dealer fifteen to twenty dollars profit on the job when you can escape that loss and get a sixty-five dollar value for $49.00 by ordering from Golden Eagle Buggy Co., Atlanta, Ga? That's the buestion.

MRS. WINSLOW'S SOOTHING SYRUP

has been used by Millions of Mothers for their children while Teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa.

TWENTY-FIVE CENTS A BOTTLE.

may 11, '05-2 yrs



YOUR DOCTOR

May Tell You that your disease is incurable, may say that medical and surgical science or medicinal skill is unable to help you, may claim that all you may expect at best is temporary or some slight measure of relief. He may go still further and say that nothing advertised in the newspapers can be of advantage to you, that all such are quacks and frauds, that no one was ever cured or benefited by an advertised treatment, that you will lose time and money by "fooling" with all such.

Let Him Think So! He has had his term in college, has had his period of practice and is certainly entitled to and must be allowed his opinion. YOU NEED NOT THINK SO UNLESS YOU WISH TO, and if you are sick, if you are tired of constant suffering, if you want relief and want to stop this continual dosing with drugs and medicines, YOU DON'T WISH TO THINK SO.

Many People Today Living in this broad land, enjoying health and happiness, were told that their ailments were hopeless of recovery, yet Vitæ-Ore did cure them. Many, even up into the count of thousands, were told that the ravage of disease would not stop, yet Vitæ-Ore commanded it to stop AND IT DID STOP. Many also were told that they could only, by continual drugging, by constant dosing, secure and retain some slight relief, yet Vitæ-Ore stepped in, crept into the system, and brought entire relief, GAVE ENTIRE CURES and made further medicines unneeded and unthought of.

It Is Offered Direct to the People, offered by advertising, direct to THOSE WHO NEED IT, without prescription of the doctor, but how is it offered? Not like doctors' prescriptions, not like drug store inventions, not like other advertised treatments. The user, the sick and suffering person, often needy of money as well as health, TAKES ABSOLUTELY NO RISK. He pays not a cent unless he is benefited. HE JUDGES FOR HIMSELF AND BY HIMSELF. He uses it, knows his condition after he has used it, and if cured, if enough improved, he pays for it. Otherwise, his test has cost him nothing, and he is privileged to quit, to use something else, if he chooses. You can quit your doctor if he does not help you, but he will send in his bill on the first of the month. **WHAT OTHER MEDICINE WAS EVER SO OFFERED?** What other medicine can be so offered?

You are to be the Judge

Six short words, but they mean a volume to the sick and suffering man and woman who has paid dollar after dollar for sweet tasting alcoholic compounds without a penny's benefit. No sick and ailing person, no matter what has been his experience with the doctors, no matter what has been his experience with advertised medicines, no matter what may be his opinion of doctors or advertised medicines, should hesitate to try Vitæ-Ore on this remarkable offer. It must be advertised or the people would not know of it, could not take advantage of the great boon of health which it offers to all, perhaps would never learn of it. But it is advertised honestly, right from the shoulder, IN A WAY NO HONEST MAN CAN DISPUTE, QUESTION OR CONDEMN. Use it! Pay if it helps! Don't pay if it does not help. How can we profit, how can we pay for this advertisement if it does not help? Does not this prove to you that we feel sure of its power to help you? Read our trial offer, read what Vitae-Ore is, and write today for a package at our risk.

THIS IS OUR OFFER

THAT HAS MADE V.-O. FAMOUS

WE WILL SEND TO ALL Readers of this paper **a full-sized $1.00 package of Vitæ-Ore by mail, postpaid,** sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs or doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully and understand that we ask our pay only when it has done you good, and not before. If it does not, no money is wanted! WE TAKE ALL THE RISK, YOU HAVE NOTHING TO LOSE. If it does not benefit you, you pay us nothing. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you do see the results. YOU ARE TO BE THE JUDGE! We know Vitae-Ore and are willing to take the risk. We have done so in thousands upon thousands of cases and are not sorry.

A Healing Mineral Spring at Your Door

MEDICAL SCIENCE has failed to improve upon or even equal the remedies found in a free state in healing mineral springs. Physicians, the oldest and best, the newest and most learned, acknowledge this to be a fact when they encounter a disease which is not amenable to the action of drugs, by packing the patient off to some one of the many world famous healing springs in America or abroad, there to drink the water which contains the essential properties for the restoration of health, and the patient returns, fresh, healthy, in mind and body. If the sufferers cannot afford the trip—and few but the wealthy can—they must continue to suffer, as the waters, when away from their source, deteriorate rapidly and if transported fail to produce the desired results. A LETTER TO THE THEO. NOEL COMPANY will bring a healing mineral spring to your door, to your own house, your chamber—will bring you VITÆ-ORE, a mineral spring condensed and concentrated, an ideal, pure, pleasant and wonderfully effective remedy for the relief and cure of the ills with which man is afflicted. Why continue to suffer when this CURING AND HEALING MINERAL SUBSTANCE, Nature's remedy, can be had for the asking, without a penny's risk.

Expressly Recommended For

Rheumatism	Nervous Prostration and Anaemia
Lumbago	Liver, Kidney and Bladder Troubles
Bright's Disease	Catarrh of any Part
Dropsy	Female Complaints
Diabetes	Stomach and Bowel Disorders
LaGrippe	General Debility
Blood Poisoning	
Piles, Sores, Ulcers	
Malarial Fever	

Vitæ-Ore

will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a $1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases, two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer.

What Vitæ-Ore Is VITÆ-ORE is a purely mineral, Non-Alcoholic, Non-Narcotic, Non-Injurious remedy, a combination of the substances from which many of the world's noted curative springs derive their proven medicinal power and healing virtue. These known and proven properties of the springs come from the natural deposits of mineral in the earth through which water percolates on its way to its outlet, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitæ-Ore is a combination of Iron, Sulphur and Magnesium, three elements which are the chief curative agents in nearly every known healing mineral spring, three elements which are most essential for the creation and retention of health in the human system. One package, containing one ounce of this Ore-substance, when mixed with a quart of water, will equal in medicinal strength and curative value hundreds of gallons of the powerful mineral waters of the globe drunk fresh at the springs.

Vitæ-Ore is a powerful constitutional tonic, a cleansing, reconstructing and healing agent. It exerts a wonderfully corrective influence upon the Blood, Stomach, Kidneys and Bowels, and its proper use produces exceptional results in most every case of disease whose origin can be traced to these organs, such as Rheumatism, Gout, Bright's Disease, Indigestion, Dyspepsia, Blood Poisoning, Dropsy, Catarrh, Anaemia, Female Complaints, Nervous Prostration, etc. It reaches the Nidus, the underlying lesion, and the user, when cured, may confidently depend upon the cure being a permanent one.

It is unequaled also when used as an external application in Flesh Wounds, Bruises, Hemorrhage, Sores, Ulcers, Piles, etc. Still another quality of this Ore-substance is its efficiency in Throat Disorders when used as a gargle, swab or spray.

Hundreds of thousands of people from all parts of the world have testified to its remarkable efficiency, to the truth of our claims. Its very nature and its known record deserve consideration and a test by every thinking person who needs and wants a curative remedy. VITÆ-ORE HAS CURED more chronic, obstinate, pronounced incurable cases than any other known medicine. If yours is such a case, do not doubt, do not fear, do not hesitate, do dot delay, but

Send Today For a Package on Thirty Days' Trial

'You Cannot Live'

Said the Doctor

Read What Vitae-Ore DID

I have been ailing for many years, and was unable to do any work, for pains came upon me as soon as I exerted myself in the least. The pains were mostly in the Stomach, but my Heart was also affected. I consulted several physicians: one said that I had Consumption, the other that I had Liver Trouble, and the third said that I had Heart Disease, but none of them helped me. I also tried various patent medcines and an electric belt, but all with the same result—some little relief and then it was the same thing



over again. Every Fall I thought I would not live till Spring. I finally became so low that I once more consulted a noted physician, who cleansed my Stomach thoroughly by means of a stomach pump and examined the Stomach carefully; he then declared that I had Cancer of the Stomach and said that he could not help me, and also that I could live only a few months longer.

I read about Vitae-Ore in my weekly paper, and as a drowning man grasps at a straw, so I grasped at the trial package. I hardly had faith in it, but thought: "I will try it as a last resort, it will not harm even if it should not help me." After using Vitae-Ore for two weeks I felt an improvement and after using one entire package, I could do some work. Then I ordered another package and after using it I could help along with all the work. I even assisted in harvesting and hay-making, and this year I feel better than since a very, very long time, even though I am now 61 years old. I owe my life to God's help and this medicine. FRANK HEMDD,
Brownsville, Minn.

Vitæ-Ore is not a stimulant, not a narcotic, not a drug, but is an antiseptic constitutional tonic for every vital force of man—a food for blood, brain, brawn and bone—and is worth more than its weight in gold to all who suffer from any of the many ills which unfit men and women for the full enjoyment of life and its duties.

NOT A PENNY UNLESS BENEFITED

☞This offer will challenge the attention and consideration, and afterward command the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

THEO. NOEL CO. E. P. DEPT. Vitæ-Ore Bldg. CHICAGO, ILL.

NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., DECEMBER 14, 1905. VOL. L., NO. 50.

Reading Room
Trinity College N C

Looking Backward and Forward.

By reference to our report on the second page, it will be seen that Revs. J. W. Clegg, W. H. Perry and S. T. Barber are the prize winners, in the order named, for the largest number of new subscribers secured last year. The report published in full, shows that the results in all the districts except one far exceeded the number allotted.

We feel very grateful to all whose names appear in the list, as having co-operated with us in the effort to increase the circulation of the paper. We are determined to requite them if possible, and we know no better way to do this than by asking that they do so again. This is the best way to express appreciation and should be accepted as an overwhelming expression of confidence.

The fact that ten or twelve men, working within the bounds of their own charges, some of them poorly developed, secured one-fourth of the total number of new subscribers, besides holding practically all the old lists, shows what almost boundless fields there are for the enlargement of our circulation and the increase of usefulness in the publication of our conference paper. There is no question in the mind of one who thinks and who has had opportunity to observe that the circulation of the ADVOCATE touches the vital point in the great matter of developing the latent resources of the church. It is the pioneer of loyal and intelligent devotion to the church and all her institutions. Where this paper goes into a home once every week for a few years in succession the way is sure to be open for the successful presentation of any legitimate claim of interest to the church.

Ignorance is the great barrier to truth and light. No amount of zeal and enthusiasm can successfully cope with it. When, by the main strength of enthusiasm, one seems to have captured a family or community which has been perpetually cut off from the means and agencies of intelligent information, it will be found that the conquest will have to be repeated in a short time unless these agencies be supplied. And every subsequent effort to win and organize such a mass of ignorance will be more difficult, for the reason that intelligence is the only safeguard against the inevitable prejudice of disappointed ignorance.

Education is our safeguard. The doctrines and polity of the church commend themselves to an intelligent constituency. The more the people know of these, the stronger their attachment to the church. In addition to these, a knowledge of the spirit of the church has no little to do with fostering the spirit of progress and of loyal support. The spirit of Methodism as a great evangelistic movement has had no little to do with multiplying friends and followers by the thousands and millions. The church paper, coming into the home every week, bearing intelligence of the glowing fires of this same spirit, still stirs the hearts of the followers of Wesley, and is a mighty factor in preparing the hearts of the people for responding to the appeals of the pastor for a forward movement in soul-saving. Such appeals will find a quick response in the hearts of those who have already felt their hearts strangely warmed by tidings of a similar work elsewhere, while they may fall dead upon the hearts of those who have not heard such tidings, but who, on the contrary, may have been listening to the disheartening stories of some ignorant pessimist.

The church paper is needed not simply as the purveyor of intelligence, but as the purveyor of truthful intelligence. Among the many agencies of intelligence it is a matter of the gravest importance that our people be not misled, biased and alienated in their feelings toward the church and her institutions. The safeguard against this at the present time more than ever before, is the presence in every home of the paper that is set, not for the pulling down, but for the building up of the church and her institutions.

Let us begin the new year with the purpose to put the paper in every family. If the official board and pastor will get together in each church and hold a consultation we believe it is possible for the problem to be solved. In view of the arguments set forth above, it will pay every church to set apart a fund every year to secure the ADVOCATE to homes not able to provide for it themselves.

Let pastors of churches where few papers are taken talk up permanent church clubs, beginning and ending at the same date. It will be found that this will promote concert of action and will enable the pastor to look after this interest with greater ease and less loss of time from other work. No church should feel satisfied till the paper that represents them and their work is taken and read in each home in the congregation. Such a thing is by no means impracticable. If the pastor and official members will get together and devise a plan it can be accomplished. Nothing worthy of effort can be accomplished without consultation and planning.

The first thing to be accomplished is to form a minimum club of at least ten in each congregation. Then add to this till every family able to pay for the paper is supplied. Then by concert of action, secure a common fund to supply any real indigent ones. Really such cases are not numerous in any congregation. There are very few families indeed that cannot pay $1.00 per year for the church paper, and all pastors are authorized to furnish the paper to worthy poor families at $1.00, and the churches are authorized to set apart a fund for supplying the indigent at the $1.00 rate.

We again remind the managers of Clubs formed last year that it will be necessary to look promptly after the renewal of these clubs. Holding the old list of subscribers is a matter of quite as much concern as the securing of new subscribers. It will be but a short while till the clubs secured last year will be due for renewal and these must have prompt attention or be lost to our list, for they will have to be cut off promptly unless renewed. We beg the pastors to take this matter up and cooperate with the managers of these clubs in having them renewed and in securing every new subscriber possible. In case any members of these clubs drop out, others must be secured to take their places. "A stitch in time saves nine."

We repeat our request to subscribers in arrears to let us hear from them. Something must be done with those from one to three years in arrears.

FINAL REPORT OF CAMPAIGN FOR NEW SUBSCRIBERS, 1905.

ASHEVILLE DISTRICT.

Frank Siler,	19	
W H Perry,	101	
W B Lyda,	11	
L B Abernethy,	25	
J N Somers,	16	
John W Moore,	10½	
R H Parker,	10	
J B Hyder,	5	
J J Brooks,	14	
L R Huddlestone,	21	
T R Wolfe,	11	
D M Litaker,	1	
	—	244½

CHARLOTTE DISTRICT.

R G Tuttle,	9	
F W Bradley,	14	
W R Ware,	27	
J H Bradley,	12	
J A B Fry,	13	
E G Pusey,	15	
C M Pickens,	1	
M T Steele,	5	
J C Mock,	24	
W S Hales,	10	
J A Baldwin,	13	
D L Reid,	27	
A E Wiley,	10	
L E Stacy,	16	
L A Falls,	12	
T F Marr,	1	
	—	209

FRANKLIN DISTRICT.

S E Richardson,	1	
R L Doggett,	7	
C H Curtis,	2	
F B Noblitt,	2	
L P Bogle,	20	
F L Townsend,	10	
A G Loftin,	8	
J J Edwards,	2	
V L Marsh,	11	
J A Sronce,	10	
E Myers,	21	
J H Moore,	9	
D P Tate,	6½	
T C Jordan,	2	
	—	112

GREENSBORO DISTRICT.

Albert Sherrill,	1	
C A Wood,	3	
B F Fincher,	50	
J A Bowles,	21	
J T Stover,	37½	
Harold Turner,	3	
J J Renn,	20	
P J Carraway,	11	
L W Crawford,	4	
J J Eads,	13	
A S Raper,	9	
J F England,	13	
C H Caviness,	21	
Geo F Kirby,	5	
	—	211½

MOUNT AIRY DISTRICT.

J W Long,	13	
H C Sprinkle,	8	
R L Ownby,	4	
J M Rowland,	42	
W F Elliott,	9	
S W Brown,	7	
B F Hargett,	15	
J A Clarke,	2	
T J Houck,	6	
A W Jacobs,	9	
W T Carner,	21	
Seymour Taylor,	11	
O P Ader,	9	
W L Dawson,	10	
W T Albright,	16	
W L Hutchins,	5	
R L Fruit,	9	
T H Stimpson,	10½	
T E Winecoff,	3	
	—	209½

MORGANTON DISTRICT.

N R Richardson,	18	
J B Carpenter,	16	
W G Mallonee,	21	
R D Sherrill,	7	
N M Modlin,	44	
D F Carver,	13	
D S Richardson,	16	
J O Shelley,	28	
D. R. Proffit,	10	
J D Gibson,	5	
J D Arnold,	21	
C P Goode,	2	
W O Goode,	14	
L E Peeler,	8½	
R H Penland,	7	
R F Bryant,	1	
W A Newell,	1½	
	—	233

SALISBURY DISTRICT.

E K McLarty,	3	
J E Gay,	9	
T T Salyer,	7	
Joseph Fry,	5	
S T Barber,	59	
B F Carpenter,	25	
T E Wagg,	21	
J P Davis,	16	
J C Postelle,	14	
A L Coburn,	5	
J W Strider,	12	
J P Lanning,	8	
J A J Farrington,	4	
A L Aycock,	13	
G T Rowe,	20	
J C Keever,	1	
J C Rowe,	1	
W V Honeycutt,	10	
P W Tucker,	15	
	—	248

SHELBY DISTRICT.

George D Herman,	8½	
B A York,	22	
J B Tabor,	13	
J H Bennett,	8	
J F Armstong,	39	
M B Clegg,	10	
J W Clegg,	132	
Beverly Willson,	21	
E N Crowder,	4	
M H Vestal,	3	
J W Ingle,	26	
R M Courtney,	6	
W P McGhee,	11	
W M Boring,	3	
E W Fov,	4	
E L Bain,	3	
	—	313½

STATESVILLE DISTRICT.

H K Boyer,	4	
W H Willis,	6	
E J Poe,	19	
T L Triplett,	1	
W S Cherry,	17	
T J Rogers,	8	
W O Rudisill,	12	
P L Terrell,	31	
T E Weover,	14	
L T Cordell,	40	
T B Johnson,	16	
W F Womble,	15	
W R Evans,	10	
A J Burrus,	13	
R S Howie,	19	
Parker Holmes,	3	
R M Taylor,	27	
L T Mann,	1	
H H Robbins,	8	
	—	264

WAYNESVILLE DISTRICT.

J W Campbell,	11	
J H Brendall,	27	
C P Moore,	8	
D C Ballard,	32	
W A Thomas,	3	
P C Battle,	8	
Z V Cordell,	8	
J E Abernethy,	8	
J W Kennedy,	20	
W E Abernethy,	24	
C E Stedman,	8	
Joseph A Sharpe,	4	
	—	161

WINSTON DISTRICT.

A R Bell,	1	
James Willson,	31½	
H C Byrum,	9	
J P Rodgers,	12	
J F Totten,	2	
T W Watts,	1	
P E Parker,	21	
L L Smith,	1	
H H Jordan,	8	
J F Kirk,	8	
W M Curtis,	3	
J H Barnhardt,	1	
R P Eubanks,	1	
John M Price,	15	
J T Ratledge,	2	
C M Campbell,	3	
W Y Scales,	8	
	—	116½

Total from districts,	2,311
Secured by old subscribers,	72
Grand total,	2,383

THE MOUNTAIN WHITE.

The term "mountain white" is not of local origin. The dwellers among the hills resent the epithet with all the warmth of which they are capable, and Southern people in general do not recognize the existence of such a class. The phrase seems to come into use in connection with the missionary reports made to Northern churches. As used by the zealous workers among them, the name "mountain white" describes the poor Anglo-Saxons who live in the mountains of North Carolina, Georgia, Tennessee, and Kentucky. Their would-be benefactors speak of them, in their pleas to raise funds for the advancement of the work, as a people almost devoid of moral sense, densely ignorant, and without aspiration, yet as God's children deserving attention.

Whether intentionally or not, the idea has gone abroad that these mountaineers are a peculiar type, living wholly apart from their

better-conditioned countrymen, and without the leavening influence of any more cultured families. This, however, is not a correct impression. Here and there in the most sparsely settled communities a white farm-house gleams against its background of green, and its surrounding cultivated lands speak of thrift and plenty. And not only do these more prosperous families have bodily comforts; they care for intellectual improvement as well and send their sons and daughters away to college.

And the poorer class taken as a whole or as individuals, are not more immoral nor more ignorant than the poor people of any other section of the country, North or South. They, like their kind, are often content with bare existence—satisfied with the log cabin, clay-daubed and windowless, that clings to the steep hillside like a last year's hawk's nest.

They have the vices of ignorance, superstition, and prejudice, but are without many of of the grosser evils and mean deceptions of more enlightened people. Their sin is not ambition. "Things are good enough as they are; we can hunt and fish, tend a little patch of corn and potatoes on the hillside, raise a crop of tobacco in the new ground, and the pig can live on acorns. What more does anybody want?"

But the greater number of them do want something more, and, in spite of discouraging conditions, they clear up more and more ground. Instead of tobacco they raise something that can be sold at the little town, perhaps thirty miles away. As the family grows larger, a new "shed room" is added to the cabin. When the public school begins, every effort is made to keep the children there, though the parents do double work. It is from this class, poor but sturdy and enterprising, that society is being continually replenished in physical and mental force.

The best and most enlightened of the poorer class are ignorant of the conventionalities and interests of the world. The newspapers that are given them by their more well-to-do neighbors are used to line the open wall of the cabin, not to gain information. Yet the mountaineer is interested in the church, and especially so in his political party, and is willing to follow a tried leader. The minister and school-teacher are by far the most influential personages in the neighborhood, but they receive blind worship. To live above reproach among a people of such simple yet clear-cut demands and penetrating judgment is no easy matter.

Whether he be lazy or energetic, poor or well-to-do, good or bad, three qualities are characteristic of the average mountaineer: The stranger, stopping to ask lodging for the night, discovers the first—generous hospitality. The house may be only a one room cabin and the fare very poor, but all, and the best they have, is given cheerfully. Some members of the family will lie on a pallet, that the guest may have a bed. A closer intimacy shows the second quality, which the casual observer may not see—to wit, mental balance. The mountaineer is clear-headed, strong-witted, and what he lacks in worldly knowledge he makes up in keenness of observation. With never a hint from text-book and no laboratory save nature's own, he gains a practical knowledge of her laws that the student often fails to get. The third trait is even more marked and striking; for who would expect, under a slouch hat and worn and faded homespun clothes, to finda pr ide and self-esteem equal to a lord's? Yet that is just what he will discover who does not show the greatest tact and delicacy in his dealings with this burly son of the hills. He who is wise never patronizes him nor assumes an air of easy familiarity in the early stages of an acquaintance. This rough fellow may not care a straw for clothes, lands, or fine houses, or that he cannot write his name, and may be almost too indolent to draw smoke from his corncob pipe, yet he will mightily resent every encroachment on his inalienable rights or personal freedom and dignity.

If a full understanding of the nature and condition of a people in foreign lands is necessary in order to do them the greatest amount of good, it is even more necessary to know these things in dealing with the ignorant but capable Anglo-Saxon of the South. The philanthropic churches of the North have too often overlooked this fact, and as a result there has been and is an untold amount of righteous energy sent to waste on the wholesome mountain air of North Carolina, Tennessee and Kentucky. Often this well-meant but misplaced effort has been more than wasted, for it has aroused bitter resentment and antagonism not only in the people it was intended to aid, but also in the best elements of the community.

The first wrong step is often in the choice of the missionary, usually a woman. The board lets itself think that religious zeal will cover every incapacity, so it sends into the field a sincere but narrow worker. She sees ample evidence of much of the poverty and ignorance that called her into the work. She realizes the great need for reformation and the responsibility resting upon her, but she fails to recognize the first essentials toward real helpfulness. She does not see that she has as much to learn from these people as they from her; that already the better class of the community have been doing what she is just beginning; and more than all, she fails to give the mountaineer credit for his many sterling virtues, his common sense, his natural sagacity and pride.

By some means also a few women adventurers get into the ranks. Some of them like the picturesqueness of the life; they find it pleasant to be the shining light, the dispenser of virtues and old clothes to a community of inferior souls. But these are worthy creatures compared with still another type that reaches the benighted land. This species of human leech drains the purse of good-hearted, religious sentimentalists by painting terrible pictures of the wretched moral and physical conditions under which she is laboring. She gets a thousand dollars or more to give to the work, besides her expenses. This, however, she lays aside for a rainy day, and by cunning appeals wins enough local support to keep up a small school. Without the least seeming compunction of conscience she accepts the hospitality of homes of culture and refinement and then sends reports of such glaring falsity to the mission board or club that one marvels that they are credited.

The missionaries sometimes forget to take the precaution of keeping those thrilling accounts out of the newspapers. This is a fatal blunder, for no sooner they come out in print than they necessitate a change of air for the writer, having with incredible swiftness returned to the locality about which they were writtain.

Though the average Southerner is never wildly enthusiastic over the mission school of the Northern church, he is still tolerant, co-operative, ever appreciative of any sane, fraternal effort to share his burden. And there are schools and teachers that have a sympathetic understanding of what the South has been and is trying to do for her helpless people. They are giving no little support to the great work of mental and spiritual emancipation.

This class of workers are now in a minority, but as charity and understanding increase we may hope that the adventurer, the quack, and the fanatic will give place to men and women of honest purpose and liberal judgment.—Miss Lelia Judson Tuttle, in Christian Advocate.

LIFE IN BETHLEHEM IN JUDEA.

MARION HARLAND WRITES OF NOVEL CHRISTMAS EXPERIENCE.

Through the kindly offices of our imcomparable dragoman, David Jamal,—who, Mrs. M. O. W. Oliphant writes, was "the Providence of her family party," as he afterwards proved himself to be of ours—we were admitted to the homes of several Bethlehemites and enjoyed glimpses of a life unchanged in general aspect from that of two thousand years ago.

Our longest call, and the most interesting, was upon a family of some note in the town, and so well-to-do that they occupied the whole of a three storied house. Christmas being a holiday, men as well as women were at home, and all the members of the family were invited in to see us in the paternal abode. The host was formerly the Sheik of the town and in more troublous times than ours a mighty man of valor in the region. He sat upon a cushion near the door, a fine looking patriarch in white turban, white tunic, and full, white trousers. His beard looked the whiter for the black eyebrows drawn strongly above a pair of piercing dark eyes. He was in holiday mood and dress, full of pleasant courtesy to us and good humored banter to the others present. We were hardly seated upon the divan running around three sides of the room when he ordered his wife to bring him a bottle of native wine and a glass, in which he drank to my son's health. Syrian etiquette forbade him to drink to the health of a woman or to name her over a draught of wine, but he hedged cleverly tossing off a second bumper, and, holding the emptied glass in his hand, expressing the hope—still addressing my travelling companion—that "Madame, your honorable mother, will have a safe and prosperous journey to her distant home." For the next five minutes he kept his gentle wife, his daughter, who had the face of a Madonna, and his beautiful daughter-in-law busy in making ready for the inevitable coffee-drinking.

A brazier of charcoal stood beside him, but his wife blew up the coals and added fuel; the daughter brought the raw coffee-berries in a round, shallow vessel with a long handle, like a straight-sided frying-pan, in which the ex-Sheik himself roasted the grains as a special compliment to us. To a brother-in-law who had dropped in, was assigned the task of pounding the coffee to powder in a mortar of olive-wood—"an heir-loom," as the host told us pridefully, "and over a hundred years old." The pestle was, likewise, of olive-wood; both were as hard as lignum-vitae and black as ebony with age and use. In pounding the coffee a tune is rung by beats of the pestle against the sides of the mortar. When this is done skilfully every part of the rim is touched in turn by the pestle in rhythmic resonance. The hostess put the coffee-powder into a copper pot, added water, sugar, and a pince of allspice, and set it to boil, her lord directing the process and watching the pot until the contents foamed up to the top, when he lifted it off, waited until the bubbling ceased, and put it back over the coals. After three boilings-up the beverage was ready for use. The daughter brought a tray on which were tiny handleless cups. Her father filled them and she passed them to the guests.—Marion Harland, in December Lippincott's Magazine.

The Texas Conference.

Mr. Editor:—A run of 563 miles from Athens, Ala., 1213 from Reidsville, put me at Pittsburg, Texas, the seat of the Texas Conference. In consequence of missing connection at Memphis and of a wreck near Texarkana, it took me from 12 o'clock Monday until 8 a. m. Wednesday to make the trip. I spent Monday night and lost 12 hours at Memphis. I had a fellow-sufferer in the person of Bishop Galloway as far as Camden, Ark., and shared the disappointments of the way from Texakana, Texas—Ark., to Pittsburg, with Bishop Key. We also had the Rev. J. A. B. Fry and family, and Mrs. Bishop Galloway with us from Memphis to Camden.

Up to the last General Conference there were five English speaking Annual Conferences in Texas and one for our German people. But, at Dallas the East Texas was moved into the Texas and the twain become one. Some thoughtful men question the wisdom of this action and think it was a backward step, and, to an outsider, it really looks so. This consolidation makes the Conference nearly or quite 500 miles long, while it would hardly average 100 in width. It extends from Texarkana, on the north, down the eastern border of the State, to a point below Galveston, on the South. I think it ranks third in membership, the North Texas next and the West Texas the smallest of the four. Dr. Seth Ward is a member of this Conference and is very highly esteemed by his brethren here as well as by Texas Methodism generally.

Bishop Key presided and the Rev. J. W. Downs was reelected secretary. The reports indicated spiritual prosperity, with a shortage in some sections on finances, caused by the shortness of crops. One presiding elder estimated the cotton crop in his district as four-fifths short, while that of corn was below the average.

Dr. Geo. C. Rankin, editor of the Texas Advocate, preached an excellent Thanksgiving sermon this morning. He puts on no "frills," but is very thoughtful and eminently practical in his preaching. Dr. Rankin, as a member of the Holston Conference, was stationed at Central Church, Asheville, when the transfer of that territory and the division of North Carolina came, but that fall he transferred to the South-west Missouri Conference, and was stationed in Kansas City. Two years later he went to Texas and has for many years been editor of this paper at Dallas. He seems to be doing a great work for Texas, especially by his heroic war on the saloon.

I left Pittsburg about 3:30 this, Thursday, afternoon for Camden, the seat of the Little Rock Conference. I have just stopped for a few minutes at Texarkana, 72 miles from Pittsburg. Here I cross the line between Texas and Arkansas and between the Texas and Little Rock Conferences. This is a city of more 20,000, and was named for both states, as the line between them runs through it, near the center. Here the porter is changing the striped "pillow-slips" on the "head rests" of the reclining chairs with which many of the cars west of the Mississippi are furnished. One can sleep quite well in these chairs.

The Texas Conference has a clerical membership of some 180, whith nearly 60,000 lay members. I was told that up to this Conference there were 12 of the preachers named Smith. This morning Bishop Key announced the transfer to them of another Smith, thus bringing the number up to the "unlucky" (?) 13. But later on he announced the transfer of still another Smith, bringing relief to the situation-tion. Other familiar North Carolina names were heard at roll call, that of Brooks among the rest.

Bishop Key is in fine health and shows no signs of breaking down, although in his 77th year. I predict that it will not be necessary for him to be superannuated next year. It was my good fortune to be his fellow guest at the elegant and hospitable home of Mr. and Mrs D H. Abernathy, the former of whom I had met as a lay delegate to the General Conference. The Bishop was very kind and helped me in the sale of my book.

Pittsburg is a town about 2,500 inhabitants and has as handsome and costly a church building as I ever saw, I think, in a place of its size. The Rev. E. L. Shettles, the strong and hustling pastor, who built the church, has done a fine work here.

I am scheduled to reach Camden at 10:15 to-night. In my next I may say something of Arkansas Methodism.

JNO. R. BROOKS.

Cotton Belt Train, 11-30-'05.

Our washington Letter.

My Dear Mr. Editor:—The reassembling of Congress very considerably swells the number of society folks at the National Capita, therefore social functions are greatly in evidence at present, made more enjoyable by a continuous spell of extremely fine weather. While these festivities are galore in all parts of the city among the most fashionable circles of society the White House is considered the storm centre of these gaieties.

The North Carolina delegation all of whom arrived here on the opening of congress on Monday last are usually found strictly at their post of duty when ever their presence and help is needed.

Senator Simmons has just introduced a bill providing for a permanent commission to investigate the executive department of the Government, which no doubt if carried out would have a savory effect on the administration of public affairs especially at the present time when graft is rampant.

Senator Overman has also introduced a bill providing for a commission whose duty it shall be to enlarge the foreign markets for American cotton in which our Southern planters are particular interested.

Senator Latimer of South Carolina and Representative Brownlow of Tennessee, respectively have re-introduced their good roads bills looking to the improvement of the public roads of the country by national aid to the extent of $8,000,000 annually.

Representative Gaines of Tennessee has introduced a bill providing that the President be elected for six years, and who shall be elegible for one term only.

The total amount asked for by the President in his four page message to congress as necessary to run the Government for next fiscal year aggregates $622,723,151.00. The Interior receives by far the largest amount of any other Department, the greater part of which is for pensions. The minority leaders, Mr. Gorman in the Senate and Mr. Williams in the House, have already taken up the fight againt enormous extravigance in the expenditure of the public funds.

At a business meeting of the Epworth League of Mt. Vernon Methodist church this week an excellent set of officers were chosen for the ensuring year, and we bespeak for this young peoples' society continued prosperity as has existed since its organization three years ago. The League has already formulated plans and begun work to make the third annual gathering of the Southern States New Year Reception to be held in church parlors on the first of January as great a success as usual. These occasions bring together in a social way representatives of all the Southern states residing in Washington irrespective of denomination.

The writer reads the ADVOCATE with much interest, more especially during the Conference season since it contains such encouraging reports of the growth of Southern Methodism in the Old North State. W. F. T.

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McAdenville, N. C.

Dear Brother Blair:—I wish to tel the ADVOCATE family a few things about the reception accorded us by the McAdenville people and our impression of them after a week in their midst.

Last Monday morning we left behind us the good people of South Fort and set our faces in the direction of the field of labor assigned us for the coming year.

"Journeying on toward the south" we at night-fall found ourselves in the prettty little town bearing the name of the family that has contributed so largely to its making.

Since the hour of our arrival we have been the recipients of their kindness and thoughtfulness but the matter reached the climax last night in one of the most terrific poundings that ever came to us, or any people. When we returned from the Thanksgiving service at the church we were confronted by a large crowd, orderly and good-natured, but demanding the unconditional surrender of the pantry to them. Being powerless to offer any resistonce and, to tell the truth, having no desire whatever to do so, we gave them possession, and the way they did pound—simply merciless in their attack upon him who was not conscious of having done aught to provoke it?



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I shall not attempt to tell what they brought, for it would be easier to tell the few things, appetizing to man's taste, that they did not bring.

Whatever else may be said of the McAdenville people, when they let themselves loose on a diminutive Methodist intinerant they don't do things in a half hearted way.

The manager of the McAden mill store has also been very courtrous and generous in helping us to begin housekeeping. For all this we are sincerely thankful and shall only strive the harder to make this the very best year of our ministry and one of the best for the McAdenville church.

It is truly refreshing to see how hopeful the membership of the church is, and it is our constant earnest prayer that they may see these hopes realized in the quickening of the church and the salvation of souls.

Come to see us Brother Blair.

Yours Fraternally.

Henrietta and Caroleen.

Dear ADVOCATE:—Just a short note from me will possibly not be out of place. We left on Wednesday, Nov. 22nd some of the best people in the world. They and their pastor seemed to have fallen desperately in love with each other and we regretted so much to leave them. Hope they are bettered by the change. It is a large work but the people are appreciative.

On Saturday night the 25th, we reached our new home and were warmly welcomed. The good people here are doing their best to make us feel that they are the best. Day and night they show us their thoughtfulness and kindness. They call and phone and are continually wanting to know if they can do anything for us. They have not ceased to pound us since we came. Thanksgiving night they tried especially to make us thankful that we were here. They brought us all manner of good things and enough to last several weeks. Sir, I don't think I shall have to buy any provisions before New Year.

Then the best of all is, they seem to appreciate our services and we hope to do them much good. I hope the Lord will use me much to his glory here and through me bring these dear people the best of blessings. If they are always as good to the preacher as they have been to us they deserve the best preacher in the Conference.

Brother S. M. Davis is a noble soul and I am glad to have him here with us.

Success to all the preachers and charges and especially the Advocate and my former charges.

Yours truly,

S. T. BARBER.

Mt. Zion Matters.

Last year was one of the best in the history of this church. More conversions, and more money raised for benevolences and salaries, than in any other in the last ten years. We begin with all things propitious for another good record.

Rock Springs may have led in Advocate subscribers, but Mt. Zion is a candidate for honers in the matter of infant baptism. Eighty-six was the number last year, and the list is not yet exhausted. President Roosevelt would like our community. There is no evidence of race suicide.

Death enters our ranks early in the Conference year. Brother Joseph W. Deaton, son of J. E. and M A Deaton died in peace December, 2nd. His widow and one child survive him. His funeral was preached at Mt. Zion, Sunday last, by his pastor. He was a victim of that "white plague" otherwise known as consumption.

Mr. J. M. Dove a leading citizen, and proment member is quite feeble. His friends entertain but little hope for his recovery.

The Epworth League elects the following officers for the ensuring year. President, Prof. W. B. Owens; 1st Vice President, Miss Nannie Cook; 2nd Vice President, Miss Bert Barnett; 3rd Vice President, Miss Jennie Shelly; 4th Vice President, James Cook; Secretary, Miss Elma Welsh; Treasurer, Pink Chester.

Truly,

W. H. WILLIS, Pastor.

New District Missionary Secretaries.

Experience has taught that in the work of bringing the church to see its obligation to the world's evangelization a district secretary, working in co-operation with his Presiding Elder, may be of considerable service. He keeps his finger on the missionary pulse of his district. He is competent to assist his brother pastors in mass meetings and rallies. Sometimes he takes the lead in a campaign of tract distribution. He writes circular letters to pastors and superintendents. He is on the alert at the District Conference, and at the Annual Conference he can tell you the condition of each charge early in the session. He reads missionary books himself, is equipped with suitable maps and charts, and upon the whole may be regarded as an expert' a live wire in his realm. With these things in mind the respective presiding elders have made the following appointments for 1906:

Franklin	District,	Rev.	L. P. Bogle.
Waynesville	"	"	Ira Erwin.
Asheville	"	"	C. P. Moore.
Morganton	"	"	H. H. Jordon.
Statesville	"	"	Frank Siler.
Shelby	"	"	G. D. Hermon
Charlotte	"	"	W. R. Ware.
Salisbury	"	"	Jas. E. Gay.
Greensboro	"	"	H. Turner.
Winston	"	"	J. P. Rogers.
Mt. Airy	"	"	———

Very truly,

W. H. WILLIS.
Con. Miss. Sec.

West End. Statesville, N. C.

Dear Brother Blair:—On reaching Statesville Nov. 22nd, we were met by Brother R. A. Miller and Brother Shaver who had us driven to the parsonage, where we found a number of good Christian, people waiting for us. They received us with a hearty welcome. Here we found a good fire with everything nice and inviting. When we were conducted to the dining-room we found a table loaded with good things to eat. On last Friday night the good people of the church brought in bags, baskets and bundles enough to stock the parsonage larder for a month. There is plenty of work to be done here, and the people are receiving us kindly and cordially, and we hope to have a very prosperous year at West End.

We are thankful to these good people for their tokens of kindness. May God's richest blessing rest upon them.

Yours truly,

H. H. ROBBINS.

South Fork Circuit.

We came to this charge the 23rd of November and found some elect ladies at the parsonage ready to receive us and make us feel at home.

We have been here over two Sundays and I have tried to preach at four of our seven churches, and I find a most excellent and kind people. They speak kindly of all former pastors and say "we have had no bad preachers, but they have been good and better."

We had a pleasant surprise on Wednesday evening, November 29th. About eight o'clock that night there was an alarm at the back door. When I opened the door I saw little folks, larger folks, and full grown ones with lanterns and they rushed into the dining room with all kinds of good things for man and beast.

This token of appreciation made our hearts glad. They know how to make a preacher's family happy. They have done so in many ways.

I have not met them all yet, but I can say that no better people can be found any where than on this charge. May Heavens' blessings rest on them and make us a power for good while laboring among them.

E. N. CROWDER.

Plateau, N. C.

Clarksbury Circuit.

Dear Brother:—We arrived at Harmony on Thanksgiving Day, and were given a warm welcome in the home of Brother J. W. Albea, where a nice dinner was served.

On Friday afternoon, the day following our arrival, a large number of these good people called on us at the parsonage and gave us a pounding.

Our work is starting off nicely and we are looking forward to a very successful year for Methodism on Clarksbury Circuit. May God bless the efforts of all our ministers this year.

Yours truly,

JOSEPH A. SHARP.

Helton Circuit.

I could not attend conference, so I employed my time in holding a meeting at Helton, and it was a good one. Quite a number were converted and the church was wonderfully blessed. Three joined the church and several yet to be received. It was a good meeting from first to last. We start on the new year with encouragement, and this being my fourth year here, I desire to make it the best one.

Prayermeeting and classmeeting have been organized, and our people seem to be interested.

S. W. BROWN.

Two States and their Universities Disgraced.

Our Christian President and our Christian Governor asked us all to go to God's house, Nov. 30th, and give thanks to Him. But some students of North Carolina University and Virginia University decided to go to Norfolk to spend the day in the dangerous and brutal game of "Foot Ball." The Rail Roads caught the idea, and offered reduced rates, asked thousands of people to put God out of their thoughts that day, The "Team" from Chapel Hill said they started out to "win or die." What lofty ambition!

A. D. BETTS.

Two Preachers Assaulted.

It was Thanksgiving eve. while unusual quietude and good order prevailed throughout the towns of Caroleen and Henrietta when the peaceful homes of Rev. S. T. Barber, and this superannuated writer were entered by a band of lovable assailants. Their depredations were committed chiefly by heaping upon the dinning room tables of the two preachers all sorts of good things. A happy assault it was.

S. M. DAVIS.

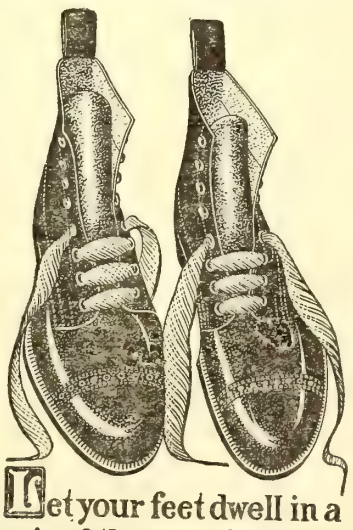
"I Thank the Lord!"

cried Hannah Plant, of Little Rock, Ark., "for the relief I got from Bucklen's Arnica Salve. It cured my fearful running sores, which nothing else would heal, and from which I had suffered for 5 years." It is a marvelous healer for cuts, burns and wounds. Guaranteed at all drug stores; 25c.

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The Quiet Hour.

Abounding Goodness.

MRS. E. M. ANDERSON.

I see it in the starry sky,
And in the moonlight gleaming by,
see it e'er in deep or high,
God is good!

see it in the flowin river,
And where the shining sunbeams quiver,
I see it ever, ever, ever,
God is good!

I hear it in the gentle breeze,
And in the whispering of the trees,
'Mid grass as soft as beds oi ease,
God is good!

'Tis borne aloft upon the air;
'Tis shown where all is bright and fair,
Where clouds like snowy fleeces are,
God is good!

I hear it in the pattering rain,
That taps upon the window-pane,
And leaps and flashes out again,
God is good!

I hear it in the ocean's roar,
I see it in the glittering ore,
In boundless nature's wondrous store
God is good!

I hear it in the song-bird's lay,
That carols forth at dawn or day,
And in the laugh of children's play,
God is good!

In child or bird, in tree or flower,
In summer sun, or sparkling shower,
I hear and feel it every hour,
God is good!

In tree or shrub, or grass so green,
In fleecy cloud, or starry sheen,
His goodness everywhere is seen.
God is good.

Greensboro, N. C.

Contentment.

MRS. JEAN FABER.

I do not ask to see or know my life,
As God has planned and blest each coming day;
I only ask that in the constant strife
I may be loyal-hearted all the way;
Courageous, full of cheer, and greeting
Each new day with trust and happy heart,
Leaving the rest in God's own precious keeping,
Believing he will choose for me my part,
And show me all the wisdom of his planning,
Which worketh perfect good in all to me,
And gives to those who serve, life everlasting—
Oh, gift of love unspeakable, to be!
Life has so many mysteries in the living,
I do not seek to understand God's ways;
But if I follow on in true devotion,
He'll grant me peace in heaven for endless days.
Contentment, then, shall be my daily portion,
And simple trusting faith in God above;
So perfect is his precious plan of wisdom,
I give with joy my heart and life and love.

—Cambridge Springs, Pennsylvania.

A Word of Comfort.

Life is hard and rough, and the way is thorny, and often and anon the best of men and women feel like almost giving over the battle constantly being waged within each human soul. And it is a battle royal—this between the spirit of good and evil within us. The strife, at most times is hard and strong and fierce, and it is well to remember, to our comfort, that often when we strive hardest to obey the spirit of right and good, the spirit of evil and discord is most wary and acute and subtle and constant. Martin Luther and John Bunyan often felt well-nigh overshadowed by the ansloughts of the evil one. Let us strive, strive, strive, and Heaven will not allow our overthrow.

W. M. SHERRILL.

The Good Old Way.

Which are the nations that have been most peaceful and noble and truly prosperous? Those that have followed pride and luxury and idolatry, or those that have cherished sobriety and justice, and acknowledge the divine law of righteousness? Which are the families that have been most serene and pure and truly fortunate? Those in which there has been no discipline or restraint, no common faith, no mutual love, or those in which sincere religion has swayed life to its stern and gracious laws, in which parents and children have walked together to the house of God, and knelt together at His altar, and rejoiced together in His service?

It has become too much the fashion in these days to sneer and jeer at the old-fashioned ways of the old-fashioned American household. Something too much of iron there may have been in the Puritan's temper; something too little of sunlight may have come in through the narrow windows of his house. But that house had foundations, and the virtues lived in it. There were plenty of red corpuscles in his blood, and his heart beat in time with the eternal laws of right, even though its pulsations sometimes seemed a little slow and heavy. It would be well for us if we could get back into the old way, which proved itself to be the good way, and maintain as our fathers did the sanctity of the family, the sacredness of the marriage vow, the solemnity of the mutual duties binding parents and children together. From the household that followed this way have come men that could rule themselves as well as their fellows, women that could be trusted as well as admired. Read the history of such families and you will understand the truth of the poet's words:

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

Rest! Rest! How that word rings like a sweet bell through the turmoil of our age! We are rushing to and fro, destroying rest in our search for it. We drive our automobiles from one place to another at furious speed, not knowing what we shall do when we get there. We make haste to acquire new possessions, not knowing how we shall use them when they are ours. We are in a fever of new discoveries and the ories, not knowing how to apply them when they are made. We feed ourselves upon novel speculations until our heads swim with the vertigo of universal knowledge, which changes into universal doubt.

Then, in an hour of silence, the Spirit of wisdom whispers a secret to our hearts. Rest depends upon conduct. The result of your life depends upon your choosing the good way and walking in it. And to you I say, choose Christ, for He is the way. Take His yoke upon you and learn of Him, and ye shall find rest unto your souls. —Henry Van Dyke, D. D., in the Watchman.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

Rheumatism
Cured with
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(PERRY DAVIS'.)

Cancer Cured by Blood Balm.

All Skin and Blood Diseases Cured.

Mrs M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful worst and most deep seated blood diseases.

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Write for help of all kinds. Communications receive strict attention.

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Sweet toned and durable



Careful buyers want to know where they can get sweet toned and satisfactory pianos—and at the right price.

They want to avoid two errors—paying too much for a good piano: or worse yet, getting a "panny" toned piano at no matter how low a price.

The Epworth is a thoroughly well made sweet toned piano—warranted for ten years.

Our Catalogue tells all about it; also tells how to save $75.00 to $100.00. We send Epworth Pianos to reliable people anywhere in the United States, on trial; if piano suits you may pay for it in cash or easy payments as agreed; if piano is not perfect and satisfactory to you, it comes back at our expense of freight both ways. Nothing could be fairer than that. *Write for Catalogue to-day*

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The Newest Styles

OF JEWELRY, WATCHES, STERLING SILVER AND PLATED WARE. Clocks that will run, and a large assortment of fine Pocket Books, Cut Glass Ware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.

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is resting upon you when the youthful vigor of your hair gives back. We wish we could get you to try the **"Xanthine."** It is "great nature's second course."

Marvelous in its effects. Not a dye. The same for any hair, but **Xanthine** never fails to restore the original color to any hair, in a few weeks.

Stops soreness almost immediately. Prevents dandruff; promotes growth. Absolutely harmless! Highest testimonials. In use for many years. Price $1 At druggists, or sent, express prepaid, for $1 by us direct.

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COURSES: Book-keeping, Banking, Actual Business, Shorthand, Typewriting, English, Penmanship. Over

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Henry S. Shockley, Principal,
July 13 26t. Asheville, N. C.

The Family Circle.

On Dress Parade.

It is easy enough to obey, boys,
In the glittering ranks on parade,
But the steady recruit gives a steady salute,
When his rifle is changed to a spade.

And whatever your place every day, boys,
There's play and there's drudgery, too,
To be ready for work, not a duty shirk,
Is the soldierly bearing for you.

It is easy to sing and to smile, boys,
When the sky is unclouded and blue,
But to scatter good cheer, when the weather is dreary,
Is a thing that is harder to do.

—Selected.

A Gonscience Gone Wrong.

The habit of making one's self miserable in a haircloth shirt no longer obtains to an appreciable extent, but the uncomfortable variety of conscience which revelled in the prickles has never gone out of fashion. It is an abnormal development of self-sacrifice which impels one to choose the drumstick when one likes the breast, to eat the end crust when one prefers the crumb—oblivious of the fact that there are those who would enjoy drumstick and end slice. Such a conscienc prods one into the disagreeable pellmell, and looks askance at pleasure. "It can't be right, it is so very pleasant," sighs the conscience-ridden victim. The majority of us have a touch of this malady and are apt to consider duty inevitable—and doleful, and just being pleasant a task for babes and irresponsible grown-ups. There is a melancholy satisfaction in looking forward to a martyr's crown of glory, but what reward will recompense the martyr's kinsfolk?—Congregationalist and Christian World.

The Aggrieved Child.

While too much notice should not be taken of children's moods, it is seldom wise to regard an incident as closed if a child is left with a sense of injustice. The mother fears to compromise her dignity, perhaps, by resorting to explanation or argument, and prefers to wait for what she calls the child's sulkiness to blow over. Blow over it does, because other things take up his attention; but the impression may remain, joining with other impressions of the same sort, to weaken his trust in his mother's kindness and good sense. Without encouraging the child to dispute every slightest command, it is possible to note the cases where discontent and dissatisfaction may have, from his point of view, some reasonable ground, and to inquire into them, later, if not at once, and set the matter straight. When the child is permitted to speak freely, in the softened temper which the permission almost always brings, the disclosures are often very touching. Today's orders, perhaps, seemed to the childish mind inconsistent with yesterday's. Or rudeness was abruptly punished, when only a clumsy joke was meant. Or the obstinate refusal to explain some tenacious purpose hid a cherished "surprise." If not such misunderstanding is discovered, and if the child was actually as much at fault as the mother supposed, it may still be true that the fault was not so heinous in childish eyes as in maturer ones.—Congregationalist and Christian World.

The Perfect Pun.

A perfect pun makes good sense both ways; the edges meet with a click like the blades of a sharp pair of shears. Sometimes the very thoughts fit tight together in antagonistic identity, as when the man said of the temperance exhorter that he would be a good fellow if he would only let drink alone; and when Disraeli (if it was he) wrote to the youth who had sent him a first novel, "I thank you very much-I shall lose no time in reading it;" or as when a man, seeing a poor piece of carpentry, said, "That chicken coop looks as if some man had made it himself." Exquisite perverse literalness of thought! And the same absolute punning, the very self-destruction of a proposition, was the old death thrust at a poor poet by the friend who said, "His poetry will be read when Shakespeare and Homer are forgotten." It was a fine, double-edged blade of speech until some crude fellow—Heine, I think sharpened it to a wire edge by adding, "and not till then"—a banality that dulled its perfection for ever.—J. A. Macy, in the October Atlantic.

Shield Your Nerves.

A beautiful woman gave the following advice to a girl admirer: "Shield your nerves, and don't let them become too sensitive. Make yourself take life calmly. If you lose a train, don't pace the platform wildly, but inquire when the next come in, and sit down calmly to wait for it. That's just what most women don't do; they sit down, perhaps, but they tap the floor with their feet, clinch and unclinch their hands, and are apparently in a fever heat of excitment over the arrival of every train that comes in, even though they have been assured that theirs is not due for another half-hour. That half-hour of waiting means to them a frightful wear and tear of nerves, and they aae practically weeks older for it. Try to cultivate calmness, but if you cannot do that all at once you can keep your face still."—London Family Herald.

Two of Him.

The President of the great insurance company was very busy. He had bought that morning 10,000 bonds at 47, and now he was trying to find out if there was any moral reason why he should not sell these bonds at 108 to the concern, pocketing, of course, the profit.

As he wrestled with this problem in high finance there came a knock on the door. He looked up impatiently, for he did not wish to be disturbed. There entered, however, the valet of the Secretary and Treasurer.

"Please, sir," the valet said, "I have here a voucher for $20,000. Will you O. K. it for me? The master is going off on a month's vacation, and this money is for his expenses."

"But," said the President, "the Secretary and Treasurer has just got back from a month's vacation, for which I O K.'d a $15,000 voucher."

"I know, sir," said the valet, calmly, "but that was the master's vacation as Secretary. It is his vacation as Treasurer that he is going to take now."—Selected.

Plan of Episcopal Visitation, 1905–06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va. Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol. Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, apan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20, 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1905.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

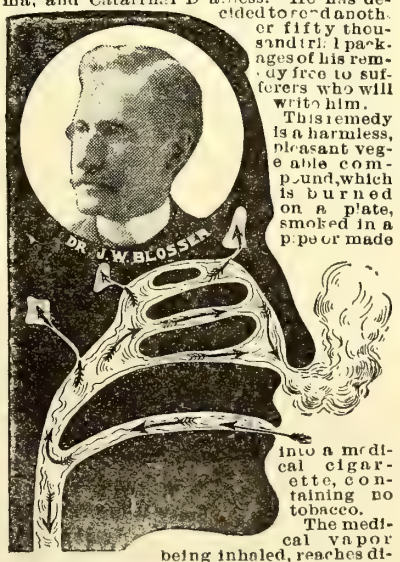
NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

Samples Mailed Free.

Fifty Thousand Trial Packages of Dr. Blosser's Catarrh Cure to be Mailed Free to Sufferers.

Dr. Blosser, the noted catarrh specialist, of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma, and Catarrhal Deafness. He has decided to send another fifty thousand trial packages of his remedy free to sufferers who will write him.



This remedy is a harmless, pleasant vegetable compound, which is burned on a plate, smoked in a pipe or made into a medical cigarette, containing no tobacco. The medical vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure. If you want to give the remedy a trial, write a letter at once to Dr. J. W. Blosser, 59 Walton St., Atlanta, Ga.

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been

DRINKING TOO MUCH,

they will promptly relieve the nausea,

SICK HEADACHE

and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated.

Take No Substitute.



over the spring prevents tearing the cloth. The point fastens on either side, but can't slip through to stick you. Be on guard for safety-pin perfection.

Send four cents in stamps for sample card worth double the money. In buying safety-pins see that the card bears the name of

CONSOLIDATED SAFETY PIN CO.
BOX 159 BLOOMFIELD, N. J.

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BABY IS HANGED IN IRON BED

Ohio Infant Loses Life as Result of Peculiar Accident.

FINDLAY, Ohio, Aug. 27.—The 7-months-old son of Mrs. Joseph Baker, living near Rawson, was killed to-day by hanging himself in an iron bed. After falling or crawling through the bars the child was unable to get back and in the absence of its mother was choked to death.

Protect Your Baby With a Foster Crib

Several years ago, at the suggestion of a far-seeing mother, we began the manufacture of a crib to prevent just such an accident as that described in the news item clipped from the Chicago Record-Herald of August 28, 1905.

The Foster Accident Proof Crib is made with spindles too close for baby to put its head through and sides too high for the child to climb over. Sliding sides may be dropped and crib used as an annex to mother's bed. Protect your child against a similar accident. Write for full descriptive booklet.

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Because—When you think of going off to school write for College Journal and Special Offer of the Leading Business and Shorthand Schools Address KING'S BUSINESS COLLEGE, Raleigh N. C., or Charlotte, N. C. [We also teach Bookkeeping, Shorthand etc., by mail.]

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Infants', Children's, Adults—Hard Rubber and Elastic, single and double. Write to day.

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Greensboro, N. C.

L. & M. Paint. Lead and zinc non-chalkable. Wears and covers like gold. Longman & Martinez, Manufacturers, New York.

North Carolina Christian Advocate

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THE South Carolina Conference is in session at Spartanburg this week, Bishop Candler presiding. It is reported that there will be a large class of applicants for admission on trial. Revs. W. L. Grissom and W. W. Bays, of our Conference, are in attendance.

DR. and Mrs. C. W. Taylor announce the marriage of their daughter, Lizzie, to Rev. Edward Edwards on Wednesday, December the twentieth, nineteen hundred and five, Stokesdale, North Carolina. Rev. Edward Edwards is the preacher in charge of the Stokesdale circuit. We extend congratulations in advance.

LAST week, reprinting from the Industrial News, we referred to Mr. J. A. Odell as President of the Joint Board of Finance. It should have been Treasurer. Mr. J. S. Martin, of Shelby, another good layman who does not let his business get out of sight of his religion, has been Chairman of this Board ever since the organization of the Conference.

BAPTIST STATE CONVENTION.

This body has been in session during the past week in the Tabernacle church, Raleigh. By a small margin this is the largest single religious denomination in the State. They are doing a great work, and are beginning to vie with the children of this world who are said to be wiser in their generation than the children of light. If any secular institution can beat them in the publicity given to the ceremony of inauguration of President Poteat at Wake Forest College, they will have to rise soon and work late. They are doing well in the matter of keeping their institutions before the public, as well as in other things. In this we may all take knowledge of them; for the proverb is pretty well accepted that "He that bloweth not his own horn himself shall not be blown." Greensboro will proudly welcome this great body of sturdy disciples next year.

NO FOOTBALL AT TRINITY.

"In some remarks on football elsewhere in this paper it is stated that the colleges which make a boast of Christian education are as bad as the ungodly in boosting to excess these field sports. We are glad to make an except of Trinity College in this connection. That college has no football team and no football has been played there for several years, and this fact is a credit to Trinity.—Statesville Landmark.

So many savage attacks have been made upon our College and her President in recent years that it is quite common for even Methodists to assume that Trinity sets the tune for all the modern-day follies. It is refreshing to find a paper like the Landmark taking special precaution lest he unwittingly do the College an injustice. It is well enough, Brother Clarke, for if you had not explained your note would have been made a cap to fit Trinity College.

While referring to this we desire to say that there are many reasons why every Methodist, especially, should be proud of Trinity College. Those who are familiar with the College and have intimate acquaintance with President Kilgo, know how the institution stands as a bulwark of defense against the enemies of the Bible, and of experimental religion as well as against the fads and follies of modern athletics. We think the Landmark might also include Wake Forest in his exception.

G. F. COLLEGE NOTES.

The first of the three examinations held each year at Greensboro Female College was concluded yesterday.

Applications for admission are coming in from young ladies who wish to become students of the college after Christmas. As the college is already full to overflowing, these applications are a little embarrassing to the authorities. Still, efforts will be made to provide accommodations for every one.

The financial undertakings of the college are being pressed vigorously. Rev. W. M. Curtis, the secretary and financial agent, has recently returned from the North Carolina Conference at Wilson where he succeeded in raising a substantial addition to the building fund. About three thousand dollars remain to be raised yet for the completion of the front of the building.

A beginning has been made on the effort which will be made for a hundred-thousand-dollar endowment. It is the plan to try to get 100 men to give $1,000 each. During the session of the Western Conference here, Mr. Curtis succeeded in getting the promise of one of the thousands that are to be raised and he says he expects to find many more who will be willing to give that amount.—Daily Telegram, Dec. 12.

EXTRACT FROM REPORT OF COMMITTEE ON BOOKS AND PERIODICALS.

ADOPTED AT CONFERENCE AT GREENSBORO, NOVEMBER 8TH, 1905.

We feel that special thanks are due to the Rev. H. M. Blair for his faithful work in increasing the circulation of the NORTH CAROLINA CHRISTIAN ADVOCATE which has had a net increase for the year of nearly fifty per cent. The weekly mailing list now numbers 6300. The present success is very gratifying, but we realize that our paper must be made better and that it must be put into the hands of larger numbers of our people. We therefore recommend that in order to bring the paper into the homes of more of our people a special effort be made to increase the circulation of the ADVOCATE at least 1800 between now and the first of May. We suggest that this number be taken by the various districts according to their numerical strength as follows:

Asheville,	125	Charlotte,	200
Franklin,	100	Greensboro,	200
Morganton,	150	Mount Airy,	150
Salisbury,	175	Shelby,	200
Statesville,	200	Waynesville,	100
Winston,	200		

The Publishing Committee has nominated Rev. H. M. Blair for editor and your Committee heartily concurs in their opinion and recommends that he be appointed to this position.

THE KINGDOM IN THE CRADLE.

For some time we have had a copy of this book for review, but have been waiting for opportunity to give it a careful reading. Those who have been favored with the privilege of intimate association with Dr. James Atkins, the author, will hardly need to be assured of the fact that the book is thorough and exhaustive, as well as original in its treatment of the various phases of the education and development of child life. His experience as Sunday School editor for so many years has led him into the most practical views of child life and into the most rational methods of interpretation of great gospel lessons about the Kingdom of God as it is related to the whole race in childhood. Such themes as Christ's Doctrine of the Child and the Kingdom; The Child as the Subject of Religious Education; The Church and the Home; The Place and the Status of the Sunday School; The Sunday School as a Field of Training; Religion in Popular Education, &c., are treated in a way to hold the reader with the interest of a well-flavored story. The fact is this is a book for parents, teachers—Sunday School and day School—preachers, reformers, and all who are in any sense interested in the question of making the world better. The title, The Kingdom in the Cradle, is significant, and Dr. Atkins shows very clearly that at this stage we have a race redeemed and saved and that we must, sooner or later, realize that it is our business to see that they do not slip out of our hands. If you are either parent or teacher we advise you to get this book at once. You will want to finish it before laying it down. Send to Smith & Lamar, Nashville, Tenn. Price $1.25, postpaid.

AROUND THE EDITOR'S TABLE.

When Jesse Lee had preached on one occasion in the early days of his ministry, he says: "At the close of the meeting some of the gentlemen went about with their hats to make a collection of money for me, at which I was very uneasy, and ran in among them and begged them to desist." Lee was not a modern evangelist. At that very moment he did not have money enough to have buried him; but he said, "I had no doubt but that all things would work out for my good."

* * * *

"History of the Foard-Bradshaw Families," is the title of a very interesting pamphet, just received from the author, Dr. John F. Foard, of Statesville. Dr. Foard always writes in an interesting style, and this little glimpse of the history of prominent and influential families in the State is no exception to the rule.

* * * *

A round of pastoral visits, forming acquaintance and getting hold of the community by households, is now the thing for every new pastor. Nothing should be allowed to come in the way of this work till every threshhold has been crossed. If possible let every visit be a real pastoral visit. Find out about the religious status of every member of the family. See that there is a Bible, and arrange for the CHRISTIAN ADVOCATE to visit the home if it is not already there, and close with a prayer for the blessing of God upon the home and upon the work of the church during the year. This will build up the congregation. Try it.

* * * *

According to reports published, the North Carolina Conference raised for all purposes last year, not including education and church and parsonage building, $170,489.96. For the same purposes the Western North Carolina Conference raised $170,006.51, making a grand total of $340,496.47. We do not understand why, in answer to the 44th question, neither Advocate was furnished the figures showing what was raised on the educational assessment. Of course the regular minutes will give these figures.

* * * *

Rev. Dr. C. W. Byrd, of the North Georgia Conference, and Rev. Dr. Len G. Broughton, of the Baptist Tabernacle, Atlanta, two ex-North Carolinians, seem to be having a time with the daily newspapers about what they believe and teach. These papers seem determined to put Dr. Byrd in with the Higher Critics, and to place Dr. Broughton in alliance with the "Fourfold Gospel" movement.

* * * *

The total amount raised for Foreign and Domestic Missions by the Methodists of North Carolina during the year 1905, is, North Carolina Conference, $26,830.00. Western North Carolina Conference, $26,116.59. Total, $52,946.59. If we add to this $5,116.61 and $4,923 04, raised for Church Extension in the two Conferences, respectively, we have a grand total for missions of $62,986.24. This estimate is legitimate because Church Extension is only a branch of our mission work, and must be included in any comparative statement with the work of other denominations. For a number of years the gen-

eral impression has prevailed that our Baptist brethren are outstripping us in the amount raised for missions. They report this year for Foreign, Home and State Missions combined a total of $55,286.41. The grand total of the missionary and benevolent collections in the Methodist church this year, not including the amount for education, is $89,475.20. The grand total reported by the Baptists, including the amount for ministerial education, is $80,230.64. Thus it appears that the impression referred to above is the result of the failure on our part to be careful to give the combined statistics of the two Conferences. When we have opportunity to secure the amounts raised for education in each of our conferences, we shall find the figures aggregating not far from $100,000.

* * * *

A comparison of the figures in the statistical report of the two churches shows that the Methodists in the North Carolina Conference report 70,268 members, including local preachers, and the Western North Carolina Conference 80,834, making the total membership of the M. E. church, South, in North Carolina, 151,102. The Baptist church reports a total membership of 174,125, included in 1,657 churches. The two Methodist Conferences report the membership above from 1,631 churches. After all, it is neck to neck with these two denominations, the two far outnumbering all other denominations in the State combined. Great responsibilities rest upon them. They each have before them a great and effectual door of opportunity.

NOTES AND PERSONALS.

AROUND THE CONFERENCE.

Rev. Dr. B. F. Dixon delivered an address at the laying of the corner-stone of the orphanage of the Christian church, at Elon College, last week.

We regret to learn of the illness of Mrs. W. C. Willson, of Mocksville. Mrs. Willson is the widow of the late Rev. W. C. Willson, of the Western North Carolina Conference.

The school at Weddington gave a Thanksgiving entertainment, which was gotten up by Miss Irene Hall, the music teacher. The children showed they had been well trained.

Rev. B. F. Carpenter, the new pastor of Salem and Southside Methodist churches, has moved to Waughtown. Later he will occupy a cottage near the Southside church.—Twin-City Sentinel.

The new brick dormitory at Trinity Park School is to be opened this week. The building is to be named in honor of the late headmaster, the lamented Prof. J. F. Bivins.

Bishop Willson has been stopping at Trinity Park. the guest of President Kilgo since the adjournment of Conference at Wilson. He addressed the students of Trinity College in the Memorial Hall on Wednesday evening of last week.

A press correspondent from Boone last week says: "Rev. Mr. Brendall, the new preacher on the Boone circuit, arrived Thursday, November 30. He is stopping at the Blackburn hotel, but will move to the parsonage as soon as some repairs can be made."

The quarterly conference will be held at Central Methodist church on the 17th and 18th, instead of the 24th and 25th of December. This arrangement is made in order that the new Presiding Elder, L. T. Cordell, may spend the holidays with his family.—Mt. Airy Leader.

Rev. W. L. Sherrill in a private note to the editor says: "We reached Murphy November 30, and met with a cordial welcome and that night with a generous pounding. We are highly pleased with the good people here and feel much encouraged at the outlook for a good year with them."

A note from Rev. T. F. Glenn, D.D., of Clyde, N. C., says that he does no outdoor work since his crippled condition as the result of a fall from a horse. But he studies his Bible, and writes a good deal. Of course he wants the Holston Annual and the Midland Methodist. Dr. Glenn is one of the best men in our church.—Midland Methodist.

The Charlotte Observer in a recent issue says: "The stockholders in the Piedmont Industrial School met in the Y. M. C. A. yesterday afternoon for their annual session. The old officers for the school were re-elected, these being: President, E. A. Smith; treasurer, F. C. Abbott; secretary, Rev. J. A. Baldwin. The school was found to be in excellent shape and resolutions were passed endorsing the good work of Rev. J. A. Baldwin, the principal, and commending his earnest efforts. In his report Brother Baldwin says: The duty now pressing is to secure about a thousand dollars during the next few weeks to meet some pressing bills. When that is done it is our purpose to undertake an advance movement. I have reason to believe that there are greater things in store for us if we only have faith and the courage and the determination to press the cause."

MISSIONARY TRAINING SCHOOL.

The Missionary Training School, held at Nashville, Tenn , under the auspices of our Board of Missions, bids fair to be become a permanent institution.

The next session begins Wednesday, January 3, 1906.

The session will be divided into three terms of three weeks each.

First term: Work of the Church in the Country. January 3 to 23.

Second term: Work of the Church in the City. January 24 to February 13.

Third term: Work of the Church in Foreign Fields. February 14 to March 4.

Sunday School Institute, January 30 to February 4.

Conference for Missionary Leaders, February 27 to March 5.

HAVE YOU MADE YOUR WILL?

If so, you have doubtless made provision for your wife and children, and for any other relatives who are dependent upon you. It may be that you have also remembered some friend to whom you were under special obligation, and for whose kindness you wished to show this mark of appreciation. But have you remembered the Lord? He it is who gave you all you have. He furnished the health, energy and judgment by which you accumulated your property, and now His body—the church—is in need, and will you not remember Him? "How," you say? There are many ways, and the object of this paper is to suggest one very worthy and very needy cause—Greensboro Female College. This College is the property of the Methodist church of North Carolina, and is the only female college belonging to the two N. C. Conferences jointly. It was burned to the ground on February 18th, 1904, but has been rebuilt, and the property, including the campus, is now worth one hundred and sixty thousand dollars over and above all liabilities. But while much has been accomplished, much yet remains to be done. We need an endowment of at least one hundred thousand dollars, and we need an addition to the building which is now crowded to its utmost capacity. And this College is doing now, as it has done for more than half a century, a great work for the young women of our State. Money invested here aids in the development of a high type of Christian womanhood. The graduates of this institution as a general rule establish Christian homes, and is not the greatest influence for good in the world today a Christian mother and a Christian home?

If you believe in Christian education for our young women, then why not add a codicil to your will today and make a bequest to Greensboro Female College, remembering that the Master has said: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

W. M. CURTIS.

A NEW BOOK COMMENDED.

"The Kindom in the Cradle," by Dr. James Atkins, deserves more than a passing notice. It ranks easily with our best publications. Dr. Atkins treats a vital theme in a most intelligent way. In this book we have the largest, and in my judgment, the sanest view of Christ's mission to this world, viz, that he came to save "FROM sin," and that this can be accomplished, in the fullest sense, only as the children are brought under the influence of the gospel. It assigns to the Sunday School, the pastor and the superintendent their proper places in the church. I am much pleased with the position taken by Dr. Atkins, that the Sunday School must be made educational. It is not a recent conviction with me that here is the proper place, not only to teach "the doctrines of the Bible in general," but to teach the doctrines and polity of our church as well. The Sunday School is the pastor's finest opportunity and this book will prove of inestimable worth to the man who is wise enough to see the day of his visitation. It is a little strange that a work on this subject has not found a place in the "Course of Study for young preachers." I suggest for this purpose "The Kindgom in the Cradle."

T. F. MARR.

DISTRICT NOTICES.

CHARLOTTE.

The Charlotte District Stewards will meet at Tryon Street church Wednesday, December 20th, at 11:00 a. m. If the Seaboard train should be late, we will wait for those coming on it.

J. ED. THOMPSON.

FRANKLIN.

Our District Stewards will meet at Bryson City, N. C., on Wednesday, December 27, at one o'clock p. m., in the Methodist church. A full meeting is very desirable.

R. M. TAYLOR.

MOUNT AIRY.

The District Stewards of the Mt. Airy District are requested to meet at North Wilkesboro, Thursday, January 4th, 1906, at 2 p. m.

L. T. CORDELL.

STATESVILLE.

The District Stewards of the Statesville District will meet in First Church, Statesville, on Monday, December 18, 11 a. m. The notice heretofore published had an error in date.

J. H. WEAVER.

A LAYMAN SPEAKS OUT.

It is a shame and a disgrace to know why so few of our people compared in numbers with other Conferences take their church paper. I was ashamed to see that in this week's paper the Raleigh Christian Advocate with fewer members than our Conference ranks above us in subscribers. If we as laymen and the preachers will talk it up in our churches before the congregations, and also at their homes, surely we can reach Ten Thousand out of eighty thousand members. If I take any paper at all, my church paper is first, then I feel at liberty to take as many others as I choose.

J. S. MARTIN.

WANTED:

One hundred men to subscribe one thousand dollars each to an endowment Fund for Greensboro Female College—the money to be paid when the entire one hundred thousand has been subscribed.

If interested, address

W. M. CURTIS, Sec.-Treas.

Greensboro, N. C.

The Sunday School Lesson.

LESSON FOR DEGEMBER 17, 1905.

Preparation for the Messiah, Mal. 3:1 12.

Golden Text.

I will send My messenger, and he shall prepare the way before Me.—Mal 3 1.

THREE MESSENGERS.

The first is Malachi himself, a prophet of God, the last who served him so in Old Testament times. He brought an appeal to the people to live better, based on plain evidence of sin among them. The second messenger is John the Baptist, whom Malachi promised. The third is Jesus Christ, preparation for whose coming was made both by Malachi and John the Baptist. Messengers of good ought to be greeted with joy, and their words heard with pleasure and profit.

The entire book should be read because it shows so conclusively the

NEED OF A MESSAGE.

There never was a more blind people, unless we except the present age. When God spoke of his love for them, they responded: "Wherein hast thou loved us?" Blind! When accused of scorning God, they rejoined, "Wherein have we despised thy name?" Blind and deceived! When charged with polluting the divine altar, they replied, "Wherein have we polluted thee?" Blind, deceived, and depraved! When indicted for heathen intermarriages, they said, "Wherefore?" Blind, deceived, depraved, and treacherous! When called to account for making no distinction between good and evil, they exclaimed, "Wherein have we wearied thee?" Blind, deceived, depraved, treacherous, and sacrilegious! What they said in this lesson about robbing God shows that continued sin had taken away their sense of wrong and perception of right. All this time they were looking for the Messiah to correct all their national ills. God had placed in them the possibility of much good; but they had well-nigh destroyed it, and then went back to God for help. It is of little use to fold our arms and pray for things that he wishes us to secure by our own labor. The man who prays for temperance, and directly or indirectly helps a whisky man into office, needs to revise his prayer or his vote to become consistent.

The Jews expected to delight in the Messiah, because they would have "such a good time" when he came. Malachi thunders out, "Who may abide the day of his coming?" that is, which of you that want him is living fit to receive him. Who of you "shall stand when he appeareth?"

THE MESSENGER'S WORK

The soap of Malachi was lye obtained by running water through wood ashes. Most of us have seen our mothers make it. It was then taken and poured through the white cloth, and the potash ate out the dirt, leaving a clean cloth whste. The business of the messenger was to give the Jews a thorough cleaning up. There was a lot of moral filth about their characters which needed to be cleansed away.

The fire of the refiner was put under the crucible where gold or silver was to be separated from rock and other foreign substauces. The heat grew so intense that the dross was consumed, while the precious metal was purified. All the while the refiner would sit and watch the process intently. When he could see his image distinctly in the molten mass, the work was completed. The purpose of God is so to cleanse every life from sin that it will send back his image. What picture do our lives reflect? If we were made in God's image, we should not despise the privilege of dying in it.

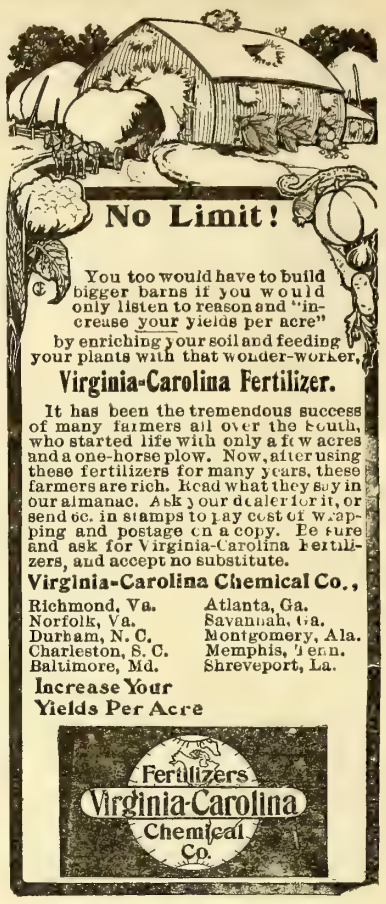
God made objection to the offerings of the people: see verse four. A few persons, starting with a wrong apprehension of these words, think that money should not come into the church through impure channels. Verses nine and ten would correct such an erroneous view, were they given a chance.

AN UNCHANGEABLE GOD.

"I am the Lord, I change not," declared Jehovah. This refers to the mercy side of God, although most of those who quote it have the stern side of his nature in mind. Some promises had been made to Abraham, repeated to Isaac, reiterated to Jacob. God was true to his word—unchangeable. Had he not been, the terrible sins of the Jews would have caused their entire destruction. It is a blessing to us that God remains the same, and that Jesus Christ is the same to-day as yesterday, and will continue so all through eternity—the great love of human souls.

BACK TO GOD.

The purpose of all the prophetical writings was to bring the people back to God. The call went out for a return. It demanded honesty of purse as well. Honesty is one of the foundation stones of the Christian religion. It is just as bad to rob God as men. We can see no difference in the two, other than that the relation of one is vertical, and of the other horizontal. No matter how the people had acquired their money, they were to start out with a just division with God. Thereafter they were to be straight in business. "I can't afford to give a tenth," declares one. God thinks otherwise If we do that, and matters go awry, the responsibility is no God, good judgment and common ability to manage being presupposed on our part. After the tenth is given, come the offerings. Honest division, backed up by a devoted life, would solve every problem, of the church —The Religious Telescope.



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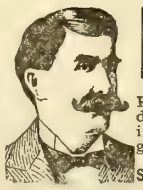
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Yorkville	Lv 9 48 am	5 57 am	
Gastonia	Lv 10 38 am	7 50 am	
		9 00 am	
Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
Lenoir	Lv 3 05 pm		9 45 am
Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
Lincolnton	Lv 5 02 pm	9 00 am	
Gastonia	Lv 6 00 pm	12 10 am	
		1 30 pm	
Yorkville	Lv 6 50 pm	3 05 pm	
Chester	Ar 7 45 pm	4 45 pm	

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Our Little Folks.

Sunshine.

"It's the song ye sing and the smile ye wear,
That's making the sunshine every where"

A Pause in the Prayer.

"'If I should die 'fore I wake,'" said Donny, kneeling at his grandmother's knee, "if I should die 'fore I wake—'"

"'I pray,'" prompted the gentle voice; "go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again and, dropping down in his place, took up his petition where he had left it. But when the little white gowned form was safely tucked in bed the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin'. grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd tear round in the mornin'. But 'if I should die 'fore I wake'—why, I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commented the voice, with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong"—Selected.

Duty Before Pleasure.

"Say, Tom, we are going down to Bear creek to-morrow; don't you wan't to come along?" Ned put his hands in a coaxing manner on his friend's shouiders as the two walked out of the school gate Friday afternoon.

"What time are you going to start?" Tom asked, with hopeful interest. "If you are going late in the morning or any time in the afternoon I can go."

"Well, Bear Creek is pretty far, so we are going to start before breakfast. I am awfully sorry, but can't you come anyway?"

Tom shook his head regretfully. "I should like to go, but you see, it is Saturday, and mother has only me, so I think I ought to stay at home and help her. I always do and she depends on me. Saturday is work-day, not play-day, at our house," he continued with half a smile.

"Well, can't she let you have just this one time?" asked Ned, unconvinced. "You never go with us, and we all want you to come ever so much."

"Mother would let me go all right, but I don't feel as though I ought to. Don't you see, there are so many little things to do, and I am the only one to do them, so I guess I had better not go. Tell the boys that I thank them just the same," said Tom as he walked up the front steps.

The next morning the young fishermen went off before the sun was well up, and Tom was not with them. Out in the woodshed he was cutting and stacking the wood for the next week, and a little later he brought the great basket of provisions from the grocery store, and then he carried the eggs to Mrs. Simonds, who lived away on the other side of the town; and then he helped his mother in a hundred little ways with things about the house, as she was busy with her Saturday house cleaning.

Judging by his happy face when mother smiled and called him her "helpful Saturday boy," he did not waste much time in regretting the sacrificed fishing trip

I wonder if there are not some other boys as helpful as Tom! I hope there are, because the mothers of "helpful Saturday boys" are so happy.—Weekly Welcome.

True Nobility.

A lad in Boston, rather small for his years, works in an office as an errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him: "You never will amount to much. You never can do much business. You are too small."

The little fellow looked at them. "Well," said he, "small as I am, I can do something which none of you four men can do."

"—h, what is that?" they asked.

"I don't know as I ought to tell you," he replied.

But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing," said the little fellow.

There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.—Selected.

Mr. Edison's Watch.

To Mr. Edison time is so valuable that he does not waste it even by taking account of it. Time to him is only the chance to get things done; and no matter how long it takes, they must be got done. In his office safe there is carefully locked away a $2,700 Swiss watch, given him by a European scientific society. It is never used.

He buys a stem-winder costing a dollar and a half, breaks the chain ring off, squirts oil under the cap of the stem, thrusts it into his trousers pocket—and never looks at it. When it gets too clogged with dirt to run he lays it on a laboratory table, hits it with a hammer, and buys another. —World's Work.

An Infant's Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

Rev. GEO. G. SMITH,
Macon, Ga.

Son Lost Mother.

"Consumption runs in our family, and through it I lost my mother," writes E. B. Reid, of Harmony, Me. "For the past five years, however, on the slightest sign of a Cough or Cold, I have taken Dr King's New Discovery for Consumption, which has saved me from serious lung trouble." His mother's death was a sad loss for Mr. Reid, but he learned that lung trouble must not be neglected, and how to cure it Quickest relief and cure for coughs and colds. Price 50c. and $1 00; guaranteed at all drug stores. Trial bottle free.

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Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

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What is Heathenism.

Undoubtedly the number of missionary enthusiasts is larger to-day than it ever was before. More missionary literature is published than in any other age, and greater numbers contributed to the various agencies for carrying the Gospel to the heathen. But in spite of these outward signs of prosperity we have to admit that zeal and passion on behalf of missionary work is only the possession of the few. This is probably partly due to the fact that in the midst of records of work done the sad and sombre realities of heathen life are lost sight of—men do not feel because they do not know.

Under the blessed teaching of the Holy Spirit, nothing can so stir the heart of the believer to labor, to suffer, and to feel for the heathen world, as the sight of heathenism itself. Many can never share in this opportunity, but by the aid of meditation and prayer a man may obtain such a second-hand knowledge of heathenism as shall change his whole life. Let me give some pen-pictures of life as I have seen it in dark Congoland.

It is towards dusk, and we are taking a few minutes' rest on the verandah in the cool of the evening. A feeble voice startles one; "White man, White man," "Yes, what is it?" "I am without a friend. I have great hunger. My master has driven me away. I have no strength. I cannot work. Let me stay with you the remainder of my days."

Look at the old woman leaning on two sticks—a mere skeleton. Large sores gaping at you from every part of her body. She is possibly not more than forty-five years of age, but is utterly worn out, a helpless, hopeless soul. But she does not represent an extraordinary case—we see and hear the same story almost daily. In numberless instances in Congoland such women and men are driven out to die. That is heathenism!

Here is a woman said to be possessed of an evil spirit, and one can quite believe the statement to be true. Imagine a circle of men, women and children some four hundred in number, and most of the men excited by palm-wine. Three or four great drums are being beaten, the women and girls of the company are clapping their hands and chanting some native dirge—frequently some indecent story in metre. In the center, painted in hideous colors, decorated with anklets and bracelets of bells, shells, etc., dances a woman, who has possibly already danced for forty hours. Yet she throws her body—oftentimes quite naked— into all kinds of contorted shapes, grinning hideously, and wearily muttering to the evil spirits. This kind of "dance" will be kept up at intervals for months—the husband or master of the woman not being satisfied that the spirit has departed. Oh the horror of it! The effect of it on the children! That is heathenism!

How can one describe the horrors of polygamy? Is it necessary to do more than state the fact in order to rouse your whole being against a state of society which permits it? What can one write of child marriage with all its unspeakable pains and penalties? Think of a woman who came to me only last spring saying she had been the purchased property of seven different men in seven days. Read into and between these few lines all the blackness and darkness your imagination is capable of, and only then will you be at the beginning of the horrors of polygamy. That is heathenism!

One could write of domestic slavery, of cannibalism, of extreme licentiousness, of cruel beatings, envyings, warfares. These and many other abominations are all included in heathenism, which is but another term for deviltry.

Why do I write these things—they have been written often before. It is that you may fill up the short outline into a loathesome picture which shall remain in your mind until the state of these hell-bound, devil deluded, godless souls becomes a night-mare; until the faces of these wretched heathen compel you to remember their needs; until you can do no other than pray for them, scheme for them, work for them, sacrifice for them. For these—these heathen—Christ left heaven, for these He lived His life of sacrifice, for these He bled on the cross. If we dare to live utterly regardless of them, as though they were nothing to us—nothing to Him whom we call Master and Lord—shall we be greatly surprised to hear Him say, "Inasmuch as ye did it not unto one of these least ye did it not unto Me?"—Regions Beyond.

Do you Know

That a reputable concern could not afford or possibly profit by making a misstatement? Do you know that it would ruin a reputable house to promise things and not perform them?

Our promise made to every man is to give back the money when they are not pleased. A single bottle of Johnson's Chill and Fever Tonic will cure Malignant types of Fever and drive out every trace and taint of Grip poison from the blood.

Send 50 cents in stamps for a bottle and if not pleased, your stamps will be sent back quick.

Write to.

The Johnson's Chill and Fever Tonic Co. Savannah, Ga.

Draughon's—A Chain of 26 Colleges.

Elsewhere will be found an advertisement of Draughon's Practical Business College, located at Raleigh, Columbia, Atlanta, Knoxville, Waco and Nashville A chain of 26 colleges located in 15 states; established 17 years. Incorporated $300 000 00 capital; seventeen bankers on Board of Directors—Draughon's chain of Colleges secure positions for those who take guarantee course or refund every cent of money paid for tuition. For catalogue address J. F. Draughon, Pres't., at any of the above places.

When writing advertisers please mention this paper

Immediate Relief.

Middlebrook, Va., Nov. 15, 1904.

Mr. J. T. Shuptrine, Savannah, Ga.

My Dear Sir: I had suffered with itching from my knees down, that at times would almost set me crazy. I suffered this way for more than 20 years. When I received your box, the very first time it eased the itching. I have used half of the box and have not felt any itching or burning since.

I certainly thank God that I ever found your medicine.

Geo. B. Rusmiselle.

Tetterine cures all forms of skin diseases. 50c a box, J. T. Shuptrine. Savannah, Ga.

Quarterly Meetings.

ASHEVILLE DISTRICT—1ST ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Hendersonville ct., Moore's Grove	Dec.	2	3
Hendersonville station	"	3	4
Ivey circuit, Beech Glen	"	7	8
Burnsville circuit, Concord	"	9	10
Bald Creek circuit, Gardners	"	11	12
Old Fort circuit, Old Fort	"	16	17
Marshall circuit, Hot Springs	"	23	24
Swannanoa ct., Swannanoa	"	30	31
Cane Creek circuit, Tweed's chapel	Jan.	6	7
Weaverville ct., Alexander's chap.	"	13	14
Weaverville station	"	14	15
Biltmore & Beaverdam, Biltmore	"	20	21
Bethel	"	21	22
Central	"	27	28
North Asheville	"	28	29
Haywood Street	Feb.	3	4
Riverside, Riverside	"	4	5.

CHARLOTTE DISTRICT—1ST ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Tryon Street	Nov.		19
Dilworth and Big Spring	"		19
Calvary and St. Paul	"		26
Chadwick	"		26
Trinity	Dec.	3	4
Epworth and Seversville	"	3	4
Prospect, Bethlehem	"	9	10
Waxhaw, Waxhaw	"	10	11
Lilesville, Lilesville	"	16	17
Wadesboro station	"	17	18
Pineville, Pineville	"	23	24
Hoskins	"	24	25
Ansonville, Vernon	"	30	31
Polkton, Polkton	Dec. 31	Jan.	1
Morven circuit, Morven	"	6	7
Monroe circuit, Oak Grove	"	13	14
Monroe station	"	14	15
Weddington, Weddington	"	20	21
Matthews, Matthews	"	21	22
Derita, Derita	"	27	28
Brevard	"	28	29
Clear Creek, Bethel	Feb.	3	4

FRANKLIN DISTRICT—1ST ROUND

R. M. Taylor, P. E., Franklin, N. C.

Glenville circuit, Glenville	Dec.	2	3
Macon circuit, Asbury	"	9	10
Franklin station	"	10	11
Franklin circuit, Oak Ridge	"	16	17
Bryson City at Bryson City	"	23	24
Webster circuit, Webster	"	30	31
Dillsboro and Sylva, Sylva	Dec. 31	Jan.	1
Andrews station	"	6	7
Murphy circuit	"	13	14
Murphy station	"	14	15
Hayesville circuit, Oak Forest	"	21	22
Robbinsville ct., Robbinsville	"	28	29
Hiawassee circuit, Bell View	Feb.	3	4
Whittier circuit, Olivet	"	10	11

GREENSBORO DISTRICT—1ST ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Walnut Street	Nov.		19
Greensboro, Spring Garden	"		26
Liberty and Bethany, Liberty	Dec.	3	4
Randolph, Mt. Gilead	"	9	10
Randleman and Naomi	"	10	11
Ruffin circuit, Ruffin	"		16
South Reidsville	"		16
Reidsville, Main Street	"	17	18
Wentworth circuit, Salem	"	17	18
Pleasant Garden, P. Garden	"		23
Greensboro, West Market St.	"		24
Greensboro, Centenary	"		24
West Randolph, Pleasant Grove	"	30	31
Uwharrie, Tabor	Dec. 31	Jan.	1
Asheboro circuit, West Chapel	"		2
Asheboro station	"		2
Coleridge circuit, Olivet	"	6	7
Ramseur and Franklinville, Ramseur	"	13	14
East Greensboro and White Oak, Mt. Pleasant	"	20	21
High Point, Washington St.	"	28	29
High Point, S. Main Street			28
West Greensboro, Shady Grove	Feb.	3	4

WINSTON DISTRICT—1ST ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Burkhead	Nov.		19
Winston, Salem	"		19
Mocksville, Mocksville	"		25
Cooleemee, Cooleemee	"		25
Advance, Advance	Dec.	2	3
Lewisville, Lewisville	"	9	10
Farmington, Farmington	"	16	17
Winston, Centenary	"		24
Winston, Grace	"		24
Davidson, Good Hope	"	30	31
Kernersville, Kernersville	Jan.	6	7
Madison, Madison	"	13	14
Stoneville, Stoneville	"	14	15
Summerfield, Centre	"	20	21
Stokesdale, Stokesdale	"	21	22
Spray, Spray	"	27	28
Leaksville, Leaksville	"	28	29
Zorth Thomasville, Unity	Feb.	3	4
Thomasville, Thomasville	"	4	5
Davie, Callahan	"		10
Forsythe, Marvin	"	17	18
Walkertown, Walkertown	"	24	25

MORGANTON DISTRICT—1ST ROUND.

J. H. West, P. E., Rutherford College, N. C.

Rutherfordton sta., Rutherfordton	Nov.	25	26
Connelly Springs ct., Connelly Spgs.	Dec.	2	3
Cliffside circuit, Hopewell	"	9	10
Henrietta and Caroleen, Henrietta	"	10	11
North Catawba ct., Carson's Chapel	"	16	17
Marion & Providence, Marion	"	17	18
Table Rock circuit, Oak Hill	"	23	24
Morganton station	"	24	25
Bakersville circuit, Bakersville	"	30	31
Spruce Pine ct., Valley View	Jan.	6	7
Elk Park circuit, Cranberry	"	7	8
Morgaeton circuit, Gilboa	"	13	14
McDowell circuit, at Snow Hill	"	20	21
Broad River ct., at Kistler's Chapel,	"	27	28
Forest City circuit at Forest City	"	28	29
Green River circuit at Tryon	Feb.	3	4
Thermal City circuit, Centennial	"	10	11

MT. AIRY DISTRICT—4TH ROUND.

L. T. Cordell, P. E., Wilkesboro, N. C.

Jonesville circuit, Maple Springs	Dec.	2	3
Elkin station	"	3	4
Wilkesboro station	"	9	10
Wilkes circuit, Miller's Creek	"	16	17
North Wilkesboro station	"	17	18
Mt. Airy circuit, Salem	"	23	23
Mt. Airy station	"	24	25
Rural Hall circuit, Antioch	"	30	31
Walnut Cove ct., Walnut Cove	Jan.	2	3
Pilot Mountain ct., Chestnut Grove	"	6	7.
Yadkinville ct., Yadkinville	"	13	14
East Bend circuit, Mt. Pleasant	"	16	17
Rockford circuit, Pleasant Ridge	"	20	21
Sparta circuit, Sparta	"	24	25
Laurel Springs ct. Chestnut Hill	"	27	28
Helton circuit, Helton	"	30	31
Jefferson circuit, Jefferson	Feb.	3	4
Creston circuit, Creston	"	6	7
Watauga circuit, Henson's Chapel.	"	10	11
Boone circuit, Blowing Rock	"	17	18

SALISBURY DISTRICT—1ST ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Nov.		26
Salisbury, South Main Street	"		26
Salisbury, Holmes Memorial	"		29
Salisbury circuit, Tabor	Dec.	2	3
Spencer	"		3
E. Spencer and W. Main Street	"		6
Mt. Pleasant, Mount Pleasant	"	9	10
Concord, Central	"		10
Concord, Epworth	"		10
Linwood, Yadkin College	"	16	17
Lexington	"		17
West Lexington	"		17
Jackson Hill circuit, Center	"	23	24
New London, New Lonpon	"	30	31
Gold Hill, Gold Hill	Dec. 31	Jan.	1
Big Lick, Big Lick	"	4	5
Cottonville, Zion	"	6	7
Norwood	"	7	8
Salem	"		12
Albemarle circuit, Stony Hill	"	13	14
Albemarle	"		14
West Albemarle	"		14
Concord circuit, Rocky Ridge	"	20	21
Forest Hill, Rocky Ridge	"		21
China Grove, Bethpage	"	24	25
Woodleaf circuit, Cleveland	"	27	28

The District Stewards will meet in First Church, Salisbury, Dec. 13, 10 a. m.

SHELBY DISTRICF—1STROUND.

R. M. Hoyle, P. E., Shelby, N. C.

El Bethel at Salem	Dec.		2-3
Bessemer City at Bessemer City	"		9-10
West End Gastonia	"		15
Ozark, Gastonia	"		16
Main Street, Gastonia	"		16-17
Cherryville at Cherryville	"		23-24
Lowell at Lowell	"		30-31
Spencer Mountain	"		30
McAdenville	Dec. 31	Jan.	1
Stanley Creek at Stanley Creek	Jan.	6	7
Mount Holly at Mount Holly	"	13	14
Lowesville at Hill's chapel	"		16
Rockspring at Mount Pleasant	"		18
Lincoln circuit, High Shools	"	20	21
South Fork at Mount Vernon	"		23
Belwood at Kadesh	"	27	28
Polkville	"	30	31
Shelby circuit	Feb.	3	4

District Stewards will meet in the Methodist church in Lincolnton Friday, December the 15th, at 12 o'clock.

STATESVILLE DISTRICT—1ST ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Granite Falls station	Nov.	26	27
Clarkesbury circuit at Mt. Bethel	Dec.	2	9
Iredell circuit at Olin	"	3	4
Mooresville circuit, at Tripletts	"	9	10
Mooresville station	"	9	10
Mount Zion station	"	10	11
Troutman circuit at Bethel	"	16	17
West End Station	"	17	18
Lenoir circuit at Olivette	"	23	24
Lenoir station	"	24	25
Caldwell circuit at Hudson	"	31	31
Alexander circuit at Liberty	Jan.	6	7
Stony Point circuit at Pisgah	"	13	14
Statesville circuit at Chapel Hill	"	20	21
Statesville, First Church	"	21	22
Hickory circuit at West Hickory	"	27	28
Hickory station	"	28	29
Catawba circuit at Catawba	Feb.	3	4
Maiden circuit at Maiden	"	10	11
Newton Station at Newton	"	11	12

District Stewards will meet at 1st Church, Statesville, Dec. 17th, at 11 a. m.

WAYNESVILLE DISTRICT—1ST ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Waynesville station	Nov.	25	26
Clyde circuit at Clyde	Dec.	2	3
Jonathan at Davis' Chapel	"	9	10
West Asheville at Balm Grove	"	16	17
Canton station at Canton	"	23	24
Sulphur Springs at Mt. Morencie	"	30	31
Brevard station	Jan.	6	7
Brevard circuit at Greenwood	"	7	8
Mills River at Horse Shoe	"	13	14
Spring Creek at Balm Grova	"	20	21
Haywood circuit at Mt. Zion	"	27	28
Leicester at Leicester	Feb.	3	4
Canton circuit at Harmony Grove.	"	10	11

Preachers' and District Stewards' meeting at Canton Dec. 22.

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

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Editor of Column in Advocate—Mrs. W. B. Meacham, Asheville.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

Child Labor.

(Concluded from last week.)

It is an Economic Fact that the Cheap Labor of Children Reduces the Wages of Men.

It is an unlovely human attribute that will let others do the hard work if they will. In tenement life particularly the labor of women and children, undertaken at first to help out or tide over some misfortune, has bred a hulking set of loafers, who scarcely make a pretense of working. They soon learn the fatal lesson that it is easy for women and children to earn money, and that the streets appear more attractive than the soap factory, to a convivial spirit.

The wife gives up remonstrating; it is more profitable to bend steadily over the work. This is the effect upon the natural parent, It comes only in another way upon the man who works willingly and faithfully—that of competition in his shop. Dr. Felix Adler has spoken significantly on this point: "Economically it is brought home to us that the wages earned by children are not really an increase of the family earnings; that where there is competition between children and men, the wages of the men are thereby reduced; so that a family in which man, woman and child are bread winners may not earn more, sometimes even less than the increase gained by the man when the man alone is the bread winner. * * It is better for the state to furnish outright relief than to see the standard of living of whole sections of the population lowered by child competition."

Premature Work and Wage Earning.

Worse than arrested development out of the nervous strain after much work in childhood come disorders, moral as well as physical. It has been said with authority: "Idleness in young years is not so prolific of immoral and criminal leanings as is premature employment."

Premature! a little girl of eight thrusting violet petals on a stamen, sometimes works far into the night and all day Sunday, and the child of four beside her, smoothing out the petals with her stubby fingers, is earning perhaps fifty cents a week. I know of a boy of thirteen on whom rests the burden of his entire family: a loafer father, a mother who drinks and two little children. Tom's face is heavy, unsmiling, and incapable of lighting up, though it can do so on provocation. He betrays not one glimmer of the thoughts within him if thoughts there be.

"Timmie's a good son; he helps his people," says his mother in richly wavering accents. Timmie stands dull and silent under the tribute; he neither looks gratified or sarcastic. Laws can hardly help him, for he is loyally capable of working as he does in a factory. Nothing can help him but two handsome Irish funerals. But the "Timmies" of the future—something can help them, and that something is the great fiat of public opinion, demanding and enforcing laws that shall gradually put the child out of the economic equation.

What We Need.

What we need, citizens and parents both, is a better conception of what a child is for. The premature use of the child is, inevitably, the abuse of the citizen. Just as a plain business proposition a parent could get far more out of his child by giving it a chance for normal development first than he can by forcing it into wage-earning. Those who cannot wait for this period must be helped in other ways. Studious children in New York have been given scholarships equivalent to what they would earn in the factory.

Those who will not wait should be forced to by law—the enforcing of laws that exist.

It is not sentimentality, this cry of "Free the children!" that is heard more clearly every year; it is the command of sanity refusing to see the children used up and thrown aside before their real hour has come."

A Tribute.

One by one will we lay down life's burdens, one by one will we gather around our Father's throne.

After a lingering illness and much suffering our sister, Mrs. Bent, heard the voice of her Saviour, the great Physician, whisper "it is enough, come up higher" and her spirit returned to the God who gave it.

Our society is again bereft, and again we hear the Voice admonishing us to be vigilant, to be faithful for the night cometh when no one can work.

Resolved that this tribute to the memory of our deceased sister, be recorded in the minutes of the Woman's Foreign Missionary Society of West Market St. church. Also that a copy be sent to the husband of the deceased and that it be published in the CHRISTIAN ADVOCATE.

Mrs. F. E. Ross.
Mrs. L. A. Cunniggim.
Mrs. D. B. Troy.
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My Mild Combination Treatment can be used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, bankers, etc. Absolute and convincing proof furnished that my treatment cures Cancer. The local application quickly destroys the deadly Cancerous growth, and the constitutional treatment eliminates the disease from the system, thus preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatments you have tried—do not give up hope, but write at once. Dr. O. A. Johnson, 313 E. 12th St. Kansas City, Mo.

Teachers will note that all vacancies are not filled. We average thirty calls a week for positions to be filled immediately. Special enrolment.—The Southern Teachers' Agency, Columbia, S. C. (Formerly Barnwell, S. C.)

A Chance to Make Money.

I have made not less than $8 20 any day for two months, selling Common Sense Gloves; two brands, "Medicated" and "Ironclad" They are durable and make the hands soft and white. They sell at 80 cents a pair. I get half for selling. I sell two or three pairs at most every house, and nearly every country merchant buys six or twelve dozen pairs, on which I make 75 cents a dozen. I think $250 a month good for a girl, don't you? My brother has made more, but works longer hours. You can get particulars by addressing The Common Sense Mfg Co, 2685 B L. Laclede Ave., St Louis, Mo They will start you as they have us. People wear cheap gloves the entire year, and after trying these improved gloves, they will wear no other.

dec 14 1t A READER.

An Easy Way to Make Money.

I have made $560 00 in 80 days selling Dishwashers I did my housework at the same time I don't canvass People come or send for Dish washers I handle the Mound City Dish-washer It is the best on the market It is lovely to sell. It washes and dries the dishes perfectly in two minutes Every lady who sees it wants one I will devote all my future time to the business and expect to clear $4 000 00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish washer Co, 3685 B. L LaClede ave., St Louis. Mo. [114 eow tf] MRS W. B.

The foot ball season has closed with a record of twenty killed and one hundred and fifty badly injured. Yet this is one of the essentials of a college education.

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It is a disastrous calamity, when you lose your health, because indigestion and constipation have sapped it away. Prompt relief can be had in Dr. King's New Life Pills. They build up your digestive organs, and cure headache, dizziness, colic, constipation etc Guaranteed at drug stores; 25c.

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Call at the store or write for membership blanks and full particulars—this Club will soon be filled.

Our two Clubs just completed saved two hundred members in all $22,600 and made us two hundred more friends. We would like your friendship also.

Cut out and mail today.

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The Farm and Garden.

Cultivation of Lettuce.

There is a notion somewhat prevalent that a Methodist preacher is a very impractical sort of a man outside of the one work of preaching and ministering to the spiritual wants of his flock. Be this as it may there is one very bright young Methodist preacher in North Carolina, the Rev. T. A. Smoot, of the North Carolina Conference, who seems to know something of trucking In the current number of the South Atlantic Quarterly he contributes a very valuable article on the development of the lettuce-growing industry in North Carolina, and Professor Massey pays him the compliment to reproduce the same in a recent number of the Progressive Farmer. As this will evidently be helpful to all our readers who garden either for the market or for home use, we reproduce it here. Mr. Smoot says:

"The growing of lettuce in this State as an important branch of industry, does not date farther back than the period of '890 5.' During the years previous, one can recall the planting of a row of the vegetable in the garden, to be used for salad, or just to have 'something of everything;' but any idea of marketing it would have been regarded as preposterous. The farmer even looked upon the plant with contempt, as being suggestive of an effeminacy unworthy of commercial tastes and values.

"During the time indicated above, two enterprising truckers from Baltimore, the Fitzelle brothers, began the culture of lettuce in the sandy loam about Fayetteville. The people looked on with astonishment, and predicted failure. How could lettuce be grown under cover in dead of winter? And if successfully grown, was it of any commercial value? Time alone was necessary to make answer as to the practicability of the attempt, and to raise up many imitatores of the Fitzelles. At this writing, perhaps two thirds of the gardens in and around Fayetteville have from two to six beds of lettuce in them, which the ladies usually claim as theirs; while the truck farmer outside the city is pressing the culture of the crop on a large scale It is estimated that as much as $100,000 worth of lettuce is shipped from Fayetteville each year. It can be readily seen that such an amount of money is bound to be considerable in the town's prosperity.

"It requires considerable labor and expense to put the ground in proper condition, and to provide beds for the plants; but when the preparation is complete, the result is lasting for years. Heavy boards are used to wall in the beds, which are usually 11x60 to 100 feet in diameter, lying east and west, and sloping toward the sun. Cotton canvas covers are used to protect the plants from cold. These cause a considerable part of the expense. The ground must have been thoroughly pulverized and made very rich in order to insure quick growth and tender lettuce. For the first year, the expense of preparation and cultivation for an acre of lettuce amounts to $1,000; after that, it is much less. Generally speaking, the net profit on an acre is from $800 to $1,000 One trucker just outside the city limits is accredited with clearing $2,500 a year on three acres, not to mention the crops of beans and other vegetables grown on the same ground after the lettuce has been taken off.

"The lands lying along the Upper Cape Fear are said to be as finely adapted to the growth of lettuce as any section in America. Best of all, they lie midway between the semi-tropical region in the far South, where the crop comes very early, and the colder sections North, where it comes several weeks later. This gives the growers in this State an opportunity to strike the markets during this interim

"Two crops are planted annually—one in the early fall, harvested about the first of December; and one in the beds then vacated, which is marketed in the early spring. It is the lettuce of the latter crop that most appeals to the New Yorker's appetite, and which brings the best prices. So famous has it become that the great commission houses of Philadelphia and New York send their representatives each season to Fayetteville and the surrounding country to make purchases for them. These men go to the fields and solicit in person the consignments to their houses.

"The plants are taken from original beds and are carefully set out in the ground prepared for them, with spaces wide enough between to allow the leaves room to spread. They must from the first be watched and worked to hasten growth and to keep insects and disease at bay, for the plant has several deadly enemies. In cold weather the covers are removed on fair days to give the plants the sun, but care must be taken to replace them at nightfall, as one frost would prove destructive to the crop, or at least damage its sale.

"When the heads become firme, resembling well-developed cabbages, they are packed in bushel baskets, made for the purpose. Usually, thiry to forty good heads will fill a basket, but they must be packed very tightly, and if necesary the number must be increased so as to make up the normal weight. Otherwise, it is impossible to make a good sale. Quotations from the markets take the basket as the unit, $1 25 being considered a fair price, and $3 00 extra good. It is said that money can be made on the crop even if the former price prevails

"There is no crop more fascinating than that of lettuce, according to those who have had experience in its growth. Many of the most cultured women of Fayetteville raise considerable quantities every year, and aside from financial returns, get wholesome exercise in the out-of door air that amply repays for the trouble required. The big owners are becoming more numerous, and the tendency is continually to increase the acreage."

A Short Apple Crop.

Apples will be apples this year, due to a shortage over almost the entire country. The Orange Judd Farmer, which gives especial attention to crop statistics, estimates the United States crop for 1905 at 23,495 000 barrels, to be compared with 45,370,008 barrels for last year, 42,626,000, in 1903, and 46 625,000 in 1902. In round numbers, therefore, we have just about half the apple crop of last year. The high price is limiting the export, and will also very seriously interfere with home consumption.—Wallace's Farmer.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

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jan22-1y. **G. A. GRIMSLEY, Secretary.**

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The above applies also to Tributes of Respect.

In Memoriam.

On the morning of Nov. 24th, in the hour before the dawn, the Reaper Angel visited the earth and took from the home of Mrs. C. E. Kerley her dear little Kate, and on the pinions of love she was borne to the home eternal.

Little Kate had seen but eleven summers, yet in this brief time she had made the world more fragrant by her gentle life. And when in the early morn the pearly gates swung wide for the entrance, it was but the transplanting of a flower to that sunbright clime. Like the flowers she loved her life was beautiful, and its influence will flow on to sweeten the lives of those who have known her here. The Sunday school she loved so much is the poorer because of her going; and many little class mates will miss her smiles and happy face. The tie that binds two worlds was still closer drawn that afternoon as we sang "Asleep in Jesus," and breaking hearts were able to say "Heaven seems not far away."

We laid our little friend to rest in quiet Elmwood, and loving hands covered the grave with sweet flowers. There let her sleep on, and one day we shall find her again safe in the Master's arms.

"Safe in the arms of Jesus,
Safe on his gentle breast;
There by his love overshadowed,
Sweetly her soul shall rest."

C. M. SHORT.

Charlotte, Dec. 1.

BARRINO.—Mr. David Bramwell Barrino, son of the late Rev. Charles Barrino, of the M. E Church, South, was born in Williamsburg county, S C., and moved to Union county, N. C, in 1848, and died of heart trouble at his home in Marhsville Nov. 7th, 1905, age 73 years. He was a faithful soldier of the 48th North Carolina regiment in the civil war. He married Miss Ellen Marsh, daughter of Bentson Marsh, of Marshville, N. C., who with six children survive him, viz., Charles W. and Lorenzo Barrino and Mrs. Emma Edwards, of Marshville, Jerry B. Barrino and Mrs. Essie Price of Winston-Salem, and Mrs. Penelope Rutledge of Norfolk, Va. He also leaves one sister, Mrs. Mary M. Perry, mother of Revs. M. R. and W. H. Perry. When a boy he joined the Methodist Episcopal Church at Mineral Springs camp ground and lived a consistent member till death. The best of all is he left this testimony that with his soul 'twas well.

A RELALIVE.

MCGLOTHON.—Mary Eleanor McGlothon died Nov. 10th, 1905, aged 76 years and 7 months. She was converted and joined the Methodist Episcopal Church, South, in Anson county, N. C, when she was quite young. After her marriage she moved to near Mt. Ulla, Rowan co., N. C. Here, under the preaching of Rev. T. L. Triplett, a revival being held by him in which a number were converted, the services being held in a school house. She with others gave her name for the church at Wesley Chapel. When Centenary church was built near her home, she brought her name here, and remained a consistent member until her death.

Sister McGlothon was an invalid for most of her life; but through all her suffering she was patient, strong in faith, hope and love, and died triumpbant in the Christian's victory. She leaves a son and three daughters, a number of grand children, a large circle of friends to cherish her memory, and to meet her where there is no sorrow.

A. J. BURRUS.

Tribute of Respect.

Adolphus A. Hoover was born Jan. 2nd, 1837, and died at his home near Blackburn, Catawba county, N C., October 18, 1905, and was therefore nearly 69 years of age.

In boyhood he gave his heart to God and pledged a life of service to the M. E. Church, South, in which communion at Wesley Chapel, South Fork circuit, he lived and died a consistent and an honored member.

Bro. Harris loved the church and his pastor and was always ready to bear his part of any responsibility.

In 1861 he obeyed the call of his country and rendered conspicuous service to the Southern army. He lost an arm at Spottsylvania, May, 1864.

On September 14th. 1864, he was happily married to Miss Kate L. Robinson who, with three daughters, survive him.

A brave follower of Lee and Jackson, a good soldier of Jesus Christ, a loving husband and devoted father has fallen asleep.

May the strong loving hand of our Father bear up the heartbroken widow and children as they all but faint under the weight of this great sorrow.

J. F. ARMSTRONG.

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If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 185, Notre Dame, Ind.

Man's Unreasonableness

is often as great as woman's. But T. S. Austin, Mgr. of the "Republican," of Leavenworth, Ind., was not unreasonable when he refused to allow the doctors to operate on his wife, for female trouble. "Instead," he says, "we concluded to try Electric Bitters. My wife was then so sick she could hardly leave her bed, and five [5] physicians had failed to relieve her. After taking Electric Bitters, she was perfectly cured, and can now perform all her household duties." Guaranteed by druggists—price 50c.

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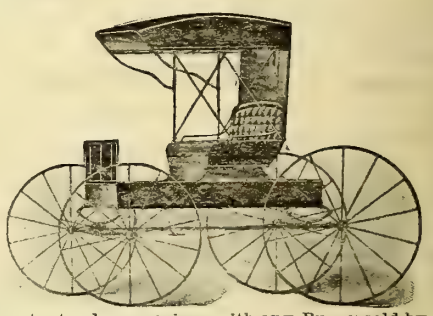
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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., DECEMBER 21, 1905. VOL. L., NO. 51.

Around the Editor's Table.

Inspiration for Young Men.

The example of Hon. John M. Pattison, recently elected Governor of Ohio, should inspire every boy with hope and courage in his aspirations for success in life. An exchange says he is a splendid example of what a man can do under adverse circumstances if he has the right kind of principles. Governor Pattison was born in a little log house and received his early education in an old fashioned country school house. He worked his way through Wesleyan University, and began his career by teaching school in a little log school house. Instead of being content with his achievements and frittering away his time he studied law, was admitted to practice, and was sent to the State Senate. Later he became president of the Union Central Life Insurance Company, one of the great insurance companies of the country against which no charge of graft has been made.

Young People Oppose It.

THE Unitarians are doing everything possible to make capital of the fact that they were excluded from the Inter-Church Conference. It is a little remarkable that some of the strongest opponents of a declaration of principles that would exclude them were among the younger leaders. Robert E. Speer is quoted as saying: "I am speaking for the young people, and I want to tell you that if you are trying to form a union here which will ignore or leave out the divinity of Jesus Christ, you are wasting your breath with the young people. They will have none of it." Another young man, Dr. Niccolls, of St. Louis, said: "If you set up a banner which makes Jesus Christ any less to us than he has been, I won't follow it." And then he moved that the word "divine" be added to the title of "Lord and Savior" in the opening declaration. The addition went through with a big vote.

Christmas Greeting.

"AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manager. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:8-14.

We greet every reader of the ADVOCATE with the foregoing reminder that this greatest of all aniversaries in the world's calendar is the reminder of God's greatest gift to men. Let us observe it then with all the good cheer of those who know best what this gift means to a world of sin. Let no unseemly indulgences mar the holy festival, but let our hearts ring out again the glad refrain, "Peace on earth, good will to men."

Farm Work for the Insane

UNDER this head the editor of the Western Christian Advocate says: "The superintendent of one of the largest institutions for the insane in America is advocating 'industrial re-education' as a cure for mental derangement. The problem of the public insane is one that is continually demanding more attention on the part of sociologists. One person out of 400 in urban communities is committed to an insane asylum. One person out of eighty or one hundred is liable to sudden insanity. Under modern conditions the strain of life is making wrecks of many brains. Mental fatigue in time brings on diseases. Sudden collapses are becoming more and more common, and it is the intellectual worker who most often becomes a candidate for the asylum. But the asylum should not carry with it so much terror as it has done in the past. The insane asylum merely is, or should be a hospital for the treatment of brain diseases. If a patient is taken to an institution of this kind on the first attack of insanity, the chances are two to one that he will be restored. Delay often means permanent insanity. It has been found that a change of occupation can play a large part in the cure of lunacy. Farm work, or industrial work, especially is to be recommended. This, then, is what is meant by 'industrial re-education.'' Two farms are being cultivated in New York State by the insane. The patients have become interested in growing fruit and vegetables, and with the most encouraging results. At the Central Islip State Hospital, where one of these farms has been established, it is reported that thirty per cent. of the cases admitted during the year were discharged as cured."

The editor might have added our magnificent Hospital for the Insane at Morganton, where Dr. P. L. Murphy, the Superintendent, has for some two or three years, experimented with a similar method of treatment in what he calls his colony system. This has been established about one mile from the main plant, and, in his recent report Dr. Murphy says: "The colony system, after two years' trial, has proved a success beyond all hope." We had an opportunity to visit the colony during the past year in company with the Superintendent, and found that everything had been arranged in a style as home-like as possible, with chickens, turkeys, and all kinds of poultry usually found about a farm house, together with cows, hogs, and other live stock. With the care of these and the variety of farm work incident to country life, the patients seemed to be happy and content.

By the way, few people realize what a magnificent institution the State has in this Hospital at Morganton and what a blessing it is to the State, and we fear that the State can never fully appreciate the value of that modest but really great man, Dr. P. L. Murphy, who has given his life to its development. It would be almost a sacrilege to allow recent press utterances to be construed as criticisms of this good man.

Keep your eyes open to your mercies. The man who forgets to be thankful has fallen asleep in life.—Stevenson.

CONTRIBUTIONS.

OVER IN ARKANSAS.

REV. JNO. R. BROOKS, D. D.

I had been all around Arkansas—in Missouri on the north, Mississippi and Tennessee on the east, Louisiana on the south, and Texas on the west—but was never on the soil of that State before this trip.

On the morning of the 28th ult., I crossed the Mississippi at Memphis and ran across the State on the Cotton Belt Road, some 285 miles, to Texarkana, a city named, I was told, for Texas, Arkansas and Louisiana—Tex Ark-Ana—the city standing on both sides of the line between Texas and Arkansas, and near the northwest corner of Louisiana. After running down 72 miles further to Pittsburg, Texas, I returned via Texarkana, over the same road, to Clarendon, on the eastern bank of the White River, about 80 miles from Memphis. Here I turned to the right, on another road, and ran some 50 miles to Helena, on the western bank of the Mississippi, some 80 miles below Memphis. I crossed the "Father of Waters" over into Mississippi, through which State I am now, December 7th, traveling over the Yazoo and Mississippi Valley Railroad, under the control of the Illinois Central, toward Grenada, Miss., seat of the North Mississippi Conference now in session.

From this brief outline of my travel through it you may imagine that I saw a good deal of what Arkansans call, and I think justly, their "great State." For, in some respects, it is a great State—great in natural resources, great in the men who are developing them, and especially great in the possibilities of their future development.

I was especially struck with the number of large streams I crossed in traversing the State. There are the St. Francis, White, Red, Arkansas, Ouachita—pronounced "Washita"—and others. The lowlands on these and the Mississippi are exceedingly productive, growing large crops of cotton and grain? It is said that the valley of the St. Francis equals in fertility the valley of the Nile. Most of the southern part of the State is level, part of it being prairie land, and more or less productive. I did not notice much if any sandy land, with pine forest, like that in our Cape Fear section.

Two of the chief drawbacks to success in farming in this part of the State are the difficulty of drainage and the constant liability to overflow, especially from the Mississippi. The levees on the west side of that river are not so strong as those on the east side and frequently give way under the heavy pressure of a great freshet. I was told that during such overflow the river is sometimes from 40 to 60 miles wide. Yet thoughtful men are hopeful of largely overcoming these obstacles to success in the not distant future.

After seeing these rivers I was not surprised to hear an intelligent gentleman say that Arkansas is one of the best watered States in the union. These streams rise in or near the Ozark Mountains, in the northern part of the State, and before reaching the low lands run swiftly and furnish power for driving machinery. And the mountains are quite rich in mineral wealth.

Arkansas, especially the Methodists, is coming to the front educationally. Hendrix College for males is doing a good work, while Galloway, for young women, has 300 pupils within her walls. Henderson College for boys and girls is starting off finely. The State has a live superintendent of public instruction, who, by his speeches, is awaking interest and arousing enthusiasm in public as well as denominational education. He was Secretary of the Little Rock Conference, and on Saturday night of their session made one of the most unique and effective educational addresses I have ever heard.

Arkansas Methodists seem to have been especially aggressive and successful on spiritual lines during the past year. They have three Conferences in that State, the Arkansas, Little Rock and White River. Their combined lay membership is about 85,000, only a few thousand more than that of our Conference alone. Yet they report some 13,000 professed conversions during the year. I intend saying something of the Conferences I attended in a later issue of the ADVOCATE.

Greenwood, Miss., 12-7-'05.

THE BRADLEY MATTER.

REV. GEORGE G. SMITH, D. D.
OF NORTH GEORGIA CONFERENCE.

Your position on the claim which Dr. Bradley sets forth to teach anything in a Methodist pulpit which he thinks is taught in the Holy Scriptures is well taken. Some of the greatest men this world ever knew have fully believed that the doctrine of unconditional election, final perseverance, baptism by exclusive immersion, are taught in the Bible, that the doctrine of infant baptism was not and that none should be baptized but believers. Some like the Baptists, Winchester and Ballow, that Universallsm was tought, and like Channing and his followers that the teaching of the Unitarianism they preached was Scriptural. Methodism does allow large liberty, but the 25 articles of Religion have been up to this time regarded as expressing the view of the church as to what the Bible tought on the subjects there presented.

A few persons in various sections of the church, occupy the position of Alexander Campell that a Christian minister should have no creed and in any pulpit is under no obligation to accept the teachings of his church, if they are not such as he thinks the Bible teaches. He certainly is not, but if he believes the church views are false, he is bound to do so as a member of that denomination.

Dr. Bradley said he believed our articles, and does not believe that his teachings are at such variance with those of his church, that he is bound to vacate his pulpit or modify his teachings. He believes that substantially he is a Methodist in doctrine. The Doctor has only been in the pastorate four years, although he has been a preacher for fourteen. He was an adjunct Professor of Natural Science in Emory College. He accepted the Le Compte view of Evolution and I think tought it. It was confounded by some with the atheistic Evolution of Haeckel, but was simply the teaching of McCash, Woodrow, Le Compte and others. The Doctor accepts, I think, the views of Lyman Abbott on Inspiration, and of Bushnell on the Atonement. He held these views in Oxford and I suppose knowing he held them, Dr. Bigham, his Presiding Elder, nominated him for Trinity, in Atlanta, and Bishop Galloway appointed him.

He is quite handsome. A man of beautiful manners, and of genial spirit, and of faultless character, and he drew his church to him. He taught what he believed was true very boldly. His best friends remonstrated and told him what was new to him, was not new to them, and for a Methodist to be rehashing the views of some Unitarians of New England in a Georgia pulpit, seemed to them very unwise, but his church rallied around him and urged him on. The Jews, the Unitarians, the Broad St. church Episcopalians and Baptists, and many Methodists encouraged him in his bold utterances. He was especially hostile to the Calvinistic statement of the vicarious atonement, and denied emphatically that it was taught in the New Testament, but his teachings on all moral questions was of the highest order. The Bishops knew his views, the Presiding Elders also, and his character was not arrested. The views he held were not considered so much as antagonizing the atonement, as the theory of the atonement held by the Calvinists. He had four years in Trinity, and those who were there said they were exceedingly prosperous. The church was crowded, the congregation enthusiastic, the Sunday School overflowing. During these four years Bishop Duncan, who was apparently his hearty admirer, at the instance of Bishop Hendrix, transferred him to St. Louis. Then Brother Snow, a young man about his age, pastor of a church near by, announced that it was his intention to prefer charges for false teaching. Dr. Bradley waved his technical right as a transfer, and demanded a committee. A very judicious one was selected and they simply reported no trial necessary. Brother Snow was displeased and asked for a new committee at Newnan. It was granted by the Conference, and Dr. Byrd, of your State, and two others, Brothers Johnson and Sharp, were appointed a second committee, and made the same report. So Dr. Bradley goes to St. Louis endorsed by two Bishops and two Presiding Elders and two committees and his congregation. It is to be greatly hoped that so gifted and so good and so young a man will not drift out of the evangelical sea into that of rationalism. The Conference has but few who accept his views but many, many who love him and have confidence in him. I have also seen few who began to go toward Rationalism who ever turned back toward evangelicalism, and I fear the outcome; for while Dr. Bradley stood in Georgia with only a few who agreed with him, he will find in St. Louis among Congregationalists, Methodists and Baptists, that he has large company.

POWER FOR EACH DAY.

C. H. WETHERBE.

God's arrangement for the spiritual life of his people is that he will give each one sufficient power for the duties, difficulties and temptations of each day. It may be called a retail dispensation of gracious power. No one receives at one time all the power that he will need in all coming years. We are not to concern ourselves about the strength which we will need next week for service and sorrows. Ten years ago a man, named Jesse Pullen, was converted from a life of extreme intemperance, unbelief and moral degradation. During his Christian life he has been a zealous worker for his Lord. Here is an example of the course which he takes in encouraging unsaved ones to enter Christ's kingdom, as related by Rev. H. W. Pope: "He was trying to lead to Christ one of his old drinking com-

panions, and when the latter expressed a fear that he would not hold out, Pullen said: 'You know that I run a little steamer in the summer. I don't wait until I get up steam enough to carry me across the Sound before I start. The boiler would't stand it. It would blow the boat all to pieces. But, when I get about twenty pounds of steam I sing out, 'Al right, Captain, go ahead.' Down in the hold I have plenty of coal, and as fast as we use up the steam we make more; and so we go across the Sound, though we never have more than twenty or thirty pounds at any one time. Now, the Lord Jesus does not start us off with grace enough for a whole lifetime. Poor human nature wouldn't stand it, I suppose. But He wipes out all our past sins with His mercy, and gives just grace enough for one day's duty. But, mind you, He provides plenty of fuel to make more grace, even the Bible and prayer and the Holy Spirit; and so, all the way along the voyage of life, we have 'grace to help in time of need.' " That is a very apt and hopeful illustration. Why should a Christian convert have a fear that he will not "hold out until the end," when he has no fear that he will not continue to live on earth as long as God may be pleased to spare him? Many Christians indulge in fears in respect to the safety of their spiritual life, but have no harrowing fears concerning their physical and temporal existence and its continuance. What each one needs to most concern himself about is the use which he ought to make today of the power which God gives him in the morning.

AS TO THE MOUNTAINS.

ALVIN HORTON.

In editorial comment upon an article in which I ventured recently to say that Methodism in certain parts of Western North Carolina is on the decline, you declared that though the contribution was doubtless founded in good intentions, facts do not justify the assertion. My judgment was certainly bad in your opinion. It was not well, you suggested, to give such gloomy pictures, and I had begun a fight which, however feeble, you evidently regard as carrying no great good to the church.

In this you did me indirectly bnt perhaps unintentionally an injustice. Conference reports gave my averments the lie, and, relying on them, you acted accordingly, with the result that readers of the ADVOCATE doubtless dubbed me a hot-headed fellow with a motive to satisfy at the expense of the church. Now I am only a young man, hardly out of the teens, with a warm, if not a very religious, heart. Conditions justified my letter, and I am ready to stand by it to the end.

These reports on which so many rely have histories, some of them, which fully known would redound to the credit of countless itinerant divines who have labored in these fields since their downward start. Reports are not all the time reliable, so that those who swallow them are oftentimes in darkest ignorance. But even I will say that these Conference reports are justifiable, for 'tis they that carry the most

PATHETIC PICTURES.

Even preachers are averse to reporting total failures, where others have succeeded. Consequently, when those in the unprofitable fields to which I have referred look backward on a year of defeat, financially as well as spiritually, they do what 'tis hard not to do to advertise personal thrift—they report a salary paid when half a living has not been had and stretch a point to say that the field is in a "prosperous condition." And if everybody only knew how costly was the sacrifice! I knew this to be done by a heroic pastor who was compelled to earn a livelihood with the saw and the square, and whose family, in order that certain debts against him might be settled out of his wages, lived for long periods on molasses and bread! Certainly you may read reports and still be very ignorant as to who are heroes and what are prosperous charges.

Nor is every place without some members who will do all in their power to make reports creditable. I have known individuals to settle divers bills and to pay assessments in order to lose no names from the roll-book, even if some of them were now to the credit of other denominations. Prosperous fields? Only come up and take a peep below the surface.

Now these are only samples true of the several places in which I have traveled the past year or so. The picture may be gloomy and sufficient to discourage those who have no right to be called strong-hearted, but should it not encourage rather a fresh zeal for the reclamation of a once prosperous section and an ever deserving people?

SOME DETESTABLE WORK.

The methods to which certain denominations resort in their efforts to enlarge their church-books are detestable, even as any work of Satan is detestable, and work largely to the detriment finally of those who think they are receiving benefits. In some communities, the newcomers are known to hire children with old clothing and valueless trinkets to join their church. Boxes filled with cheap presents are monthly sent in, and small land holders and others who do not however represent the blood of true mountaineers, become actual beggars fawning at the feet of majestic philanthropists! They fly, they fly, the old folks temporarily, the younger ones permanently, to offer lives upon an altar of church-greed.

In securing places and help to build the benevolent set show high proficiency in the work of ordinary grafters. Schools are promised all the year, all denominations may use the house. But after the people have erected it, the doors are closed to all save those who hold the deed, and they who would patronize the schools—or rather the excuses for schools —are told that they must first join the church.

Such is the opposition which now makes good reports justifiable even at so costly a sacrifice. The picture is indeed gloomy, but we cannot be cowards and followers moreover of Wesley. Let all who have hitherto studied reports only on the surface probe to the depths where lie the pearls and endeavor to help in the fight to keep the banner of Methdism proudly afloat as of yore, for the great body of mountaineers cannot be bought at a cheaper price than that which comes in an application of the blood of Him who died for all.

Paint Gap, N. C.

Wish to be a child of God, and then sunshine and frost, and friends and enemies, and youth and pleasures, and all things will help to make you.—Euthanagy.

TEMPERANCE.

SAMUEL ARCHER.

"If the liquor business were not protected by law, it could not exist forty-eight hours." —Father J. W. Cleary, Minneapolis, Minn.

In this sentence is contained the principle which creates the mighty power involved in the manufacture and sale of intoxicating drinks in the United States, and I am sorry to say it has been an entrenched power in North Carolina. We can remember when there was no law regulating (?) or concerning the sale of such drinks. The moral sense of the people held it in subordination then. Are our people more corrupt, immoral, intemperate and weak today than then? No. What then is wrong? The answer may be found in the above sentence of Father Cleary, "liquor . . . protected by law." It is the most clandestinely mean legislation to be found on all the pages of law. Ostensibly it aims to limit manufacture, prevent sale, and promote temperance, when common sense and all practice shows that the result is exactly the opposite. Why? Because that through the temperance (?) legislation the whiskey power has arrayed on its side—the side of mammon —the money power and it is the evil or mammon side of money that is united to the intemperance interest and not the power of it that is for God; hence the whole thing becomes a mammon of unrighteousness—a seething hell of iniquity among the people. This money power has become the right arm of the liquor traffic.

Is there a remedy? Yes. What is it? Strike at the root of the evil and elect lawmakers who will have the moral courage to wipe off every sentence of every law that relates to the license or taxation of intoxicating drinks and also provide that the people of every City, Township, County, State and even Nation may vote frequently on its manufacture, sale or toleration in their respective borders. The question will then be, "Is the liquor business a good or an evil—a virtue or a vice?" I believe that then the moral people of the South would decide that question by voting it a vice at once, and we would be rid of the most dangerous and damaging element now menacing Free Government.

As gratitude is the sweetest and choicest flower one can nurture and let grow in the garden of the heart, so is ingratitude the most stunted and barren and accursed planting allowed foothold in the same soil. Gratitude is the mark of a rightly—sentient mind —the flower heaven—watered and heaven-nurtured. Conversely, Ingratitude is watered and nurtured and well tended by the cohorts of Satanic powers. Allow this last not a planting in thy soul, O man, O woman! But do thou allow the nurture and growth of the first named, already inborn and implanted within every human soul. Yes, do thou gratefully allow it! It will lead to the best within thee, and finally to glory.—W. M. Sherrill.

Cross words are meant to make us gentle, and delays teach patience, and care teaches faith, and press of business makes us look out for minutes to give to God and disappointment is a special messenger to summon our thoughts to Heaven. If, when they come, we weuld seek not to run away from them, but to learn God's lesson in them, we should soon leave off calling them trying and find peace. —Sewell.

From Rev. E. C. Glenn.

It will be best for all concerned if the brethren who think of wanting my help in meetings during this conference year will write me about it soon as convenient. Then in making my plans for the year I can work to dates wanted much better. Sometimes brethren want help and write expecting me to go on short notice. This I can seldom do as my dates run months ahead.

Yours kindly,

E. C. Glenn.

Southern Methodist Handbook.

This great book will be out about the first of January. It will be so full of information and hence so valuable especially to Methodists that no Methodist home should be without it. The edition was exhausted last year before all orders were filled. Send in your order at once.

Yours faithfuliy,

J. M. Downum.

From Sparta Circuit.

The good people of Potato Creek have our many thanks for the nice little "punding" they gave us a few days ago on my return from the Annual Conference being returned to the work as pastor of Sparta circuit again this year.

May God bless those dear good people and may we all have a prosperous year.

Yery Respectflly,

W. T. Carner.

From Southside and Salem.

Dear Editor Advocate:—Since coming here we have been the recipients of many kindnesses from both the churches, the community, generally, and the ladies of the Home Mission Society of Centenary church, Winston. Two generous poundings have blessed our lot, and we have been welcomed to the hearts and homes of the people in such a way as to make our hearts glad. May the God of all mercies deal kindly with this dear people, and make us a blessing to them in spiritual things. May this be a year of great growth to this charge. To all, we wish a Merry Christmas and a Happy New Year.

B. F. Carpenter.

From Union Mills.

Rev. L. E. Peeler, formerly of the Western North Carolina Conference, now of the South Carolina Conference, was happily married to Miss Hattie Hogue of Union Mills, N. C., Thursday, December 7th, 1905 at 3 p. m.

The Bride is the accomplished daughter of Dr. and Mrs. Catherine Hogue.

Their many friends wish for this popular young couple, a happy and prosperous life.

Brother Peeler leaves the work he has served so faithfully and efficiently for his new field of labor.

We prophesy for these brave young soldiers of the cross success and hosts of loving friends.

R. L. Fruit.

How Some Readers Can Make Money.

Having read of the success of some of your readers selling Dish washers, I have tried the work with wonderful success. I have made not less than $9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer co., 3685 B. L. LaClede ave. St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day, The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men.

Albemarle Circuit.

Dear Advocate:—We bade our good friends adue on the Mooresville circuit and took our departure for Albemarle on the 28th of November, and reached here on the 29th

We received a warm welcome from the members of the Albemarle circuit, a good pounding of the necessaries of life. And I take this occasion to give them my sincere thanks. There were representatives to meet us from all the churches on the charge.

May God bless the Advocate and her Editor and give them a successful year.

Truly Yours,

W. S. Cherry.

Rutherford College.

Dear Brother Blair:—I desire to express through the Advocate our sincere appreciation of the kindness shown us by the people of Rutherford College church since we came among them. They have made us feel that we are among kind Christian people who appreciate their church and pastor and we feel perfectly at ease and at home among them.

I have not come in contact so much with the people of the other churches, but I am sure that I have a kind, good people to serve at all of them and I am expecting under God's blessing to have a profitable and delightful year.

The school is in fine condition, a splendid set of young men and women composing the student body. There is no better place for those of limited means to send their boys and girls to give them the preparation needed for life's work than Rutherford College. The faculty is good. The moral atmosphere is splendid. The healthfulness of the place cannot be excelled. Plan to send your boys and girls after Christmas.

Sincerely,

D. Frank Carver.

Jonathan Circuit.

Dear Advocate: Royal indeed was our "Welcome Home" after Conference to our old work, and the year has begun very happily for us and in the usual way—with poundings.

Immediately after Conference my wife and I spent a week at the home of my parents, returning to the parsonage just in time to be recipients of a most bountiful pounding by our Dellwood congregation on the night of Nov. 16. Not only were all the good things very acceptable, but also very dear to us are the pleasant memories of the delightful social evening, interspersed with singing and recitations, closing with a portion of the "Bread of Life" and a prayer of thanks.

Then five nights later, Nov. 21st, came our Shady Grove congregation with their substantial gifts, leaving another pleasant momory to carry with us through life. (Come up, Mr. Editor, we have plenty to eat.)

Again, seldom have the walls of any Methodist parsonage witnessed a prettier sight than the pleasant and also rare event which occurred early this morning at Jonathan parsonage—a triple wedding. The contracting parties were as follows: Mr. W. J. Janes and Miss Bonnie Owens; Mr. H. B. Moody and Miss Cora Ferguson; Mr. R. M. Ferguson and Miss Fannie Janes.

All were from Dellwood and four of the number were brothers and sisters. As the three noble bright young couples stood in a half circle to take upon them the solemn vows of wedlock, it was a scene capable of stirring the deepest emotions of the heart.

With best wishes,

Your brother in Christ,

C. E. Stedman.

The Children's Home Society.

A Fine Opportunity for Those who wish to make a Happy Holiday for a Worthy Cause.

Mr. Fred A. Olds, of Raleigh, contributes to the press the following commendatery article in reference to the Childrens Home Society, of which Mr. William B Streeter, of this city is Manager:

The happy holiday time is nigh at hand. The good God has been most kind to North Carolina and has bestowed unnumbered blessings upon our state, and yet there are those upon whom material blessings have not fallen and who need the kindly aid of those to whom good fortune has come and who have a store of this world's goods. The Children's Home Society has already occupied a distinct place in North Carolina and it is doing a work which none of the orphanages can do, since it finds, receives, cares for and provides homes for children who could not be or would not be taken in any of the orphanages. The society has had Mr. William B. Streeter in the field both as manager and field-worker and sometime since it employed as a field-worker Miss Saidie Bilyu and later Mrs. Nannie Williams. Both of these ladies are doing zealous and resultful work. The general public has no idea of the good which this society does, of the distress it relieves and of the future which it places before children who otherwise would have only the dark prospect ahead of them. It has taken charge of 120 such children during its short existence, and this fact speaks for itself. Homes have been found for all of these except eight and most of the latter will soon be placed with people who will care for them with kindness and attention. Some of the cases are most distressing and would appeal to any heart, but we need not particularize. The state authorities recognize to the fullest extent the value of the work of this society and all lovers of law and order will desire to uphold it in its most laudable purpose to make good men and women out of children who would otherwise almost certainly become criminals. It is the desire of the society to enlarge its work during the coming year. It depends entirely upon the gifts of the public for its existence. It is hoped at this holiday time when hearts are so full of generous impulses, that the people will set apart something as a gift in the way of a subscription to the society. No money could be used to better purpose or with more fidelity, since it is a very sacred trust, the one aim being to carry out the high purposes of the work. Subscriptions should be sent to Mr William B Streeter, State superintendent, at Greensboro, N. C.

Fred A. Olds.

ROYAL BAKING POWDER

Absolutely Pure

Analyzed by the health officers of New York, Boston, Chicago and London and found a pure, cream of tartar powder, of highest healthfulness and leavening strength.

Care for your family's health requires constant watchfulness to exclude from your kitchen the unwholesome alum baking powders which are declared by physicians to be productive of nervous and digestive diseases.

Conference Notes.

Bishop A. Coke Smith is reported to be rapidly convalessing at his home in Asheville. This is news that will be hailed with joy by the whole church.

Messrs. Stone and Barringer, of Charlotte, succeeded in securing the South Carolina Conference endorsement of their work as Sales Agents for the Southern Methodist Publishing House. They now have the three Conferences in the Carolinas.

The new Methodist parsonage has been completed, and Rev. Wagg will move in Monday. This is now one of the best houses in town, and the Methodists of this community are to be congratulated upon the completion of so worthy an undertaking.—Mt. Pleasant Cor. Concord Times.

Dr. H. A. Brown, pastor of the First Baptist Church Winston-Salem expressess the belief that the State Convention will be divided at no distant day; also that the church will assume the payment of the expense of entertainment. Our Conferences will soon do the same thing.

A dispatch from Spencer, under date Dec. 18th, says: The Spencer Methodist church, of which Rev. J. E. Gay is pastor, is taking steps to support a missionary in Japan. The selection of a man has already been practically settled and it only remains for the details of the matter to be arranged, including the approval of the arrangement by the general Board of Missions at Nashville, Tenn.

The South Carolina Conference adjourned its session at Spartanburg on Monday. The reports, like those in almost every conference so far held in the Church South, indicate growth and progress. Two new districts were formed. Rev E. O. Watson goes from Central church, Spartenburg, to Marion District, and is succeeded by Rev W. A. Massabeau. Rev. J. W. Kilgo, brother of Dr. John C. Kilgo, remains on the Spartanburg district. Rev. H. W. Bays, formerly of our conference, remains on the Charleston district.

News Notes.

State.

The Superintendent of Public Instruction is responsible for the statement that 440 new school houses were erected last year.

A fire in the Wiscassett mill at Albemarle last week destroyed cotton and other things to the extent of some $8,000 or $10,000.

The Supreme Court adjourned last week for the Christmas holidays. The spring term will begin on the first Monday in February.

A franchise has been granted the North State Telephone Company, of High Point, to enter the city of Greensboro under certain conditions.

W. G. Randall the famous artist, died at Blowing Rock last week. He was a victim of consumption and had been a hopeless invalid for several months.

Caleb Lee, a colord cook of Asheville, was shot to death by Mr. F. M. Stevens, one morning last week about 6 o'clock. Mr. Stevens says he thought the negro was breaking into his house.

The State Association of County Superintsndents met last week at Raleigh all the superintendents of the state were present with one or two exceptions and sickness was the cause of those absences.

We call the attention of our readers to the advertisement of the Merritt-Johnson Co. to be found on the 16th page. They are showing a beautiful line of over coats, suits, pants and gent's furnishings.

Burton Green, a fireman on the southern Railway, was struck by a passenger train at High Point last week and instantly killed. He was a native of Pilot Mountain and his body was carried to his home for burial.

The mill of Wright & Heath, the underwear company, at Pownal, Vt. was burned last week. The loss is estimated at $1,000,000. Seven employes were badly injured by jumping from the windows. The mill was rushed with orders. They were the manufacturers of the famous Wright's Heath Underwear.

Fire totally destroyed the building and stock of the Lexington Mercantile Company last week. The loss is estimated to be from $6,000 to $7,000 with $4,000 insurance. The firm had a heavy stock on hand for the Xmas trade and the loss is more keenly felt on account of missing the holiday business. They carried a general stock of merchandise, dry goods, etc.

The situation in Russia is not greatly changed. There are occasional riots in almost all parts of European Russia, and in the Far East the situation is by no means pacific. It is likely that M. Witte, the Premier, will resign, having no faith in repressive measures. The government seems determined to use all available force to put down the rioters and revolutionists, but the most hopeful can scarcely predict success. The present system of government is evidently at at an end.

On January 1st Greensboro will lose a manufacturing establishment of some importance, the Johnson & Watson Company, manufacturers of shoes, having accepted a flattering offer to move thier plant to Doylestown, Pa., near Philadelphia. The factory has been in operation here for five years. The capacity is 500 pairs of shoes per day and from 65 to 100 operatives are employed, The reasons given for the removal are exorbitant freight rates, taxes, rent and unsatisfactory labor conditions here.

The following interesting items were published in special correspondence from Greensboro on the 18th inst: In the past three years Greensboro's bank deposits have over doubled, the increase in five years being three to one, as follows: 1902, $1,538,725.58; 1905, $3,987,158 00. In the matter of marriage licenses, Guilford county keeps up the proportion of nearly three to one in increase all along the line in the past five years: Marriage licenses issued in 1900, 275; Marriage licenses issued in 1905, 580, an increase of 106 over last year. The following increase of taxable property of all sorts in the five largest tax-paying counties in North Carolina makes a good showing for all, but especially good for Guilford county:

	Increase over 1904.
Mecklenburg	$ 83,803
New Hanover	24,225
Wake	508,869
Forsyth	1,409,136
Guilford	3,026,014

A total taxable increase in only five of the ninety-six counties in the State of over five million of dollars.

General.

John M. Georin, a Democrat, has been appointed to succeed the late John H. Mitchell, as Senator from Oregan.

Fire last week, destroyed the four story brick business building at the corner of Fulton street and Bedford Avenue in Brooklyn. It was the property of State Senator Charles Cooper, entailing a loss of $100,000 on the building and $150,000 to tenants.

At Philadelphia eight indictments were returned by the Federal grand jury last week, against shippers, freight agents and common carriers, in the rebate cases brought to the attention of the grand jury by United States District Attorney J. Whitaker Thompson.

Midshipman Minor Meriwether, Jr., who was tried by court martial for causing the death of Midshipman Branch, has been sentenced to confinement to the limits of the naval academy for a period of one year, and to be publicly reprimanded by the Secretary of the Navy.

Four persons were drowned in the Monongahela River as a result of the passenger steamer Rose Hite colliding with the tow boat John F. Klein, and sinking in 14 feet of water. All the dead were employed on the steamer as deck hands and were drowned while they slept. The boat carried 14 pasengers, but all were gotton to shore safely.

Secretary Taft has made a highly important announcement regarding coming changes at the head of the army list. Lieutenant-General Chaffe the new chief of staff will, at his own request, be placed on the retired list on February 1st and will be succeeded by Major-General John C. Bates, now assistant chief of staff, who will be made a lieutenant-general.

A dispatch from Waycross, Ga., dated Dec. 13, says: The engineers' and firemen's strike on the Atlantic and Birmingham railroad was called off to-night. George D. Wadley, vice-president and general manager, today offered to make certain concessions and the engineers also made concessions from their original claims and to-night it was announced that peaceful adjustment had been reached. To-morrow all trains will run on regular schedule time.

The Republican members of the House, in caucus unanimously declared in favor of admitting, Oklahoma and the Indian Territory as one State and by a vote of 110 to 65 declared in favor of admitting Arizona and New Mexico as one State. Both Statehood questions are to be contained in one bill. The only opposition to the programme was directed against joining, Arizona and New Mexico. It is an interesting question as to what shall be the mames of these new states.

There are 230 vacancies to be filled in the United States Naval Academy after March 5, 1906, and seven of these are from North Carolina. Hence there will probably be as many examinations in this State prior to that date and the young men will soon be preparing themselves for that ordeal. The following members of the North Carolina delegation will have appointments to make prior to March 5: Senators Simmons and Overman, Congressmen C. R. Thomas, Claude Kitchen, E. S. Blackburn, E. Y. Webb and J. M. Gudger.

A press dispatch of the 18th says: Three of the largest financial institutions in the West, the Chicago National Bank, the Home Savings Bank and the Equitable Trust Company, all of them controlled by John R. Walsh, of Chicago, and in great measure owned by him, suspended operation to day. Their affairs will be liquidated as rapidly as possible and they will go out of business. The other banks of Chicago it is said have pledged their resources that every depositor shall be paid to the last cent, and that no customer of any one of the three institutions shall lose anything by reason of the suspension. This action prevented a disastrous financial panic.

The Supreme Court of the United States on the 18th inst. affirmed the decision of the Supreme Court in New York in the case of the Mutual Reserve Life Insurance Company, of New York, vs. Henry C. Birch, assignee of a number of judgments upon contracts for life insurance, adding 10 per cent. for damages, as well as interest and costs, to the verdict against the company. The insurance policies were issued in North Carelina and the company sought to evade payment on the ground that it had no authorized agent in that State when the policies were issued. There was no written opinion in the case.



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Unique Bell Information.

Now is the time to avail yourself of the opportunity to secure a high-grade, first-class bell at a low price. The C. S. Bell Co. at Hillsboro, O. are offering their celebrated Steel Alloy Bells at special prices. Any church or school needing a bell will do well to write to this old established concern. They will send you one of their artistic catalogues full of bell information and also a unique plan which will aid greatly in raising the amunt to purchase the bell.

Christmas Presents.

If we ourselves loved a truthful, quiet way of living better than any other way, how would we feel to see our friends preparing to celebrate our birthday with strain, anxiety and confusion? If we valued a loving consideration for others more than anything else in the world, how would it affect us to see our friends preparing for the festival with a forced sense of the conventional necessity for giving?

"Who gives himself with his gift feeds three—
Himself, his hungry neighbor, and Me."

That spirit should be in every Christmas gift throughout Christendom The most thoughtless man or woman would recognize the truth, if they could look at it quietly, with due regard for the real meaning of the day. But, after having heard and assented to the truth, the thaughtless people would, from force of habit, go on with the same rush and strain.—Leslie's Magazine.

Immediate Relief.

Middlebrook, Va , Nov. 15, 1904.
Mr. J. T. Shuptrine, Savannah, Ga.

My Dear Sir: I had suffered with itching from my knees down, that at times would almost set me crazy. I suffered this way for more than 20 years. When I received your box, the very first time it eased the itching. I have used half of the box and have not felt any itching or burning since.

I certainly thank God that I ever found your medicine.

Geo. B. Rusmiselle.

Tetterine cures all forms of skin diseases. 50c a box, J. T. Shuptrine, Savannah, Ga.

The Family Circle.

It Came Upon the Midnight Clear.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
"Peace on the earth, good will to men.
From heaven's all-gracious King."
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its babel sounds
The blessed angels sing.

With all the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love song which they bring;
O, hush the noise, ye men of strife,
And hear the angels sing!

And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow—
Look now; for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road
And hear the angels sing!

—Edmund Hamilton Sears.

A Christmas Heroine.

BY FRANCES CASSEDAY M'ELROY.

It was Christmas Eve and snowing hard. From Grandma Graham's cherry, fire-lighted sitting room you could watch the white flakes whirl this way and that way, in the outside twilight. Everything was ready for Christmas Day and the children: plum pudding in the pantry, and crullers in the sideboard, holly over the pictures, and mistletoe swung to the chandeliers. Queer packages had been arriving for a week by messenger boy and by post.

There was one odd-shaped bundle on the floor of grandma's closet. Old Malviny, the cook, had been there "pinching about" when old "mistus" was out of sight, and she was nearly certain that it was a doll buggy. In fact, she could see the red parasol sticking out.

Grandma lived only an hour's ride from her daughter's city home, and she expected the whole family for Christmas. But what should Bobby do but upset everybody's plans and choke up with croup just on the very day, in the forenoon? Mamma said that she could not think of taking her baby boy out in that storm with the croup, and papa said that he would not think of leaving her with a sick child, alone, and on Christmas too. But grandmother must not be altogether disappointed, so mamma put Ralph and Ethel on the train, and told them not to leave their seats till they reached grandma's station.

Grandma heard the news by telegram, and was at the sitting room window looking for them up the snowy road in the twilight. She was beginning to get fidgety, as grandmothers are apt to do when people don't keep engagements to the minute, when her carriage wheeled into view, and, yes, there was Ethel, and Ralph beside her—and somebody else. Grandma strained her eyes to see as the carriage came whirling up to the door in grand style. Ralph and Ethel hald tumbled out without waiting for the driver to open the door, and after them came a tiny, shabby child with great black eyes and fluffy fair hair.

Grandma looked amazed, and not altogether pleased, but she was too polite to show what she felt. Instead, she held out her hand kindly to the little stranger and said: "And who is this?"

Instantly two earnest little faces were upturned, and two eager tongues began to answer. But grandma said: "I cannot hear both at honce! Let us get to the fire first, and then you may tell me."

Once in the warm sitting room, cloaks and hats put away, the little tongues began again. "She lives back of our house in the ally; we know her by talking through the fence, and, grandma, she hasn't any mamma!"

"And her papa was taken off drunk from the depot!" interrupted Ethel.

"And she hadn't any fire at home!" cried Ralph.

"And when mamma left us in the train, we saw her standing out on the platform shivering, and we had some money to pay the train man in our little chain pocketbooks, and we raised the window and asked her if she would not like to go to our grandma's for Christmas, and she said she would"—

"She just jumped at it!" interrupted Ralph.

"Should think she would!" thought grandma to herself.

All this time the little stranger's bright, black eyes were glancing about, seeming to find pleasure and satisfaction in everything in the room. And at last she suddenly announced: "I like this place! I'm going to stay here!"

Grandma Graham did not hear her. The old lady's mind was full of something else. "But, children," she said, "suppose she finds nothing in her stockings in the morning. She wasn't looked for, you see."

Both children gave a gasp. "That's so!" they said in horrified whispers. "Old Santa couldn't know she was coming!"

"There is only one thing to be done," said grandma, determined that the waif should have one good Christmas, if she never had another; and also determined to teach her grandchildren that they must not be charitable at other people's expense. "There is only one thing to be done. Whatever you and Ethel find in your stockings must be shared with your visitor," grandma said positively.

Ethel pressed up close to the old lady; her breath was coming in short, excited gasps. "Well, grandma, please, you divide my things before I see them, cause, if I should see them perhaps I couldn't—and—O grandma! suppose it should be a doll buggy!"

And so it came about that away in the night, Grandma Graham sat down to divide old Santa's gifts for two children into gifts for three. In

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

Son Lost Mother.

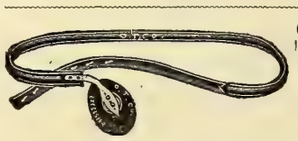
"Consumption runs in our family, and through it I lost my mother," writes E. B. Reid, of Harmony, Me. "For the past five years, however, on the slightest sign of a Cough or Cold, I have taken Dr. King's New Discovery for Consumption, which has saved me from serious lung trouble." His mother's death was a sad loss for Mr. Reid but he learned that lung trouble must not be neglected, and how to cure it. Quickest relief and cure for coughs and colds. Price 50c. and $1.00; guaranteed at all drug stores. Trial bottle free.

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(PERRY DAVIS')

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All kin and Blood Diseases Cured.

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—*because* Epworth sounding boards are made by the slow, old-fashioned, German process—by hand—giving greater vibration and resonance to the tone,—and more *life* to it. I don't want my piano to get "tinny" or "thumpy" after awhile, like so many pianos I have seen.

—*because* the action of the Epworth is easy and prompt—repeats rapidly and has a delightful touch. I don't like to play on a piano that rattles or works sluggishly.

—*because* the Epworth is finished by the old reliable, slow process—not rushed. I have seen pianos whose finish peels off after a while.

—*because* the Epworth has the strongest ten year warrant I ever saw;—the Company takes all the risks of piano lasting. Most other warrants don't warrant the working parts, nor the sounding board from splitting.

—*because* I can buy the Epworth direct from the Company, instead of through an agent or dealer. I prefer to be my own dealer—sell it to myself and save that middle profit. It costs lots of money to sell pianos ordinarily, and that expense is a dead loss, which I avoid by buying the Epworth direct.

—*besides* the Company will send me a piano on trial. It must be perfect and *satisfactory to me* or they take it back. In this way I get to use my own judgment—and no agent around to worry me.

Above are some of the reasons Epworth pianos are growing in favor with intelligent buyers.

Our catalogue explains a number of other interesting points. Tells how some pianos soon become hard and metallic while others seem to get better and better—sweeter toned with use.

No matter what piano you are thinking of buying it will pay you to sit down and write for the Epworth Piano Catalogue—free for the asking.

Write for that catalogue to-day.

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WITH such breeding as Golden Lad, first prize winner over all Jerseys 1890; Golden Love, first prize two year old bull at Pan-American 1901; General Merrigold, sire of twenty-one heifers that sold at an average of $144.00 each. The breeding of these is correct; prices right for immediate acceptance.

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aug31-1y

the gray twilight of Christmas morning grandma heard a noise in the children's room, and, ruising her head, she saw Ethel climb out of bed and tiptoe over to the mantle, peep at three well-filled stockings, and then she saw the carriage! She pounced upon it, examined it carefully, handled the umbrella, rolled it slowly over the floor for a moment, then, with a sidelong glance toward the bed where the little stranger lay, she tiptoed back to bed.

An hour later Ethel was roused by a shout from Ralph to the consciousness of a roaring Christmas fire and stockings! Ralph was disengaging a horn from the mass of strings and wrapping paper. The little stranger girl was rubbing the sleep from her black eyes.

Grandma had a pair of sharp eyes on Ethel to see what she would do about the doll carriage. But Ethel's mind was made up. She put her hand on the handle and pushed it resolutely in front of her guest: "Here's a doll buggy for you!" she said.

Grandma caught the little heroine up in her arms and hugged her close, and whispered lovingly between her kisses: "Inasmuch as ye did it unto one of the least of these ye did it unto me."

About an hour later Malviny came into the parlor, her face aglow with pleasure, and she carried in her arms another doll buggy exactly like the one the little stranger was rolling over the floor. "A man lef' dis here buggy fur Miss Ethel; he come in a sleigh!" said the old darky with a grin of delight.

Ethel jumped to her feet: "Did he have whiskers and reindeers?" she cried eagerly.

"I spects he did, honey," chuckled the old woman as she beat a hasty retreat to the kitchen, "leastways I saw de whiskers."—Our Homes.

Little Attentions.

A young girl was passing her aged grand-aunt one day when she suddenly stopped, laid her hand gently on the white head beside her, and said: "How pretty and curly your hair is, Aunt Mary! I wish I had such pretty hair!"

The simple words brought a quick flush of pleasure to the wrinkled face, and there was a joyous quaver in the brief acknowledgment of the spontaneous little courtesy.

Few of us realize the dearth of such attentions which the old suffer. Many of them have been persons of consequence in their prime. As illness and sorrow gradually weaken their spirits, they retire into the background. They are no longer pursued by the honeyed words which interest or affection once heaped upon them. Too often they linger on in more or less cheerless obscurity until they die. Even if they are surrounded with what are called "the comforts" of life, they lack the sweet stimulus which comes from social appreciation.

A young man said to his mother: "You ought to have seen Aunt Esther to-day when I remarked, casually, 'What a pretty gown you have on to-day, and how nice you look in it!' She almost cried, she was so pleased. I hadn't thought before that such a little thing as that would be likely to please her."

"I never expect to eat any cookies so good as those you used to make, mother," said a bearded man one day; and he was shocked when he saw her evident delight in his words, for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.—Selected.

So Tired

It may be from overwork, but the chances are its from an inactive LIVER.

With a well conducted LIVER one can do mountains of labor without fatigue.

It adds a hundred per cent to ones earning capacity.

It can be kept in healthful action by, and only by

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TAKE NO SUBSTITUTE.

Plan of Episcopal Visitation, 1905–06.

FIRST DISTRICT—Bishop A. W. Wilson.

Western Virginia, Barboursville, W. Va. Sept. 6, 1905.
Western N. Carolina, Creensboro, N. C., Nov. 8, 1905.
North Carolina, Wilson, N. C., Nov. 29, 1905
Baltimore, Cumberland, Md., March 28, '06

SECOND DISTRICT—Bishop W. W. Duncan.

Holston, Bristol, Va., Oct. 11, 1905.
Memphis, Mayfield, Ky., Nov, 15, 1905.
North Georgia, Newnan, Ga., Nov. 22, 1905.
South Georgia, Americus, Ga., " 29, "
Alabama, Dothan, Ala., Dec. 6, 1905.

THIRD DISTRICT—Bishop C. B. Galloway.

Japan Mission, Kwansei Gakuin, Kobe, apan, Sept. 7, 1905.
Korean Mission, Seoul, Korea, Sept. 14, '05.
China Mission, Suchow, China, Oct. 4, 1905.
Tennesse, Nashville, Tenn., Oct. 25, 1905.
Virginia, Danville, Va., Nov. 8, 1905.
North Alabama, Athens, Ala., Nov. 22, '05
Little Rock, Camden, Ark., Nov 29, 1905.
White River, Helena, Ark., Dec. 6, 1905.

FOURTH DISTRICT—Bishop E. R. Hendrix.

Denver, Colorado Springs, Colo., July 13, '05.
Western, Kansas City, Kans., Aug. 24, 1905.
Missouri, Palmyra, Mo., Aug. 30, 1905.
Southwest Missouri, Butler, Mo., Sept. 13, '05
St. Louis, Caruthersville, Mo., Sept. 20. 1905.

FIFTH DISTRICT—Bishop J. S. Key.

New Mexico, Deming, N. Mex., Sept. 14, '05.
German Mission, Fredericksburg, Tex., Oct. 26, 1905.
West Texas, Lockhart, Tex., Nov. 1, 1906.
Arkansas, Russellville, Ark., Nov. 22, 1905.
Texas, Pittsburg, Tex., Nov. 29, 1905.

SIXTH DISTRICT—Bishop W. A. Candler.

Florida, Ocala, Fla., Dec. 7, 1905.
South Carolina, Spartanburg, S. C., Dec. 13, 1905.
Cuban Mission, Santa Clara, Cuba, Jan. 11, 1906.
Mexican Border Mission, San Antonio, Tex., Feb. 1, 1906.
Central Mexico Mission, Mexico City, Mexico, Feb. 15, 1906.
Northwest Mexican Mission, Chihuahua Mexico, Feb. 22, 1906.

SEVENTH DISTRICT—Bishop H. C. Morrison.

Montana, Boulder, Mont., Aug. 24, 1905.
East Columbia, Milton, Oregon, Aug. 31, '05.
Columbia, Grant's Pass, Oregon, Sept. 28, 1905.
Pacific, Fresno, Cal., Oct. 4, 1905.
Los Angeles, Carpenteria, Cal., Oct. 12, 1905.
Louisiana, New Orleans, La., Dec. 6, 1905.

EIGHTH DISTRICT—Bishop E. E. Hoss.

Brazil Mission, Sao Paulo, Aug. 9, 1905.
Indian Mission, Lawton, Okla., Nov. 8, '05
Northwest Texas, Hillsboro, Tex., Nov. 15, 1905.
North Texas, Sulphur Springs, Tex., Nov. 22, 1905.
North Mississippi, Grenada, Miss., Dec. 6, 1905.

NINTH DISTRICT—Bishop A. Coke Smith.

Kentucky, Covington, Ky., Aug. 30, 1905.
Illinois, Marion, Ill., Sept. 7, 1905.
Louisville, Leitchfield, Ky., Sept. 27, 1905.
Mississippi, Gloster, Miss., Dec. 13, 1905.

Better Than Spanking.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 185, Notre Dame, Ind., will send her home treatment to any mother. She asks no money Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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Piano Club—just forming for one hundred New Scale $400 Ludden & Bates Pianos to one hundred club members at $287 cash or $287 on terms of $10 cash and $8 monthly with interest. Larger payments for qharterly or yearly terms.

Call at the store or write for membership blanks and full particulars—this club will soon be filled.

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Cut out and mail today.

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REGISTERED TRADE MARK CONSAPICO

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Send four cents in stamps for sample card worth double the money. In buying safety-pins see that the card bears the name of

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BOX 159 BLOOMFIELD, N. J.

oct5-tfeow

BABY IS HANGED IN IRON BED

Ohio Infant Loses Life as Result of Peculiar Accident.

FINDLAY, Ohio, Aug. 27.—The 7-months-old son of Mrs. Joseph Baker, living near Rawson, was killed to-day by hanging himself in an iron bed. After falling or crawling through the bars the child was unable to get back and in the absence of its mother was choked to death.

Protect Your Baby With a Foster Crib

Several years ago, at the suggestion of a far-seeing mother, we began the manufacture of a crib to prevent just such an accident as that described in the news item clipped from the Chicago Record-Herald of August 28, 1905.

The Foster Accident Proof Crib is made with spindles too close for baby to put its head through and sides too high for the child to climb over. Sliding sides may be dropped and crib used as an annex to mother's bed. Protect your child against a similar accident. Write for full descriptive booklet.

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Baby can't get out or stick its head through

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July 13 26t.

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☞**This paper will be continued to subscribers at the expiration of the time paid for unless the office is notified to the contrary. Watch your label, and unless you intend to pay for the paper, do not allow it to be delivered to you over the time. If you wish the paper discontinued, notify us by postal card.**

It is announced that Dr. E. W. Smith, for many years pastor of the First Presbyterian church, of this city, will leave for his new charge in Louisville, Ky., the 1st of January. There is general regret at his departure and many prayers and wishes for his success and happiness will follow him in his new field.

A note from Rev. D. P. Tate, of Madison, brings the sad intelligence that the two year old child of Rev. and Mrs. E. P. Green, of Stoneville circuit, died on the night of December 10th, and was buried at that place on the following day, the funeral services being conducted by Brother Tate. Brother and Sister Green will have the sympathy of all who know how to weep with those who weep. Their case is peculiarly sad, since only about twelve months ago they were called to give up a bright and promising son. May the God of comfort abide with them and give them peace.

The death of Rev. J. A. Weston, of Hickory, familiarly known as "Major Weston," which occurred at Shelby on the 13th, removes a prominent citizen of the State and one of the most popular ministers of the Protestant Episcopal Church. Mr. Weston was reared in a Methodist home in Hyde County, was a gallant Confederate Soldier, but connected himself with the Episcopal church and entered the ministry after the war. He was a man of fine literary attainments and distinguished himself as author of Historic Doubts Concerning Marshal Ney. His book attracted much attention, both in America and Europe.

NO PAPER NEXT WEEK.

According to our custom, we will issue no paper next week. The public generally has little conception of the tread-mill life of a printer, and how much it means to have one week of liberty, rest and recreation. We believe every reader of the Advocate will gladly accord to these printers this opportunity to join in the Merry Christmas which they are wishing for all.

OUR BOW TO BROTHER HORTON.

The editor of the Advocate was born and brought up in sight of the Grandfather mountain. During all the earlier years of life we were somewhat familiar with conditions in the mountain and transmountain sections. Only a few years ago we closed a four years' term of service on the Mount Airy District as presiding elder. This district covers about one hundred miles of the Blue Ridge and three whole counties in the transmountain section. With all the opportunities thus afforded for "seeing below the surface" we are fully convinced that Methodism, as a church, is making more rapid and substantial progress than any other denomination in that whole section. The few instances of which we have had knowledge in which other denominations have endeavored to alienate our people in order to establish themselves, have redounded to their discomfiture, while our cause has not suffered permanent injury. As to preachers "padding reports" or whatever it is that our young brother has seen "under the surface," we know nothing. When the brother gets older and more seasoned, his imagination being more in proportion to other faculties of the mind, we feel sure that he will see things with a better and safer vision. Meantime the Lord and our faithful circuit riders will take care of our work in the mountains. Some people may be lured with old clothes for a time, but in the end they will want to follow the man who comes in search of lost souls.

A TIME TO MOVE FORWARD.

Last week we published the call of Secretary Curtis for $100,000 as the nucleus of a great endowment for Greensboro Female College. This call is timely, and we hope to see a generous as well as general response. The work of rebuilding is now practically at an end, a few thousand dollars only being needed to complete and pay for the structure, and the movement to endow will not in any sense be in the way of this work. In fact there is every reason to believe that the launching of a movement to endow the College will make it easier to get the money needed to complete the building and to add others as necessity calls for them.

It is perhaps forgotten by many that something near $20,000 has already been pledged on this endowment. During the stress of redeeming the property and rebuilding there were a number of substantial men, who, in addition to what they gave toward purchasing the old stock, retiring the bonds and rebuilding, pledged liberal amounts toward an endowment fund. These pledges were made on condition that the building and grounds be freed from indebtedness, and that the endowment pledges be raised to the amount of $100,000. This gives, as we understand the situation, nearly $20,000 already on the $100,000 which Secretary Curtis now calls for.

Our great need now is unanimity of action in this matter. United Methodism in the State will make it easy for the College to realize within a few years ample endowment and such enlargement as will be necessary to make it the Great Woman's College that we all see the need of and of which we bear so much. Let this now have right of way as the main issue until the $100,000 is secured. Let there be no suggestion of any departure from this policy and our people generally can be relied upon to give the movement substantial support. Of course we are not to be construed as opposed to any movement in the meantime to take care of our other institutions. This can be done without interfering with the great work of endowing our Great Central Woman's College.

We have everything here to encourage the movement. The location is central, the place the most accessible for all sections of the State, the grounds ample and beautiful as nature can make them, and experience has already proved that there is no difficulty about patronage. Since the church has taken charge of the College, even with incomplete buildings the patronage has almost, if not quite doubled, and others are knocking for admission. Let the people rally to the call for this endowment fund, and, this accomplished, the most visionary prophet could scarcely exaggerate the future possibilities of the College in the work of female education in the State.

THE ENDOWMENT OF GREENSBORO FEMALE COLLEGE.

Having survived the perils of financial disaster and fire Greensboro Female College is now an assured success. The period of doubt and hesitancy is passed and the institution may now be reckoned as one of the permanent educational factors of our church. Its greatest embarrassment at present is a success which surprises its most sanguine friends. Without special solicitation the patronage has grown so rapidly that at present the dormitories are crowded to their full capacity and since the opening of the present term the sound of the workman's tools has mingled with the hum of the class room in an effort to keep pace with the growing demand for more room. So manifest has been the loyalty of our people since the College has become the property of the church, so prompt and liberal has been the giving that the board of trustees has not only been able to follow hard after the growing demands but they now feel constrained to plan large and permanent things for the future. It has been fairly demonstrated that by the continued giving of comparatively small sums by many people sufficient money can be secured to erect and equip the necessary buildings. Many gifts from many people will also form a strengthening bond of love, loyalty, sympathy, that will insure an ample and permanent patronage.

But beyond the pressing demands of the hour and following close after them is the problem of securing an adequate endowment. It follows without argument that the realization of present hopes and the permanent success of present plans is impossible without this indispensible adjunct. The question is not one for debate but for solution. From this stand point what can be said?

First, that it should receive immediate attention. Greensboro Female College is an old institution and by these present changes is simply renewing her youth. These past years bring to the present a rich legacy. A reputation for thorough scholarship and Christian culture, an alumnae who are "as cornerstones, polished after the similitude of a palace," and the tardy recognition of the church. They have also taught some lessons. That this inheritance which is worth so much now has been purchased by the heroic self-sacrifice of the cultured men and women who have constituted its faculty and those comparatively few large-hearted laymen who have contributed to its financial sustenance; that no institution of higher education can live and grow unless the current receipts from tuition and board are supplemented; that the competition created by strongly endowed and State colleges makes it impossible for weaker institutions to create and hold a strong faculty. These facts proven by history and experience resolves the present situation into this: debt, loss of reputation, or endowment. Our choice from these three will decide the future of Greensboro Female College, and our present situation will not brook delay. By painful economy in management and personal sacrifice on the part of the faculty last year the current receipts met the current expenses and the same will probably be accomplished this year, but it cannot continue long.

Second, this endowment can be secured. It requires both faith and courage to face a situation such as confronts the board of trustees at this time, but they have both of these qualities and taking the broad, practical view of the situation have through their financial agent, Brother Curtis, issued a call for an endowment of one hundred thousand dollars. The slogan of this campaign is, "One hundred men to give one thousand dollars each." This does not mean that a smaller amount than this will not be received, but with the pressing need for larger facilities it is preferred that the smaller gifts take this direction. Nor does it confine any one to this sum. Who ever heard of a Methodist staying the hand of a giver! It simply means that we have reached a period when the church is warranted in asking for large gifts and when we can make the counting unit of large denomination. Nor is this an extravagant proposition. Out of 150,000 Methodists in this State in a period of unparallelled prosperity it is not presumptious to ask for one hundred gifts of one thousand dollars each.

How are they to be found? By the earnest effort of the individual friends of the institution. The preachers and alumnae can furnish at least 500 to go on a still hunt for these one hundred desired givers. Such a company giving time, thought, and prayer to the quest will surely win. By what methods can they be secured? The answer, by selection, by suggestion, by solicitation. Let each one who will interest themselves in undertaking select from the persons they know those who are able to contribute. Then to each of those selected carefully and intelligently present the necessity and advantages of an endowment fund. Last, but not least, after time has been given for consideration press, by kind-

ly solicitation the claims of the institution. Such a campaign will succeed and succeeding, prove an untold blessing to those who ask, to those who give, and to the institution that receives. Present buildings completed and equipped, and an endowment of one hundred thousand dollars means Greensboro Female College loosed from her bonds and standing upon her feet. After that she will learn to walk and finally run swiftly along the highway of success.

G. H. Detwiler.

HIGH POINT NOTES.

A large crowd went to the Auditorium last night, through wind, rain and sleet to hear Sam Jones. It was frequently remarked, "who but Sam Jones could draw such a crowd on such a night?"

His subject was "Man." Here are a few of his sayings:

"Roosevelt is the greatest man on the American continent today."

"If I wanted to find the greatest statesman the world has ever produced I would not go to the musty peges of history. I would go to that old praying, Bible-reading William E. Gladstone."

"That life which has blessed more lives than any other, save Jesus Christ, was none other than the Christian Queen, Victoria."

"I know of no man more rounded in his character than George Stewart."

"You people in North Carolina have some good sized kids, but you lack men. You buried your last great man when you put old Zeb Vance away."

"Boys, hear me! Christian manhood is the only manhood that will stand the test."

"We are having a time down in Georgia with the the Preachers and Science. I told them that it looked like we would have to give up the Preachers or the Bible one. I know very well what I'll do—I'll give up the Preachers, for the Bible is right."

"I love to visit these thrifty North Carolina towns, for they give the lie to the statement that Prohibition kills prosperity. Take Greensboro, High Point and Charlotte for examples."

Sam Jones is 58 years old and slightly bent. The world will miss him when he is gone.

On last Sunday morning Professor Crowell, Superintendent of the Sunday School, raised money enough to purchase a library of 250 volumes.

At the morning service the congregation bought 254 copies of the Methodist Hymnal." Both of these collections did not consume more than fifteen minutes.

I never saw a more responsive people.

A little High Point boy, who has been taught to ask God's forgiveness for all improper words and actions, recently had an altercation with the cook in which some hot words were passed. Soon the boy came to his mother and said: "Mother, I have been in the dining room asking God to forgive me." "What have you been doing?" asked the mother. "I have been saying ugly things to the cook," said the boy, "and I just felt that I must ask God to forgive me, but you bet I didn't let her know I was doing it." There is much of human nature in this.

T. F. Marr.

THE HANDBOOK PRIZE-WINNERS.

The following from Rev. T. N. Ivey, D.D., is self-explanatory:

Dear Brother Blair:—Will you please announce as a matter of news that S. Main Street Parsonage at High Point has won first prize; Thomasville parsonage, second prize; and Rich Square parsonage, third prize. The Western North Carolina Conference is ahead this year. Cuts of the parsonages taking the prizes will appear in the Handbook which will be issued early in January. Smaller cuts of the parsonages not taking a prize will also be inserted.

With best wishes I am,

Yours fraternally,

Thos. N. Ivey.

DISTRICT NOTICES.

ASHEVILLE.

The Board of Stewards of the Asheville District will meet in Central church, Asheville, Wednesday, December 27th, at 11 o'clock a. m. A full attendance is desired.

A. W. Plyler.

FRANKLIN.

Our District Stewards will meet at Bryson City, N. C., on Wednesday, December 27, at one o'clock p. m., in the Methodist church. A full meeting is very desirable.

R. M. Taylor.

MOUNT AIRY.

The District Stewards of the Mt. Airy District are requested to meet at North Wilkesboro, Thursday, January 4th, 1906, at 2 p. m.

L. T. Cordell.

WINSTON.

The District Stewards of the Winston District will meet in Centenary church on Monday, January 9th, at 2:15 p. m.

J. R. Scroggs.

NOTES AND PERSONALS.

Rev. S. P. Jones has recently been in this State on a lecture tour, speaking at Burlington, High Point, Gastonia, and perhaps at other places.

Rev. Sam P. Jones delighted a large audience at Gastonia last Saturday night, in a lecture on "A Medley of Philosophy, Facts and Fun."

Rev. D. P. Tate, of the Madison circuit, writes in terms of the highest praise of his charge for the cordial manner in which they have received him.

We are sorry to note that Mr. H. F. Chreitzberg, Jr., has been sick at the home of his father, Rev. Dr. H. F. Chreitzberg, Winston Salem, but are glad to know that he is better.

Rev. A. R. Bell passed through town Saturday on his way to preach Sunday. Mr. Bell was assigned to the Webster circuit for the coming year.—Franklin Press.

We note the fact that Rev. C. M. Lance, of the North Carolina Conference is to marry Miss Ava Clendenin, of Graham, on the 27th of the month. The Advocate extends its good wishes in advance.

The South Carolina Conference elected the following clerical delegates to the General Conference: Revs. E. O. Watson, J. W. Daniel, John O. Wilson, M. L. Carlisle, R. A. Child and Jesse Clifton.

Rev. Harold Turner and his congregation at West End, this city, have determined to build a parsonage at once. A lot has been secured and work is expected to begin soon.

Rev. Harold Turner, of Greensboro, who will preach a special sermon to the Odd Fellows at Christ Moravian church next Sunday morning, has accepted an invitation to preach to his former congregation at Burkhead M. E. church that night.—Winston Sentinel.

Rev. J. W. Bradley, of the North Carolina Conference, preached at Calvary church, Charlotte, last Sunday night. He was returning from a visit to his father near Old Fort. Of his sermon the Observer says: Mr. Bradley is a young man of promise. His sermon made a profound impression on the congregation.

Rev. W. L. Grissom attended the session of the South Carolina Conference at Spartanburg last week. That Conference will find much of common interest with us in his History of Methodism in North Carolina.

Mr. Charles F. Lambeth, of Thomasville, has gone to Washington, D. C., to be private secretary to Hon. Robert N. Page, Representative in Congress from the 7th North Carolina district. Mr. Lambeth is a graduate of Trinity College, and a brother of Rev. W. A. Lambeth, who was admitted on trial by our last Annual Conference.

The Sylva correspondent of the Jackson county Journal says: "Rev. V. L. Marsh, the new Methodist pastor, was given a most cordial welcome at the parsonage last week, and he preached his first sermon Sunday. The people are favorably impressed with the kindly bearing of this excellent couple, and the earnsstness of Brother Marsh in his pulpit work."

Rev. J. E. Underwood, of the North Carolina Conference, and recent presiding elder of the Elizabeth City District, spent last Sunday with his son, Mr. W. I. Underwood, in the city, and made the Advocate office a pleasant call on Monday morning. He was on his way to take charge of his new work as pastor at Rockingham. Brother Underwood and the editor of the Advocate started the itinerant life in the same class at Statesville in 1883.

We note with deep regret and sympathy for the bereaved the death of Mr. Davis Long, son of Rev. Miles Long, of Yadkin county, and brother of Rev. J. Walter Long, of the Western North Carolina Conference, pastor of Epworth church, Concord. The young man died at the home of his parents where he had been sick for many weeks of typhoid fever.

We congratulate the Christian Advocate of the North Carolina Conference upon Rev. Dr. Reagan's article "Looking to the Past," and the Doctor on writing it. There were giants in the earth in those days, and the Doctor won in an honest struggle for the mastery in which his loved church was involved. Methodism owes him a debt of gratitude.—Southern Christian Advocate.

A committee of the board of missions of the Western North Carolina Conference, M. E. church, South, met in Statesville Tuesday with Rev. Frank Siler, pastor of the First Methodist church. The members present were Rev. W. H. Willis, of Cornelius, Secretary of the mission board; Rev. J. E. Gay, of Spencer, treasurer; Rev. H. H. Jordan, of Marion, a member of the board, and Mr. Siler. The meeting was held in Mr. Siler's study. Its purpose was to arrange for a series of institutes in the interest of missions. One institute will be held in each presiding elder's district and will continue for two days. The meetings will begin the latter part of March and efforts will be made to have prominent mission workers deliver addresses at each meeting.—Statesville Landmark.

The South Carolina Conference met at Spartanburg last week, and a special to the Charlotte Observer, bearing date of December 13th, says: "The one hundred and twentieth annual session of the South Carolina Conference of the Methodist Episcopal church, South, was called to order in Central Methodist church this morning at 9:30 o'clock, Bishop Warren A. Candler, of Georgia, presiding. The Conference as a whole, partook of the sacrament of the Lord's supper in which Bishop Candler was assisted by Bishop W. W. Duncan, of this city, and a number of the leading men of the Conference. The scene was a most solemn and impressive one and created an air of sanctity that had a visible effect on the ministers present, as old men, whose race is nearly run, kneeled beside men in the vigor of young manhood all engaged in the same great work of the church. The roll of the Conference was called by the Secretary, Rev. E. O. Watson, of Spartanburg, and 177 preachers answered when their names were called. There are 305 names on the Conference roll as it now stands."

The Sunday School Lesson.

LESSON FOR DECEMBER 24, 1905.

The Character of the Messiah.
Isa. 9:1 7.

Golden Text.

Thou shalt call his name Jesus: for he ["it is he that"] shall save his people from their sins Matt. 1:21.

NOTES.

To open the eastern window and look towards the sun is a cheerful morning duty. The Bible is full of counsel so to do. Those early men, Adam, Noah, Abraham, were reminded of a Golden Age far or near in front of them. They "saw" it, and were "glad" The Divine order is that to-morrow be better than to-day, and all evolution makes for this. The material earth loses in forests, but gains in mines; loses in wild creatures, but gains in tame ones. In arts, governments and morals mankind improves; above all, in the spread and power of our Saviour's kingdom.

Ahaz, next to Manasseh, was the worst king of Judah. With this twelfth of David's dynasty closed the temple doors, and in spite of the remonstrances of Isaiah, he put idolatry in the place of temple worship. Enemies invaded Judah, and he used the temple treasure in hiring the Assyrian king against them. Thus the land was in moral and material gloom. All things seemed going back to ruin. The bad rejoiced, the good mourned.

At the beginning of Ahaz's reign Isaiah in the temple saw "the glory of the Lord," and heard the call. "Here am I; send me!" was his answer. "Go forth to meet Ahaz!" was the command, and thereafter the prophet steadily met the kind with Divine appeal of rebukes, threats and promises. No other prophet had of the future so far and bright a view. He in the darkness of Judah "saw a great light" as he spoke of "the sufferings of Christ, and the glory that should follow." He saw Hezekiah, and perished under Manasseh.

The son of so bad a father was of all Judah's kings the best. He hearkened to Isaiah, and prospered; in pious zeal he restored and upheld the temple worship, and so good was he in character and ruling that he was even reckoned the Messiah that was to come. Under him the people grew in joy and strength, and at the Assyrian invasion the angel "broke the yoke of his burden," as when Gideon swept the Midianites with shout and flame of war.

Verse 6 looks far beyond Hezekiah's trials and triumphs. It was a comfort that the young prince would repair the father's wrongs, but the perspective reaches seven hundred years to another, who should be "born King of the Jews." And far beyond—to our day, and more—the "increase of his rule shall have no end." The relics of warriors and their blood-stained garments were swept from Judah; so will they yet be burned out of the earth.

"Whom not having seen ye love." It is a system of belief and behavior that centers around Christ, as Mohammedanism around Mohammed. The binding force is personal love, which carries loyalty with it, to Christ as a person. We are Christians if we love and obey him. We may admire him as a perfect character; we may value his ethical teachings, or wonder at his record of power, but if we do not love him, we are not Christians; and if we "love" him, we "keep his commandments" How well at Christmas to test our love and loyalty!

"By their fruits ye shall know them." Christianity has done for the world what no other system of religion has done. It has changed bad men, criminals, into good men, good citizens. It has abolished cruel and shocking customs, as fights of gladiators, into happy and humane festivals. It has made waste and barbarous lands "bud and blossom as the rose." Christian countries have vices, but they are the world's best.

No code of behavior like the Sermon on the Mount ever came from human lips or pen. It deals tenderly with human weakness, rebukes all pride, and sets forth comfortingly the relation of the human to the Divine. "Never man spake like this man." They who in his name spake his mind "as they were moved by the Holy Ghost," completed the rules for personal discipline and mutual treatment, such as would abolish all wrong and most suffering.

Even this generation has its object-lesson in the waste of the horror of war. "Shall the sword devour forever? Proof of human depravity is amply conveyed in that one word, war; and all blessings are summed up in that one word, peace. War begins in the heart, and there peace must begin. Christ with his love disinfects the heart of greed and hate, so that it ceases to "cast up mire and dirt," and its issues are of life. How often has one Christian prevented a fight! As the reign of Christ widens, there will come to be "abundance of peace as long as the moon endureth"

It is not yet, and will not be until the zeal of the Lord of hosts has "set judgment in the earth." His zeal never worked by so many modes and energies as now. Every modern development seems to count for Christian progress. It but remains for us in Sunday-school, in business, in all that we do, to be workers together with the Divine Worker, and in his peace we shall find our peace; in his rule our welfare and our joy —A B Hyde, D. D., in Pittsburg Christian Advocate.

Is Cancer Hereditary?

Some physicians say so, but those who have treated the disease extensively say that it certainly is hereditary. Dr. David M. Bye, of 450 N. Illinois St, Indianapolis, Indiana, a Cancer specialist of ability, says that in his experience of nearly thirty years he has treated many thousands of cases and from his records he can trace an hereditary tendency in 50 per cent of the cases. With his Combination Oil Cure, recently discovered by him, he has treated and cured Cancer in most every situation of the body and in all stages. He says there is no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure is soothing, and balmy, safe and sure.

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Lincolnton	Lv 11 50 am	10 45 am	
Newton	Lv 12 28 pm	1 00 pm	
Hickory	Lv 12 57 pm	2 20 pm	2 20 pm
Lenoir	Ar 2 12 pm		5 15 pm

Southbound	Passenger	Mixed	Mixed
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Hickory	Lv 3 57 pm	5 20 am	11 50 am
Newton	Lv 4 24 pm	7 00 am	
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Cost of loving kindness,
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Meeting on the pavement—
In the busy throng,
Let your gay "Good Morning"
Leave a lilt of song!

Passing on the corner,
When the shadows fall,
Drop a genial greeting;
Smile, if that is all!

Fellow rather troubled,
Crushed by hapless luck,
Gathers up his courage,
Faces life with pluck.

All because your cordial
Hail upon his way,
Told him that the morrow'd
Bring another day!

—Margaret E. Sangster, in Will Carle.

A Berlin Christmas-Tree.

Over a hundred years ago. the story goes, the German people sought a symbol of their love for Christ, and to mark the anniversary of the day of his birth. They looked for a flower or tree, and as they looked the snow was over the ground, and the winter winds were chill. They passed many trees that a few weeks before had been fresh and fair and green; all seemed dead and a voice sang high above their heads: "Not this, not this; look farther still." At last on the top of a hill covered deep with pure white snow, they came to a tall fir tree. Each branch was loaded down with its burden of white feathery moss, but as they shook it free from this covering the branches sprung lightly back into place, each tender spiral quivered and gleamed fresh and living in the wintry sunshine, and from the clouds above the angel voice sang: "This one, this one," and so they felled the tree, and bore it home and placed it in their church before the altar. They hung lights from its branches, they laid gifts for the poor under its shade, they placed on its topmost point a shining figure of the Christ-child and their voices rose to heaven in an hymn of praise to God of "Peace on earth, good will to men." Since then, at Christmas tide, in every German home, no matter how humble, a tree of evergreen, alight and with its image of the Holy Babe, is seen on Christmas eve.—Observer.

Dreadful Old Santa.

Ruth Primer, a sweet little tot, saw a picture that showed the children of a poor family hopefully and joyfully hanging up their well worn little stockings at the mantle on Christmas eve, and with a lisped good night to God creeping into their little nests. Their good mamma, knowing that Santa would miss her little flock because they were poor, had knelt down by their bedside and silently prayed the Father of mercy and light to protect her dear ones through the night and let them see the birthday of Him who came from heaven with love such as the world never saw before. She felt that Christmas could not be to her children, as it was to others, because Santa would not visit them and give them presents.

The picture also showed the disappointment of these poor little ones the next morning, whon they found their stockings empty. Santa Claus, sure enough, had missed them.

Then Ruth Primer cried, cried as if her heart would break, because these poor little children had been slighted by Santa. She would not be pacified or comforted. It was so hard to witness the cruel deed. How sad and broken they were. Ruth now became angry at old Santa. She said, "I'm mad at old Santa; he's awful, just awful."

The mother could not reconcile Ruth to "old Santa." By this omission he had become "old" to her. It was her worst word of reproach. The omission had bruised her finest sense of right, and old Santa had sunk down till he was without one single redeeming excellence. She said, "Old Santa 's so bad, mamma, I don't believe God will let him come to Evansville."

"Oh, no, he'll not forget you, dear."

"But, mamma, I'm so sorry he missed these nice little boys and girls. I'm going to take them something."

Sometime in the late afternoon Mrs. Morse, a poor neighbor, came over and thanked Mrs Primer for the nice little things Ruth had given her children about an hour before.

Later Ruth told her mamma: "I jes made myself Santa Claus, and went over there."—Ex.

Geography as She Is Taught.

Little Bob was the prize geographer of his class; that is, he could locate cities and bound countries with great glibness. He could draw the most realistic maps, printing in the rivers, mountain ranges, and cities from memory. Bob considered geography purely in the light of a game, in which he always beat, but he never associated it with the great world about him. Rivers, to him, were not more than black, wiggly lines; cities were dots, and states were blots. New York was green, Pennsylvania was red, and California was yellow. Of course Bob had never traveled. He was born in a canyon near the country school he attended. One day the teacher made the discovery of Bob's idea of geography through the following incident: After vainly inquiring of several of the children where British Columbia is located, she called on Bob, who, as usual was waving his hand excitedly, wild with the enthusiasm of pent-up knowledge.

"It is on page sixty-eight," he declared.

After the roar had subsided, the teacher explained that that was only a picture of British Columbia. Then she asked Bob to bound British Columbia.

"Can't teacher; it's all over the page."—Success.

My Index to lamps and their chimneys tells all about lamps and lamp-chimneys. I will gladly mail it free to all who take the trouble of writing for it.

A bad chimney is dear at any price. The chimney makes the lamp.

My name is on it if it is a MACBETH—that is for your protection—and mine, too. Address, MACBETH, Pittsburgh.

L. & M. Paint. Lead and zinc nonchalkable. Wears and covers like gold. Longman & Martinez, Manufacturers, New York.

A Short Apple Crop.

Apples will be apples this year, due to a shortage over almost the entire country. The Orange Judd Farmer, which gives especial attention to crop statistics, estimates the United States crop for 1905 at 23,495,000 barrels, to be compared with 45,370,008 barrels for last year, 42,626,000, in 1903, and 46 625,000 in 1902. In round numbers, therefore, we have just about half the apple crop of last year. The high price is limiting the export, and will also very seriously interfere with home consumption.—Wallace's Farmer.

An Infant's Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

Rev. GEO. G. SMITH,
Macon, Ga.

TO DELICATE WOMEN

You will never get well and strong, bright, happy, hearty and free from pain, until you build up your constitution with a nerve refreshing, blood-making tonic, like

Wine of Cardui

It Makes Pale Cheeks Pink

It is a pure, harmless, medicinal tonic, made from vegetable ingredients, which relieve female pain and distress, such as headache, backache, bowel ache, dizziness, chills, scanty or profuse menstruation, dragging down pains, etc.

It is a building, strength-making medicine for women, the only medicine that is certain to do you good. Try it.

Sold by every druggest in $1.00 bottles.

WRITE US A LETTER

freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

"YOU ARE FRIENDS

of mine," writes Mrs. F. L. Jones, of Gallatin, Tenn.:

"For since taking Cardui I have gained 35 lbs., and am in better health than for the past 9 years. I tell my husband that Cardui is worth its weight in gold to all suffering ladies."



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Our stock of Fall Clothing—both **Suits, Pants and Overcoats,** is now complete. Price, fit, and workmanship guaranteed.

We have D. B Prince Albert Suits for ministers and professional men. Suits made to order a specialty.

Special discount to ministers.

Call and see us

The Merritt-Johnson Co.
308 South Elm St., Greensboro, N. C.
oct 26 2m.

Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, REIDSVILLE, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Selected Christmas Theughts.

For, lo! the days are hastening on
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.

Good Tidings of Great Joy.

Yet the joy of Christmas is not so much that Christ is come into the world, as that He has come into our own heart, and if He be truly in our heart and we be filled with the love which filled Him, then we cannot rest till every child of man knows and responds to that love. The love that gives us Christmas day is a love for all people. For us is the joy of sending the love to those who know it not.

THE HIGHEST MOTHERHOOD.

Through the mystery of motherhood God revealed Himself to the world. Did any one ever love the Lord Jesus Christ so tenderly as that woman who loved Him as her very own child? Can any one understand the yearning, passionate, clinging, eternal love, born of suffering and nourished with sacrifice, except the world's mothers. Men paint madonnas, with sweet, calm faces, but women never try to paint what only women can truly know. You may call the story of Eden history, parable or legend, but the prophecy attached thereto is all fulfilled. Now as Christmas calls us again to Bethlehem and we become childlike in spirit and think with tender reverence of the Nativity, let us dwell especially on this relation of the mother. God Himself used it for His highest purpose then, and how shall His evangel reach His world today except as women gain a sense of the world motherhood and look upon the children that God sends them as world deliverers. Then may each sing with Mary her Magnificat: "Behold from henceforth all generations shall call me blessed."

Woman's Missionary Societies are just organized motherhood. To belong, one must be broad enough to take in the children of every race; intelligent enough to study carefully conditions, and to adopt best methods of prevention and education; unselfish enough to give thought for their salvation now and hereafter; with sufficient imagination to pray for these real mothers and children so far away; tender enough to send at this Christmas time loving thoughts for those who will not hear the story of the Child, the mother, the shepherds and the Star; emotional enough to brush away a tear as she reads some of those true stories of true women; and generous enough, if God has granted means, to use it not grudgingly, but in the way that He loves, and on the scale that He has supplied,

Our Reason for Sending the Message to Heathen Women.

Two missionaries stood near one of the great temples of India. A woman approached, carrying a little child in her arms. She took no notice of the strangers, but when she reached the foot of the temple steps, threw herself upon the ground, holding the baby up in her arms. The baby was ill-shapen, and had none of the beauty and loveliness which characterize infant life. Then she prayed this prayer: "Oh, grant that my child may grow fair as other children. Grant that it may grow comely. Grant that it may grow strong. Hear the cry of a mother's breaking heart." Her prayer finished, she arose and started away, when one of the strangers said. "Friend, to whom have you prayed?" She replied, "I don't know, but, surely, somewhere there must be someone to hear the cry of a mother, and to keep a mother's heart from breaking."

Elzabeth's Prayer.

Little Elzabeth, aged three years, astonished her father one night by praying "And, dear Lord, help me to do what is suitable." Such a suitable prayer is it not for us, the dear Lord's older children? "To do what is suitable"—"our reasonable service" We have decided what we will do for our woman's foreign missionary work, but stop a minute. Is it suitable? Let us measure it with some of the other things we mean to do. Let us consider carefully what we shall do for our friends on Christmas, for instance. It isn't suitable to give a five-cent present to this friend or an inappropriate gift to that one, but how is it about these offerings to the Lord? Have we ever yet done what is really suitable for us to do? Suppose we begin to pray wee Elzabeth's prayer. And then let us settle with our own souls what is suitable for us to offer to the Lord our God for the coming of His Kingdom in the earth. If our homes and dress matched our beneficence, what a beggarly crowd we would be. We do other things suitably—why not this?

He Leads Me On.

He leads me on; though often I would stay
Where pastures green before me stretch away
And pleasant waters flow. Over the stones
That bruise my weary feet, amid the thorns
That wound me sore, He leads me, leads me on.
"Here let me rest, my Master," oft I plead,
When through the pleasant vale my steps have led;
But still he leads me on, through valleys dark,
O'er drear and lonely crags, up rocky steeps,
Through barren wilderness, He leads me on.

* * * *

But in the valley, where the shadows lie,
He holds my hand but closer in His hand;
And on the rocky steep I learn to lean
More on His loving strength, who else would fall,
And the desert where no comfort is,
He is my comfort and my all in all.
And, oh, I know, where'er my Savior leads,
He cannot lead me but He goes before.

—R. W. B.

Boys and Girls Wanted.

I want one boy or girl in every town to make their Christmas money easy by selling a line of beautiful pictures for me. You can make a sale at every house you visit. Only one wanted in each town and the first to write will get the place. **Write Quick.**

Address **L. F. HANES, Photographer,**
aug 7-tf Greensboro, N. C.

Quarterly Meetings.

ASHEVILLE DISTRICT—1ST ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

Hendersonville ct., Moore's Grove	Dec.	2	3
Hendersonville station	"	3	4
Ivey circuit, Beech Glen	"	7	8
Burnsville circuit, Concord	"	9	10
Bald Creek circuit, Gardners	"	11	12
Old Fort circuit, Old Fort	"	16	17
Marshall circuit, Hot Springs	"	23	24
Swannanoa ct., Swannanoa	"	30	31
Cane Creek circuit, Tweed's chapel	Jan.	6	7
Weaverville ct., Alexander's chap.	"	13	14
Weaverville station	"	14	15
Biltmore & Beaverdam, Biltmore	"	20	21
Bethel	"	21	22
Central	"	27	28
North Asheville	"	28	29
Haywood Street	Feb.	8	4
Riverside, Riverside	"	4	5.

CHARLOTTE DISTRICT—1ST ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Tryon Street	Nov.		19
Dilworth and Big Spring	"		19
Calvary and St. Paul	"		26
Chadwick	"		26
Trinity	Dec.	3	4
Epworth and Seversville	"	3	4
Prospect, Bethlehem	"	9	10
Waxhaw, Waxhaw	"	10	11
Lilesville, Lilesville	"	16	17
Wadesboro station	"	17	18
Pineville, Pineville	"	23	24
Hoskins	"	24	25
Ansonville, Vernon	"	30	31
Polkton, Polkton	Dec. 31	Jan.	1
Morven circuit, Morven	"	6	7
Monroe circuit, Oak Grove	"	13	14
Monroe station	"	14	15
Weddington, Weddington	"	20	21
Matthews, Matthews	"	21	22
Derita, Derita	"	27	28
Brevard	"	28	29
Clear Creek, Bethel	Feb.	3	4

FRANKLIN DISTRICT—1ST ROUND

R. M. Taylor, P. E., Franklin, N. C.

Glenville circuit, Glenville	Dec.	2	3
Macon circuit, Asbury	"	9	10
Franklin station	"	10	11
Franklin circuit, Oak Ridge	"	16	17
Bryson City at Bryson City	"	23	24
Webster circuit, Webster	"	30	31
Dillsboro and Sylva, Sylva	Dec. 31	Jan.	1
Andrews station	"	6	7
Murphy circuit	"	13	14
Murphy station	"	14	15
Hayesville circuit, Oak Forest	"	21	22
Robbinsville ct., Robbinsville	"	28	29
Hiawassee circuit, Bell View	Feb.	3	4
Whittier circuit, Olivet	"	10	11

GREENSBORO DISTRICT—1ST ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Walnut Street	Nov.		19
Greensboro, Spring Garden	"		26
Liberty and Bethany, Liberty	Dec.	3	4
Randolph, Mt. Gilead	"	9	10
Randleman and Naomi	"	10	11
Ruffin circuit, Ruffin	"		16
South Reidsville	"		16
Reidsville, Main Street	"	17	18
Wentworth circuit, Salem	"	17	18
Pleasant Garden, P. Garden	"		23
Greensboro, West Market St.	"		24
Greensboro, Centenary	"		24
West Randolph, Pleasant Grove	"	30	31
Uwharrie, Tabor	Dec. 31	Jan.	1
Asheboro circuit, West Chapel	"		2
Asheboro station	"		2
Coleridge circuit, Olivet	"	6	7
Ramseur and Franklinville, Ramseur	"	13	14
East Greensboro and White Oak, Mt. Pleasant	"	20	21
High Point, Washington St.	"	28	29
High Point, S. Main Street			28
West Greensboro, Shady Grove	Feb.	3	4

WINSTON DISTRICT—1ST ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Burkhead	Nov.		19
Winston, Salem	"		19
Mocksville, Mocksville	"		25
Cooleemee, Cooleemee	"		25
Advance, Advance	Dec.	2	3
Lewisville, Lewisville	"	9	10
Farmington, Farmington	"	16	17
Winston, Centenary	"		24
Winston, Grace	"		24
Davidson, Good Hope	"	30	31
Kernersville, Kernersville	Jan.	6	7
Madison, Madison	"	13	14
Stoneville, Stoneville	"	14	15
Summerfield, Centre	"	20	21
Stokesdale, Stokesdale	"	21	22
Spray, Spray	"	27	28
Leaksville, Leaksville	"	28	29
North Thomasville, Unity	Feb.	3	4
Thomasville, Thomasville	"	4	5
Davie, Callahan	"		10
Forsythe, Marvin	"	17	18
Walkertown, Walkertown	"	24	25

MORGANTON DISTRICT—1ST ROUND.

J. H. West, P. E., Rutherford College, N. C.

Rutherfordton sta., Rutherfordton	Nov.	25	26
Connelly Springs ct., Connelly Spgs.	Dec.	2	3
Cliffside circuit, Hopewell	"	9	10
Henrietta and Caroleen, Henrietta	"	10	11
North Catawba ct., Carson's Chapel	"	16	17
Marion & Providence, Marion	"	17	18
Table Rock circuit, Oak Hill	"	23	24
Morganton station	"	24	25
Bakersville circuit, Bakersville	"	30	31
Spruce Pine ct., Valley View	Jan.	6	7
Elk Park circuit, Cranbery	"	7	8
Morgaeton circuit, Gilboa	"	13	14
McDowell circuit, at Snow Hill	"	20	21
Broad River ct., at Kistler's Chapel,	"	27	28
Forest City circuit at Forest City	"	28	29
Green River circuit at Tryon	Feb.	3	4
Thermal City circuit, Centennial	"	10	11

MT. AIRY DISTRICT—4TH ROUND.

L. T. Cordell, P. E., Wilkesboro, N. C.

Jonesville circuit, Maple Springs	Dec.	2	3
Elkin station	"	3	4
Wilkesboro station	"	9	10
Wilkes circuit, Miller's Creek	"	16	17
North Wilkesboro station	"	17	18
Mt. Airy circuit, Salem	"	23	23
Mt. Airy station	"	24	25
Rural Hall circuit, Antioch	"	30	31
Walnut Cove ct., Walnut Cove	Jan.	2	3
Pilot Mountain ct., Chestnut Grove	"	6	7
Yadkinville ct., Yadkinville	"	13	14
East Bend circuit, Mt. Pleasant	"	16	17
Rockford circuit, Pleasant Ridge	"	20	21
Sparta circuit, Sparta	"	24	25
Laurel Springs ct. Chestnut Hill	"	27	28
Helton circuit, Helton	"	30	31
Jefferson circuit, Jefferson	Feb.	3	4
Creston circuit, Creston	"	6	7
Watauga circuit, Henson's Chapel	"	10	11
Boone circuit, Blowing Rock	"	17	18

SALISBURY DISTRICT—1ST ROUND

D. Atkins, P. E., Salisbury, N. C.

Salisbury, First Church	Nov.		26
Salisbury, South Main Street	"		26
Salisbury, Holmes Memorial	"		29
Salisbury circuit, Tabor	Dec.	2	3
Spencer	"		3
E. Spencer and W. Main Street	"		6
Mt. Pleasant, Mount Pleasant	"	9	10
Concord, Central	"		10
Concord, Epworth	"		10
Linwood, Yadkin College	"	16	17
Lexington	"		17
West Lexington	"		17
Jackson Hill circuit, Center	"	23	24
New London, New Lonpon	"	30	31
Gold Hill, Gold Hill	Dec. 31	Jan.	1
Big Lick, Big Lick	"	4	5
Cottonville, Zion	"	6	7
Norwood	"	7	8
Salem	"		12
Albemarle circuit, Stony Hill	"	13	14
Albemarle	"		14
West Albemarle	"		14
Concord circuit, Rocky Ridge	"	20	21
Forest Hill, Rocky Ridge	"		21
China Grove, Bethpage	"	24	25
Woodleaf circuit, Cleveland	"	27	28

The District Stewards will meet in First Church, Salisbury, Dec. 13, 10 a. m.

SHELBY DISTRICF—1STROUND.

R. M. Hoyle, P. E., Shelby, N. C.

El Bethel at Salem,	Dec.		2-3
Bessemer City at Bessemer City,	"		9-10
West End Gastonia,	"		15
Ozark, Gastonia	"		16
Main Street, Gastonia	"		16-17
Cherryville at Cherryville,	"		23-24
Lowell at Lowell,	"		30-31
Spencer Mountain,	"		30
McAdenville	Dec. 31	Jan.	1
Stanley Creek at Stanley Creek	Jan.	6	7
Mount Holly at Mount Holly	"	13	14
Lowesville at Hill's chapel	"		16
Rockspring at Mount Pleasant	"		18
Lincoln circuit, High Shools	"	20	21
South Fork at Mount Vernon	"		23
Belwood at Kadesh	"	27	28
Polkville	"	30	31
Shelby circuit	Feb.	3	4

District Stewards will meet in the Methodist church in Lincolnton Friday, December the 15th, at 12 o'clock.

STATESVILLE DISTRICT—1ST ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Granite Falls station	Nov.	26	27
Clarkesbury circuit at Mt. Bethel	Dec.	2	9
Iredell circuit at Olin	"	3	4
Mooresville circuit, at Tripletts	"	9	10
Mooresville station	"	9	10
Mount Zion station	"	10	11
Troutman circuit at Bethel	"	16	17
West End Station	"	17	18
Lenoir circuit at Olivette	"	23	24
Lenoir station	"	24	25
Caldwell circuit at Hudson	"	31	31
Alexander circuit at Liberty	Jan.	6	7
Stony Point circuit at Pisgah	"	13	14
Statesville circuit at Chapel Hill	"	20	21
Statesville, First Church	"	21	22
Hickory circuit at West Hickory	"	27	28
Hickory station	"	28	29
Catawba circuit at Catawba	Feb.	3	4
Maiden circuit at Maiden	"	10	11
Newton Station at Newton	"	11	12

District Stewards will meet at 1st Church, Statesville, Dec. 17th, at 11 a. m.

WAYNESVILLE DISTRICT—1ST ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Waynesville station	Nov.	25	26
Clyde circuit at Clyde	Dec.	2	3
Jonathan at Davis' Chapel	"	9	10
West Asheville at Balm Grove	"	16	17
Canton station at Canton	"	23	24
Sulphur Springs at Mt. Morencie	"	30	31
Brevard station	Jan.	6	7
Brevard circuit at Greenwood	"	7	8
Mills River at Horse Shoe	"	13	14
Spring Creek at Balm Grova	"	20	21
Haywood circuit at Mt. Zion	"	27	28
Leicester at Leicester	Feb.	3	4
Canton circuit at Harmony Grove.	"	10	11

Preachers' and District Stewards' meeting at Canton Dec. 22

Woman's Home Mission Society.

Mrs. W. B. Meacham, Editor.

Conference Officers.

President—Mrs. M. J. Branner, Waynesville.

First Vice President—Mrs. C. P. Moore, Brevard.

Second Vice President—Mrs. W. L. Nicholson, Charlotte.

Third Vice President—Mrs. C. H. Robinson, Gastonia.

Recording Secretary—Mrs. Zickler, Charlotte.

Treasurer—Mrs. F. E. Ross, Greensboro.

Corresponding Secretary—Mrs. T. F. Marr, Charlotte.

Editor of Column in Advocate—Mrs. W. B. Meacham, Asheville.

Superintendent of Press Work—Mrs. C. C. Creveling, Mt. Airy.

The Juvenile Court in Kansas City.

In this age of practical philanthropy, with the many measures for promoting the welfare of children, none has proved to be more helpful and successful with boys and girls in some of our large cities than the juvenile court.

It might be interesting to Christian workers who have had no experience in juvenile court-work to know what it is, and the methods employed.

The juvenile court over which a judge presides, meets weekly. This court tries and disposes of all cases of juvenile offenders up to the age of sixteen years. Some of the offenses are truancy, petit larceny, staying out late at night, quarreling, drunkenness, jumping trains and street cars. It deals also with incorrigable children and provides homes for children orphaned or mistreated, or whose parents are incompetent to rear them properly.

The object of this court is to make parents and citizens responsible legally for the moral welfare of children. Parents are held by the law to a more rigid accountability for the moral welfare of their offspring than at any period of the world's history, —not only for the faults of their own children, but for the faults of other children. This is necessary because of the constant association among children in neighborhoods where the influence of a child from a bad home may completely destroy the good influence brought into the home life of a child from a good home.

The effect of juvenile court legislation is not only to compel the home to do its duty where it is negligent, but to assist that home, where because of misfortune rather than neglect, the child is becoming wayward.

The true juvenile law forbids charging the child with crime, but children are permitted to be corrected without being stigmatized with crime. The detention home supercedes the jail and the reform school. An offender is brought before the judge, the case is stated, and for the first offense the judge kindly admonishes the child, who is then put on parole, but must report regularly to the probation officer. If the offense is grave, and repeated after admonition, the offender is placed in the detention home: then if these milder measures do not restrain him he is sentenced to the reform school.

For two years two students from the Scarritt Bible and Training School have been detailed to attend the juvenile court in Kansas City, Mo, and to visit a certain number of paroled children in their homes to help both parents and children in the work of reform, making reports to the probation officer. It is an avenue to the hearts of the unchecked and indifferent.

This year the City Missionary, organized by the Board of City Missions, in Kansas City, has supervision of this work, and is assisted by a deaconess student. The co-operation of the Board with the juvenile court has led the judge to request the deaconess in charge of the North End Day Nursery to assume the care of the little waifs who are homeless until they can be sent to homes or to the reform school.

No work engaged in by home missionaries has been more fruitful in results or more helpful to the women than this service for juvenile offenders. The court co-operates with the home, the school with the church and with the State in the interest of the child."

Home for Juvenile Criminals Planned.

The juvenile reformatory commission, of Atlanta, through whose efforts a state institution has been established, is planning an institution where the delinquent and dependent children of the south may be cared for, separated from the influences of older and hardened delinquents. At the request of the committee the governors of Georgia, West Virginia and Kentucky have named delegates to a general conference which will be held in Washington Friday morning of the present week. President Roosevelt has promised to receive the delegation at the White House at 2:20 o'clock Friday afternoon.

Justice Brewer, of the Supreme Court, has promised his aid and will preside at a meeting in Washington next Sunday evening.

A Widow's Mite.

BY REV. JOHN GRANT SHICK, BLAIR, NEB.

Several years ago I was serving my second pastorate in a little village in northern central Nebraska, when an incident occurred which made the words of Jesus about the widow's two mites very real to me. "Mother" Davis had lived alone for fifteen years in a squalid hut on the river's brink, a little to the east of the village. No relative was known to care for her in her declining years. Kind friends often took her to their homes for a few days, and divided with her their oftimes scanty store. My first winter with the charge was the one immediately following the drought of 1894, when poverty looked in at many a window and the "wolf" howled at many a door. As the winter grew old the lines were hard indeed for Mother Davis, not because her neighbors had forgotten her and the weight of her eighty-eight years, but because each one had his hands and his heart full caring for his own. No one heard the voice of complaint from her, however. Along in March someone, going to her cabin one day, and finding her sick in bed, summoned aid. It was soon apparent that no finite physician could heal her ills, for God was calling her home. In great peace she answered the summons.

Before she died she gave to one of the friends caring for her a mite-box, with the request that the pastor determine what disposal should be made of the contents. The box was found to contain just thirty-seven pennies. As I held them in my hand they shone like pure gold to me, because each one told the story of self-denial. In her poverty and widowhood she had saved them. Only those who knew her can appreciate the childlike devotion that was represented in the mites she gave, for every penny dropped into the Lord's box the aged saint had undergone a privation. I doubt not but Jesus, Who commeded the widow of old, would have said of her, "This poor widow hath cast in more than they all." Her thirty-seven pennies, each one given with a prayer, meant more than vastly greater sums, if the donor has never learned the spirit of true giving.

Not caring to assume the responsibility of saying where such precious funds should go, I took the box and contents with me on the following Easter, and told the story to the congregation, and, at their-suggestion, the money was sent to the Missionary Society of the Methodist Episcopal Church.

"Not much to do," do you say? Perhaps not as man sees; but in God's sight those thirty-seven pennies are as good seed sent forth to help and to bless humanity through coming ages. For eight and one-half years they have now been at work, and only God can compute their value. Truly, Mother Davis may, "rest from her labors," but her "works do follow her."—Central Christian Advocate.



dec 21-3m eow

I CURED MY RUPTURE

I Will Show You How To Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 126 Watertown, N. Y.

Send 50 cents

In stamps and we will send by express or postage, charges prepaid, one bottle Johnson's Chill and Fever Tonic. If this bottle does not cure any case of Fever or any mistreated or neglected attack of Grip, we will send your stamps back as quick as you ask for them on a postal.

We are supplying $1000.00 in health for 50 cents in stamps and giving the stamps back to any man who does not agree that the Tonic is all we claim for it.

Write to

The Johnson's Chill and Fever Tonic Co. Savannah, Ga.

It has been formally announced by President Roosevelt and Mrs. Roosevelt that their daughter Alice will be married about the middle of the coming February to Mr. Nicholas Longworth, representative in Congress from one of the Cincinnati districts of Ohio.

"I Thank the Lord!"

cried Hannah Plant, of Little Rock, Ark., "for the relief I got from Bucklen's Arnica Salve. It cured my fearful running sores, which nothing else would heal, and from which I had suffered for 5 years." It is a marvelous healer for cuts, burns and wounds. Guaranteed at all drug stores; 25c.

Valnable Medical Book Sent Free.

Dr. J. Newton Hathaway, the South's Most Expert Specialist, Has Issued a Number of Books on Different Diseases, Each Separate, Which He will Send Free to Every Sufferer. Write for one or more at once.

Dr. J. Newton Hathaway of Atlanta, Ga., who is recoguized throughout the South as the most expert specialist, in his line of treatment—chronic diseases—has issued a number of very interesting and valuable books on the different diseases he treats, each separate, which he will send to every afflicted person writing him and without one cent of charge. Write for one or more, giving the title.

"Diseases of the Urinary Tract"
"Manliness, Vigor, Health"
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The Farm and Garden.

Feeding of Injured Horses.

Feeding plays a more prominent part in the healing of wounds in farm animals than is commonly supposed, says American Cultivator. This applies in particular in the case of horses. It is a well established fact that liberal feeding with grain is very injudicious when animals are suffering from severe wounds. Such feeding is found to inflame the system and to retard rather than hasten the healing of any injuries from which the animals may be suffering For this reason veterinarians always recommend the use of cooling, laxative foods, such as bran mashes and green stuff, in all cases where animals are laid up with deep seated injuries, as broken knees or deep cut wounds.

Scarcity of Farm Help.

An Iowa subscriber writes us, wanting to know how to get all the work done up that ought to be done on the farm before winter sets in, when he cannot hire help and can not do it himself.

We wish we could answer this question satisfactorily either to ourselves or to our readers. We can give no answer that will be of any immediate help. We can, however, make two or three suggestions for future use:

First: Adopt a rotation which will distribute the work as evenly as possible throughout the year. The greatest complaint comes to us from sections which grow a large acreage of corn. If a rotation of grass, small grain, and corn was adopted, which will give less corn to husk in the fall but larger yields, it will do a great deal to solve this labor problem.

Second: If you can buy labor saving machinery that will increase the efficiency of the hand, whether the owner or hired hand, throw away the machinery you have, or sell it to some person who wants something cheap, and buy machinery that will have the greatest efficiency. One can safely increase the amount of horses, especially if he keeps brood mares, if by so doing he can lessen the amount of manual labor.

To which we might add a third suggestion: Substitute as far as possible brain work for hand work. This will lead to a favorable consideration of the two foregoing suggestions.—Wallace's Farmer.

The Small Boy on the Farm.

The small boy is much in evidence on the farm, either as an essential adjunct or as a necessary evil. If he proves reliable, he is at once submerged in a routine of work, and his duties multiply. Like the weeds upon the broad acres, he seems to fit in everywhere. It is "Johnnie, do this" and "Johnnie run and do that," from morning until night. "Johnnie" must rise early and milk the cows, he must feed the chickens, brush the walks and porch, bring in water and wood.

Then there are interested parties who are ready and willing to suggest new avenues of work to fill in the chinks so no moments shall be wasted. One thing is certain: The spirit of mischief will not possess the boy because he is idle.

If he does not always dispatch his business with alacrity, he is told to "hurry up, and not be so slow"—to work faster so that he'll have plenty of time to walk two miles to school.

If "Johnnie" sometimes rebels against the monotonous life and hard work, and has a longing for a frolic, no one sympathizes with him. They do not believe in the adage. "All work and no play makes Jack a dull boy."

If the hard-worked farmer is secretly inclined to chuckle at the small boy's pranks, he is still resolved that "that boy" must earn his salt, and then he gives him a lecture and strongly advises him to move faster.

Some morning the doctor announces that "Johnnie" has developed a fine case of pneumonia, resulting from overwork and exposure. And while the dames are preparing the gruels ordered, they are wondering what business "that boy" has to be sick any-way. Poor little John! Up in the attic he is staring, staring hard at the ceiling with wide open eyes. He is very, very tired. He is not afraid to die. In spite of the good, nourishing broths, the plasters and poultices and the kind doctor, he wants to go up to Heaven and find mother.—By a Small Boy.

Ants and Plant Lice.

During the early part of the spring and summer one can often see curled leaves within which are a great many very small plant lice. These insects are attended by ants which feed upon the sweet juice or "honey dew" secreted by the plant lice or Aphids.

One will often see rows of ants going up and down the trees, and the question is frequently asked, "What shall I do for ants on trees?" The ants are not damaging the trees. It is the plant lice that are accomplishing the injury, and the ants are secondary, doing no real damage. It is very easy to put bands of sticky fly paper, wool, or other impassable barriers around the tree, so that the ants cannot ascend them, but this will not give the necessary relief from the destruction.

The proper course is to destroy the plant lice, and this cannot be done after the leaves become large and the insects are concealed within their folds. When the first green color is commencing to show in the buds, the eggs hatch, and the young Aphids crawl to the leaves, and commence to suck out their juices. That is the time, while they are young and tender and also exposed, to apply soap and water, one pound of common soap in about five gallons of water, or kerosene emulsion, dilute ten times, of tobacco decoction, one pound in one gallon of hot water. Make the spraying thorough at that time, and no future trouble will be experienced. There is no satisfactory remedy for such pests after the leaves become large enough to curl and protect them.—Presbyterian.

The class was reading, and little Johnny Fellows was the last one on the line. Teacher started with the head, and asked what was the feminine of "hero."

Number one shook her head. It passed to two. She missed it; so did three. As it came nearer and nearer to Johnny he became very much excited, apparently known the answer, and waved his hand frantically.

"Well, Johnny," said the teacher at last, "everybody has missed now. Can you tell me the feminine of hero?"

"Shero!" shouted Johnny, exultantly.

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(Signed) Nannie Weatherly Caldwell.

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jan22-1y. G. A. GRIMSLEY, Secretary.

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The above applies also to Tributes of Respect.

ERVIN.—George Franklin, son of Wm. J. and Mary J. Ervin, was born Sept 2nd, 1878. and died July 13th, 1905, aged 26 years, 10 months and 11 days. When 14 years of age, he was converted to God and joined the Methodist Episcopal Church, South, at Rocky Mount. In his youth he lived a consistent Christian, and as he developed into young manhood, he grew in promise, usefulness and piety. He was a faithful and dutiful son, a loving brother, and being the oldest of twelve children, he was father-like to his younger brothers and sisters.

Bro. Ervin was a self-made young man. He made his way through the academic school, prepared himself for college, and graduated at the University of Nashville, Tenn , with highly creditable honors at 22 years of age. He came from college and began the work of teaching in his own community. His work here was very successful. He was the principal factor in erecting a very commodious school-building which now stands as a monument to his memory.

On April 6th, 1904, he was married to Miss Jennie Lois Haithcox, of near Mooresville, N. C. He was at this time the city mail carrier in Statesville, N. C. Here he settled and began his married life, he and his wife uniting with the first Methodist church. In Statesville he was selected as a member of the choir and was a faithful attendant upon the services, glad to use the gift of a good voice to the praise and glory of God. He was highly esteemed as a citizen and Christian gentleman, and his seemingly untimely death touched many hearts with sadness.

His devoted young wife and little one have the sympathy of a host of friends, to whom he left in life and character an example worthy of emulation.

His pastors,

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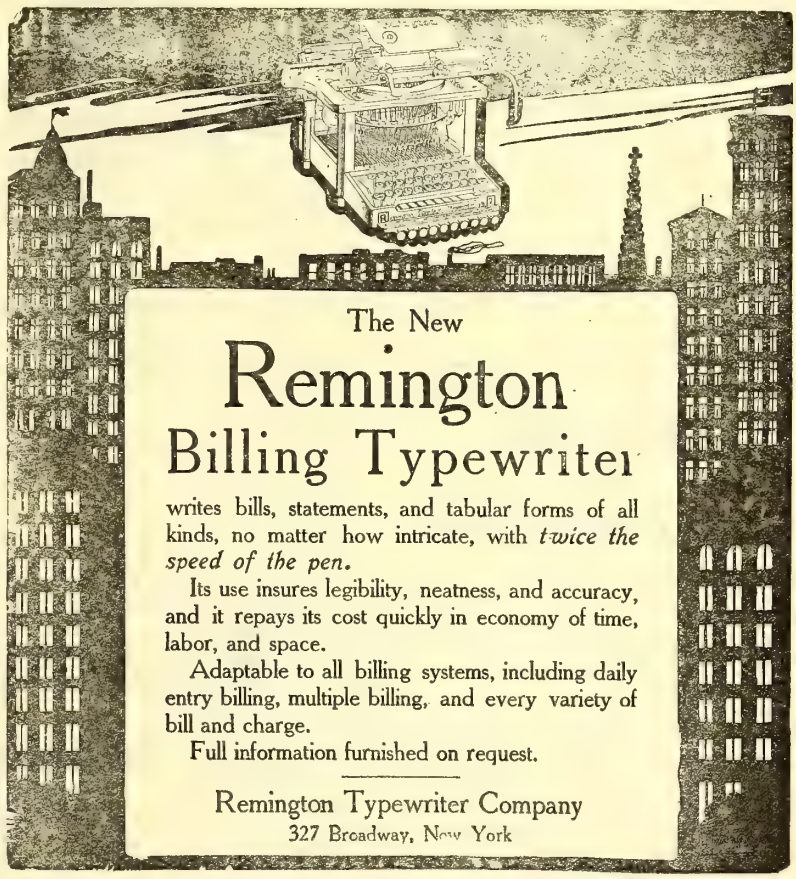
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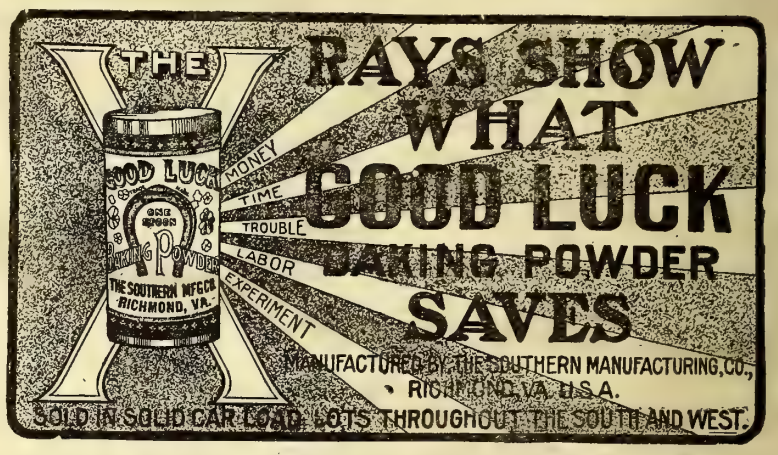
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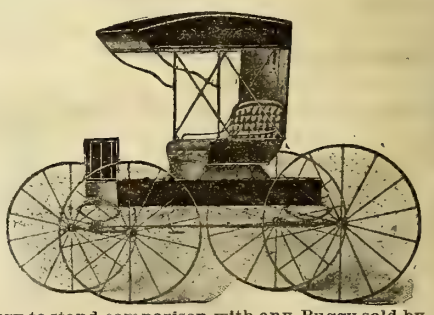
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